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OF

NATIONAL BIOGRAPHY

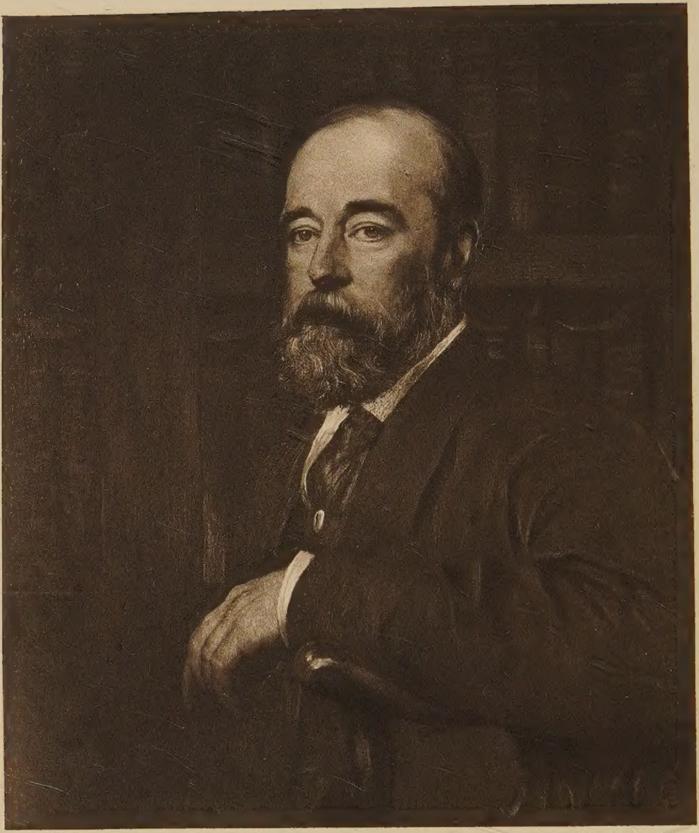
Note on the Dictionary

THE *Dictionary of National Biography* comprises the following distinct works:

1. *The D.N.B. from the earliest times to 1900.*
   In two alphabetical series:
   - Vols. I–XXI.
   - Vol. XXII (Supplementary).

     At the end of each of the 21 volumes is an alphabetical index of the lives in that volume and of those in vol. 22 which belong to the same part of the alphabet.
2. *The Twentieth-Century D.N.B.*
   - (a) *1901–1911*, three volumes in one.
   - (b) *1912–1921*, with an index covering 1901–1921.
   - (c) *1922–1930*, with an index covering 1901–1930.
3. *The Concise D.N.B.* One volume.

   An epitome of the main work and its supplement to 1900 in one alphabet, followed by an epitome of the Twentieth-Century D.N.B. in one alphabet.



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Yours sincerely
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From the picture painted by G. F. Watts, R.A. in 1876.

THE

DICTIONARY

OF

NATIONAL BIOGRAPHY

Founded in 1882 by

GEORGE SMITH

EDITED BY

Sir LESLIE STEPHEN

AND

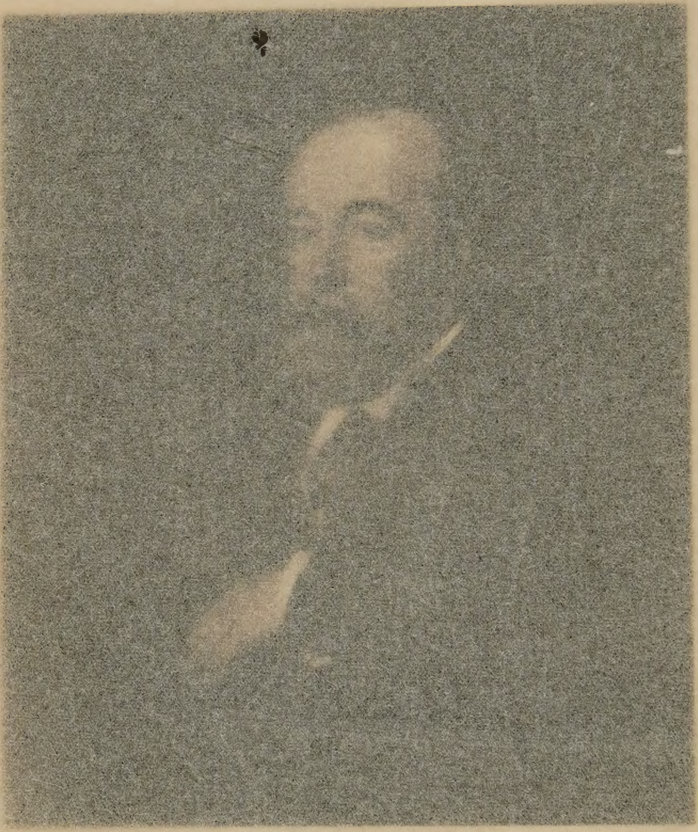
Sir SIDNEY LEE

From the Earliest Times to 1900

VOLUME I

ABBADIE——BEADON

Published since 1917 by the
OXFORD UNIVERSITY PRESS
LONDON : GEOFFREY CUMBERLEGE



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NOTE

In reprinting the twenty-two volumes of the main Dictionary in 1921–2 and again in 1937–8 it seemed best to leave the text unaltered. The bulk of the corrections hitherto received or collected by the present Publishers is insignificant when compared with the magnitude of the work, and would not justify the issue of a 'new edition' purporting to supersede the editions now in the libraries and in private hands. The collection and classification of such corrections for future use is, however, being steadily carried on; and students of biography are invited to communicate their discoveries to the Publishers.

Two changes have been made in reprinting:—

1. The lists of Contributors originally prefixed to each of the sixty-six volumes, and later combined in twenty-two lists, have been combined in one list prefixed to each volume.

2. In using the main Dictionary (to 1900) it is necessary to remember that it is in *two* alphabetical series: Vols. 1–21, and the supplementary Vol. 22, in which were added lives of persons who had died too late for inclusion in their places (as well as lives of some who had been accidentally omitted). It has been sought to mitigate the inconvenience arising from this by adding to the index at the end of each volume those names, occurring in Vol. 22, which belong to the same part of the alphabet. These 'supplementary' names are added at the bottom of each page. It is thus possible to ascertain, by reference to a single volume, whether any person (who died before 1901) is or is not in the 22-volume Dictionary.

The opportunity has been taken, in accordance with the wishes of the donors, to commemorate upon each title-page the name of the munificent Founder.

CONTENTS OF VOLS. 1–22

1. Memoir of George Smith, by Sidney Lee, first published in September 1901 in the first volume of the original edition of the Supplement.

A Statistical Account of the D.N.B., first published in June 1900 as a preface to Volume 63 of the original issue of the Dictionary.

	Abbadie–Beadon	=	Vols.	1–3	as originally	published	1885.
2.	Beal–Browell	=	,,	4–6	,,	,,	1885–6.
3.	Brown–Chaloner	=	,,	7–9	,,	,,	1886–7.
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8.	Glover–Harriott	=	,,	22–24	,,	,,	1890.
9.	Harris–Hovenden	=	,,	25–27	,,	,,	1891.
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21.	Whichcord–Zuylestein	=	,,	61–63	,,	,,	1900.
22.	Supplement	=	,,	64–66	,,	,,	1901.

With a Prefatory Note, first published in September 1901 in the first volume of the original edition of the Supplement.

Note.—*Vols.* 1–21, *as originally issued* 1885–1890, *were edited by Sir Leslie Stephen; Vols.* 22–26, 1890–1891, *by Sir Leslie Stephen and Sir Sidney Lee; Vols.* 27–66, 1891–1901, *by Sir Sidney Lee.*

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[1] The initials J. W. C. in vols. iii and x are used for John Willis Clark. Except for the entry in the List of Contributors there is no trace of J. W. Clerke. The life of George Barrett in vol. i, which is signed J. W. C., appears from the records to have been written by Miss Ellen Mary Clerke.

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H. T. L.	Harold Thomson Lyon (now Harold Lyon-Thomson).
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G. H. M.	George Herbert Murray.
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MEMOIR OF GEORGE SMITH

I

George Smith (1824–1901), publisher, the founder and proprietor of the 'Dictionary of National Biography,' was of Scottish parentage. His paternal grandfather was a small landowner and farmer in Morayshire (or Elginshire), who died young and left his family ill provided for. His father, George Smith (1789–1846), began life as an apprentice to Isaac Forsyth, a bookseller and banker in the town of Elgin. At a youthful age he migrated to London with no resources at his command beyond his abilities and powers of work. By nature industrious, conscientious, and religious, he was soon making steady and satisfactory progress. At first he found employment in the publishing house of Rivington in St. Paul's Churchyard. Subsequently he transferred his services to John Murray, the famous publisher of Albemarle Street, and while in Murray's employ was sent on one occasion to deliver proof-sheets to Lord Byron. At length, in 1816, he and another Scottish immigrant to London, Alexander Elder, a native of Banff, who was Smith's junior by a year, went into partnership, and set up in business for themselves on a modest scale. They opened premises at 158 Fenchurch Street as booksellers and stationers. The new firm was styled Smith & Elder. After three years the partners added publishing to the other branches of their business. On 2 March 1819 they were both admitted by redemption to the freedom of the Stationers' Company. Membership of the company was needful at the time for the pursuit in London of the publisher's calling. Some four months later, on 19 July 1819, Smith & Elder entered their earliest publication in the Stationers' Company's register. It was a well-printed collection of 'Sermons and Expositions of interesting Portions of Scripture,' by a popular congregational minister, Dr. John Morison of Trevor Chapel, Brompton. Thus unobtrusively did the publishing house set out on its road to fame and fortune, which it soon attained in moderate measure by dint of strenuous endeavour and skilful adaptation of means to ends.

On 12 Oct. 1820—little more than a year after the elder Smith had become a London publisher—he married. His wife, Elizabeth Murray, then twenty-three years old, and thus her husband's junior by eight years, was daughter of Alexander Murray, a successful glass-ware manufacturer in London, who, like her husband, was of Elginshire origin. Mrs. Smith was a woman of much shrewdness, vivacity, and sanguine temper, in whose judgment and resourcefulness her husband, and afterwards her children, placed the utmost confidence. The young couple lived, on their marriage, over Smith & Elder's shop in Fenchurch Street, and there George Smith, the eldest son and second child (of six), was born on 19 March 1824.[1]

Very shortly after his birth the father removed his business and his family to 65 Cornhill—to that house which was fated to acquire wide repute, alike in literary and commercial circles. There, at the age of six, young George Smith suffered an attack of brain fever, and his mother, who showed him special indulgence, was warned against subjecting him to any severity of discipline. From infancy he was active and high-spirited, and domestic leniency encouraged in him an unruliness of temper which hampered the course of his education. But his parents desired him to enjoy every educational advantage that lay in their power. At first he was sent to Dr. Smith's boarding school at Rottingdean. Thence he passed at the age of ten to Merchant Taylors' School, but soon left it for a school at Blackheath, where the master, finding him intractable, advised his parents, greatly to their indignation, to send him to sea. Although he did well as far as the schoolwork was concerned, his propensity for mischievous frolic was irrepressible, and after he had spent a few terms at the City of London School his father deemed it wisest to take him into his office. He had shown an aptitude for mathematics, delighted in chemistry, and had not neglected Latin; but he was too young to have made great advance in the conventional subjects of study when in 1838, at the age of fourteen, he began a business career. Subsequently he received lessons at home in French, and showed a quick intuitive appreciation of good literature. But it was the stir of the mercantile world that first gave useful direction to his abundant mental energy.

During his boyhood his father's firm had made notable progress. On its removal to Cornhill, in 1824, Smith & Elder were joined by a third partner, and the firm assumed the permanent designation of Smith, Elder, & Co. The new partner was a man of brilliant and attractive gifts, if of weak and self-indulgent temperament. His entry into the concern greatly extended its sphere of action. His guardian, Æneas Macintosh, was chief partner in a great firm of Calcutta merchants, and this connection with India brought to the bookselling and publishing branches of Smith, Elder, & Co.'s business the new department of an Indian agency, which in course of time far outdistanced in commercial importance the rest of their work. At the outset the Indian operations were confined to the export of stationery and books to officers in the East India Company's service; but gradually all manner of commodities was dealt with, banking responsibilities were undertaken, and Smith, Elder, & Co. ultimately left most of the other Indian agencies in London far behind alike in the variety and extent of their transactions.

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[1] During the last twenty-eight years of his life Smith designated himself George M. Smith. He had bestowed his mother's name of Murray on all his children, and it was convenient to give a corresponding form to his own signature.

It was to the third partner, who had become a liveryman of the Clothworkers' Company on 1 March 1837, that Smith was apprenticed on beginning his business career. On 2 May 1838 the fact of his apprenticeship was duly entered in the Clothworkers' Company's records.

At the moment that Smith joined the firm it had entered into close relations with Lieutenant Waghorn, the originator of the overland route to India. While Waghorn was experimenting with his new means of communicating with the east, Smith, Elder, & Co. acted as his agents, and published from 1837 the many pamphlets in which he pressed his schemes and opinions on public notice. Some of Smith's earliest reminiscences related to Waghorn's strenuous efforts to perfect his system, with which the boy's native activity of mind enabled him to sympathise very thoroughly. All the letters that were sent to India under Waghorn's supervision across the Isthmus of Suez and through the Red Sea were despatched from Smith, Elder, & Co.'s office in Cornhill, and those reaching England from India by the same route were delivered there on arriving in London. Young Smith willingly helped his seniors to 'play at post office,' and found that part of his duties thoroughly congenial. But as a whole his labours in Cornhill were arduous. He was at work from half-past seven in the morning till eight o'clock in the evening, with very short intervals. His father wisely trained him in all the practical details of the stationery and bookselling business. He had to mend the office quills, and was taught how to bind books and even compose type. The dinner-hour in the middle of the day he often, however, contrived to spend at Dyer's riding school in Finsbury Square, where he became an expert horseman. Riding remained all his life his main recreation. In 1841, three years after his entry into the firm, his family removed to Denmark Hill.

The steady increase in the firm's general business was accompanied by marked activity in the publishing department, and early in the thirties that department won an assured reputation. For the first development of the publishing branch Mr. Elder was largely responsible, and though he applied himself to it somewhat spasmodically, and his ventures were by no means uniformly successful, some interesting results were quickly achieved. As early as 1826 Smith, Elder, & Co. issued, in partnership with Chalmers & Collins, a Glasgow firm, James Donnegan's 'New Greek and English Lexicon,' which was long a standard book. In 1827 they undertook single-handed the issue of Richard Thomson's 'Chronicles of London Bridge.' Of more popular literary work which the firm produced, the most attractive item was the fashionable annual called 'Friendship's Offering.' This elaborately illustrated gift-book was originally produced at the end of 1824, under the editorship of Thomas Kibble Hervey (subsequently editor of the 'Athenæum'), by a neighbouring publisher, Lupton Relfe of 13 Cornhill. The number for 1828 was the first published by Smith, Elder, & Co., and for fourteen consecutive years they continued to make annually an addition to the series.

Hervey was succeeded in the editorship by the Scottish poet, Thomas Pringle, and ultimately by Leitch Ritchie, a well-known figure in journalism, who otherwise proved of service to the firm. The writers in 'Friendship's Offering' were the most distinguished of their day. They included not only veterans like Southey, Coleridge, and the Ettrick Shepherd, but also beginners like Tennyson and Ruskin. The Hon. Mrs. Norton, Miss Mitford, Miss Strickland, were regular contributors. To the volume for 1833 Macaulay contributed his 'Ballad of the Armada.' The numerous plates in each issue were after pictures by the greatest artists of the time, and were engraved by the best available talent. When the series was at its zenith of popularity some eight to ten thousand copies of each volume were sold at Christmas.

Another of the literary connections of the firm was Miss Louisa Henrietta Sheridan, a daughter of Captain W. B. Sheridan, a very distant relative of the well-known family.[1] Of her personal attractions Smith cherished from boyhood admiring memories. Between 1831 and 1835 she edited for the firm five annual volumes entitled 'The Comic Offering, or Lady's Mélange of Literary Mirth,' which Robert Seymour, the practical originator of 'Pickwick,' helped to illustrate; and in 1838 Smith, Elder, & Co. produced for her 'The Diadem, a Book for the Boudoir,' with some valuable plates, and contributions by various well-known hands, including Thomas Campbell, James and Horace Smith, and Agnes Strickland.

In its attitude to fiction the young firm manifested, under Leitch Ritchie's influence, an exceptional spirit of enterprise. In 1833 Smith, Elder, & Co. started a 'Library of Romance,' a series of original novels and romances, English, American, or translated from foreign tongues, which they published at the prophetic price of six shillings. Fifteen volumes appeared under Ritchie's editorship before the series ended in 1835. The first was 'The Ghost Hunter and his Family,' by John and Michael Banim, the authors of 'The O'Hara Family;' the fourth was John Galt's 'Stolen Child' (1833); the sixth, 'The Slave-King,' a translation from Victor Hugo (1833); and the fifteenth and last was 'Ernesto,' a philosophical romance of interest by William [Henry] Smith (1808–1872), who afterwards won fame as author of 'Thorndale.'

Among Smith, Elder, & Co.'s early works in general light literature which still retain their zest were James Grant's 'Random Recollections of the House of Commons' and 'Random Recollections of the House of Lords' (1836). Nor was the firm disinclined to venture on art publications involving somewhat large risks. Clarkson Stanfield's 'Coast Scenery,' a collection of forty views, issued (after publication in serial parts) at the price of 32*s*. 6*d*., appeared in 1836; and 'The Byron Gallery,' thirty-six engravings of subjects from Byron's poems, followed soon afterwards at the price of 35*s*. These volumes met with a somewhat cool reception from the book-buying public, but an ambition to excel in the production of expensively illustrated volumes was well alive in the firm when, in 1838, Smith first enlisted in its service.[1] That year saw the issue of the first portion of the great collected edition of Sir Humphry Davy's 'Works,' which was completed in nine volumes next year. In 1838, too, the firm inaugurated a series of elaborate reports of recent expeditions which the government had sent out for purposes of scientific exploration. The earliest of these great scientific publications was Sir Andrew Smith's 'Illustrations of the Zoology of South Africa,' of which the first volume was issued in 1838, and four others followed between that date and 1847, all embellished with drawings of exceptional beauty by George Henry Ford. The government made a grant of 1,500*l.* in aid of the publication, and the five volumes were sold at the high price of 18*l.* Of like character were the reports of the scientific results of Admiral Sir Edward Belcher's voyage to the Pacific in the Sulphur: a volume on the zoology, prepared by Richard Brinsley Hinds, came out under Smith, Elder, & Co.'s auspices in 1843, a second volume (on the botany) appeared in the next year, and a third volume (completing the zoology) in 1845. That was Smith, Elder, & Co.'s third endeavour in this special class of publication. To the second a more lasting interest attaches. It was 'The Zoological Report of the Expedition of H.M.S. Beagle,' in which Darwin sailed as naturalist. 1,000*l.* was advanced by the government to the firm for the publication of this important work. The first volume appeared in large quarto in 1840. Four more volumes completed the undertaking by 1848, the price of the whole being 8*l.* 15*s.* Smith, Elder, & Co. were thus brought into personal relations with Darwin, the earliest of their authors who acquired worldwide fame. Independently of his official reports they published for him, in more popular form, extracts from them in volumes bearing the titles 'The Structure and Distribution of Coral Reefs' in 1842, 'Geological Observations on Volcanic Islands' in 1844, and 'Geological Observations on South America' in 1846.

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[1] On 8 Sept. 1840 she married at Paris Lieut.-colonel Sir Henry Wyatt, and died next year, 2 Oct. 1841.

The widening range of the firm's dealings with distant lands in its capacity of Indian agents rendered records of travel peculiarly appropriate to its publishing department, and Smith, Elder, & Co. boldly contemplated the equipment on their own account of explorers whose reports should serve them as literature. About 1840 Austen Henry Layard set out, at their suggestion, in the company of Edward Mitford, on an overland journey to Asia; but the two men quarrelled on the road, and the work that the firm contemplated was never written. Another project which was defeated by a like cause was an expedition to the south of France, on which Leitch Ritchie and James Augustus St. John started in behalf of Smith, Elder, & Co.'s publishing department. But the firm was never dependent on any single class of publication. It is noteworthy that no sooner had it opened relations with Darwin, the writer who was to prove the greatest English naturalist of the century, than its services were sought by him who was to prove the century's greatest art-critic and one of its greatest artists in English prose—John Ruskin. It was in 1843, while Smith was still in his pupilage, that Ruskin's father, a prosperous wine merchant in the city of London, introduced his son's first prose work to Smith, Elder, & Co.'s notice. They had already published some poems by the young man in 'Friendship's Offering.' In 1843 he had completed the first volume of 'Modern Painters, by a Graduate of Oxford.' His father failed to induce John Murray to issue it on commission. The offer was repeated at Cornhill, where it was accepted with alacrity, and thus was inaugurated Ruskin's thirty years' close personal connection with Smith, Elder, & Co., and more especially with George Smith, on whose shoulders the whole responsibilities of the firm were soon to fall.

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[1] Besides the large ventures which they undertook on their own account, Smith, Elder, & Co. acted at this time as agents for many elaborate publications prepared by responsible publishers of Edinburgh and Glasgow; such were Thomas Brown's 'Fossil Conchology of Great Britain,' the first of the twenty-eight serial parts of which appeared in April 1837, and Kay's 'Edinburgh Portraits,' 2 vols. 4to. 1838.

The public were slow in showing their appreciation of Ruskin's earliest book. Of the five hundred copies printed of the first edition of the first volume of 'Modern Painters,' only 105 were disposed of within the year. Possibly there were other causes besides public indifference for this comparative failure. Signs were not wanting at the moment that, ambitious and enlightened as were many of the young firm's publishing enterprises, they suffered in practical realisation from a lack of strict business method which it was needful to supply, if the publishing department was to achieve absolute success. The heads of the firm were too busily absorbed in their rapidly growing Indian business to give close attention to the publishing branch; managers had been recently chosen to direct it, and had not proved sufficiently competent to hold their posts long. Salvation was at hand within the office from a quarter in which the partners had not thought to seek it. A predilection for the publishing branch of the business was already declaring itself in young Smith, as well as a practical insight into business method which convinced him, boy though he was, that some reorganisation was desirable. With a youthful self-confidence, which, contrary to common experience, events showed to be justifiable, he persuaded his father late in 1843—a few months after the issue of the first volume of 'Modern Painters,' and when he was in his twentieth year—to allow him to assume, temporarily at any rate, control of the publishing department. Under cautious conditions his father acceded to his wish, and Smith at once accepted for publication a collection of essays by various writers on well-known literary people, edited by the somewhat eccentric and impracticable author of 'Orion,' Richard Hengist Horne. The enterprise called forth all Smith's energies. Not only did he supervise the production of the work, which was adorned by eight steel engravings, but, in constant interviews with the author, he freely urged alterations in the text which he deemed needful to conciliate public taste. The book appeared, in February 1844, in two volumes, with the title 'The New Spirit of the Age,' and Smith had the satisfaction of securing for his firm fair pecuniary profit from this his earliest publication. Another edition was reached in July. His second publishing venture was from the pen of a somewhat miscellaneous practitioner in literature, Mrs. Baron Wilson, who had contributed to Miss Sheridan's 'Diadem' as well as to 'Friendship's Offering.' For her he published, also in 1844 (in June), another work in two volumes, 'Our Actresses, or Glances at Stage Favourites Past and Present,' with five engravings in each volume, including portraits of Miss O'Neill, Miss Helen Faucit, and Mrs. Charles Kean. His third literary undertaking in the first year of his publishing career was of more permanent interest; it was Leigh Hunt's 'Imagination and Fancy.'

It was characteristic of Smith's whole life as a publisher that he was never content to maintain with authors merely formal business relations. From boyhood the personality of writers of repute deeply interested him, and that interest never diminished at any point of his career. In early manhood he was rarely happier than in the society of authors of all degrees of ability. With a city clerk of literary leanings, Thomas Powell,[1] he was as a youth on friendly terms, and at Powell's house at Peckham he was first introduced to, or came to hear of, many rising men of letters. It was there that he first met Horne, and afterwards Robert Browning. It was there that he found the manuscript of Leigh Hunt's 'Imagination and Fancy,' and at once visited the author in Edwardes Square, Kensington, with a generous offer for the rights of publication which was immediately accepted. Thenceforth Leigh Hunt was a valued literary acquaintance, and Smith published for him a whole library of attractive essays or compilations. Another house at which he was a frequent guest at this early period was that of Ruskin's father at Denmark Hill. Powell introduced him to a small convivial club, called the Museum Club, which met in a street off the Strand. Douglas Jerrold and Father Prout were prominent members. There he first made the acquaintance of George Henry Lewes, who became a lifelong associate. The club, however, fell into pecuniary difficulties, from which Smith strove in vain to relieve it, and it quickly dissolved.

The grim realities of life were soon temporarily to restrict Smith's opportunities of recreation. Towards the end of 1844 a grave calamity befell his family. His father's health failed; softening of the brain declared itself; and recovery was seen to be hopeless. The elder Smith removed from Denmark Hill to Boxhill, where he acquired some eight to ten acres of land, and developed a lively interest in farming. But he was unable to attend to the work of the firm, and his place at Cornhill was taken by his son very soon after he came of age in 1845. On 3 May 1846 George Smith was admitted by patrimony a freeman of the Stationers' Company, and little more than three months later his father died, at the age of fifty-seven (21 Aug. 1846). Thereupon the whole responsibility of providing for his mother, his young brothers and sisters, devolved upon him.

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[1] In 1849 Powell emigrated to America, where he became a professional man of letters, and published some frankly ill-natured sketches of writers he had met, under the title of 'Living Authors of England;' this was followed by 'Living Authors of America' (first series, 1850).

II

Smith had no sooner addressed himself to his heavy task than he found himself face to face with a crisis in the affairs of the firm of exceptional difficulty for so young a man to grapple with. The third partner was discovered to be misusing the firm's credit and capital, and had to withdraw from the partnership under circumstances that involved grave anxiety to all concerned.[1] Elder, who had not of late years given close attention to the business, made up his mind to retire almost at the same time.[2] Smith was thus left to conduct single-handed the firm's affairs at a moment when the utmost caution and financial skill were required to maintain its equilibrium Although no more than twenty-two, he proved himself equal to the situation. By a rare combination of sagacity and daring, by a masterful yet tactful exercise of authority, and by unremitting application, he was able to set the firm's affairs in order, to unravel the complications due to neglected bookkeeping, and to launch the concern anew on a career of prosperity far greater than that it had previously known.

For a time the major part of his energies and business instinct was devoted to the control and extension of the agency and banking department. It is difficult to overestimate the powers of work which he brought to his task. 'It was a common thing for me,' he wrote of this period, 'and many of the clerks to work until three or four o'clock in the morning, and occasionally, when there was but a short interval between the arrival and departure of the Indian mails, I used to start work at nine o'clock of one morning, and neither leave my room nor cease dictating until seven o'clock the next evening, when the mail was despatched. During these thirty-two hours of continuous work I was supported by mutton chops and green tea at stated intervals. I believe I maintained my health by active exercise on foot and horseback, and by being able, after these excessive stretches of work, to sleep soundly for many hours; on these occasions I generally got to bed at about eleven, and slept till three or four o'clock the next afternoon.'[3]

Astonishing success followed Smith's efforts. The profits rose steadily, and the volume of business, which was well under 50,000*l.* when he assumed control of the concern, multiplied thirteen times within twenty years of his becoming its moving spirit. The clerks at Cornhill in a few years numbered 150. An important branch was established at Bombay, and other agencies were opened at Java and on the West Coast of Africa. There was no manner of merchandise for which Smith's clients could apply to him in vain. Scientific instruments for surveying purposes, the testing of which needed the closest supervision, were regularly forwarded to the Indian government. The earliest electric telegraph plant that reached India was despatched from Cornhill. It was an ordinary experience to export munitions of war. On one occasion Smith was able to answer the challenge of a scoffer who thought to name an exceptional article of commerce—a human skeleton—which it would be beyond his power to supply, by displaying in his office two or three waiting to be packed for transit.

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[1] He went to India and died at Calcutta, 13 Jan. 1852.

[2] Mr. Elder left London and died some thirty years later, on 6 Feb. 1876, at Lancing, at the age of eighty-six.

[3] 'Cornhill Magazine,' December 1900.

Smith's absorption in the intricate details of the firm's general operations prevented him from paying close attention to the minutiæ of the publishing department; but the fascination that it exerted on him never slept, and he wisely brought into the office one who was well qualified to give him literary counsel, and could be trusted to keep the department faithful to the best traditions of English publishing. His choice fell on William Smith Williams, who for nearly thirty years acted as his 'reader' or literary adviser. The circumstances under which he invited Williams's co-operation illustrate the accuracy with which he measured men and their qualifications. At the time the two met, Williams was clerk to Hullmandel & Walter, a firm of lithographers who were working for Smith, Elder, & Co. on Darwin's 'The Voyage of H.M.S. Beagle.' On assuming the control of the Cornhill business Smith examined with Williams the somewhat complicated accounts of that undertaking. After very brief intercourse he perceived that Williams was an incompetent bookkeeper, but had exceptional literary knowledge and judgment. No time was lost in inducing Williams to enter the service of Smith, Elder, & Co., and the arrangement proved highly beneficial and congenial to both.[1] But Smith delegated to none the master's responsibility in any branch of the business, and, though publishing negotiations were thenceforth often initiated by Williams, there were few that were not concluded personally by Smith.

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[1] William Smith Williams (1800–1875) played a useful part behind the scenes of the theatre of nineteenth-century literature. He was by nature too modest to gain any wide recognition. He began active life in 1817 as apprentice to the publishing firm of Taylor & Hessey of Fleet Street, who published writings of Charles Lamb, Coleridge, and Keats, and became in 1821 proprietors of the 'London Magazine.' Williams cherished from boyhood a genuine love of literature, and received much kindly notice from eminent writers associated with Taylor & Hessey. Besides Keats, he came to know Leigh Hunt and William Hazlitt. Marrying at twenty-five he opened a bookshop on his own account in a court near the Poultry, but insufficient capital compelled him to relinquish this venture in 1827, when he entered the counting-house of the lithographic printers, Hullmandel & Walter, where Smith met him. At that time he was devoting his leisure to articles on literary or theatrical topics for the 'Spectator,' 'Athenæum,' and other weekly papers. During the thirty years that he spent in Smith's employ he won, by his sympathetic criticism and kindly courtesy, the cordial regard of many distinguished authors whose works Smith, Elder, & Co. published. The paternal consideration that he showed to Charlotte Brontë is well known; it is fully described in Mrs. Gaskell's 'Life' of Miss Brontë. 'He was my first favourable critic,' wrote Charlotte Brontë in December 1847; 'he first gave me encouragement to persevere as an author.' When she first saw him at Cornhill in 1848, she described him as 'a pale, mild, stooping man of fifty.' Subsequently she thought him too much given to 'contemplative theorising,' and possessed by 'too many abstractions.' With Thackeray, Ruskin, and Lewes he was always on very friendly terms. During his association with Smith he did no independent literary work beyond helping to prepare for the firm, in 1861, a 'Selection from the Writings of John Ruskin.' He was from youth a warm admirer of Ruskin, sharing especially his enthusiasm for Turner. Williams retired from Smith, Elder, & Co.'s business in February 1875, and died six months later, aged 75, at his residence at Twickenham (21 Aug.) His eldest daughter was the wife of Mr. Lowes Dickinson, the well-known portrait painter; and his youngest daughter. Miss Anna Williams, achieved distinction as a singer.

For some time after he became sole owner and manager at Cornhill Smith felt himself in no position to run large risks in the publishing department. A cautious policy was pursued; but fortune proved kind. It was necessary to carry to completion those great works of scientific travel by Sir Andrew Smith, Hinds, and Darwin, the publication of which had been not only contracted for, but was actually in progress during Smith's pupilage. The firm had also undertaken the publication of a *magnum opus* of Sir John Herschel —his 'Astronomical Observations made at the Cape of Good Hope'—towards the expense of which the Duke of Northumberland had offered 1,000*l*. The work duly appeared in 1846 in royal quarto, with eighteen plates, at the price of four guineas. A like obligation incurred by the firm in earlier days was fulfilled by the issue, also in 1846, of the naturalist Hugh Falconer's 'Fauna Antiqua Sivalensis.' Nine parts of this important work were issued at a guinea each in the course of the three years 1846–9. In 1846, too, Ruskin completed the second volume of his 'Modern Painters,' of which an edition of 1,500 copies was issued; and in 1849 Smith brought out the second of Ruskin's great prose works, 'The Seven Lamps of Architecture,' which was the earliest of Ruskin's books that was welcomed with practical warmth on its original publication.

In fiction the chief author with whom Smith in the first years of his reign at Cornhill was associated was the grandiloquent writer of blood-curdling romance, G. P. R. James. In 1844 Smith, Elder, & Co. had begun an elaborate collected edition of his works, of which they issued eleven volumes by 1847, ten more being undertaken by another firm. Unhappily Smith, Elder, & Co. had also independently entered into a contract with James to publish every new novel that he should write; 600*l*. was to be paid for the first edition of 1,250 copies. The arrangement lasted for four years, and then sank beneath its own weight. The firm issued two novels by James in each of the years 1845, 1846, 1847, and no less than three in 1848. Each work was in three volumes, at the customary price of 31*s*. 6*d*.; so that between 1845 and 1848 Smith offered the public twenty-seven volumes from James's pen at a total cost to the purchasers of thirteen and a half guineas. James's fertility was clearly greater than the public approved. The publisher requested him to set limits to his annual output. He indignantly declined, but Smith persisted with success in his objections to the novelist's interpretation of the original agreement, and author and publisher parted company. In 1848 Smith issued a novel by his friend, George Henry Lewes, entitled 'Rose, Blanche, and Violet.' Although much was expected from it, nothing came.

While the tragi-comedy of James was in its last stage, Smith became the hero of a publishing idyll which had the best possible effect on his reputation as a publisher and testified at the same time to his genuine kindness of heart. Few episodes in the publishing history of the nineteenth century are of higher interest than the story of his association with Charlotte Brontë. In July

1847 Williams called Smith's attention to a manuscript novel entitled 'The Professor,' which had been sent to the firm by an author writing under the name of 'Currer Bell.' The manuscript showed signs of having vainly sought the favour of other publishing houses. Smith and his assistant recognised the promise of the work, but neither thought it likely to be a successful publication. While refusing it, however, they encouraged the writer in kindly and appreciative terms to submit another effort. The manuscript of 'Jane Eyre' arrived at Cornhill not long afterwards. Williams read it and handed it to Smith. The young publisher was at once fascinated by its surpassing power, and purchased the copyright out of hand. He always regarded the manuscript, which he retained, as the most valued of his literary treasures. He lost no time in printing it, and in 1848 the reading world recognised that he had introduced to its notice a novel of abiding fame. Later in 1848 'Shirley,' by 'Currer Bell,' was also sent to Cornhill. So far 'Currer Bell' had conducted the correspondence with the firm as if the writer were a man, but Smith shrewdly suspected that the name was a woman's pseudonym. His suspicions were confirmed in the summer of 1848, when Charlotte Brontë, accompanied by her sister Anne, presented herself without warning at Cornhill in order to explain some misunderstanding which she thought had arisen in the negotiations for the publication of 'Shirley.' From the date of the authoress's shy and unceremonious introduction of herself to him at his office desk until her premature death some seven years later, Smith's personal relations with her were characterised by a delightfully unaffected chivalry. On their first visit to Cornhill he took Miss Brontë and her sister to the opera the same evening. Smith's mother made their acquaintance next day, and they twice dined at her residence, then at 4 Westbourne Place. Miss Brontë frankly confided to a friend a day or two later her impressions of her publisher-host. 'He is a firm, intelligent man of business, though so young [he was only twenty-four]; bent on getting on, and I think desirous of making his way by fair, honourable means. He is enterprising, but likewise cool and cautious. Mr. Smith is a practical man.'[1]

On this occasion the sisters stayed in London only three days. But next year, in November 1849, Miss Brontë was the guest of Smith's mother at Westbourne Place for nearly three weeks. She visited the London sights under Smith's guidance; he asked Thackeray, whose personal acquaintance he does not seem to have made previously, to dine with him in order to satisfy her ambition of meeting the great novelist, whose work aroused in her the warmest enthusiasm. On returning to Haworth in December she wrote to Smith: 'Very easy is it to discover that with you to gratify others is to gratify yourself; to serve others is to afford yourself a pleasure. I suppose you will experience your share of ingratitude and encroachments, but do not let them alter you. Happily they are the less likely to do this because you are half a Scotchman, and therefore must have inherited a fair share of prudence to qualify your generosity, and of caution to protect your benevolence.'[2]

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[1] 'Cornhill Magazine,' December 1900; cf. Gaskell's 'Life,' ed. Shorter, p. 368 *n.*

[2] Gaskell's 'Life,' ed. Shorter, p. 433.

Another visit—a fortnight long—followed in June 1850. Smith had then removed with his mother to 76 (afterwards 112) Gloucester Terrace. Miss Brontë renewed her acquaintance with Thackeray, who invited her and her host to dine at his own house, and she met Lewes under Smith's roof. Before she quitted London on this occasion she sat to George Richmond for her portrait at the instance of her host, who gratified her father by presenting him with the drawing together with an engraving of his and his daughter's especial hero, the Duke of Wellington. Next month, in July 1850, Smith made with a sister a tour in the highlands of Scotland, and he always remembered with pride a friendly meeting that befell him on the journey with Macaulay, who was on his way to explore Glencoe and Killiecrankie. At Edinburgh he and his sister were joined on his invitation by Miss Brontë, and they devoted a few days to visiting together sites of interest in the city and its neighbourhood, much to Miss Brontë's satisfaction. She travelled south with them, parting from them in Yorkshire for her home at Haworth.[1] For a third time she was her sympathetic publisher's guest in London, in June 1851, when she stayed a month with his mother, and he took her to hear Thackeray's 'Lectures on the Humourists' at Willis's Rooms. In a letter addressed to Smith, on arriving home, she described him as 'the most spirited and vigilant of publishers.' In November 1852 Miss Brontë sent to the firm her manuscript of 'Villette,' in which she drew her portrait of Smith in the soundhearted, manly, and sensible Dr. John, while his mother was the original of Mrs. Bretton. In January 1853 Miss Brontë visited Smith and his family for the last time. They continued to correspond with each other till near her premature death on 31 March 1855.

An interesting result of Smith's personal and professional relations with Charlotte Brontë was to make him known to such writers as were her friends —notably to Harriet Martineau and to Mrs. Gaskell, for both of whom he subsequently published much. But more important is it to record that Charlotte Brontë was a main link in the chain that drew a writer of genius far greater even than her own—Thackeray himself—into Smith's history and into the history of his firm. In the late autumn of 1850, after the interchange of hospitalities which Miss Brontë's presence in London had prompted, Thackeray asked Smith for the first time to publish a book for him, his next Christmas book. It was a humorous sketch, with drawings by himself, entitled 'The Kickleburys on the Rhine.' Thackeray's regular publishers, Chapman & Hall, had not been successful with his recent Christmas books, 'Doctor Birch and his Young Friend' and 'Rebecca and Rowena,' and they deprecated the issue of another that year. Smith had from early days, since he read the 'Paris Sketch-book' by stealth in Tegg's sale rooms, cherished a genuine affection for Thackeray's work, and it had been a youthful ambition to publish for him. Williams had in his behalf made a vain bid for 'Vanity Fair' in 1848. Smith now purchased the copyright of 'The Kickleburys' with alacrity, and it was published at Christmas 1850 in an edition of three thousand. Though it was heavily bombarded by the 'Times,' it proved successful and at once reached a second edition.[1] In 1851, when Smith heard that Thackeray was engaged on a new work of importance—which proved to be 'Esmond'—he called at his house in Young Street, Kensington, and offered him what was then the handsome sum of 1,200*l.* for the right of issuing the first edition of 2,500 copies.[2] Thenceforth he was on close terms of intimacy with Thackeray. He was often at his house, and showed as tender a consideration for the novelist's young daughters as for himself. 'Esmond' appeared in 1852 and was the first of Thackeray's novels to be published in the regulation trio of half-a-guinea volumes. Just before its publication, when Thackeray was preparing to start on a lecturing tour in America, Smith, with kindly thought, commissioned Samuel Laurence to draw Thackeray's portrait, so that his daughters might have a competent presentment of him at home during his absence. Before Thackeray's return Smith published his 'Lectures on the English Humourists,' and, in order to make the volume of more presentable size, added elaborate notes by Thackeray's friend James Hannay. In December 1854 Smith published the best known of Thackeray's Christmas books, 'The Rose and the Ring.'[3]

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[1] Mrs. Gaskell's 'Life of Charlotte Brontë,' ed. Shorter, pp. 460 *sq.*

III

Meanwhile Smith's private and business life alike underwent important change. The pressure of constant application was, in 1853, telling on his health, and he resolved to share his responsibilities with a partner. Henry Samuel King, a bookseller of Brighton, whose bookselling establishment is still carried on there by Treacher & Co., came to Cornhill to aid in the general superintendence and to receive a quarter share of the profits. His previous experience naturally gave him a particular interest in the publishing department. On 3 July 1853 Charlotte Brontë wrote to Smith: 'I hope your partner Mr. King will soon acquire a working faculty and leave you some leisure and opportunity effectually to cultivate health.' At the same date Smith became engaged to Elizabeth, the daughter of John Blakeway, a wine merchant of London, and granddaughter of Edward Blakeway, esq., of Broseley Hall, Shropshire. The marriage took place on 11 Feb. 1854. For four years he and his wife lived at 112 Gloucester Terrace, where he had formerly resided with his mother. Subsequently they spent some time at Wimbledon, and at the end of 1859 they settled at 11 Gloucester Square.

Smith felt from the outset that the presence of a partner at Cornhill hampered his independence, but it relieved him of some labour and set him free to entertain new developments of business. One of his early hopes was to become proprietor of a newspaper, and during 1854 he listened with much interest to a suggestion made to him by Thackeray that the novelist should edit a daily sheet of general criticism after the manner of Addison and Steele's 'Spectator' or 'Tatler.' The sheet was to be called 'Fair Play,' was to deal with literature as well as life, and was to be scrupulously frank and just in comment. But, as the discussion on the subject advanced, Thackeray feared to face the responsibilities of editorship, and Smith was left to develop the scheme for himself at a later period. Newspapers of more utilitarian type were, however, brought into being by him and his firm before the notion of 'Fair Play' was quite dropped. In 1855 Smith, Elder, & Co. started a weekly periodical called 'The Overland Mail,' of which Mr. (afterwards Sir) John Kaye became editor. It was to supply home information to readers in India. Next year a complementary periodical was inaugurated under the title of 'The Homeward Mail,' which was intended to offer Indian news to readers in the United Kingdom. 'The Homeward Mail' was placed in the charge of E. B. Eastwick, the orientalist. The two editors were already associated as authors with the firm. Both papers were appreciated by the clients of the firm's agency and banking departments, and are still in existence.

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[1] 'The Kickleburys' bore on the title-page the actual year of publication, i.e. 1850. Thackeray's earlier and later Christmas books were each post-dated by a year. Thus 'Rebecca and Rowena,' which bears the date 1850, was published in December 1849.

[2] Cf. Mrs. Ritchie's 'Chapters from some Memoirs,' 1894, p. 130.

[3] Thackeray was not yet, however, exclusively identified with Smith, Elder, & Co. 'The Newcomes' in 1853–5, a collected edition of Miscellaneous Writings in 1855–7 (4 vols.), and 'The Virginians,' 1857–9, were all issued by Bradbury & Evans.

In order to facilitate the issue of these 'Mails' Smith, Elder, & Co. acquired for the first time a printing office of their own. They took over premises in Little Green Arbour Court, Old Bailey, which had been occupied by Stewart & Murray, a firm of printers whose partners were relatives of Mr. Elder. The house had been the home of Goldsmith, and Smith was much interested in that association. Until 1872, when the printing office was made over to Messrs. Spottiswoode & Co., a portion of Smith, Elder, & Co.'s general literary work was printed at their own press.

In 1857 the progress of the firm received a temporary check. The outbreak of the Indian mutiny dislocated all Indian business, and Smith, Elder, & Co.'s foreign department suffered severely. Guns and ammunition were the commodities of which their clients in India then stood chiefly in need, and they were accordingly sent out in ample quantities. Jacob's Horse and Hodson's Horse were both largely equipped from Cornhill, and the clerks there had often little to do beyond oiling and packing revolvers. It was a time of grave anxiety for the head of the firm. The telegraph wires were constantly bringing him distressing news of the murder of the firm's clients, many of whom were personally known to him. The massacres in India also meant pecuniary loss. Accounts were left unpaid, and it was difficult to determine the precise extent of outstanding debts that would never be discharged. But Smith's sanguine and resourceful temper enabled him to weather the storm, and the crisis passed without permanent injury to his position. Probably more damaging to the immediate interests of Smith, Elder, & Co. was the transference of the government of India in 1858 from the old company to the crown. Many of the materials for public works which private firms had supplied to the old East India Company and their officers were now provided by the new India office without the intervention of agents; and the operations of Smith, Elder, & Co.'s Indian branch had to seek other channels than of old.

The publishing department invariably afforded Smith a means of distraction from the pressure of business cares elsewhere. Its speculative character, which his caution and sagacity commonly kept within reasonable limits of safety, appealed to one side of his nature, while the social intimacies which the work of publishing fostered appealed strongly to another side. The rapid strides made in public favour by Ruskin, whose greatest works Smith published between 1850 and 1860, were an unfailing source of satisfaction. In 1850 he had produced Ruskin's fanciful 'King of the Golden River.' Next year came the first volume of 'Stones of Venice,' the pamphlets on 'The Construction of Sheepfolds,' and 'Pre-Raphaelitism,' and the portfolio of 'Examples of the Architecture of Venice.' The two remaining volumes of 'Stones of Venice' followed in 1853. In 1854 appeared 'Lectures on Architecture and Painting,' with two pamphlets; and then began the 'Notes on the Royal Academy,' which were continued each year till 1859. In 1856 came the elaborately illustrated third and fourth volumes of 'Modern Painters;' in 1857, 'Elements of Drawing,' 'Political Economy of Art,' and 'Notes on Turner's Pictures;' in 1858, an engraving by Holl of Richmond's drawing of Ruskin; in 1859, 'The Two Paths,' 'Elements of Perspective,' and the 'Oxford Museum;' and in 1860, the fifth and final volume of 'Modern Painters.' The larger books did not have a rapid sale, but many of the cheaper volumes and pamphlets sold briskly. It was at Ruskin's expense, too, that Smith prepared for publication the first volume that was written by Ruskin's friend, Dante Gabriel Rossetti, 'The Early Italian Poets,' 1861. In 1850 Ruskin's father proved the completeness of his confidence in Smith by presenting him with one of the few copies of the volume of his son's 'Poems' which his paternal pride had caused to be printed privately. Smith remained through this period a constant visitor at the Ruskins' house at Denmark Hill, and there he made the welcome addition to his social circle of a large number of artists. Of these Millais became the fastest of friends; while Leighton, John Leech, Richard Doyle, (Sir) Frederic Burton, and the sculptor Alexander Monro were always held by him in high esteem.

It was at Ruskin's house that Smith was introduced to Wilkie Collins, son of a well-known artist. He declined to publish Collins's first story, 'Antonina,' because the topic seemed too classical for general taste, and he neglected some years later to treat quite seriously Collins's offer of his 'Woman in White,' with the result that a profitable investment was missed; but in 1856 he accepted the volume of short stories called 'After Dark,' and thus began business relations with Collins which lasted intermittently for nearly twenty years.

In the late fifties Charlotte Brontë's introduction of Smith to Harriet Martineau bore practical fruit. In 1858 he issued a new edition of her novel 'Deerbrook,' as well as her 'Suggestions towards the future Government of India.' These were followed by pamphlets respectively on the

'Endowed Schools of Ireland' and 'England and her Soldiers,' and in 1861 by her well-known 'Household Education.' Subsequently he published her autobiography, the greater part of which she had caused to be put into type and to be kept in readiness for circulation as soon as her death should take place. The firm also undertook the publication of the many tracts and pamphlets in which William Ellis, the zealous disciple of John Stuart Mill, urged improved methods of education during the middle years of the century. To a like category belonged Madame Venturi's translation of Mazzini's works which Smith, Elder, & Co. issued in six volumes between 1864 and 1870.

At the same period as he became Miss Martineau's publisher there began Smith's interesting connection with Mrs. Gaskell, which was likewise due to Charlotte Brontë. Late in 1855 Mrs. Gaskell set to work, at the request of Charlotte Brontë's father, on his daughter's life. She gleaned many particulars from Smith and his mother, and naturally requested him to publish the book, which proved to be one of the best biographies in the language. But its publication (in 1857) involved him in unwonted anxieties. Mrs. Gaskell deemed it a point of conscience to attribute, for reasons that she gave in detail, the ruin of Miss Brontë's brother Branwell to the machinations of a lady, to whose children he had acted as tutor. As soon as Smith learned Mrs. Gaskell's intention he warned her of the possible consequences. The warning passed unheeded. The offensive particulars appeared in the biography, and, as soon as it was published, an action for libel was threatened. Mrs. Gaskell was travelling in France at the moment, and her address was unknown. Smith investigated the matter for himself, and, perceiving that Mrs. Gaskell's statements were not legally justifiable, withdrew the book from circulation. In later editions the offending passages were suppressed. Sir James Stephen, on behalf of friends of the lady whose character was aspersed, took part in the negotiations, and on their conclusion handsomely commended Smith's conduct.

IV

In the opening months of 1859 Smith turned his attention to an entirely new publishing venture. He then laid the foundations of the 'Cornhill Magazine,' the first of the three great literary edifices which he reared by his own effort. It was his intimacy with Thackeray that led Smith to establish the 'Cornhill Magazine.' The periodical originally was designed with the sole object of offering the public a novel by Thackeray in serial instalments combined with a liberal allowance of other first-rate literary matter. In February 1859 Smith offered Thackeray the liberal terms of 350*l.* for a monthly instalment of a novel, which was to be completed in twelve numbers. The profits on separate publication of the work, after the first edition, were to be equally divided between author and publisher. Thackeray agreed to these conditions; but it was only after Smith had failed in various quarters to secure a fitting editor for the new venture—Tom Hughes was among those who were invited and declined—that he appealed to Thackeray to fill the editorial chair. He proposed a salary of 1,000*l.* a year. Thackeray consented to take the post on the understanding that Smith should assist him in business details. Thackeray christened the periodical 'The Cornhill' after its publishing home, and chose for its cover the familiar design by Godfrey Sykes, a South Kensington art student. The 'Cornhill' was launched on 1 Jan. 1860. The first number reached a sale of one hundred and twenty thousand copies. Although so vast a circulation was not maintained, the magazine for many years enjoyed a prosperity that was without precedent in the annals of English periodical publications.

Thackeray's fame and genius rendered services to the 'Cornhill' that are not easy to exaggerate. He was not merely editor, but by far the largest contributor. Besides his novel of 'Lovel the Widower,' which ran through the early numbers, he supplied each month a delightful 'Roundabout Paper,' which was deservedly paid at the high rate of twelve guineas a page. But identified as Thackeray was with the success of the 'Cornhill'—an identification which Smith acknowledged by doubling his editorial salary—Thackeray would have been the first to admit that the practical triumphs of the enterprise were largely the fruits of the energy, resourcefulness, and liberality of the proprietor. There was no writer of eminence, there was hardly an artist of distinguished merit (for the magazine was richly illustrated), whose co-operation Smith, when planning with Thackeray the early numbers, did not seek, often in a personal interview, on terms of exceptional munificence. Associates of earlier date, like John Ruskin and George Henry Lewes among authors, and Millais, Leighton, and Richard Doyle among artists, were requisitioned as a matter of course. Lewes was an indefatigable contributor from the start. Ruskin wrote a paper on 'Sir Joshua and Holbein' for the third number, but Ruskin's subsequent participation brought home to Smith and his editor the personal embarrassments inevitable in the conduct of a popular magazine by an editor and a publisher, both of whom were rich in eminent literary friends. When, later in the first year, Ruskin sent for serial issue a treatise on political economy, entitled 'Unto this Last,' his doctrine was seen to be too deeply tainted with socialistic heresy to conciliate subscribers. Smith published four articles and then informed the author that the editor could accept no more. Smith afterwards issued 'Unto this Last' in a separate volume, but the forced cessation of the papers in the magazine impaired the old cordiality of intercourse between author and publisher.

The magazine necessarily brought Smith into relations with many notable writers and artists of whom he had known little or nothing before. He visited Tennyson and offered him 5,000*l.* for a poem of the length of the 'Idylls of the King.' This was declined, but 'Tithonus' appeared in the second number. Another poet, a friend of Thackeray, who first came into relations with Smith through the 'Cornhill,' was Mrs. Browning, whose 'Great God Pan,' illustrated by Leighton, adorned the seventh number (July

1860). The artist, Frederick Walker, who was afterwards on intimate terms with Smith, casually called at the office as a lad and asked for work on the magazine. His capacities were tested without delay, and he illustrated the greater part of 'Philip,' the second novel that Thackeray wrote for the 'Cornhill.' It was Leighton who suggested to Smith that he should give a trial as an illustrator to George Du Maurier, who quickly became one of the literary and artistic acquaintances in whose society he most delighted.

Two essayists of different type, although each was endowed with distinctive style and exceptional insight, Fitzjames Stephen and Matthew Arnold, were among the most interesting of the early contributors to the 'Cornhill.' Stephen contributed two articles at the end of 1860, and through the years 1861–3 wrote as many as eight annually—on literary, philosophical, and social subjects.

Matthew Arnold's work for the magazine was of great value to its reputation. His essay on Eugénie de Guérin (June 1863) had the distinction of bearing at the end the writer's name. That was a distinction almost unique in those days, for the 'Cornhill' then as a rule jealously guarded the anonymity of its authors. On 16 June 1863 Arnold wrote to his mother of his Oxford lecture on Heine: 'I have had two applications for the lecture from magazines, but I shall print it, if I can, in the "Cornhill," because it both pays best and has much the largest circle of readers. "Eugénie de Guérin" seems to be much liked.'[1] The lecture on Heine appeared in the 'Cornhill' for October 1863. The hearty welcome given his articles by the conductors of the 'Cornhill' inspired Arnold with a 'sense of gratitude and surprise.' A paper by him entitled 'My Countrymen' in February 1866 'made a good deal of talk.' There followed his fine lectures on 'Celtic Literature,' and the articles which were reissued by Smith, Elder, & Co. in the characteristic volumes entitled respectively 'Culture and Anarchy' (1868), 'St. Paul and Protestantism' (1869), and 'Literature and Dogma' (1871).

With both Fitzjames Stephen and Matthew Arnold Smith maintained almost from their first introduction to the 'Cornhill' close personal intercourse. He especially enjoyed his intimacy with Matthew Arnold, whose idiosyncrasies charmed him as much as his light-hearted banter. He published for Arnold nearly all his numerous prose works, and showed every regard for him and his family. While Arnold was residing in the country at a later period, Smith provided a room for him at his publishing offices in Waterloo Place when he had occasion to stay the night in town.[2]

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[1] 'Letters of M. Arnold,' ed. G. W. E. Russell, i. 195.

[2] Cf. Arnold's 'Letters,' ed. G. W. E. Russell. On 31 May 1871 Arnold writes to his mother: 'I have come in to dine with George Smith in order to meet old Charles Lever' (ii. 57). On 2 Oct. 1874 he writes again: 'I have been two nights splendidly put up at G. Smith's [residence in South Kensington], and shall be two nights there next week. I like now to dine anywhere rather than at a club, and G. Smith has a capital billiard table, and after dinner we play billiards, which I like very much, and it suits me' (ii. 117). Writing from his home at Cobham to his sister on 27 Dec. 1886, Arnold notes: 'We were to have dined with the George Smiths at Walton to-night, but can neither go nor telegraph. The roads are impassable and the telegraph wires broken' (ii. 360).

Chief among novelists whom the inauguration of the 'Cornhill Magazine' brought permanently to Smith's side was Anthony Trollope. He had already made some reputation with novels dealing with clerical life, and when in October 1859 he offered his services to Thackeray as a writer of short stories—he was then personally unknown to both Smith and Thackeray—Smith promptly (on 26 Oct.) offered him 1,000*l*. for the copyright of a clerical novel to run serially from the first number, provided only that the first portion should be forwarded by 12 Dec. Trollope was already engaged on an Irish story, but a clerical novel would alone satisfy Smith. In the result Trollope began 'Framley Parsonage,' and Smith invited Millais to illustrate it. Thackeray courteously accorded the first place in the first number (January 1860) to the initial instalment of Trollope's novel. Trollope was long a mainstay of the magazine, and his private relations with Smith were very intimate. In August 1861 he began a second story, entitled 'The Struggles of Brown, Jones, and Robinson,' a humorous satire on the ways of trade, which proved a failure. Six hundred pounds was paid for it, but Smith made no complaint, merely remarking to the author that he did not think it equal to his usual work. In September 1862 Trollope offered reparation by sending to the 'Cornhill' 'The Small House at Allington.' Finally, in 1866–7, Trollope's 'Claverings' appeared in the magazine; for this he received 2,800*l*. 'Whether much or little,' Trollope wrote, 'it was offered by the proprietor, and paid in a single cheque.' When contrasting his experiences as contributor to other periodicals with those he enjoyed as contributor to the 'Cornhill,' Trollope wrote, 'What I wrote for the "Cornhill Magazine" I always wrote at the instigation of Mr. Smith.'[1]

George Henry Lewes had introduced Smith to George Eliot soon after their union in 1854. Her voice and conversation always filled Smith with admiration, and when the Leweses settled at North Bank in 1863 he was rarely absent from her Sunday receptions until they ceased at Lewes's death in 1878. Early in 1862 she read to him a portion of the manuscript of 'Romola,' and he gave practical proof of his faith in her genius by offering her 10,000*l*. for the right of issuing the novel serially in the 'Cornhill Magazine,' and of subsequent separate publication. The reasonable condition was attached that the story should first be distributed over sixteen numbers of the 'Cornhill.' George Eliot agreed to the terms, but embarrassments followed. She deemed it necessary to divide the story into twelve parts instead of the stipulated sixteen. From a business point of view the change, as the authoress frankly acknowledged, amounted to a serious breach of contract, but she was deaf to both Smith's and Lewes's appeal to her to respect the original agreement. She offered, however, in consideration of her obstinacy, to accept the reduced remuneration of 7,000*l*. The story was not completed by the authoress when she settled this serial division. Ultimately she discovered that she had miscalculated the length which the story would reach, and, after all, 'Romola' ran through fourteen numbers of the magazine (July 1862 to August 1863). Leighton was chosen by Smith to illustrate the story. The whole transaction was not to Smith's pecuniary advantage, but the cordiality of his relations with the authoress remained unchecked. Her story of 'Brother Jacob,' which appeared in the 'Cornhill' in July 1864, was forwarded to him as a free gift. Afterwards, in 1866, she sent him the manuscript of 'Felix Holt,' but after reading it he did not feel justified in accepting it at the price of 5,000*l.*, which George Eliot or Lewes set upon it.

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[1] Anthony Trollope's 'Autobiography,' i. 231.

Meanwhile, in March 1862 the 'Cornhill' had suffered a severe blow through the sudden resignation of the editor, Thackeray. He found the thorns in the editorial cushion too sharp-pointed for his sensitive nature. Smith keenly regretted his decision to retire, but when Thackeray took public farewell of his post in a brief article in the magazine for April ('To Contributors and Correspondents,' dated 18 March 1862), the novelist stated that, though editor no more, he hoped 'long to remain to contribute to my friend's magazine.' This hope was realised up to the moment of Thackeray's unexpected death on 23 Dec. 1863. His final 'Roundabout Paper'—'Strange to say on Club Paper'—appeared in the magazine for the preceding November, and he had nearly completed his novel, 'Denis Duval,' which was to form the chief serial story in the 'Cornhill' during 1864. Nor was Thackeray the only member of his family who was in these early days a contributor to the magazine. Thackeray's daughter (Mrs. Richmond Ritchie) had contributed a paper called 'Little Scholars' to the fifth number while her father was editor, and in 1862, after his withdrawal, Smith accepted her novel, 'The Story of Elizabeth,' the first of many from the same pen to appear serially in the 'Cornhill.' Thackeray's death naturally caused Smith intense pain. He at once did all he could to aid his friend's daughters. In consultation with their friends, Herman Merivale, (Sir) Henry Cole, and Fitzjames Stephen, he purchased their rights in their father's books, and by arrangement with Thackeray's other publishers, Chapman & Hall and Bradbury & Evans, who owned part shares in some of his works, acquired the whole of Thackeray's literary property. He subsequently published no less than seven complete collections of Thackeray's works in different forms, the earliest—the 'Library Edition' in twenty-two volumes—appearing in 1867–9. Thackeray's daughters stayed with Smith's family at Brighton in the early days of their sorrow, and he was gratified to receive a letter from Thackeray's mother, Mrs. Carmichael Smyth, thanking him for his resourceful kindness (24 Aug. 1864). 'I rejoice,' she wrote, 'that such a friend is assured to my grandchildren.' Her expressions were well justified. Until Smith's death there subsisted a close friendship between him and Thackeray's elder daughter (Mrs. Ritchie), and he was fittingly godfather of Thackeray's granddaughter (Mrs. Ritchie's daughter).

On Thackeray's withdrawal from the editorship the office was temporarily placed in commission. Smith invited Lewes and Mr. Frederick Greenwood, a young journalist who had contributed to the second number a striking paper, 'An Essay without End,' to aid himself in conducting the magazine. This arrangement lasted two years. In 1864 Lewes retired, and Mr. Greenwood filled the editorial chair alone until his absorption in other work in 1868 compelled him to delegate most of his functions to Dutton Cook.

A singular and somewhat irritating experience befell Smith as proprietor in 1869. In April 1868 a gossiping article called 'Don Ricardo' narrated some adventures of 'General Plantagenet Harrison,' a name which the writer believed to be wholly imaginary. In June 1869 Smith was proceeded against for libel by one who actually bore that designation. It seemed difficult to treat the grievance seriously, but the jury returned a verdict for the plaintiff, and assessed the damages at 50*l.* In March 1871 Mr. Dutton Cook withdrew from the editorship of the 'Cornhill.' Thereupon Mr. Leslie Stephen became editor, and Smith practically left the whole direction in the new editor's hands.

Until Mr. Stephen's advent Smith had comparatively rarely left the helm of his fascinating venture. His contributor Trollope always maintained that throughout the sixties Smith's hand exclusively guided the fortunes of the 'Cornhill.'[1] It was certainly he alone who contrived to secure most of the important contributions during the later years of the decade. On Thackeray's death he invited Charles Dickens to supply for the February number of 1864 an article 'In Memoriam.' Dickens promptly acceded, and declined to accept payment for his article. It was to Smith personally that George Eliot presented her story of 'Brother Jacob,' which appeared in July following. A year before, he had undertaken the publication of two novels, 'Sylvia's Lovers' and 'A Dark Night's Work,' by his acquaintance of earlier days, Mrs. Gaskell, and at the same time he arranged for the serial issue in the magazine of 'Cousin Phillis,' a new novel (1863–4), as well as of her final novel of 'Wives and Daughters.' The last began in August 1864 and ended in January 1866. With the sum of 2,000*l.* which was paid for the work, Mrs. Gaskell purchased a country house at Holybourne, near Alton, where, before she had completed the manuscript of her story, she died suddenly on 12 Nov. 1865. The relations existing between Smith and Mrs. Gaskell and her daughters at the time of her death were of the friendliest, and his friendship with the daughters proved lifelong. As in the case of Thackeray's works, he soon purchased the copyrights of all Mrs. Gaskell's books, and issued many attractive collections of them. He was also responsible for the serial appearance in the 'Cornhill' of Wilkie Collins's 'Armadale,' which was continued through the exceptional number of twenty parts (November 1864 to June 1866); of Miss Thackeray's 'Village on the Cliff,' which appeared in 1866–7; of three stories by Charles Lever—'The Bramleighs of Bishop's Folly,' 'That Boy of Norcott's,' and 'Lord Kilgobbin'—which followed each other in almost uninterrupted succession through the magazine from 1867 to 1872; of Charles Reade's 'Put yourself in his Place,' which was commenced in 1869; and of George Meredith's 'Adventures of Harry Richmond,' which began in 1870.

Most of these writers were the publisher's personal friends. Although Reade's boisterous personality did not altogether attract Smith in private life, he was fully alive to his transparent sincerity. Apart from the magazine, he transacted much publishing business with Wilkie Collins and with Miss Thackeray (Mrs. Ritchie). He published (separately from the magazine) all Miss Thackeray's novels. For a time he took over Wilkie Collins's books, issuing a collective edition of them between 1865 and 1870. But this connection was not lasting. Smith refused in the latter year to accede to Collins's request to publish a new work of his in sixpenny parts, and at the close of 1874 Collins transferred all his publications (save those of which the copyright had been acquired by Smith, Elder, & Co.) to the firm of Chatto & Windus. Smith was not wholly unversed in the methods of publication which Collins had invited him to pursue. He had in 1866 purchased the manuscript of Trollope's 'Last Chronicles of Barset' for 3,000*l*., and had issued it by way of experiment in sixpenny parts. The result did not encourage a repetition of the plan.

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[1] Anthony Trollope's 'Autobiography,' ii. 125.

One of the pleasantest features of the early history of the 'Cornhill' was the monthly dinner which Smith gave the contributors for the first year at his house in Gloucester Square. Thackeray was usually the chief guest, and he and Smith spared no pains to give the meetings every convivial advantage. On one occasion Trollope thoughtlessly described the entertainment to Edmund Yates, who was at feud with Thackeray, and Yates wrote for a New York paper an ill-natured description of Smith in his character of host, which was quoted in the 'Saturday Review.' Thackeray made a sufficiently effective retaliation in a 'Roundabout Paper' entitled 'On Screens in Dining-rooms.' The hospitality which Smith offered his 'Cornhill' coadjutors and other friends took a new shape in 1863, when he acquired a house at Hampstead called Oak Hill Lodge. For some ten years he resided there during the summer, and spent the winter at Brighton, travelling to and from London each day. Partly on Thackeray's suggestion, at the beginning of each summer from 1863 onwards, there was issued by Mr. and Mrs. George Smith a general invitation to their friends to dine at Hampstead on any Friday they chose, without giving notice. This mode of entertainment proved thoroughly successful. The number of guests varied greatly: once they reached as many as forty. Thackeray, Millais, and Leech were among the earliest arrivals; afterwards Trollope rarely failed, and Wilkie Collins was often present. Turgenieff, the Russian novelist, was a guest on one occasion. Subsequently Du Maurier, a regular attendant, drew an amusing menu-card, in which Mrs. Smith was represented driving a reindeer in a sleigh which was laden with provisions in a packing-case. Few authors or artists who gained reputation in the seventh decade of the nineteenth century failed to enjoy Smith's genial hospitality at Hampstead on one or other Friday during that period. Under the auspices of his numerous literary friends, he was admitted to two well-known clubs during the first half of the same decade. In 1861 he joined the Reform Club, for which Sir Arthur Buller, a friend of Thackeray, proposed him, and Thackeray himself seconded him. In 1865 he was elected to the Garrick Club on the nomination of Anthony Trollope and Wilkie Collins, supported by Charles Reade, Tom Taylor, (Sir) Theodore Martin, and many others. He also became a member of the Cosmopolitan Club.

V

The general business of Smith, Elder, & Co. through the sixties was extremely prosperous. In 1861 an additional office was taken in the west end of London at 45 Pall Mall, nearly opposite Marlborough House. The shock of the Mutiny was ended, and Indian trade was making enormous strides. Smith, Elder, & Co. had supplied some of the scientific plant for the construction of the Ganges canal, and in 1860 they celebrated the accomplishment of the great task by bringing out a formidable quarto, Sir Proby Thomas Cautley's 'Report of the Construction of the Ganges Canal, with an Atlas of Plans.' The publishing affairs of the concern were meanwhile entirely satisfactory. The success of the 'Cornhill' had given them a new spur. It had attracted to the firm's banner not merely almost every author of repute, but almost every artist of rising fame. Not the least interesting publication to which the magazine gave rise was the volume called 'The Cornhill Gallery: 100 Engravings,' which appeared in 1864. Portions of it were reissued in 1866 in three volumes, containing respectively engravings after drawings made for the 'Cornhill' by Leighton, Walker, and Millais. Ruskin's pen was still prolific and popular, and the many copyrights that had been recently acquired proved valuable.

With characteristic energy Smith now set foot in a new field of congenial activity, where he thought to turn to enhanced advantage the special position and opportunities that he commanded in the world of letters. The firm already owned two weekly newspapers of somewhat special character—the 'Homeward Mail' and 'Overland Mail'—and Smith had been told that he could acquire without difficulty a third periodical, 'The Queen.' But it was his ambition, if he added to the firm's newspaper property at all, to inaugurate a daily journal of an original type. The leading papers paid small attention to literature and art, and often presented the news of the day heavily and unintelligently. There was also a widespread suspicion that musical and theatrical notices, and such few reviews of books as were admitted to the daily press, were not always disinterested. It was views like these, which Smith held strongly, that had prompted in 1854 Thackeray's scheme of a daily sheet of frank and just criticism to be entitled 'Fair Play.' That scheme had been partly responsible for Thackeray's 'Roundabout Papers' in the 'Cornhill Magazine,' but they necessarily only touched its fringe. Thackeray's original proposal was recalled to Smith's mind in 1863 by a cognate suggestion then made to him by Mr. Frederick Greenwood. Mr. Greenwood thought to start a new journal that should reproduce the form and spirit of Canning's 'Anti-Jacobin.' After much discussion the plan of a new evening newspaper was finally settled by Smith and Mr. Greenwood. Men of literary ability and unquestioned independence were to be enlisted in its service. News was to be reported in plain English, but the greater part of the paper was to be devoted to original articles on 'public affairs, literature, the arts, and all the influences which strengthen or dissipate society.' The aim was to bring into daily journalism as much sound thought, knowledge, and style as were possible to its conditions, and to counteract corrupting influences. No books published by Smith, Elder, & Co. were to be reviewed. The advertisement department was to be kept free from abuses. Quack medicine vendors and money-lenders were to be excluded.

Smith himself christened the projected paper 'The Pall Mall Gazette,' in allusion to the journal that Thackeray invented for the benefit of Arthur Pendennis. To Mr. Greenwood's surprise Smith appointed him editor. King, Smith's partner, agreed that the firm should undertake the pecuniary responsibilities. A warehouse at the river end of Salisbury Street, Strand, on the naked foreshore of the Thames, was acquired to serve as a printing-office, and a small dwelling-house some doors nearer the Strand in the same street was rented for editorial and publishing purposes. Late in 1864 a copy of the paper was written and printed by way of testing the general machinery. Although independence in all things had been adopted as the paper's watchword, King, who was a staunch conservative, was dissatisfied with the political tone of the first number, which in his opinion inclined to liberalism. He summarily vetoed the firm's association with the enterprise. Smith had gone too far to withdraw, and promptly accepted the sole ownership.

The first number of the paper was issued from Salisbury Street on 7 Feb. 1865, the day of the opening of parliament. It was in form a large quarto, consisting of eight pages, and the price was twopence. The leading article by the editor dealt sympathetically with 'the Queen's seclusion.' The only signed article was a long letter by Anthony Trollope on the American civil war—a strong appeal on behalf of the north. The unsigned articles included an instalment of 'Friends in Council,' by Sir Arthur Helps; an article entitled 'Ladies at Law,' by John Ormsby; and the first of a series of 'Letters from Sir Pitt Crawley, bart., to his nephew on his entering parliament,' by 'Pitt Crawley,' the pseudonym of Sir Reginald Palgrave. There were three of the 'occasional notes' which were to form a special feature of the paper. One page—the last—was filled with advertisements. It was not a strong number. The public proved indifferent, and only four thousand copies were sold.

Smith found no difficulty in collecting round him a brilliant band of professional writers and men in public life who were ready to place their pens at the disposal of the 'Pall Mall Gazette.' Many of them had already contributed to the 'Cornhill.' The second number afforded conspicuous proof of the success with which he and Mr. Greenwood had recruited their staff. In that number Fitzjames Stephen, who had long been a regular contributor to the 'Cornhill,' began a series of leading articles and other contributions which for five years proved of the first importance to the character of the paper. Until 1869 Fitzjames Stephen wrote far more than half the leading articles; in 1868 he wrote as many as two-thirds. When he went to India in 1869 his place as leader writer was to some extent filled by Sir Henry Maine; but during his voyage home from India in 1872–3 Fitzjames Stephen wrote, for serial issue in the 'Pall Mall,' the masterly articles called 'Liberty, Equality, and Fraternity,' which Smith afterwards published in a volume.

When the 'Pall Mall Gazette' was in its inception, Fitzjames Stephen moreover introduced Smith to his brother, Mr. Leslie Stephen, with a view to his writing in the paper. Like Fitzjames's first contribution, Mr. Leslie Stephen's first contribution appeared in the second number, and it marked the commencement of Mr. Leslie Stephen's long relationship with Smith and his firm, which was strengthened by Mr. Stephen's marriage in 1867 to Thackeray's younger daughter (she died in 1875), and was always warmly appreciated by Smith. George Henry Lewes's versatility was once again at Smith's command, and a salary for general assistance of 300*l.* was paid him in the first year. Before the end of the first month the ranks of the writers for the 'Pall Mall' were joined by R. H. Hutton, Sir John Kaye, Charles Lever, John Addington Symonds, and, above all, by Matthew James Higgins. Higgins was a friend of Thackeray, and a contributor to the 'Cornhill;' his terse outspoken letters to the 'Times' bearing the signature of 'Jacob Omnium' were, at the time of their appearance, widely appreciated. He was long an admirable compiler of occasional notes for the 'Pall Mall,' and led controversies there with great adroitness. He was almost as strong a pillar of the journal's sturdy independence in its early life as Fitzjames Stephen himself. Twice in March 1865, once in April, and once in May, George Eliot contributed attractive articles on social subjects.[1] Smith, who had persuaded Trollope to lend a hand, sent him to Exeter Hall to report his impressions of the May meetings; but the fulfilment of the commission taxed Trollope's patience beyond endurance, and the proposal only resulted in a single paper called 'A Zulu in search of a Religion.' Much help was regularly given by Lord and Lady Strangford, both of whom Smith found charming companions socially. Among occasional contributors were Mr. Goschen, (Sir) Henry Drummond Wolff, Tom Hughes, Lord Houghton, Mr. John Morley, and Charles Reade. Thackeray's friend, James Hannay, was summoned from Edinburgh to assist in the office.

But, despite so stalwart a phalanx of powerful writers, the public was slow to recognise the paper's merits. The strict anonymity which the writers preserved did not give their contributions the benefit of their general reputation, and the excellence of the writing largely escaped recognition. In April 1865 the sales hardly averaged 613 a day, while the amount received for advertisements was often only 3*l.* Smith's interest in the venture was intense. In every department of the paper he expended his personal energy. For the first two years he kept with his own hand 'the contributors' ledger' and 'the register of contributors,' and one day every week he devoted many hours at home to posting up these books and writing out and despatching the contributors' cheques. From the first he taxed his ingenuity for methods whereby to set the paper on a stable footing. Since the public were slow to appreciate the 'Pall Mall' of an afternoon, he, for three weeks in the second month of its existence, supplied a morning edition. But buyers and advertisers proved almost shyer of a morning than of an evening, and the morning issue was promptly suspended. Smith's spirits often drooped in the face of the obduracy of the public, and he contemplated abandoning the enterprise. His sanguine temperament never prevented him from frankly acknowledging defeat when cool judgment could set no other interpretation on the position of affairs. Happily in the course of 1866 the tide showed signs of turning. In the spring of that year Mr. Greenwood requested his brother to contribute three papers called 'A Night in a Casual Ward: by an Amateur Casual.' General interest was roused, and the circulation of the paper slowly rose. Soon afterwards an exposure of a medical quack, Dr. Hunter, who was advertising a cure for consumption, led to an action for libel against the publisher. Smith, who thoroughly enjoyed the excitement of the struggle justified the comment, and adduced in its support the testimony of many distinguished members of the medical profession. The jury gave the plaintiff one farthing by way of damages. The case attracted wide attention, and leading doctors and others showed their opinion of Smith's conduct by presenting him after the trial with a silver vase and salver in recognition, they declared, of his courageous defence of the right of honest criticism. A year later the victory was won, and a profitable period in the fortunes of the 'Pall Mall Gazette' set in. In 1867 the construction of the Thames Embankment rendered necessary the demolition of the old printing-office, and more convenient premises were found in Northumberland Street, Strand. On 29 April 1868 Smith celebrated the arrival of the favouring breeze by a memorable dinner to contributors at Greenwich. The number of pages of the paper was increased to sixteen, and for a short time in 1869 the price was reduced to a penny, but it was soon raised to the original twopence. In 1870 the 'Pall Mall Gazette' was the first to announce in this country the issue of the battle of Sedan and Napoleon III's surrender.

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[1] George Eliot's articles were: 'A Word for the Germans' (7 March), 'Servants' Logic' (17 March), 'Little Falsehoods' (3 April), 'Modern Housekeeping' (13 May).

The less adventurous publishing work which Smith and his partner were conducting at Cornhill at this time benefited by the growth of Smith's circle of friends at the office of his newspaper. Sir Arthur Helps, who was writing occasionally for the 'Pall Mall Gazette,' was clerk of the council and in confidential relations with Queen Victoria. Smith published a new series of his 'Friends in Council' in 1869. At Helps's suggestion Smith, Elder, & Co. were invited in 1867 to print two volumes in which Queen Victoria was deeply interested. Very early in the year there was delivered to Smith the manuscript of the queen's 'Leaves from the Journal of our Life in the Highlands, 1848–1861.' It was originally intended to print only a few copies for circulation among the queen's friends. Smith was enjoined to take every precaution for secrecy in the preparation of the book. The manager of the firm's printing-office in Little Green Arbour Court set up the type with a single assistant in a room which was kept under lock and key, and was always occupied by one or other of them while the work was in progress. The queen expressed her satisfaction at the way in which the secret was kept. After forty copies had been printed and bound for her private use, she was persuaded to permit an edition to be prepared for the public. This appeared in December 1867. It was in great request, and reprints were numerous. Meanwhile, at Helps's suggestion, Smith prepared for publication under very similar conditions General Grey's 'Early Years of the Prince Consort,' which was written under the queen's supervision. A first edition of five thousand copies appeared in August 1867. There naturally followed the commission to undertake the issue of the later 'Life of the Prince Consort,' which Sir Theodore Martin, on Helps's recommendation, took up after General Grey's death. Smith was a lifelong admirer of Sir Theodore Martin's wife, Helen Faucit, the distinguished actress, whose portrait he had published in his second publication (of 1844), Mrs. Wilson's 'Our Actresses.' He already knew Theodore Martin, and the engagement to publish his biography of Prince Albert, which came out in five volumes between 1874 and 1880, rendered the relations with the Martins very close. To Sir Theodore, Smith was until his death warmly attached. In 1884 Smith brought out a second instalment of the queen's journal, 'More Leaves from the Journal of a Life in the Highlands, 1862–1882,' which, like its forerunner, enjoyed wide popularity.

VI

In 1868 a new act in the well-filled drama of Smith's business career opened. He determined in that year to retire from the foreign agency and banking work of the firm, and to identify himself henceforth solely with the publishing branch. Arrangements were made whereby his partner, King, took over the agency and banking business, which he carried on under the style of 'Henry S. King & Co.' at the old premises in Cornhill and at the more recently acquired offices in Pall Mall, while Smith opened, under the old style of 'Smith, Elder, & Co.,' new premises, to which the publishing branch was transferred, to be henceforth under his sole control. He chose for Smith, Elder, & Co.'s new home a private residence, 15 Waterloo Place, then in the occupation of a partner in the banking firm of Herries, Farquhar, & Co. It was not the most convenient building that could be found for his purpose, and was only to be acquired at a high cost. But he had somewhat fantastically set his heart upon it, and he adapted it to his needs as satisfactorily as he could. In January 1869 he with many members of the Cornhill staff permanently removed to Smith, Elder, & Co.'s new abode.

The increase of leisure and the diminution of work which the change brought with it had a very different effect on Smith's health from what was anticipated. The sudden relaxation affected his constitution disastrously, and for the greater part of the next year and a half he was seriously incapacitated by illness. Long absences in Scotland and on the continent became necessary, and it was not till 1870 was well advanced that his vigour was restored. He characteristically celebrated the return of health by inviting the children of his numerous friends to witness with him and his family the Covent Garden pantomime at Christmas 1870–71. The party exceeded ninety in number, and he engaged for his guests, after much negotiation, the whole of the first row of the dress circle. Millais's children filled the central places.

In 1870 Smith's energy revived in its pristine abundance, and, finding inadequate scope in his publishing business, it sought additional outlets elsewhere. Early in the year he resolved to make a supreme effort to produce a morning paper. A morning edition of the 'Pall Mall Gazette' was devised anew on a grand scale. In form it followed the lines of 'The Times.' Smith threw himself into the project with exceptional ardour. He spent every night at the office supervising every detail of the paper's production. But the endeavour failed, and, after four months of heavy toil and large expenditure, the enterprise was abandoned. Meanwhile the independent evening issue of the 'Pall Mall' continued to make satisfactory progress. But the discouraging experience of the morning paper did not daunt his determination to obtain occupation and investments for capital supplemental to that with which his publishing business provided him. Later in 1870 he went into partnership with Mr. Arthur Bilbrough, as a shipowner and underwriter, at 36 Fenchurch Street. The firm was known as Smith, Bilbrough, & Co. Smith joined Lloyd's in 1871, but underwriting did not appeal much to him, and he soon gave it up. On the other hand, the width of his interest and intelligence rendered the position of a shipowner wholly congenial. His operations in that capacity were vigorously pursued, and were attended by success. The firm acquired commanding interests in thirteen or fourteen sailing vessels of large tonnage, and they built in 1874 on new principles, which were afterwards imitated, a cargo boat of great dimensions, which Smith christened Old Kensington, after Miss Thackeray's well-known novel. The book had just passed serially through the 'Cornhill.' Sailors who were not aware of the source of the name raised a superstitious objection to the epithet 'Old,' but Smith, although sympathetic, would not give way, and cherished a personal pride in the vessel. When in 1879 he resigned his partnership in Smith, Bilbrough, & Co., he still retained his share in the Old Kensington.

Until 1879, when he withdrew from the shipping business, he spent the early part of each morning at its office in Fenchurch Street and the rest of the working day at Waterloo Place, where, despite his numerous other interests, he spared no pains to develop his publishing connection. His settlement in Waterloo Place almost synchronised with the opening of his cordial relations with Robert Browning. Smith had met Browning casually in early life, and Browning's friend Chorley had asked Smith to take over the poet's publications from his original publisher, Moxon; but, at the moment, the financial position of Smith, Elder, & Co. did not justify him in accepting the proposal. In 1868 Browning himself asked him to undertake a collective issue of his 'Poetical Works,' and he produced an edition in six volumes. Later in the same year Browning placed in Smith's hands the manuscript of 'The Ring and the Book.' He paid the poet 1,250*l.* for the right of publication during five years. The great work appeared in four monthly volumes, which were issued respectively in November and December 1868, and January and February 1869. Of the first two volumes, the edition consisted of three thousand copies each; but the sale was not rapid, and of the last two volumes only two thousand were printed. Browning presented Mrs. Smith with the manuscript. Thenceforth Smith was, for the rest of Browning's life, his only publisher, and he also took over the works of Mrs. Browning from Chapman & Hall. The two men were soon on very intimate terms. In 1871 he accepted Browning's poem of 'Hervé Riel' for the 'Cornhill Magazine.' Browning had asked him to buy it so that he might forward a subscription to the fund for the relief of the people of Paris after the siege. Smith sent the poet 100*l.* by return of post. Fifteen separate volumes of new verse by Browning appeared with Smith, Elder, & Co.'s imprint between 1871 and the date of the poet's death late in 1889. In 1888, too, Smith began a new collected edition which extended to seventeen volumes, and yielded handsome gains (in 1896 he brought out a cheaper complete collection in two volumes). He thus had the satisfaction of presiding over the fortunes of Browning's works when, for the first time in his long life, they brought their author substantial profit. Though Browning, like many other eminent English poets, was a man of affairs, he left his publishing concerns entirely in Smith's hands. No cloud ever darkened their private or professional intercourse. The poet's last letter to his publisher, dated from Asolo, 27 Sept. 1889, contained the words 'and now to our immediate business [the proofs of the volume 'Asolando' were going through the press at the moment], which is only to keep thanking you for your constant goodness, present and future.'[1] Almost Browning's last words on his deathbed were to bid his son seek George Smith's advice whenever he had need of good counsel. Smith superintended the arrangements for Browning's funeral in Westminster Abbey on 31 Dec. 1889, and was justly accorded a place among the pall-bearers.

While the association with Browning was growing close Smith reluctantly parted company with another great author whose works he had published continuously from the start of each in life. A rift in the intimacy between Ruskin and Smith had begun when the issue of 'Unto this Last' in the 'Cornhill' was broken off in 1861, and the death of Ruskin's father in 1864 severed a strong link in the chain that originally united them. But more than ten years passed before the alienation became complete. For no author did the firm publish a greater number of separate volumes. During the forties they published three volumes by Ruskin; during the fifties no less than twenty-six; during the sixties as many as eight, including 'The Crown of Wild Olive,' 'Sesame and Lilies,' and 'Queen of the Air.' In the early seventies Ruskin's pen was especially active. In 1871 he entrusted Smith with the first number of 'Fors Clavigera.' In 1872 the firm brought out four new works: 'The Eagle's Nest,' 'Munera Pulveris,' 'Aratra Pentelici,' and 'Michael Angelo and Tintoret.' But by that date Ruskin had matured views about the distribution of books which were out of harmony with existing practice. He wished his volumes to be sold to booksellers at the advertised price without discount and to leave it to them to make what profits they chose in disposing of the books to their customers. Smith was not averse to make the experiment which Ruskin desired, but the booksellers did not welcome the new plan of sale, and the circulation of Ruskin's books declined. Further difficulties followed in regard to reprints of his early masterpieces, 'Modern Painters' and the 'Stones of Venice.' Many of the plates were worn out, and Ruskin hesitated to permit them to be replaced or retouched now that their original engraver, Thomas Lupton, was dead. He desired to limit very strictly the number of copies in the new editions; he announced that the time had come for issuing a final edition of his early works, and pledged himself to suffer no reprint hereafter. These conditions also failed to harmonise with the habitual methods of the publishing business. A breach proved inevitable, and finally Ruskin made other arrangements for the production and publication of his writings. In 1871 he employed Mr. George Allen to aid him personally in preparing and distributing them, and during the course of the next six years gradually transferred to Mr. Allen all the work that Smith, Elder, & Co. had previously done for him. On 5 Sept. 1878 Ruskin wholly severed his connection with his old publisher by removing all his books from his charge.

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[1] Mrs. Orr's 'Life of Robert Browning,' p. 417.

Despite many external calls on Smith's attention, the normal work of the publishing firm during the seventies and eighties well maintained its character. The 'Cornhill' continued to prove a valuable recruiting ground for authors. Mr. Leslie Stephen, after he became editor of the magazine in 1871, welcomed to its pages the early work of many writers who were in due time to add to the stock of permanent English literature. John Addington Symonds wrote many essays and sketches for the magazine, and his chief writings were afterwards published by Smith, Elder, & Co., notably his 'History of the Renaissance,' which came out in seven volumes between 1875 and 1886. Mr. Leslie Stephen himself contributed the critical essays, which were collected under the title of 'Hours in a Library;' and his 'History of Thought in the Eighteenth Century,' 1876, was among the firm's more important publications. Robert Louis Stevenson was a frequent contributor. Miss Thackeray's 'Old Kensington' and 'Miss Angel,' Blackmore's 'Erema,' Black's 'Three Feathers' and 'White Wings,' Mrs. Oliphant's 'Carità' and 'Within the Precincts,' Mr. W. E. Norris's 'Mdlle. de Mersac,' Mr. Henry James's 'Washington Square,' Mr. Thomas Hardy's 'Far from the Madding Crowd' and 'The Hand of Ethelberta,' and Mr. James Payn's 'Grape from a Thorn' were 'Cornhill' serials while Mr. Stephen guided the fortunes of the periodical, and the majority of them were afterwards issued by Smith, Elder, & Co. in book form. Another change in the *personnel* of the office became necessary on the retirement of Smith Williams in 1875. On the recommendation of Mr. Leslie Stephen, his intimate friend, James Payn the novelist, who had previously edited 'Chambers's Journal,' joined the staff at Waterloo Place as literary adviser in Williams's place. Payn's taste lay in the lighter form of literature. Among the most successful books that he accepted for the firm was F. Anstey's 'Vice Versa.' In 1882, when other duties caused

Mr. Leslie Stephen to withdraw from the 'Cornhill,' Payn succeeded him as editor, filling, as before, the position of the firm's 'reader' in addition. With a view to converting the 'Cornhill' into an illustrated repertory of popular fiction, Payn induced Smith to reduce its price to sixpence. The magazine was one of the earliest monthly periodicals to appear at that price. The first number of the 'Cornhill' under the new conditions was issued in July 1883; but the public failed to welcome the innovation, and a return to the old tradition and the old price was made when Payn retired from the editorial chair in 1896. Payn had then fallen into ill-health, and during long years of suffering Smith, whose relations with him were always cordial, showed him touching kindness. While he conducted the magazine, he accepted for the first time serial stories from Dr. Conan Doyle ('The White Company,' 1891), H. S. Merriman, and Mr. Stanley Weyman, and thus introduced to the firm a new generation of popular novelists. Payn's connection with the firm as 'reader' was only terminated by his death in March 1898.

Petty recrimination was foreign to Smith's nature, and the extreme consideration which he paid those who worked with him in mutual sympathy is well illustrated by a story which Payn himself related under veiled names in his 'Literary Recollections.' In 1880 Mr. Shorthouse's 'John Inglesant' was offered to Smith, Elder, & Co., and, by Payn's advice, was rejected. It was accepted by another firm, and obtained great success. A few years afterwards a gossiping paragraph appeared in a newspaper reflecting on the sagacity of Smith, Elder, & Co. in refusing the book. The true facts of the situation had entirely passed out of Payn's mind, and he regarded the newspaper's statement as a malicious invention. He mentioned his intention of publicly denying it. Smith gently advised him against such a course. Payn insisted that the remark was damaging both to him and the firm, and should not be suffered to pass uncorrected. Thereupon Smith quietly pointed out to Payn the true position of affairs, and called attention to the letter drafted by Payn himself, in which the firm had refused to undertake 'John Inglesant.' Payn, in reply, expressed his admiration of Smith's magnanimity in forbearing, at the time that the work he had rejected was achieving a triumphant circulation at the hands of another firm, to complain by a single word of his want of foresight. Smith merely remarked that he was sorry to distress Payn by any reference to the matter, and should never have mentioned it had not Payn taken him unawares.

VII

Meanwhile new developments both within and without the publishing business were in progress. The internal developments showed that there was no diminution in the alertness with which modes of extending the scope of the firm's work were entertained. A series of expensive *éditions de luxe* was begun, and a new department of medical literature was opened. Between October 1878 and September 1879 there was issued an *édition de luxe* of

Thackeray's 'Works' in twenty-four volumes, to which two additional volumes of hitherto uncollected writings were added in 1886. A similarly elaborate reissue of 'Romola,' with Leighton's illustrations, followed in 1880, and a like reprint of Fielding's 'Works' in 1882. The last of these ventures proved the least successful. In 1872 Smith inaugurated a department of medical literature by purchasing, at the sale of the stock of a firm of medical publishers, the publishing rights in Ellis's 'Demonstrations of Anatomy' and Quain and Wilson's 'Anatomical Plates.' These works formed a nucleus of an extended medical library the chief part of which Smith, Elder, & Co. brought into being between 1873 and 1887. Ernest Hart acted as adviser on the new medical side of the business, and at his suggestion Smith initiated two weekly periodicals dealing with medical topics, which Hart edited. The earlier was the 'London Medical Record,' of which the first number appeared in January 1873; the second was the 'Sanitary Record,' of which the first number began in July 1874. After some four years a monthly issue was substituted for the weekly issue in each case, and both were ultimately transferred to other hands. The 'Medical Record' won a high reputation among medical men through its copious reports of medical practice in foreign countries. The most notable contributions to medical literature which Smith undertook were, besides Ellis's 'Demonstrations of Anatomy,' Holmes's 'Surgery,' Bristowe's 'Medicine,' Playfair's 'Midwifery,' Marshall's 'Anatomy for Artists,' and Klein's 'Atlas of Histology.' He liked the society of medical men, and while the medical branch of his business was forming he frequently entertained his medical authors at a whist party on Saturday nights in his rooms at Waterloo Place.

Of several new commercial ventures outside the publishing office with which Smith identified himself at this period, one was the Aylesbury Dairy Company, in the direction of which he was for many years associated with his friends Sir Henry Thompson and Tom Hughes. Other mercantile undertakings led to losses, which were faced boldly and cheerfully. It was almost by accident that he engaged in the enterprise which had the most conspicuous and auspicious bearing on his financial position during the last twenty years of his life. When he was dining with Ernest Hart early in 1872, his host called his attention to some natural aerated water, a specimen of which had just been brought to this country for the first time from the Apollinaris spring in the valley of the Ahr, to the east of the Rhine, between Bonn and Coblenz. Smith, who was impressed by the excellence of the water, remarked half laughingly that he would like to buy the spring. These casual words subsequently bore important fruit. Negotiations were opened between Smith and Mr. Edward Steinkopff, a German merchant in the city of London, whereby a private company was formed in 1873 for the importation of the Apollinaris water into England, Hart receiving an interest in the profits. A storehouse was taken in the Adelphi, and an office was opened in Regent Street within a short distance of Waterloo Place. As was his custom in all his enterprises, Smith at the outset gave close personal attention to the organisation of the new business, which grew steadily from the first and ultimately reached enormous dimensions. The Apollinaris water sold largely not only in England, but in America, Europe, India, and in the British colonies. The unexpected success of the venture very sensibly augmented Smith's resources. The money he had invested in it amounted to a very few thousand pounds, and this small sum yielded for more than twenty years an increasingly large income which altogether surpassed the returns from his other enterprises. In 1897 the business was profitably disposed of to a public company.

In 1880 Smith lightened his responsibilities in one direction by handing over the 'Pall Mall Gazette' to Mr. Henry Yates Thompson, who had lately married his eldest daughter. Thenceforth the paper was wholly controlled by others. During the late seventies the pecuniary promise of the journal had not been sustained. It continued, however, to be characterised by good literary style, and to attract much literary ability, and it still justified its original aims of raising the literary standard of journalism and of observing a severer code of journalistic morality than had before been generally accepted. In 1870 Charles Reade contributed characteristically polemical sketches on social topics which were remunerated at an unusually high rate. In 1871 Matthew Arnold contributed his brilliantly sarcastic series of articles called 'Friendship's Garland.' Richard Jefferies's 'The Gamekeeper at Home' and others of the same writer's rural sketches appeared serially from 1876 onwards. Almost all Jefferies's books were published by Smith. At the same time other writers on the paper gave him several opportunities of gratifying his taste for fighting actions for libel. Dion Boucicault in 1870, Hepworth Dixon in 1872, and Mr. W. S. Gilbert in 1873, all crossed swords with him in the law courts on account of what they deemed damaging reflections made upon them in the 'Pall Mall Gazette;' but in each instance the practical victory lay with Smith, and he was much exhilarated by the encounters. At length, during the crisis in Eastern Europe of 1876 and the following years, the political tone of the paper became, under Mr. Greenwood's guidance, unflinchingly conservative. Smith, although no strong partisan in politics, always inclined to liberalism; and his sympathies with his paper in its existing condition waned, so that he parted from it without much searching of heart.

To the end of his life Smith continued to give the freest play to his instinct of hospitality. After 1872, when he gave up his houses both at Hampstead and at Brighton, he settled in South Kensington, where he rented various residences from time to time up to 1891. In that year he purchased the Duke of Somerset's mansion in Park Lane, which was his final London home. From 1884 to 1897 he also had a residence near Weybridge. Of late years he usually spent the spring in the Riviera, and on more than one occasion visited a German watering-place in the summer. Wherever he lived he welcomed no guests more frequently or with greater warmth than the authors and artists with whom he was professionally associated. His fund of entertaining reminiscence was unfailing, and his genial talk abounded in kindly reference to old friends and acquaintances. The regard in which he was held by those with whom he worked has been often indicated in the course of this memoir. It was conspicuously illustrated by the dying words of his lifelong friend Millais, who, when the power of speech had left him during his last illness in 1896, wrote on a slate the words, 'I should like to see George Smith, the kindest man and the best gentleman I have had to deal with.' The constancy which characterised his intimacies is well seen, too, in his relations with Mrs. Bryan Waller Procter. Thackeray had introduced him in comparatively early days to Procter and his family, and the daughter Adelaide, the well-known poetess, had excited his youthful admiration. When Procter was disabled by paralysis, and more especially after his death in 1874, Smith became Mrs. Procter's most valued friend and counsellor. He paid her a weekly visit, and thoroughly enjoyed her shrewd and pungent wit. She proved her confidence in him and her appreciation of the kindness he invariably showed her by presenting him with a volume of autograph letters that Thackeray had addressed to her and her husband, and finally she made him executor of her will. She died in 1888. To the last Smith's photograph always stood on her writing-table along with those of Robert Browning, James Russell Lowell, and Mr. Henry James, her three other closest allies. Another friend to whom Smith gave many proofs of attachment was Tom Hughes. Hughes was not one of Smith's authors. He had identified himself in early years too closely with the firm of Macmillan & Co. to connect himself with any other publisher. But he wrote occasionally for the 'Pall Mall Gazette;' he knew and liked Smith personally, and sought his counsel when the failure of his settlement at Rugby, Tennessee, was causing him great anxiety.

In 1878 Smith's mother died at the advanced age of eighty-one, having lived to see her son achieve fame and fortune. His elder sister died two years later, and his only surviving sister, the youngest of the family, was left alone. Mainly in this sister's interest, Smith entered on a venture of a kind different from any he had yet essayed. He had made the acquaintance of Canon Barnett, vicar of St. Jude's, who was persuading men of wealth to help in solving the housing question in the east end of London by purchasing some of the many barely habitable tenements that defaced the slums, by demolishing them, and by erecting on their sites blocks of model dwellings. It was one of the principles of Canon Barnett's treatment of the housing difficulty that the services of ladies should be enlisted as rent-collectors and managers of house property in poor districts. Under the advice of Canon Barnett, Smith, in 1880, raised a block of dwellings of a new and admirably sanitary type in George Yard in the very heart of Whitechapel. The block accommodated forty families, and the management was entrusted to his sister, who remained directress until her marriage, and was then succeeded by another lady. In carrying out this philanthropic scheme Smith proposed to work on business lines. He hoped to show in practice that capital might thus be invested at a fair profit, and thereby to induce others to follow his example. But the outlay somewhat exceeded the estimates, and, though a profit was returned, it was smaller than was anticipated. Smith, his wife, and his daughters took a warm interest in their tenants, whom for several winters they entertained at Toynbee Hall, and through many summers at their house at Weybridge. Many amusing stories used Smith to report of his conversation with his humble guests on these occasions.

VIII

In 1882 Smith resolved to embark on a new and final enterprise, which proved a fitting crown to his spirited career. In that year there first took shape in his mind the scheme of the 'Dictionary of National Biography,' with which his name must in future ages be chiefly identified. By his personal efforts, by his commercial instinct, by his masculine strength of mind and will, by his quickness of perception, and by his industry, he had, before 1882, built up a great fortune. But at no point of his life had it been congenial to his nature to restrict his activities solely to the accumulation of wealth. Now, in 1882, he set his mind upon making a munificent contribution to the literature of his country in the character not so much of a publisher seeking profitable investment for capital as of an enlightened man of wealth who desired at the close of his days to manifest his wish to serve his fellow countrymen and to merit their gratitude. On one or two public occasions he defined the motives that led him to the undertaking. At first he had contemplated producing a cyclopædia of universal biography; but his friend Mr. Leslie Stephen, whom he took into his confidence, deemed the more limited form which the scheme assumed to be alone practicable. Smith was attracted by the notion of producing a book which would supply an acknowledged want in the literature of the country, and would compete with, or even surpass, works of a similar character which were being produced abroad. In foreign countries like encyclopædic work had been executed by means of government subvention or under the auspices of state-aided literary academies. Smith's independence of temper was always strong, and he was inspirited by the knowledge that he was in a position to pursue single-handed an aim in behalf of which government organisation had elsewhere been enlisted. It would be difficult in the history of publishing to match the magnanimity of a publisher who made up his mind to produce that kind of book for which he had a personal liking, to involve himself in vast expense, for the sake of an idea, in what he held to be the public interest, without heeding considerations of profit or loss. It was in the autumn of 1882 that, after long consultation with Mr. Leslie Stephen, its first editor, the 'Dictionary of National Biography' was begun. Mr. Stephen resigned the editorship of the 'Cornhill' in order to devote himself exclusively to the new enterprise. The story of the progress of the publication has already been narrated in the 'Statistical Account,' prefixed to the sixty-third and last volume of the work, which appeared in July 1900. Here it need only be said that the literary result did not disappoint Smith's expectations. As each quarterly volume came with unbroken punctuality from the press he perused it with an ever-growing admiration, and was unsparing in his commendation and encouragement of those who were engaged on the literary side of its production. In every detail of the work's general management he took keen interest and played an active part in it from first to last.

While the 'Dictionary' was in progress many gratifying proofs were given Smith on the part of the public and of the contributors, with whom his relations were uniformly cordial, of their appreciation of his patriotic endeavour. After he had indulged his characteristically hospitable instincts by entertaining them at his house in Park Lane in 1892, they invited him to be their guest in 1894 at the Westminster Palace Hotel. Smith, in returning thanks, expressed doubt whether a publisher had ever before been entertained by a distinguished company of authors. In 1895 the university of Oxford conferred on him the honorary degree of M.A. Some two years later, on 8 July 1897, Smith acted as host to the whole body of writers and some distinguished strangers at the Hôtel Métropole, and six days afterwards, on 14 July 1897, at a meeting of the second international library conference at the council chamber in the Guildhall, a congratulatory resolution was, on the motion of the late Dr. Justin Winsor, librarian of Harvard, unanimously voted to him 'for carrying forward so stupendous a work.' The vote was carried amid a scene of stirring enthusiasm. Smith then said that during a busy life of more than fifty years no work had afforded him so much interest and satisfaction as that connected with the 'Dictionary.' In May 1900, in view of the completion of the great undertaking, King Edward VII (then Prince of Wales) honoured with his presence a small dinner party given to congratulate Smith upon the auspicious event. Finally, on 30 June 1900, the Lord Mayor of London invited him and the editors to a brilliant banquet at the Mansion House, which was attended by men of the highest distinction in literature and public life. Mr. John Morley, in proposing the chief toast, remarked that it was impossible to say too much of the public spirit, the munificence, and the clear and persistent way in which Smith had carried out the great enterprise. He had not merely inspired a famous literary achievement, but had done an act of good citizenship of no ordinary quality or magnitude.

After 1890 Smith's active direction of affairs at Waterloo Place, except in regard to the 'Dictionary of National Biography,' somewhat diminished. From 1881 to 1890 his elder son, George Murray Smith, had joined him in the publishing business; in 1890 his younger son, Alexander Murray Smith, came in; and at the end of 1894 Reginald John Smith, K.C., who had shortly before married Smith's youngest daughter, entered the firm. After 1894 Smith left the main control of the business in the hands of his son, Alexander Murray Smith, and of his son-in-law, Reginald John Smith, of whom the former retired from active partnership early in 1899. Smith still retained the 'Dictionary' as his personal property, and until his death his advice and the results of his experience were placed freely and constantly at the disposal of his partners. His interest in the fortunes of the firm was unabated to the end, and he even played anew in his last days his former rôle of adviser in the editorial conduct of the 'Cornhill Magazine.' The latest writer of repute and popularity, whose association with Smith, Elder, & Co. was directly due to himself, was Mrs. Humphry Ward, the niece of his old friend Matthew Arnold.

In May 1886 she asked him to undertake the publication of her novel of 'Robert Elsmere.' This he readily agreed to do, purchasing the right to issue fifteen hundred copies. It appeared in three volumes early in 1888. The work was triumphantly received, and it proved the first of a long succession of novels from the same pen which fully maintained the tradition of the publishing house in its relations with fiction. Smith followed with great sympathy Mrs. Ward's progress in popular opinion, and the cordiality that subsisted in her case, both privately and professionally, between author and publisher recalled the most agreeable experiences of earlier periods of his long career. He paid Mrs. Ward for her later work larger sums than any other novelist received from him, and in 1892, on the issue of 'David Grieve,' which followed 'Robert Elsmere,' he made princely terms for her with publishers in America.

In the summer of 1899, when Dr. Fitchett, the Australian writer, was on a visit to this country, he persuaded Smith to give him an opportunity of recording some of his many interesting reminiscences. The notes made by Dr. Fitchett largely deal with the early life, but Smith neither completed nor revised them, and they are not in a shape that permits of publication. Fragments of them formed the basis of four articles which he contributed to the 'Cornhill Magazine' in 1900–1.[1]

Although in early days the doctors credited Smith with a dangerous weakness of the heart and he suffered occasional illness, he habitually enjoyed good health till near the end of his life. He was tall and of a well-knit figure, retaining to an advanced age the bodily vigour and activity which distinguished him in youth. He always attributed his robustness in mature years to the constancy of his devotion to his favourite exercise of riding. After 1895 he suffered from a troublesome ailment which he bore with great courage and cheerfulness, but it was not till the beginning of 1901 that serious alarm was felt. An operation became necessary and was successfully performed on 11 Jan. 1901 at his house in Park Lane. He failed, however, to recover strength; but, believing that his convalescence might be hastened by country air, he was at his own request removed in March to St. George's Hill, Byfleet, near Weybridge, a house which he had rented for a few months. After his arrival there he gradually sank, and he died on 6 April. He was buried on the 11th in the churchyard at Byfleet. The progress of the supplemental volumes of the 'Dictionary,' which were then in course of preparation, was constantly in his mind during his last weeks of life, and the wishes that he expressed concerning them have been carried out. He bequeathed by will the 'Dictionary of National Biography' to his wife, who had throughout their married life been closely identified with all his undertakings, and was intimately associated with every interest of his varied career.

Smith was survived by his wife and all his children. His elder son, George Murray Smith, married in 1885 Ellen, youngest daughter of the first Lord

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[1] The articles were 'In the Early Forties,' November 1900; 'Charlotte Brontë,' December 1900; 'Our Birth and Parentage,' January 1901; and 'Lawful Pleasures,' February 1901. He contemplated other papers of the like kind, but did not live to undertake them.

Belper, and has issue three sons and a daughter. His younger son, Alexander Murray Smith, who was an active partner of the firm from 1890 to 1899, married in 1893 Emily Tennyson, daughter of Dr. Bradley, dean of Westminster. His eldest daughter married in 1878 Henry Yates Thompson. His second daughter is Miss Ethel Murray Smith. His youngest daughter married in 1893 Reginald J. Smith, K.C., who joined the firm of Smith, Elder, & Co. at the end of 1894 and has been since 1899 sole active partner.

IX

In surveying the whole field of labour that Smith accomplished in his more than sixty years of adult life, one is impressed not merely by the amount of work that he achieved but by its exceptional variety. In him there were combined diverse ambitions and diverse abilities which are rarely found together in a single brain.

On the one hand he was a practical man of business, independent and masterful, richly endowed with financial instinct, most methodical, precise, and punctual in habits of mind and action. By natural temperament sanguine and cheerful, he was keen to entertain new suggestions, but the bold spirit of enterprise in him was controlled by a native prudence. In negotiation he was resolute yet cautious, and, scorning the pettiness of diplomacy, he was always alert to challenge in open fight dishonesty or meanness on the part of those with whom he had to transact affairs. Most of his mercantile ventures proved brilliant successes; very few of them went far astray. His triumphs caused in him natural elation, but his cool judgment never suffered him to delude himself long with false hopes, and when defeat was unmistakable he faced it courageously and without repining. Although he was impatient of stupidity or carelessness, he was never a harsh taskmaster. He was, indeed, scrupulously just and considerate in his dealings with those who worked capably and loyally for him, and, being a sound judge of men, seldom had grounds for regretting the bestowal of his confidence.

These valuable characteristics account for only a part of the interest attaching to Smith's career. They fail to explain why he should have been for half a century not merely one of the chief influences in the country which helped literature and art conspicuously to flourish, but the intimate friend, counsellor, and social ally of most of the men and women who made the lasting literature and art of his time. It would not be accurate to describe him as a man of great imagination, or one possessed of literary or artistic scholarship; but it is bare truth to assert that his masculine mind and temper were coloured by an intuitive sympathy with the workings of the imagination in others; by a gift for distinguishing almost at a glance a good piece of literature or art from a bad; by an innate respect for those who pursued intellectual and imaginative ideals rather than mere worldly prosperity.

No doubt his love for his labours as a publisher was partly due to the scope it gave to his speculative propensities, but it was due in a far larger degree to the opportunities it offered him of cultivating the intimacy of those whose attitude to life he whole-heartedly admired. He realised the sensitiveness of men and women of genius, and there were occasions on which he found himself unequal to the strain it imposed on him in his business dealings; but it was his ambition, as far as was practicable, to conciliate it, and it was rarely that he failed. He was never really dependent on the profits of publishing, and, although he naturally engaged in it on strict business principles, he knew how to harmonise such principles with a liberal indulgence of the generous impulses which wholly governed his private and domestic life. His latest enterprise of the 'Dictionary of National Biography' was a fitting embodiment of that native magnanimity which was the mainstay of his character, and gave its varied manifestations substantial unity.

[This memoir is partly based on the memoranda, recorded by Dr. Fitchett in 1899, to which reference has already been made (p. xlvii), and on the four articles respecting his early life which Smith contributed to the 'Cornhill Magazine,' November 1900 to February 1901. Valuable information has also been placed at the writer's disposal by Mrs. George M. Smith and Mrs. Yates Thompson, who have made many important suggestions. Numerous dates have been ascertained or confirmed by an examination of the account-books of Smith, Elder, & Co. Mention has already been made of Mrs. Gaskell's Life of Charlotte Brontë, Anthony Trollope's Autobiography, Sir Leslie Stephen's Life of his brother Fitzjames, Matthew Arnold's 'Letters' (ed. G. W. E. Russell), and other memoirs of authors in which reference is made to Smith. Sir Leslie Stephen contributed an appreciative sketch 'In Memoriam' to the 'Cornhill Magazine' for May 1901, and a memoir appeared in the 'Times' of 8 April 1901. Thanks are due to Mr. C. R. Rivington, clerk of the Stationers' Company, for extracts from the Stationers' Company's Registers bearing on the firm's early history.] S. L.

GEORGE MURRAY SMITH, eldest son of George Smith, founder of the Dictionary of National Biography, was born on 4 February 1859, was educated at Harrow and Jesus College, Cambridge, and died 18 April 1919. On leaving the business of Smith, Elder & Co. in 1890, owing to a severe illness which compelled him to live out of London, he settled down to a country life first at West Leake, Nottinghamshire; then, in 1897, at Gumley Hall, Leicestershire. Though unsuccessful as Unionist candidate for the Rushcliffe division of Nottinghamshire in 1895, he made his mark in county administration and in the management of the Royal Infirmary, Leicester. From 1901, when he was invited to become a director of the Midland Railway, he turned eagerly to the business of railway management, mastering the departmental details so thoroughly in the sub-committees over which he successively presided that in 1911 he was unanimously elected chairman on the retirement of Sir Ernest Paget. Here, especially during the difficult times of the War, when the administration was shorthanded, and he himself was also concerned with many other forms of national service, his inherited qualities of clear judgement and individual sympathy, combined with an unassuming singleness of character, ensured him high success as an administrator. In 1885 he married the Hon. Ellen Strutt, younger daughter of the first Lord Belper, who with one son and one daughter survived him. His eldest and his youngest sons fell in the War.

THE

DICTIONARY OF NATIONAL BIOGRAPHY

A STATISTICAL ACCOUNT

[*First published in June* 1900 *as a preface to the sixty-third and last volume of the original issue of the Dictionary.*]

The present volume brings the 'Dictionary of National Biography' to the end of the alphabet, and thus completes an undertaking of exceptional magnitude in the history of publishing. The goal has been reached after eighteen years of unremitting labour, and, like travellers at the end of a long and difficult journey, those who are responsible for the design and execution of the Dictionary turn their thoughts instinctively on the conclusion of their task to the general features of the ground they have traversed and to some of the obstacles they have surmounted on the road. A detailed history of the enterprise is needless, for it has been conducted in the full light of day. But facts and figures are in accord with the spirit of the Dictionary, and a few facts and figures may be fittingly presented here by way of recalling the chief incidents in its progress and of indicating some of the statistical results which a survey of the completed work suggests.

The 'Dictionary of National Biography' owes its existence to Mr. George M. Smith, of Smith, Elder, & Co. In 1882, after a career as a publisher which had already extended over nearly forty years, he resolved to produce a cyclopædia of biography which should be of permanent utility to his countrymen and should surpass in literary value works of similar character that had either been published or were in course of publication on the Continent of Europe. Mr. Smith's first design was an improved and extended cyclopædia of universal biography on the plan of the 'Biographie Universelle,' the latest edition of which was issued in forty large volumes in Paris between 1843 and 1863. He proposed to render his projected work more complete and more trustworthy than any that had preceded it by entrusting its preparation to a numerous staff of editors and contributors at home and in foreign countries. But Mr. Smith took counsel with Mr. Leslie Stephen, who convinced him that the measureless growth throughout the world in late years of the materials of historical and biographical research rendered the execution of a cyclopædia of universal biography on the suggested scale almost impracticable. Acting on Mr. Stephen's advice, Mr. Smith resolved to confine his efforts to the production of a complete dictionary of national biography which should supply full, accurate, and concise biographies of all noteworthy inhabitants of the British Islands and the Colonies (exclusive of living persons) from the earliest historical period to the present time. The change of plan was justified on many grounds. While it was impossible to deal exhaustively and authoritatively with universal biography within the compass of a single literary undertaking, that field had been more or less efficiently surveyed in France and Germany, and English students had at their command modern cyclopædias on the subject in foreign tongues which made some approach to adequacy. On the other hand, although in Germany, Holland, Belgium, Austria, and Sweden cyclopædias of national biography had been set on foot with a view to satisfying the just patriotic instinct of each nation, as well as the due requirements of historical knowledge, there had been no earnest endeavour of a like kind for nearly a century in this country. Only one venture in national biography of an exhaustive and authoritative kind had been previously carried to completion in this country, and that venture belonged to the eighteenth century. 'The Biographia Britannica, or the Lives of the most Eminent Persons who have flourished in Great Britain and Ireland from the Earliest Ages down to the Present Times,' was inaugurated in 1747, and was completed in seven folio volumes in 1766. A second edition in five folio volumes, which was begun in 1778, reached the beginning of the letter F in its fifth volume in 1793, and did not go further. This was the latest effort in national biography of which the country could boast before the 'Dictionary of National Biography.' Alexander Chalmers's 'Biographical Dictionary,' which was completed in thirty-two volumes in 1814, and Rose's 'New General Biographical Dictionary,' which was begun in 1839 and completed in twelve volumes in 1847, were inadequate experiments in universal biography; and after 1847, when the twelfth volume of Rose's Dictionary was published, the field both of universal and of national biography was for the time practically abandoned by English workers. In the years that followed, the need for an exhaustive and authoritative treatment of national biography was repeatedly admitted by general readers and students, and was often passively contemplated by men of letters and by publishers, but no one had the boldness seriously to face the execution of the task until Mr. Smith began operations on this Dictionary in 1882. The design satisfied none of the conditions of a merely commercial venture. It was obvious from the first that the outlay would far exceed that hitherto involved in publishers' undertakings, and there was little or no prospect of a return of the capital that was needed to secure the completion of the work on a thoroughly adequate scale. But it was in no commercial spirit that Mr. Smith embarked on the enterprise, and he has ignored considerations of profit and loss in providing for its conduct to a successful issue.

Mr. Leslie Stephen was appointed editor in the autumn of 1882, and active work was then commenced. A list of names which it was judged desirable to treat under A was compiled under Mr. Stephen's direction by Mr. H. R. Tedder, with some assistance from Mr. C. F. Keary. It was essential that the Dictionary should codify all scattered biographical efforts that had hitherto been made in the country. Thus the first, like the subsequent lists of names, which formed the primary foundation of the work, comprised all names that had hitherto been treated in independent works of biography, in general dictionaries, in collections of lives of prominent members of various classes of the community, and in obituary notices in the leading journals and periodicals. At the same time it was found that many names which had hitherto escaped biographical notice were as important as many of those which had already received some kind of attention from biographers. These omissions it was the special province of a new and complete Dictionary to supply. For this purpose it was necessary to explore in the task of gathering the names a wide field of historical and scientific literature, and to take a survey of the most miscellaneous records and reports of human effort. The first list of names, which was compiled in accordance with these principles, was, as soon as it was printed, posted on the 10th of January 1883 to persons—most of them being specialists of literary experience—who it was believed would be willing and competent to write articles. Numerous applications were received from those who were prepared to contribute to the Dictionary, and the names in A were distributed among the applicants by Mr. Stephen. Meanwhile the original editorial staff was finally constituted by the appointment of Mr. Thompson Cooper to the post of compiler of the lists of names to be treated under B and future letters, and Mr. Stephen selected Mr. Sidney Lee in March 1883 to fill the office of assistant-editor.

The second list of names (Baalun–Beechey) was completed in June 1883, and was printed in the columns of the 'Athenæum,' whose readers were invited to offer suggestions or corrections to the editor of the

Dictionary. The result was very valuable, and all subsequent lists were every half-year—in October and April—submitted to the like test of public criticism before they were distributed among the contributors to the Dictionary.

It was determined at the outset to publish successive volumes of the work at quarterly intervals. Much research was involved and much time was required in the compilation and editing of a sufficient number of articles to make up a volume. Not only was it intended to present as far as possible in every case the latest results of biographical and historical research, but the principles of the Dictionary obliged contributors to seek information from first-hand authorities, and often from unpublished papers and records. It was made an indispensable condition that writers should append to each article a full list of the sources whence their information was derived. In order to insure punctuality in the projected quarterly issue, it was therefore necessary that the work should be far advanced before the first volume appeared. Two years' preliminary preparation was essential before publication could be safely commenced. Accordingly it was not until the 1st of January 1885 that the first volume (Abbadie to Anne) was published. The volume contained 505 separate articles, from the pens of eighty-seven contributors.

Since the date of the appearance of the first volume a further instalment, averaging 460 pages, has been issued with unbroken punctuality on every successive quarter-day until the completion of the work. From Christmas 1884 until Midsummer 1900, through fifteen and a half years, the original promise of quarterly publication has been faithfully kept. No similar literary undertaking, embodying equally thorough and extensive research, and proceeding from an equally large body of writers, has either been produced with a like regularity in regard to the issue of the several parts, or has been finally completed within a shorter period of time.[1]

The publication of sixty-three quarterly volumes in fifteen and a half years compares very favourably with the modes and rates of publication which have characterised the issue of similar cyclopædias of national biography abroad. The successive volumes of foreign dictionaries of national biography have invariably appeared at irregular intervals, distributed over a far longer period. The publication of the Swedish Dictionary of National Biography in twenty-three volumes covered twenty-two years (1835–57); the Dutch Dictionary, in twenty-four volumes, occupied twenty-six years (1852–78); the Austrian Dictionary in sixty volumes, thirty-five years (1856–91); and the German Dictionary, in forty-five volumes, twenty-five years (1875–1900); while the 'Biographie Nationale' of Belgium, though it has been thirty-three years in progress (1866–99), has not yet passed beyond the letter N.[1]

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[1] [Three supplementary volumes, containing memoirs of 800 persons who died while the work was in progress, with some 200 accidental omissions, were issued in the autumn of 1901.]

During the progress of the work changes have taken place in the editorial staff. Twenty-one volumes were published under Mr. Stephen's sole editorship, and they brought the alphabet as far as Gloucester. The twenty-first volume appeared at the end of December 1889. The severe strain of editorial duties, coupled with his labours as writer of many of the most important memoirs, had then somewhat seriously impaired Mr. Stephen's health, and early in 1890 his assistant, Mr. Sidney Lee, after working under him for seven years, became joint-editor with him. Volumes xxii. to xxvi., which were published between March 1890 and March 1891, and brought the alphabet from Glover to Hindley, appeared under the joint-editorship of Mr. Stephen and Mr. Lee. In the spring of 1891 Mr. Stephen, owing to continued ill-health, was compelled to resign his part in the editorship, after eight and a half years' service. Happily for the literary success of the undertaking, re-established health enabled him to remain a contributor, and almost every succeeding volume of the Dictionary has included valuable memoirs from his pen. The last volume includes important articles by him on the poet Wordsworth and Edward Young, the author of the 'Night Thoughts'.[2] On Mr. Stephen's retirement, in 1891, the full responsibilities of editorship passed into the hands of Mr. Lee, under whose guidance the last thirty-seven volumes have appeared. These are numbered xxvii. to lxiii., and bring the names from Hindmarsh to Zuylestein.

Various changes have also taken place during the progress of the undertaking in the subordinate editorial offices. Mr. T. F. Henderson and the Rev. William Hunt gave some sub-editorial assistance in 1885. Mr. C. L. Kingsford acted as assistant to Mr. Lee from November 1889 to July 1890, and was then succeeded by Mr. W. A. J. Archbold. After Mr. Lee's assumption of the office of editor in May 1891, Mr. Archbold and Mr. Thomas Seccombe, who then began a long and important association with the Dictionary, became sub-editors. At the same date Mr. Thompson Cooper resigned his place on the editorial staff, after having prepared the lists of names from the letter B as far as the name Meyrig. Mr. Cooper has remained a valued contributor of memoirs to the Dictionary until its close.[1] The lists of names from the middle of the letter M to the end were prepared by Mr. Seccombe and his colleagues. Mr. Archbold retired at the end of 1892, and his place was filled by the appointment of Mr. A. F. Pollard, who has ably and zealously performed the duties of sub-editor since that date, besides contributing numerous useful memoirs. At the beginning of 1896 the final change was made in the arrangements of the editorial office by the appointment of Mr. E. Irving Carlyle as an additional sub-editor, whose chief function was to compile a large number of the smaller miscellaneous articles. Thus at the completion of the undertaking the editorial staff consists of Mr. Lee, whose connection with it has lasted nearly seventeen and a half years; of Mr. Seccombe, whose term of service extends over nine years; of Mr. Pollard, whose term of service extends over seven years and a half; and of Mr. Carlyle, whose term of service extends over four years and a half.

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[1] [The 18th volume, issued in 1905, reaches the name Reinsla.]

[2] [Mr. Stephen, who was created K.C.B. in 1902, died 22 Feb. 1904.]

Mr. H. E. Murray has acted as clerk in charge of the Dictionary while the undertaking has been in progress, and has continuously rendered most valuable service to editors and publishers. The whole work has been printed by Messrs. Spottiswoode & Co., and all the proofs have been finally read by Mr. Frederick Adams, their learned and efficient corrector of the press.[2]

The 'Dictionary of National Biography' supplies notices of 29,120 men and women; of these 27,195 are full substantive articles, and 1,925 are briefer subsidiary articles. It is believed that the names include all men and women of British or Irish race who have achieved any reasonable measure of distinction in any walk of life; every endeavour has been made to accord admission to every statesman, lawyer, divine, painter, author, inventor, actor, physician, surgeon, man of science, traveller, musician, soldier, sailor, bibliographer, book-collector, and printer whose career presents any feature which justifies its preservation from oblivion. No sphere of activity has been consciously overlooked. Niches have been found for sportsmen and leaders of society who have commanded public attention. Malefactors whose crimes excite a permanent interest have received hardly less attention than benefactors. The principle upon which names have been admitted has been from all points of view generously interpreted; the epithet 'national' has not been held to exclude the early settlers in America, or natives of these islands who have gained distinction in foreign countries, or persons of foreign birth who have achieved eminence in this country. Great pains have been bestowed on the names of less widely acknowledged importance, and every endeavour has been made to maintain the level of the information, in the smaller as well as in the larger articles, at the highest practicable standard of fulness and accuracy.

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[1] [Mr. Thompson Cooper died 6 March 1904.]

[2] [Mr. Adams died 6 Dec. 1905.]

The number of memoirs in this Dictionary is far in excess of the number of memoirs to be found in national biographies of other countries. The 'Allgemeine Deutsche Biographie,' which has just been completed in forty-five volumes under the auspices of the King of Bavaria, by the Historical Commission of the Bavarian 'Königliche Akademie der Wissenschaften,' over which Rochus von Liliencron has presided, contains only 23,273 articles—or some six thousand fewer articles than appear in this Dictionary. The Austrian dictionary, 'Der grosse Oesterreichische Hausschatz: biographisches Lexicon des Kaiserthums Oesterreich,' which has been edited by Dr. Constant von Wurzbach under the auspices of the Imperial Academy of Vienna, does not exceed the German dictionary in the number of its memoirs. The 'Cyclopædia of American Biography' reaches a total of twenty thousand. The Dutch dictionary, 'Biographisch Woordenboek der Nederlanden,' edited by A. G. Van der Aa, supplies only some ten thousand articles, and the Swedish, 'Biographiskt Lexicon öfver Namnkunnige Svenskamän,' about four thousand. The unfinished 'Biographie Nationale de Belgique,' which has been prepared under the auspices of the 'Académie Royale de Belgique,' at present falls below a total of five thousand, but may, when completed, reach ten thousand.

The table on the next page gives statistics of the memoirs in the Dictionary, according both to the initial letters under which they fall and the centuries to which they belong. This table excludes five genealogical articles on the history respectively of the families of Arundell, Bek, Berkeley, Plantagenet, and Vere, and some eleven articles on legendary personages or creatures of romance who have been mistaken for heroes of history (*e.g.* Arthur of the Round Table, Fleta, Guy of Warwick, Robin Hood, Sir John Mandeville, Merlin, Didymus Mountain, Mother Shipton, St. Ursula, Matthew Westminster).

The distribution of the memoirs over the centuries suggests various reflections and admits of various interpretations. Leaving out of account the dark periods that preceded the sixth century, it will be seen that the ninth and tenth prove least fruitful in the production of men of the Dictionary's level of distinction. The seventh century was more than twice as fruitful as the ninth, and the tenth was far less fruitful than the sixth or eighth. Since the tenth century the numbers for the most part steadily increase. The eleventh century gives twice as many names as its predecessor, and supplies no more than half as many as its successor. The successive rises in the thirteenth

TABLE OF TOTALS OF MEMOIRS IN EACH LETTER OF THE ALPHABET ARRANGED CENTURY BY CENTURY.

Century	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	Total for each Century	Century
To end of 5th Century	1	1	9	1	1	—	3	3	1	1	—	2	2	4	1	4	—	—	1	1	—	—	—	—	—	—	36	To end of 5th Century
6th Century 501–600	4	6	22	5	—	5	5	—	3	1	—	2	10	1	1	5	—	2	3	4	1	—	1	—	—	—	81	6th Century 501–600
7th Century 601–700	6	9	23	8	13	12	4	4	—	1	1	5	9	—	9	7	—	3	14	2	1	—	3	—	—	—	134	7th Century 601–700
8th Century 701–800	7	10	9	6	12	2	3	2	1	2	1	3	4	5	8	2	—	2	7	2	1	—	7	—	—	—	96	8th Century 701–800
9th Century 801–900	2	7	7	3	11	3	2	1	—	—	1	1	5	2	4	—	—	1	4	2	—	—	1	—	—	—	57	9th Century 801–900
10th Century 901–1000	13	3	9	3	13	2	1	1	4	—	1	1	5	2	9	2	—	1	4	1	—	—	1	—	—	—	76	10th Century 901–1000
11th Century 1001–1100	18	11	9	4	14	4	10	12	2	—	3	12	15	3	20	8	—	14	9	6	3	—	9	—	—	—	186	11th Century 1001–1100
12th Century 1101–1200	17	35	24	4	8	22	28	21	3	10	—	10	29	12	25	18	—	62	14	11	1	3	20	—	—	—	377	12th Century 1101–1200
13th Century 1201–1300	18	75	41	10	9	22	31	19	8	10	6	20	54	24	17	35	4	26	35	11	2	6	31	—	—	1	515	13th Century 1201–1300
14th Century 1301–1400	18	111	40	28	11	19	31	42	5	12	12	34	56	24	16	32	—	30	82	26	10	5	32	—	1	1	678	14th Century 1301–1400
15th Century 1401–1500	14	63	56	20	6	30	24	43	8	10	12	29	45	28	18	45	—	53	73	31	5	4	38	—	4	—	659	15th Century 1401–1500
16th Century 1501–1600	66	262	210	92	23	99	104	192	5	26	56	82	135	63	44	148	—	84	202	60	15	22	137	—	11	—	2138	16th Century 1501–1600
17th Century 1601–1700	191	587	520	287	83	249	277	500	22	123	117	321	410	153	109	347	5	247	479	173	9	76	366	—	19	4	5674	17th Century 1601–1700
18th Century 1701–1800	175	608	530	289	123	203	315	524	30	152	144	286	474	131	106	364	5	265	428	199	12	68	330	—	19	9	5789	18th Century 1701–1800
19th Century 1801–1900	320	1290	1033	556	292	493	652	1056	68	308	281	629	1057	264	229	790	17	672	1065	525	15	112	821	—	57	6	12608	19th Century 1801–1900
Total number under each Letter	870	3078	2542	1316	619	1165	1490	2420	160	656	635	1437	2310	716	616	1807	31	1462	2420	1054	75	296	1797	—	111	21	29104	Grand Total
	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z		

and fourteenth centuries are proportionately smaller, and there is a well-marked decline in the fifteenth century for which it is difficult to account. The sixteenth makes a notable bound, the aggregate memoirs belonging to that era being three times as many as those of the previous century. The upward progress is continued, although not at quite so high a rate, in the seventeenth century, which supplies more than twice, but less than thrice, as many names as the sixteenth. In the eighteenth the number remains almost stationary: only a slight increase of 115 names is on the record. In the nineteenth century the advance recommences at a very rapid pace, the total number of nineteenth-century names more than doubling those of the previous century. In mental and physical activity the nineteenth century resembles the sixteenth; but the advance of the nineteenth century upon the eighteenth in the total of memoirs is relatively far smaller than the advance of the sixteenth upon the fifteenth.

Other deductions from the table are possible, if the population estimates of the country be compared with the tabulated results. When we compare the total of thirty thousand memoirs in this work with the total number of persons who are believed to have reached adult life (*i.e.* their twenty-fourth year) in these islands through the historic ages, it appears that as many as one in every five thousand has gained a sufficient level of distinction to secure admission to this Dictionary. If the calculation be based on the whole number of births, and not on the number of persons who have reached the mature age of twenty-four, every infant's chance of attaining the needful level of distinction has been one in ten thousand. The ratio for adults is seen from the annexed table to be more or less progressive from the tenth century to the nineteenth. In the sixteenth century the ratio for adults seems to have stood at one in 6,250. Through the seventeenth century it rose to one in six thousand, but it fell slightly in the eighteenth century, when the increase of population did not produce any proportionate increase in the total of men and women of the Dictionary's level of distinction. In the nineteenth century, when we include the English-speaking inhabitants of our colonies (the United States are excluded from the Dictionary), the ratio is seen to rise sensibly—viz. to one in four thousand.

It would not be pertinent to speculate here on the causes of the rise, fall, or stagnation of the ratio of distinction which the figures indicate. The stagnation of the ratio in the eighteenth century may be attributable to the absence of such stupendous crises in our national history as offered exceptionally extended opportunities of distinction to the sixteenth and seventeenth centuries. In the rise of the ratio of distinction in the nineteenth century it may be necessary to make some allowance for the inevitable propensity to exaggerate the importance of contemporary achievement, and, more especially, for the multiplication of printed records; yet the rise may not be wholly inexplicable on philosophic grounds. By the multiplication of intellectual callings—take engineering and its offshoots, for example—and by the specialisation of science and art, the opportunities of distinction, of the lesser magnitudes at any rate, have been of late conspicuously augmented. Improvements in educational machinery may, too, have enlarged the volume of the nation's intellectual capacity, which is the ultimate spring of distinctive achievement. The largeness of the number of names belonging to the nineteenth century need not consequently be held to impair the historical perspective which ought to govern the design of the Dictionary.

The conclusions to be drawn from the distribution of the names over the alphabet are less subtle or arguable. The most favoured initial letter of British and Irish surnames is B with 3,078 names. C approaches it nearest with 2,542 names, and is very closely followed by the two letters S and H, each of which yields the same total of 2,420. M yields 2,310 names. In the descending scale P and W enjoy almost equal popularity, P providing 1,807 and W 1,797. G lags somewhat behind with 1,490, and is followed by R and L, the former with 1,462, the latter with 1,437. There succeed D with 1,316, F with 1,165, T with 1,054. A musters 870, N 716, J 656, and K, E, and O almost tie with 635 in the first case, 619 in the second, and 616 in the third. The remaining letters present very modest totals. V affords 296, I 160, Y 111, U 75, and Q 31. Z with 21 appropriately occupies the last place. X is not represented at all.

The surname which claims the largest number of memoirs is Smith (Smith, Smyth, or Smythe); biographies of 195 persons bearing this surname are published in the Dictionary. Jones follows with 132. Stewart (Steuart, Steward, Stewart, or Stuart) is the title of 112 memoirs; Hamilton of 106 memoirs; Brown (Broun, Brown, or Browne) of 102; Clark (Clarke, Clerk, or Clerke) of 99; Moore (Moor, Moore, or More) of 88; Taylor (or Tayler) of 86; Douglas (or Douglass) of 85; Scott (or Scot) of 83; Grey (or Gray) of 81; Williams of 81; Gordon of 80; Wilson (or Willson) of 80; Thompson (or Thomson, Tomson, and Tompson) of 78; Campbell of 72; Murray of 71; Davies (or Davis) of 68; Howard of 66; and Robinson of 63. There are 389 names beginning with the prefix Mac-; 220 names beginning with the prefix O'; and 133 beginning with the prefix Fitz-.

The full number of pages in the Dictionary is 29,108. The number of articles is 29,120. It therefore follows that the average length of an article is slightly less than one page. Volume by volume the average length of articles has slightly risen in the progress of the work. The following articles are among the longest in the Dictionary:—

	PAGES
Shakespeare (by Mr. Sidney Lee)	49
The Duke of Wellington (by Col. E. M. Lloyd, R.E.)	34
Francis Bacon (by Dr. S. Rawson Gardiner and the Rev. Dr. Thomas Fowler)	32
Oliver Cromwell (by Mr. C. H. Firth)	31
Queen Elizabeth (by the Rev. Dr. Augustus Jessopp)	28
Sir Robert Walpole (by Mr. I. S. Leadam)	28
John Churchill, first Duke of Marlborough (by Mr. Leslie Stephen)	26
Sir Walter Scott (by Mr. Leslie Stephen)	25
Edward I (by the Rev. William Hunt)	24
Byron (by Mr. Leslie Stephen)	24
Charles II (by Dr. A. W. Ward)	24
Sir Isaac Newton (by Mr. R. T. Glazebrook, F.R.S.)	23
Swift (by Mr. Leslie Stephen)	23
Edward III (by the Rev. William Hunt)	22
Sterne (by Mr. Sidney Lee)	22
Wycliffe (by the Rev. Hastings Rashdall)	21

The total number of contributors to the Dictionary is 653, of whom fifty-six have died during the publication of the work. Of these, 224 have contributed one article apiece, and 329 from two to twenty articles apiece. The remaining one hundred can be described as more or less regular and voluminous contributors, either through the whole progress of the work or during prolonged periods in the course of its preparation. It is by these one hundred regular and voluminous contributors that the bulk of the work has been done. In fact, they have written nearly three-fourths of the whole. These one hundred regular contributors include experts in nearly all departments of knowledge, and they have treated many of the more prominent names, as well as the names of smaller importance, in their special fields of study. In a single instance the whole of one department of biographical knowledge has been entrusted to a single regular contributor. All the naval biographies have come from the pen of Professor J. K. Laughton. Similarly the memoirs of all but a very few actors and actresses have been written by Mr. Joseph Knight. The treatment of other special fields has engaged the attention of two or more regular contributors, or in the course of the work one specialist has been succeeded by another, or one regular writer has undertaken a share of more than one branch of special study. The lives of soldiers have been chiefly handled by Mr. H. Morse Stephens (until the letter F), the late H. Manners Chichester, Colonel R. H. Vetch, R.E., C.B., and Colonel E. M. Lloyd, R.E. In mediæval history the chief part of the work has been executed by Sir Edward Maunde Thompson, K.C.B., the Rev. William Hunt, Professor T. F. Tout, Mr

J. H. Round, Mr. James Tait, Mr. C. L. Kingsford, Mr. R. L. Poole, Mr. T. A. Archer, Miss Kate Norgate, and Miss Mary Bateson. In sixteenth-century history Dr. Mandell Creighton, at one time Bishop of London, Mr. James Gairdner, C.B., Dr. Augustus Jessopp, Mr. W. A. J. Archbold, Mr. A. F. Pollard, and Mr. I. S. Leadam have treated notable statesmen and politicians. Dr. S. R. Gardiner, Mr. C. H. Firth, and Dr. A. W. Ward have dealt with leading figures in the history of the seventeenth century, while many men of smaller note have been treated by Mr. W. A. Shaw and Miss Bertha Porter. Eighteenth- and nineteenth-century lawyers and politicians have been noticed by Mr. J. M. Rigg, Mr. J. A. Hamilton, Mr. G. F. Russell Barker, Mr. William Carr, and Mr. Fraser Rae; men of varied kinds of distinction in the nineteenth century by the late Mr. G. C. Boase, Mr. G. Le Grys Norgate, and Mr. E. Irving Carlyle; Indian administrators by Sir Alexander Arbuthnot, K.C.S.I.; early settlers in America by Mr. J. A. Doyle, and colonial statesmen by Mr. C. Alexander Harris, C.M.G. The careers of some distinguished personages in the history of the City of London have been chronicled by Mr. Charles Welch. Mr. Robert Dunlop, Mr. Richard Bagwell, Mr. Litton Falkiner, the Rev. Thomas Olden, and Dr. Norman Moore have dealt with eminent Irishmen of various periods; Sheriff Mackay, Mr. T. F. Henderson, Mr. A. H. Millar, and Mr. Thomas Bayne with eminent Scotsmen, and Mr. Lleufer Thomas and Mr. J. E. Lloyd with eminent Welshmen. Many memoirs of Anglican bishops and divines are from the pens of the Rev. Canon Overton, the late Rev. Canon Venables, Mr. J. Bass Mullinger, the Rev. W. H. Hutton, the Rev. A. R. Buckland, and the Rev. Ronald Bayne. The Rev. Alexander Gordon has dealt with a very large number of the nonconformist clergy of the three kingdoms. Roman Catholic divines and writers have been entrusted to Mr. Thompson Cooper, and, in later volumes, also to Mr. T. G. Law; and numerous Quakers to Miss Fell Smith.

Some of the greatest names in literature and philosophy have been dealt with by Mr. Leslie Stephen, and his contributions include memoirs of Addison, Burns, Byron, Carlyle, Coleridge, Defoe, Dickens, Dryden, Goldsmith, Hume, Landor, Macaulay, the Mills, Milton, Pope, Scott, Swift, Thackeray, and Wordsworth. Many Elizabethan men of letters and politicians have been treated by Mr. Sidney Lee, and his contributions include memoirs of Ascham, Lodge, Lyly, Marlowe, Shakespeare, Sir Philip Sidney, Sir Francis Walsingham, Archbishop Whitgift, and Sir Thomas Wyatt, as well as Lord Herbert of Cherbury and Laurence Sterne, of later periods. In the earlier volumes Mr. A. H. Bullen also wrote of many prominent Elizabethan and Jacobean authors. Mr. Thomas Seccombe has covered a wide field, chiefly in literature of the last three centuries: his contributions include memoirs of Smollett and of Sir John Vanbrugh. Mr. G. A. Aitken has treated of several writers of the Restoration and Queen Anne's reign. Mr. W. P. Courtney has written nearly six hundred articles on Cornishmen and on literary workers of the eighteenth century. Mr. Austin Dobson has likewise contributed memoirs of several eighteenth-century men of letters, including Richard Steele and Horace Walpole. Dr. Richard Garnett, C.B., has dealt with numerous men of letters of the nineteenth century, including Rossetti, Shelley, and Southey; some minor women writers of the same period have been commemorated by Miss Elizabeth Lee. Mr. H. R. Tedder has described the careers of printers and book-collectors; and various authors of Lancashire birth have been treated by Mr. C. W. Sutton. Orientalists have been mainly undertaken by Professor Stanley Lane-Poole, Professor R. K. Douglas, Professor Cecil Bendall, and the Rev. Professor Margoliouth. Artists have been entrusted to Mr. Lionel Cust, Mr. Austin Dobson, Mr. Cosmo Monkhouse, Mr. R. E. Graves, Mr. F. M. O'Donoghue, Mr. Campbell Dodgson, and Sir Walter Armstrong; architects in later volumes to Mr. Paul Waterhouse; numismatists and medallists throughout the work to Mr. Warwick Wroth, and musicians to Mr. W. Barclay Squire, Mr. J. A. Fuller Maitland, Mr. H. Davey, Mr. F. G. Edwards, Mr. J. Cuthbert Hadden, Mr. R. H. Legge, and Miss Middleton. Physicians have been handled by Dr. J. F. Payne and by Dr. Norman Moore, who has also treated of many writers in the Irish tongue; surgeons, from the letter L, by Mr. D'Arcy Power; astronomers by Miss A. M. Clerke; botanists by Mr. G. S. Boulger and Mr. B. B. Woodward; geologists, from the letter M, by Professor Bonney, F.R.S.; chemists, from the letter M, by Mr. P. J. Hartog; many engineers and inventors by Mr. R. B. Prosser; mathematicians by Mr. E. Irving Carlyle; agriculturists, from the letter P, by Sir Ernest Clarke, F.S.A.; and economists, from L, by Professor W. A. S. Hewins.

The table on the pages that follow shows the total number of pages contributed by the thirty-four largest regular contributors. Only those whose contributions reach a total of pages nearly equivalent to half a volume or more are included. It will be seen that this table accounts for the production of no less than thirty-eight volumes.

The names of only seven contributors appear in the prefatory lists of all the sixty-three volumes—namely, Mr. Thompson Cooper, Mr. W. P. Courtney, the Rev. Alexander Gordon, the Rev. William Hunt, Professor J. K. Laughton, Mr. Sidney Lee, and Dr. Norman Moore. The name of Mr. J. M. Rigg is absent only from one volume—viz. Volume LII. Dr. Garnett's name appears in all but two (Volumes XXVI. and LVI.), and

THE THIRTY-FOUR CONTRIBUTORS WHO HAVE WRITTEN THE LARGEST NUMBER OF PAGES IN THE DICTIONARY.

Name	Full Amount of Contributions reckoned approximately in number of pages	Amount of Contributions reckoned in volumes	No. of Articles contributed
Mr. Sidney Lee	1370	Three volumes	820
Professor J. K. Laughton . .	1000	Two and a quarter	904
Mr. Leslie Stephen [*d.* 1904] . .	1000	Two and a quarter	378
Mr. T. F. Henderson . . .	900	Two	918
Mr. Thompson Cooper [*d.* 1904] .	900	Two	1422
Rev. William Hunt	830	Two	595
Rev. Alexander Gordon . . .	750	One and three-quarters	691
Mr. Gordon Goodwin . . .	730	One and three-quarters	1178
Mr. Thomas Seccombe . . .	680	One and a half	578
Mr. W. P. Courtney	610	One and a third	595
Mr. J. M. Rigg	560	One and a quarter	610
Mr. C. H. Firth	500	One	222
Mr. G. F. Russell Barker . . .	470	One	300
Mr. George C. Boase [*d.* 1897] .	470	One	723
Mr. Joseph Knight, F.S.A. [*d.* 1907].	460	One	351
Mr. H. Manners Chichester [*d.* 1894]	430	One	499
Professor T. F. Tout	430	One	240
Mr. A. F. Pollard	410	One	426
Mr. E. I. Carlyle	380	Seven-eighths	569
Colonel R. H. Vetch	360	Three-quarters	183
Mr. C. L. Kingsford	330	Three-quarters	378
Mr. Lionel Cust, F.S.A. . . .	320	Three-quarters	760
Mr. J. A. Hamilton	320	Three-quarters	293
Mr. Robert Dunlop	310	Three-quarters	169
Dr. A. W. Ward	300	Two-thirds	58

THE THIRTY-FOUR CONTRIBUTORS WHO HAVE WRITTEN THE LARGEST NUMBER OF PAGES IN THE DICTIONARY.—*Continued.*

Name	Full Amount of Contributions reckoned approximately in number of pages	Amount of Contributions reckoned in volumes	No. of Articles contributed
Dr. Norman Moore	280	Two-thirds	454
Mr. James Gairdner, C.B. . . .	270	Five-eighths	77
Sheriff Mackay.	260	Five-eighths	125
Dr. Richard Garnett, C.B. [*d.* 1906] .	230	One half	177
Mr. W. A. J. Archbold	220	One half	351
Mr. G. Le Grys Norgate . . .	220	One half	241
Mr. James Tait	210	One half	118
Mr. H. Morse Stephens . . .	210	One half	229
Mr. Cosmo Monkhouse [*d.* July 1901]	200	One half	137
Totals .	16920	Thirty-eight	15769

Mr. Leslie Stephen and Mr. C. W. Sutton in all but three. Mr. T. F. Henderson and Mr. Joseph Knight figure in every volume excepting four, Mr. J. A. Hamilton in every volume excepting five. Mr. C. H. Firth and Mr. Warwick Wroth contribute to fifty-seven of the sixty-three volumes, the late Mr. G. C. Boase to fifty-six volumes, Mr. G. F. Russell Barker and Mr. Lionel Cust to fifty-five volumes, Professor T. F. Tout to fifty-four volumes, and Mr. Thomas Bayne to fifty volumes.

The following regular contributors have died during the progress of the work: G. T. Bettany (*d.* 1892); George Clement Boase (*d.* 1897); H. Manners Chichester (*d.* 1894); C. H. Coote (*d.* 1898); Dr. John Westby Gibson (*d.* 1892); Sir John T. Gilbert (*d.* 1898); John Miller Gray, curator of Scottish National Gallery (*d.* 1894); Dr. W. A. Greenhill (*d.* 1894); Dr. A. B. Grosart (*d.* 1899); Robert Harrison, late librarian of the London Library (*d.* 1897); the Rev. Dr. Luard (*d.* 1891); Walter H. Tregellas (*d.* 1894); and the Rev. Canon Venables (*d.* 1895). Memoirs of the last three contributors have been included in volumes of the Dictionary that have been published subsequently to the dates of their deaths. Special commemoration is due to the late G. C. Boase and the late H. Manners Chichester, whose contributions in their several lines of study were very numerous. Their zeal for the undertaking was great, and it is cause for deep regret that they did not live to witness its completion.[1]

The occasional contributors, who are larger numerically than the regular contributors, although their contributions cover a smaller area, include distinguished experts in every branch of knowledge, and they have usefully supplemented the labours of the regular contributors by undertaking memoirs to the preparation of which they brought peculiarly apposite experience. The following is a list of some of the more interesting and valuable articles due to occasional contributors:[2]

[†]The Rev. Canon Ainger [*d.* 1904] on Charles Lamb and Tennyson.
Mr. Robert Boyle on Philip Massinger.
[†]Sir Frederick Bramwell, Bart. [*d.* 1903], on James Watt the engineer.
Professor A. H. Church, F.R.S., on Josiah Wedgwood.
The Rev. Andrew Clark on Anthony à Wood.
Mr. Sidney Colvin on Flaxman, Keats, and Robert Louis Stevenson.
Mr. Francis Darwin, F.R.S., on Charles Darwin.
*Sir William Flower, F.R.S. (*d.* 1899), on Sir Richard Owen.
[†]Sir Michael Foster, K.C.B. [*d.* 1907], on Francis Maitland Balfour.
*Professor E. A. Freeman (*d.* 1892) on Alfred the Great.
The Very Rev. the Hon. W. H. Fremantle, Dean of Ripon, on Archbishop Tait.
The Right Hon. Sir Edward Fry on John Selden.
Mr. R. T. Glazebrook, F.R.S., on Sir Isaac Newton.
Mr. Edmund Gosse, LL.D., on Walter (Horatio) Pater.
Professor J. W. Hales on Chaucer.
Professor C. H. Herford on Ben Jonson and Middleton.
Mr. Henry Higgs on Arthur Young.
*The Rev. Professor Hort (*d.* 1892) on Bishop Lightfoot.

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[1] Memoirs of Messrs. Boase and Chichester, as well as of Sir John T. Gilbert, John Miller Gray, Dr. W. A. Greenhill, and Dr. A. B. Grosart (among deceased regular contributors), were issued in the Supplement to the Dictionary, which was published in the autumn of 1901.

[2] Six of these writers, whose names are here marked with an asterisk, died before 1900. [Eight others, whose names are marked [†], died between January 1901 and 1907.] Of these contributors a memoir of Professor Tyndall is given in Vol. LVII. of the Dictionary. Notices of the other five deceased contributors whose names are *asterisked* above appear in the Supplement to the Dictionary. The following occasional contributors who died while the work was in progress are noticed in volumes issued subsequently to the dates of their deaths:—Octavian Blewitt (*d.* 1884), Dutton Cook (*d.* 1883), Mrs. Anne Gilchrist (*d.* 1885), Robert Hunt, F.R.S. (*d.* 1887), Westland Marston (*d.* 1890), F. R. Oliphant (*d.* 1894), Wyatt Papworth (*d.* 1894), George Croom Robertson (*d.* 1892), Dr. Hack Tuke (*d.* 1896), Henri van Laun (*d.* 1896), Cornelius Walford (*d.* 1885), Edward Walford (*d.* 1897), and John Ward, C.B. (*d.* 1890). The Supplement includes the following names of occasional contributors, in addition to those already indicated, who died during the progress of the work:—Grant Allen (*d.* 1899), Sheldon Amos (*d.* 1886), John Eglinton Bailey (*d.* 1888), Professor W. G. Blaikie (*d.* 1899), Mandell Creighton, Bishop of London (*d.* 14 Jan. 1901), Wilkie Collins (*d.* 1889), the Rev. Canon Dixon (*d.* 1900), J. P. Earwaker (*d.* 1895), Arthur Locker (*d.* 1893), Professor John Nichol (*d.* 1894), John Ormsby (*d.* 1895), the Rev. Canon Perry (*d.* 1897), and the Rev. Nicholas Pocock (*d.* 1897).

[†]Professor G. B. Howes [*d.* 1905] on William Kitchin Parker.
*Mr. R. H. Hutton (*d.* 1897) on Walter Bagehot.
*Mr. Alexander Ireland (*d.* 1894) on Leigh Hunt.
[†]Professor Sir Richard Jebb [*d.* 1905] on Bentley and Porson.
[†]The Hon. Francis Lawley [*d.* 18 Sept. 1901] on Admiral Rous.
Mr. W. S. Lilly on Cardinal Newman.
Sir Theodore Martin, K.C.B., on Prince Albert, John Singleton Copley (Lord Lyndhurst), and Croker.
Sir Alfred [now Viscount] Milner on Arnold Toynbee.
The Right Hon. John Morley on Richard Cobden.
Sir George Herbert Murray, K.C.B., on Thomas Tooke.
The Hon. George Peel on Sir Robert Peel.
[†]Mr. F. C. Penrose, F.R.S. [*d.* 1903], on Christopher Wren.
Mr. G. W. Prothero on Sir John Robert Seeley.
Mr. R. E. Prothero on Dean Stanley.
The Rev. Hastings Rashdall on Wycliffe.
Mrs. Richmond Ritchie on Elizabeth Barrett Browning.
Professor Goldwin Smith on Lord Cardwell.
[†]The Very Rev. W. R. W. Stephens, Dean of Winchester [*d.* 1903], on St. Anselm.
Professor Silvanus Thompson, F.R.S., on Sir Charles Wheatstone.
*Professor Tyndall (*d.* 1893) on Michael Faraday.
Sir Henry Trueman Wood on Sir William Siemens.
Dr. Aldis Wright on Edward Fitzgerald.

Much voluntary assistance has been rendered to the Dictionary in the course of its publication. Information on points of family history has been placed at the disposal of editors and contributors too frequently and too abundantly to render specific acknowledgment practicable. Special thanks are due to the editor of the 'Athenæum,' who generously printed successive lists of names of persons, memoirs of whom were to appear in the Dictionary. Many readers of the 'Athenæum' forwarded suggestions, by which the Dictionary has greatly benefited. Nor ought omission to be made of critics of the Dictionary, who carefully examined each volume on publication and noted defects or ambiguities. One of these critics, the Rev. John Russell Washbourn, Rector of Rudford, Gloucester, forwarded his remarks with great regularity, volume by volume, through the first thirty-five volumes, until his death in 1893. Another critic, the Rev. W. C. Boulter, contributed a series of quarterly papers of corrections to 'Notes and Queries' through the whole progress of the undertaking.

Much help has been received from the custodians of archives of the public offices at home and abroad, from the officials of the British Museum, of the Bodleian and Cambridge University Libraries, and of the Inns of Court, as well as from librarians in all parts of the United Kingdom and from the secretaries of learned societies in the colonies and in America. Many clergymen have, at the request of editors or contributors, consulted their parish registers without charging fees. At both Oxford and Cambridge, not only have the keepers of the University Registers been always ready in answering inquiries, but the heads of many colleges have shown great zeal in making researches in their college archives on behalf of the Dictionary. Particular recognition is due in this regard to the Rev. Dr. Magrath, provost of Queen's College, Oxford, and to Dr. John Peile, master of Christ's College, Cambridge. Information respecting members of the great society of Trinity College, Cambridge, has been freely placed at the Dictionary's disposal by Dr. Aldis Wright, the vice-president, while no inquiry addressed to Mr. R. F. Scott, bursar of St. John's College, Cambridge, or to Dr. John Venn, fellow and lecturer of Caius College, Cambridge, has failed to procure a useful reply. The successive registrars of Dublin University have also shown the readiest disposition to render the information supplied by the Dictionary concerning the graduates of Trinity College as precise as possible.

Criticism or appreciation of the completed enterprise would be out of place here. That there are errors in the Dictionary those who have been most closely associated with its production are probably more conscious than other people. On that subject it need only be said that every effort has been made, whenever opportunity served, to correct such errors as had been pointed out to the editor, all of which were carefully tabulated. But whatever the shortcomings of the work, the Dictionary can fairly claim to have brought together a greater mass of accurate information respecting the past achievements of the British and Irish race than has been put at the disposal of the English-speaking peoples in any previous literary undertaking. Such a work of reference may be justly held to serve the national and the beneficial purpose of helping the present and future generations to realise more thoroughly than were otherwise possible the character of their ancestors' collective achievement, of which they now enjoy the fruits. Similar works have been produced in foreign countries under the auspices of State-aided literary academies, or have been subsidised by the national exchequers. It is in truer accord with the self-reliant temperament of the British race that this 'Dictionary of National Biography' is the outcome of private enterprise and the handiwork of private citizens.

POSTSCRIPT TO 'STATISTICAL ACCOUNT.'

On 6 April 1901—some nine months after this Statistical Account was published—died George Smith, the initiator, proprietor, and publisher of the Dictionary. A memoir of him appeared in October 1901 by way of preface to the Supplement of the Dictionary, which now forms the twenty-second and last volume of this Reissue. In the spring of 1902 there was affixed to the wall of the crypt in St. Paul's Cathedral a slab of marble bearing this inscription:—

'To the memory of George M. Smith (March 19 1824—April 6 1901) to whom English Literature owes the Dictionary of National Biography and whose warmth of heart endeared him to men of letters of his time, this tablet is erected by friends who loved him.'

Death, too, has thinned the ranks of contributors to the Dictionary in the eight years which have elapsed since the Statistical Account was drafted. The memories of all, who in that interval have passed away, claim some tribute of respect and gratitude from surviving comrades. The names of the dead contributors are typographically distinguished from those of the living in the lists of writers which are prefixed to the successive volumes of this Reissue. But there is one name on the mournful roll—the name of Leslie Stephen, first Editor of the Dictionary—which demands a more particular commemoration in this place.

Leslie Stephen's services to the Dictionary were rendered in two capacities. As the first editor he, in consultation with George Smith, laid the foundations of the edifice, and although ill-health compelled his retirement from the editorial control comparatively early in the history of the venture, the editorial method, which he devised, was pursued to the close by his successor, whom he trained. In the capacity of contributor to the Dictionary, Leslie Stephen's services were of longer duration, and were no less effective than those which he rendered editorially. While he held the editorial office, he reserved for his own pen memoirs of many of the greatest figures in the history of British thought and literature. When he ceased to be editor, he remained a contributor, and to nearly every volume which came out under his successor's guidance he contributed articles of high interest and importance. His literary services to the Dictionary never slackened. In the concluding volume of the Supplement there appeared his brief but luminous biographies of two intimate friends, James Payn and Henry Sidgwick. From first to last his energetic style of biographic portraiture set his comrades a stimulating example of terseness, perspicuity, thoroughness, and independence.

Leslie Stephen was born at Kensington on 28 November 1832. Of his grandfather James Stephen, of his father Sir James Stephen, and of his elder brother Sir James Fitzjames Stephen, he has written in the Dictionary in the fulness of knowledge and sympathy. After a school education at Eton and at King's College, London, he passed to Trinity Hall, Cambridge. Cambridge quickly set her seal upon him. Until the end he cherished a strong affection for his university, and he never lost faith in the Cambridge ideal of dry common-sense which dominated the place in his youthful days. After winning the twentieth place among the wranglers of the mathematical tripos in January 1854, he obtained a fellowship and tutorship at his college in conditions which required that he should take orders in the Church.

The nine following years, which Stephen spent at Cambridge as a college don, were probably the happiest of his life. He identified himself with the traditions of the college and the university; he interested himself in his pupils with a generous enthusiasm; he formed firm friendships with the manliest and most enlightened of his contemporaries; he studied current developments of literature and thought with an independence and detachment of mind which bore witness to moral and intellectual strength. Nor was he indifferent to recreation. For athletic sports he always cherished a spontaneous zeal. At the university he was a swift runner and a good oarsman. From early Cambridge days he spent his vacations in Switzerland, where he won a lasting reputation as an intrepid and skilful mountaineer. As a walker—an inherited faculty—he excelled most of his contemporaries till near the end of his days. His earliest published writings were graphic and humorous descriptions of Alpine ascents; the chief of these he collected in 1871 in a delightful volume entitled 'The Playground of Europe,' which soon won classical rank in Alpine literature.

In 1862 Stephen was deprived of his tutorship, owing to his avowals of scepticism in matters of religion. Though he resided at Cambridge for two years longer, and only vacated his fellowship on his first marriage in 1867, his career as a teacher in the university came to an end. New means of livelihood had to be considered, and in 1865 he settled in London to seek a living by his pen. The breach with religious orthodoxy steadily widened, and, becoming the frankest of agnostics, he formally relinquished the clerical profession on 23 March 1875.

Before settling down to a literary life in London, Stephen visited

America while the civil war was still in progress. He sympathised deeply with the cause of the North, and his experiences strengthened his love of political liberty and his faith in philosophic radicalism. But the chief result of the visit, which was many times repeated later, was the formation of lasting friendships with James Russell Lowell and Charles Eliot Norton, who were both at the time professors at Harvard.

At the outset of his literary career Stephen largely devoted himself to journalism. For the 'Saturday Review' he wrote regularly on all manner of subjects save theology and politics. On those topics the 'Review' maintained too conservative an attitude to justify his treatment of them in its pages. Through the early years, too, of the 'Pall Mall Gazette,' which George Smith founded in 1865, Stephen was one of the most energetic and vivacious contributors. But his best powers of thought were through the same period devoted to essays on literary criticism or ethics, which appeared either in 'Fraser's Magazine,' then edited by James Anthony Froude, or in the 'Fortnightly Review,' then edited by Mr. John Morley. Irony salted the style of these papers, but no doubt was possible of the author's intellectual sincerity or scorn of ambiguity. The writing of such articles was always congenial to him, and he was faithful to the pursuit almost to his death. He repeatedly collected his literary and philosophical contributions to the magazines—the earliest collection being characteristically entitled 'Essays in Plain-speaking and Free-thinking' (1871).

Stephen partially withdrew from journalism in 1871, when he was appointed editor of the 'Cornhill Magazine.' The periodical had been established by George Smith in 1860, and Thackeray had been editor for the first two years. This post Stephen held for eleven years, and during that time he freely indulged his bent for both literary and philosophical criticism. He not only wrote much in his own magazine, but now first published independently several notable books. To the 'Cornhill Magazine' he contributed a long series of brilliant and suggestive literary essays under the general title of 'Hours in a Library' (collected in three volumes or series, 1874, 1876, and 1879). In 1876 he issued the work which assured his position in the world of letters, his exhaustive 'History of English Thought in the Eighteenth Century.' There followed at rapid intervals three monographs in the 'English Men of Letters Series'—on Johnson (1878), on Pope (1880), and on Swift (1882)—which fully proved his capacity as a biographer. But his deepest interests were still absorbed by ethical problems, and in 1882 he brought out an original dissertation on moral theory, which he styled 'The Science of Ethics.'

At the end of the same year George Smith entrusted Stephen with the editorship of the Dictionary. He had already been associated with Smith's two earlier literary projects, the 'Pall Mall Gazette' and the 'Cornhill Magazine,' and he possessed obvious qualifications for the control of this third and largest literary design. His wide reading, his catholic interests in literary effort, his tolerant spirit, his sanity of judgment, his sense of fairness admirably fitted him for the direction of an enterprise in which many conflicting points of view were entitled to find expression. The occupation in many respects differed from any that had gone before; it was one to which Stephen could only hope gradually to adapt himself. Though familiar with the general trend of history, he was not a trained historical student, and was prone to impatience with antiquarian research which seemed incapable of fruitful generalisation. But he resolutely curbed his native antipathy to archæological details of history or biography, and quickly recognised that within reasonably liberal limits they were of primary importance to the Dictionary. At any rate he came to refuse all mercy to contributors who offered him vague conjecture or sentimental reflection where the scheme of the Dictionary required unembroidered fact and unromantic accuracy.

The 'Statistical Account' gives in sufficient outline the story of Stephen's editorship, which after 1888 was much interrupted by ill-health and terminated early in 1891. So long as his health permitted, he performed all the editorial functions with conscientious zeal and energy. To the selection of contributors, to the revision of manuscripts, to the heavy correspondence, to the clerical organisation, he gave for the first few years anxious thought and constant attention. But he never quite reconciled himself to office routine, and his steady application developed a nervous depression which ultimately compelled his withdrawal from the editor's chair. His published letters through the period of his editorship abound in strongly-worded lamentations over the official 'drudgery.' But these repinings might, if taken too literally, give the uninitiated an erroneous impression. The monotonous rigour of editorial duty undoubtedly proved irksome and overtaxed his nerves and strength. But it may be added with confidence that Stephen always felt pride in his association with the undertaking, which in his capacity of contributor was continued to the end. He was always ready to give his successor cheering counsel and encouragement, and frequently in his last years expressed his satisfaction in living to see the work completed.

While Stephen was actively engaged in editorial labours, he wrote a sympathetic biography of Henry Fawcett, his intimate friend from Cambridge days (1885). On his retirement from the editorship he reverted to a plan which had long occupied his mind, of extending to the nineteenth century his 'History of English Thought in the

Eighteenth Century.' But this design underwent many vicissitudes, and ultimately took the limited shape of an account of 'The English Utilitarians,' which was not published till 1900. At the same time he continued to write in the magazines, with all his old zest and pointed distinctness of utterance, on biography, criticism, and philosophy, and, as was his wont, he collected these efforts from time to time in a growing series of volumes. The titles of these collected essays are: 'An Agnostic's Apology' (1893), 'Social Rights and Duties' (two vols. 1896), and 'Studies of a Biographer' (two series, 1899 and 1902). His latest books were two more monographs for the 'English Men of Letters Series'—on George Eliot (1902), and on Hobbes (posthumously published in 1904)—, and a course of lectures on 'English Literature and Society in the Eighteenth Century.' These lectures, which were published on the day of his death, were prepared for delivery at Oxford, where Stephen was appointed to the office of Ford Lecturer in English History for 1903. Illness compelled him to entrust the task of delivering them to another.

Stephen's health, which was never robust, broke down in the spring of 1902, when a serious internal malady manifested itself. The disease progressed slowly, but he thenceforth lived for the most part the life of an invalid. He was able, however, to pursue his literary work till very near the end, which came on 22 February 1904. He was in his seventy-second year.

In the course of his life, Stephen held many offices of distinction and received many honours. He was President of the Alpine Club from 1865 to 1868, and President of the London Library in succession to Lord Tennyson from 1892 to his death. He was the first Clark Lecturer in English Literature at Trinity College, Cambridge, 1883–4, and Ford Lecturer in English History at Oxford, 1903. The Committee of the Athenæum Club elected him a member under Rule 2 in 1877. He was made an honorary LL.D. of Edinburgh in 1885, and of Harvard University in 1890. He became an honorary Fellow of Trinity Hall, his old college, on 13 June 1891. The Universities of Cambridge and Oxford both created him an honorary Doctor of Literature,—Cambridge at the installation of the Duke of Devonshire as Chancellor in June 1892, and Oxford in December 1901. Finally, repressing some characteristic scruples, Stephen accepted in June 1902 the decoration of K.C.B. on the occasion of King Edward VII's coronation.

Though Stephen had more than the common share of private sorrow, he wrote towards the close of life that 'not only had he had times of exceeding happiness,' but that he had been 'continuously happy except for certain periods.' A steadfast and loyal friend, he enjoyed the confidence as well as the affectionate admiration of all who came into close relations with him. Though sorely tried by domestic calamity, and in his last years by the infirmity of deafness, he never cherished any bitterness of spirit. The manly tenderness, the unselfish modesty, and the equable tenor of his nature are finely illustrated in the masterly biography whereby, in 1895, he commemorated the sad death of his elder brother, Sir James Fitzjames Stephen.

On 19 June 1867 Stephen married Harriet Marian, younger daughter of William Makepeace Thackeray, the novelist; the happy union was closed by the wife's sudden death on 28 November 1875. On 26 March 1878 Stephen married secondly Julia Prinsep, widow of Herbert Duckworth and youngest daughter of Dr. John Jackson, long a physician at Calcutta, by his wife Maria Pattle. His second wife, a woman of singular beauty and refinement of mind, died, after a short illness, on 5 May 1895. She contributed to the Dictionary an article on her aunt Julia Margaret Cameron. By his first wife Stephen left a daughter, and by his second wife four children—two sons and two daughters—of whom the elder son, Julian Thoby Stephen, born on 8 September 1880, at one time scholar of Trinity College, Cambridge, died on 20 November 1906.

Stephen's friends founded in 1905 the Leslie Stephen lectureship in the University of Cambridge, which provides for the delivery biennially of a public lecture (' on some literary subject, including therein criticism, biography and ethics '). The subscribers to the lectureship fund also presented an engraving of a portrait of Stephen by G. F. Watts, R.A., to the Athenæum Club, the London Library, Trinity Hall, Cambridge, the Working Men's College, and Harvard University, U.S.A.—institutions with all of which he had been closely associated.

But probably the best memorial of Stephen's career, apart from his literary achievement, is the ' Life,' which was written with rare sympathy and insight by his friend Frederic William Maitland. The book was published in October 1906. It is melancholy to add that within two months of its appearance its brilliant author, himself an occasional contributor to the Dictionary, passed away in the full tide of his high intellectual powers.

SIDNEY LEE.

10 *January* 1908.

DICTIONARY

OF

NATIONAL BIOGRAPHY

ABBADIE, JACQUES (or JAMES), D.D. (1654?–1727), dean of Killaloe, preacher, and christian apologist, was born at Nay, near Pau, probably in 1654, although 1657 and 1658 have been given. There is some colour for the assertion of Mr. Smiles that he was 'the scion of a distinguished Bearnese family;' although it is probable that the poverty of his parents would have excluded him from a learned career if some of the leading protestants of the district had not charged themselves with the expenses of his education. This was commenced under M. Jean de la Placette, the minister of Nay, and prosecuted successively at Puylaurens, Saumur, and Sedan, where, as is generally said, he took the degree of D.D. at seventeen years of age. An obituary notice, however, which appeared in the 'Daily Courant' for 5 Oct. 1727, says: 'He was not above twenty-two when he undertook of himself his admirable treatise on the "Truth of the Christian Religion." A few years later he took, with vast applause, his degree of doctor in divinity in the university of Sedan, and about the same year he was sent for by his electoral highness, Frederick William, elector of Brandenburg, to be minister of the French church at Berlin.' The electoral summons found Abbadie at Paris, whither he had repaired to study the masters of protestant eloquence, and it was conveyed through the Count d'Espense, who had been commissioned by his master to make the selection.

The congregation of refugees, small enough at first to be accommodated in an apartment of the Count d'Espense's residence, was augmented gradually by the zeal of the preacher, and by the increased emigration to Brandenburg, caused by the revocation of the edict of Nantes in 1685. The elector ordered the ancient chapel of his palace to be prepared for the congregation, and the services were frequently attended by the younger members of his family. Abbadie's arrival in Berlin has been variously assigned to the years 1680 and 1681. During seven or eight years he used his increasing favour with the elector to relieve the distress of the refugees from France, and especially from his native province of Bearn.

Among the earliest literary ventures of Abbadie were four 'Sermons sur divers Textes de l'Ecriture,' 4to, Leyde, 1680; 'Réflexions sur la Présence réelle du Corps de Jésus-Christ dans l'Eucharistie,' 12mo, La Haye, 1685; and two highly adulatory addresses on persons in high stations, entitled respectively 'Panégyrique de Monseigneur l'Electeur de Brandebourg,' 1684, 4to and 8vo, Berlin and Rotterdam; and 'Panégyrique de Marie Stuart, Reine d'Angleterre, d'Ecosse, de France, et d'Irlande, de glorieuse et immortelle mémoire, décédée à Kensington le 28 décembre 1694,' 8vo, Amsterdam, 1695, also published in England as 'A Panegyric on our late Sovereign Lady,' 4to, London, 1695. These four productions, with other occasional sermons, were in 1760 republished collectively, in three 8vo volumes, at Amsterdam, and preceded by an 'Essai historique sur la Vie et les Ouvrages de M. Abbadie.' The pamphlet on the Eucharist was also reprinted at Toulouse, in 1835, under the title of 'Quatre Lettres sur la Transsubstantiation,' and appeared in an English translation, by Mr. John W. Hamersley, as the 'Chemical Change in the Eucharist,' 4to, London, 1867.

Abbadie's residence at Berlin was varied by several visits which he paid to Holland in 1684, 1686, and 1688, chiefly for the purpose of superintending the printing of several of his works. One of the most important of them he had already contemplated at Paris; it bore the title of 'Traité de la Vérité de la Religion chrétienne,' 2 vols. 8vo, Rotterdam, 1684. The book went through a vast number of editions and was translated into several languages, an English version, by Henry Lussan, appearing in 1694. Completed by a third volume, the 'Traité de la Divinité de Nôtre Seigneur Jésus-Christ,' it appeared at Rotterdam, 1689, seventh edition, Amsterdam, 1729. An English translation, entitled 'A Sovereign Antidote against Arian Poyson,' 12mo, appeared in London, 1719, and again 'revised, corrected, and, in a few places, abridged, by Abraham Booth,' under the title of 'The Deity of Jesus Christ essential to the Christian Religion,' 8vo, London, 1777. The entire apology for Christianity formed by the three volumes of the 'Traité,' which combated severally the heresies of atheism, deism, and Socinianism, was received with unanimous praise by protestants and catholics. Abbadie continued to occupy his pastorate at Berlin until the death of the great elector, which took place 29 April 1688. He then accepted the invitation of Marshal Schomberg to accompany him to Holland and England, and in the autumn of 1689 he went to Ireland with the marshal. It was in the Irish camp that Abbadie commenced one of his most successful works, which was published at Rotterdam in 1692, as 'L'Art de se connoître soi-même; ou, La Recherche des Sources de la Morale,' 8vo, and went through many editions and amplifications. Translations of this work into other languages include a popular English version by the Rev. Thomas Woodcock, 'The Art of Knowing One-self,' 12mo, Oxford, 1694.

After the battle of the Boyne, Abbadie repaired to London, where he was presently appointed minister of the French church in the Savoy, which had been founded about the year 1641. Abbadie subsequently published a revised version of the French translation of the English liturgy used at this church, with an epistle dedicatory to King George I. Abbadie's sermons have been variously judged. He was often appointed to deliver occasional discourses, both in London and Dublin, but his want of facility in English prevented his preferment in England, and also excluded him from the deanery of St. Patrick's, Dublin, to which William III wished to promote him. Abbadie's health suffered from devotion to his duties in the Savoy, and from the climate of this country. He therefore settled in Ireland, and in 1699 the deanery of Killaloe was conferred upon him by the king, whose special favour he had attracted by a spirited vindication of the Revolution of 1688, 'Défense de la Nation Britannique,' 12mo, La Haye, 1693, written in answer to Bayle's 'Avis important aux Réfugiés,' 1690, and by the funeral oration on Queen Mary (COTTON, *Fasti Ecclesiæ Hibernicæ*, i. 412; DWYER, *Diocese of Killaloe*, 8vo, Dublin, 1878). Abbadie had also written, at the request of the king, 'Histoire de la dernière Conspiration d'Angleterre,' 8vo, London, 1696, which was reprinted in Holland and translated into English, and for which the Earl of Portland and Secretary Sir William Trumbull placed original documents at the author's disposal. It was this work, now extremely scarce, that chiefly helped Abbadie's preferment. After its production, 'his majesty sent him to Ireland, with an order to the lords justices to confer upon him some dignity in the church, which order was complied with by his promotion to the deanery of Killalow' (*Daily Courant*, 5 Oct. 1727).

The remainder of Abbadie's life was spent in writing, preaching, and in the performance—not too sedulous, for he was frequently absent from his benefice—of the ordinary duties of his office, varied by visits to England and to Holland, where most of his books were printed. Amongst his productions of this period the principal was entitled 'La Vérité de la Religion Chrétienne Réformée,' 2 vols. 8vo, Rotterdam, 1717, second edition 1718, a controversial treatise which in its four parts attacks the characteristic doctrines of the Romish church; it was translated into English, for the use of the Roman catholics of his diocese of Dromore, by Dr. Ralph Lambert, afterwards bishop of Meath. The work was completed in 1723 in 'Le Triomphe de la Providence et de la Religion; ou, l'Ouverture des sept Seaux par le Fils de Dieu, où l'on trouvera la première partie de l'Apocalypse clairement expliquée par ce qu'il y a de plus connu dans l'Histoire et de moins contesté dans la Parole de Dieu. Avec une nouvelle et très-sensible Démonstration de la Vérité de la Religion Chrétienne,' 4 vols. 12mo, Amsterdam. Abbadie visited Holland to see 'La Vérité' through the press; and afterwards stayed more than three years at Amsterdam, 1720–23, during the preparation of 'Le Triomphe' and other works. He returned to Ireland in 1723. Abbadie's income as dean of Killaloe was so small that he could not afford a literary amanuensis; and Dr. Boulter, archbishop of Armagh, having appealed in vain to Lord Carteret, the lord lieutenant, on Abbadie's behalf, gave him a letter of introduction to Dr. Edmund Gibson, bishop of London, and Abbadie left Ireland. He established himself at Marylebone, where he devoted much time and care to the revision of his printed works for a complete edition in four volumes, in which were also to be included two unpublished treatises, 'Nouvelle Manière de prouver l'Immortalité de l'Ame,' and 'Notes sur le Commentaire philosophique de M. Bayle.' Relying upon a remarkable memory, he put off writing until copy was demanded by the printer. These two treatises were thus unfinished, and no trace of them could be found after his death. He died at his lodgings at Marylebone on Monday, 25 Sept. 1727, in the 74th year of his age (*Daily Courant*, 5 Oct. 1727; *Daily Post*, 6 Oct. 1727; *Historical Register*, 1727).

[Niceron's Mémoires pour servir à l'Histoire des Hommes illustres dans la République des Lettres, vol. xxxiii.; Essai historique, prefixed to Sermons et Panégyriques, 1760; Burn's History of the French, Walloon, Dutch, and other Foreign Protestant Refugees settled in England, 8vo, London, 1846; MM. Haag's La France Protestante; Illaire's Etude sur Jacques Abbadie considéré comme Prédicateur, 8vo, Strasburg, 1858; Weiss's History of the French Protestant Refugees, 1854; Agnew's Protestant Exiles from France in the reign of Louis XIV, 2nd edition, 1871–74.] A. H. G.

ABBOT, CHARLES (*d.* 1817), botanist, sometime fellow of New College, Oxford, took his M.A. degree in 1788, and those of B.D. and D.D. in 1802. He was vicar of Oakley Raynes and Goldington, Bedfordshire, and chaplain to the Marquis of Tweeddale. In 1798 he published a 'Flora Bedfordiensis,' and in 1807 a volume of sermons entitled 'Parochial Divinity.' He also wrote a 'Monody on the Death of Horatio, Lord Nelson,' in 1805. His herbarium, prepared by his wife, is preserved at Turvey Abbey; it is contained in five folio volumes, but its value for critical purposes is but small. He became a fellow of the Linnean Society in 1793, and died at Bedford, October 1817.

[Gent. Mag. 1817, ii. 378; Journal of Botany, 1881, p. 40.] J. B.

ABBOT, CHARLES, first BARON COLCHESTER (1757–1829), speaker of the House of Commons, 1802–1817, was born 14 Oct. 1757, at Abingdon, Berkshire. His father, the Rev. John Abbot, D.D., was a fellow of Balliol College, Oxford, and rector of All Saints, Colchester. His mother was Sarah, daughter of Mr. Jonathan Farr, citizen of London. Dr. Abbot died in 1760, and his widow subsequently became the wife of Jeremy Bentham, Esq., father by a former marriage of the well-known writer on jurisprudence. The Abbots had been settled in Dorsetshire from the year 1100, when Richard Abbot was high sheriff of the county; but the immediate ancestors of the Speaker had resided for some generations at Shaftesbury. Charles was sent to Westminster in March 1763, before he was six years old, and at the age of thirteen was admitted 'into college.' In 1775 he was elected to Christ Church, where he went into residence in January 1776 He won the college prize for Latin verse in his first year, and in his second the chancellor's prize, the subject being 'Petrus Magnus; and so highly were such performances valued at that time, that the Empress Catharine, to whom the verses had been presented, sent him a gold medal. At this time the well-known scholar, Markham, was dean of Christ Church; and for five successive years the chancellor's prize was carried off by Christ-Church men, among them being Abbot, Lord Wellesley, and Lord Grenville. On leaving Oxford in the summer of 1778, Abbot spent a year in Switzerland in the study of the civil law, and in the year following took chambers in Lincoln's Inn, and began to keep terms at the Middle Temple.

In 1781 Abbot was elected Vinerian scholar by the university of Oxford, and five years afterwards Vinerian fellow, appointments which involved residence at the university. In 1783 he was called to the bar, and joined the Oxford circuit; but in 1792, upon transferring his attentions to the equity courts, he found it necessary to resign his fellowship and reside in London. He was now earning by his profession about 1,500*l.* a year; but the work of the bar was too hard for him: 'a life of unceasing and ungrateful toil,' he calls it, 'from daybreak to midnight.' Accordingly in 1794 he accepted the office of clerk of the rules in the court of King's Bench, a place worth 2,700*l.* a year. He discharged his duty energetically for seven years, collecting and endorsing old records which had been left to moulder in garrets, and purchasing law books for the use of the King's Bench. At the expiration of this period the Duke of Leeds, who had been his schoolfellow at Westminster, offered him the borough of Helston in Cornwall. Abbot accepted the offer, and took his seat in the House of Commons in the autumn of 1795. Having turned his attention to the introduction of practical improvements in legislation, in his first session he obtained a committee to inquire into the manner of dealing with expiring laws. Its report established the practice of making complete annual tables of the temporary laws of the United Kingdom, so that none, as had formerly happened, should expire unobserved. In 1797 he brought before parliament a plan for the due promulgation of the statutes in all public offices and courts of justice, including magistrates' courts, by furnishing them with a copy of all acts of parliament as soon as printed; thus enabling them to see readily the state of the law which they had to administer, instead of being obliged to refer to private collections of acts. He was also 'exceedingly desirous to have introduced a more improved style and diction in all public acts, but the matter was full of difficulties, and, though exhorted by all, he was helped by none.' The project therefore fell to the ground (*Memoir*).

In 1797 a finance committee was appointed by Pitt, of which Abbot was the chairman; and for two years he gave his undivided attention to it. The committee made thirty-six reports, of which many were drawn up by Abbot himself; and one of the most beneficial results of his investigations was a bill for charging public accountants with the payment of interest. In the year 1800 he obtained a committee to inquire into the condition of the national records. And in December of the same year he introduced the first Census Act for ascertaining the population of Great Britain.

Abbot had always lived on terms of great intimacy with Addington, and on the latter becoming prime minister in February 1801, the member for Helston was selected to fill the post of chief secretary for Ireland. The office of secretary of state for Ireland, which was then held by Lord Castlereagh, was at the time abolished, and to do the work of the office a secretary to the lord lieutenant, and a keeper of the privy seal for Ireland, a sinecure office which might be held for life, were appointed. The latter post was added to Abbot's secretaryship to compensate him for the loss of his situation in the King's Bench. He arrived in Ireland in July 1801, and in the following October received the tidings of the peace of Amiens, which liberated the Irish government from its gravest anxieties. The remainder of his term of office was devoted to those official and departmental reforms for which he was so eminently qualified; but on the death of Lord Clare, the Irish lord chancellor, in January 1802, Sir John Mitford, the successor of Addington in the speakership, received the great seal, and Abbot was recalled from Dublin to occupy the vacant chair. His diary and correspondence whilst in Ireland may still be read with great profit.

Abbot was elected to the speakership on 11 Feb. 1802. He paid, he says, to his predecessor 1,060*l.* for the state coach which had been built in 1701, 1,000*l.* for wine, and 500*l.* for furniture. At the general election of 1802 the new speaker was returned for Woodstock, a seat which he held till 1806, when, on the dissolution of parliament by Lord Grenville, he was returned for the university of Oxford. His tenure of office was far from uneventful. It fell to his lot to give the casting vote on Mr. Whitbread's resolutions impugning the conduct of Lord Melville as treasurer of the navy, amid a scene long remembered as one of the most striking that have ever been witnessed within the walls of the House of Commons. Mr. Pitt had moved the previous question, and on the division the numbers were 216 on each side. Abbot turned as white as a sheet, says an eye-witness, and paused for at least ten minutes, after which he explained very briefly his reasons for voting in favour of the question being put, which was accordingly put and carried, to the intense grief of Mr. Pitt, who pulled his cocked hat over his face to hide the tears which trickled down his cheeks.

Two important controversies, touching the duty and authority of the speaker, occurred during Abbot's speakership. The earlier of the two arose on the resistance by Sir Francis Burdett to the execution of the speaker's warrant for committing him to the Tower in the year 1810. Sir Francis denied the legality of the warrant, and refused to surrender to it; whereupon the question arose whether the sergeant-at-arms was empowered by Mr. Abbot's warrant to break open the doors of his house. The attorney-general, Sir Vicary Gibbs, gave a very guarded opinion; but one, nevertheless, on which the sergeant felt justified in acting: he forced Burdett's doors, and the prisoner was conveyed to the Tower, where he remained till the prorogation set him free. He at once brought an action against both the speaker and the sergeant in the court of King's Bench, when judgment was given for the defendants. The question was carried by writ of error to the Exchequer Chamber, and afterwards to the House of Lords, but in each case with the same result.

The second of the two questions raised during Abbot's tenure of office was the right of the speaker to include in his address to the sovereign on the prorogation of parliament a reference to measures to which the house had not given its consent. In his address to the prince regent in July 1813, Abbot had introduced some remarks on the bill for the removal of Roman catholic disabilities which had been defeated in committee. Mr. Grant said in the debate, 'What it is not lawful for the king to notice, it is not lawful for the speaker to express.' Lord Morpeth moved, on 22 April 1814, that the address of the speaker on the occasion referred to should not be drawn into a precedent. The motion was defeated by a large majority, but, according to Sir Erskine May, the correctness of the doctrine upheld by the opposition has since been recognised in practice, and the speaker in addressing her majesty adverts only to the most important measures which have received the sanction of parliament during the session.

Seventy years ago the office of speaker was more laborious than it is now, and in 1816 Abbot's health gave way, and he was obliged to send in his resignation. He retired with a peerage, and selected the title of Colchester; he received a pension of 4,000*l.* a year for himself, and 3,000*l.* for his immediate successor.

Abbot is certainly to be classed among the most distinguished men who have ever occupied the chair. Perceval vainly urged him to become secretary of state in 1809. Whitbread said that he was superior to any other speaker he had ever known. He was formally thanked by the House of Commons in 1808 for his upright, able, and impartial conduct; and both Lord Liverpool and Lord Castlereagh spoke of him on his retirement in terms significant of the general high opinion in which his qualities were held. His short speeches recorded in the Journals of the House of Commons, thanking admirals and generals for their exploits during the great war, are models of dignified panegyric. These speeches were collected into one volume by Mr. John Rickman, Lord Colchester's secretary, and published in 1829.

Abbot's services as an ex-officio trustee of the British Museum had been so valuable that on his retirement from office the number of trustees was increased in order that he might be elected. The appointment of days for the free admission of the public, the opening of the library for the accommodation of students, and the purchase of almost all the collections that were added to it between the years 1802 and 1817, are due to his suggestions.

The five years immediately following his retirement from the speakership were devoted to the restoration of his health; and from 1819 to 1822 he travelled through the greater part of France and Italy, returning to England just before the reconstruction of the ministry consequent on the death of Lord Londonderry. During the next seven years he continued to take an active part in politics. He was a tory of the Sidmouth rather than the Pitt school. He was strongly opposed to the admission of the Roman catholics to parliament; and he has left us a very full account of the political negotiations of 1827, adopting the strong anti-Canning view which distinguished all that section of the tories. On 6 Feb. 1829 he made his last speech in the House of Lords. He was then far from well; in the following month he became seriously ill. He lingered on through April, and died rather suddenly on 7 May, in the 72nd year of his age.

Shortly after his acceptance of the speakership, Abbot purchased the estate of Kidbrooke, in Sussex, which was his country retreat for the remainder of his life. Here he amused himself with planting and gardening, with drilling volunteers, and discharging the duties of a magistrate. He had married, in Dec. 1796, Miss Elizabeth Gibbes, eldest daughter of Sir Philip Gibbes, and was succeeded at his death by his eldest son Charles, who was postmaster-general in 1858, and, dying in 1867, was succeeded by the present Lord Colchester, the third peer.

Lord Colchester's Diary and Correspondence were published by his son in 1861; they extend over a period of thirty-four years, from 1795 to 1829, and are among the most valuable collections of the kind. The memoir by the editor is the principal source of information. A selection from Abbot's speeches on the Roman catholic question appeared in 1828, and the collection of his addresses to military and naval commanders, which have been already referred to, was published in 1829.

[Diary and Correspondence of Lord Colchester, by the second Lord Colchester, 3 vols. 1861; Life of Mr. Perceval, by Spencer Walpole, 1874; Manning's Lives of the Speakers; Annual Register, 1829.] T. E. K.

ABBOT, GEORGE (1562–1633), archbishop of Canterbury, was born at Guildford on 29 Oct. 1562. His father, Maurice Abbot, was a clothworker of the town; his mother's maiden name was Alice March or Marsh; their cottage, the birthplace of the archbishop, was 'by the river's side, near to the bridge on the north side in St. Nicolas' parish,' and, after serving for some years in the seventeenth and eighteenth centuries as an alehouse with the sign of 'The Three Mariners,' remained standing until 1864 (Murray's *Surrey*, p. 74). Abbot's parents were staunch protestants; they had first 'embraced the truth of the Gospel in King Edward's days, and were persecuted for it in Queen Mary's reign (by Dr. Story of infamous memory), and notwithstanding all troubles and molestations continued constant in the profession of the truth till their death,' which took place within ten days of each other in September 1606. George was their second son; their eldest was Robert, bishop of Salisbury; their sixth and youngest son, Maurice, became an eminent London merchant (FULLER's *Abel Redivivus*, p. 539). Singularly successful as were the careers of this 'happy ternion of brothers,' it was on George alone that the hopes of his family were from the first unmistakably set. Before his birth his mother had a curious dream, long remembered in his native town, prognosticating a great career for him, and news of the vision brought 'the best inhabitants of Guildford . . . to the christening of the child' (AUBREY, *Miscellanies*, ed. 1857, p. 58). Abbot received his early education at the free grammar school at Guildford, and was 'there bred up a scholar' (*ibid.*). When sixteen years old he entered Balliol College, Oxford, in 1582 took the degree of B.A., and became a probationer fellow of his college on 29 Nov. 1583. In 1585 he proceeded M.A., and at the same time took holy orders. During eight succeeding years Abbot devoted himself to the study of theology, and to tutorial work in the university. In 1593 he received the degree of B.D., and four years later that of D.D.

Abbot rapidly won an academical reputation as a powerful preacher and efficient lecturer. His sermons at St. Mary's drew large congregations. In 1594 he began a course of lectures on the book of Jonah, continued at intervals for many years 'both winter and summer on Thursday mornings early,' and in 1597, presumably when he took the degree of D.D., he read publicly in the theological school at Oxford six theses, which were published in the following year. The book was entitled 'Quæstiones sex totidem prælectionibus in Schola Theologica Oxoniæ pro forma habitis discussæ et disceptatæ anno 1597, in quibus e sacra Scriptura et Patribus, quid statuendum sit definitur,' and it was deemed worthy by Abraham Scultetus of republication at Frankfort in 1616. In this volume, as in all his published works, Abbot's theological position was forcibly enunciated. He had inherited from his parents a strong affection for the reformed faith; Oxford, as he knew it in his undergraduate days, was a puritan stronghold, and its tutors were steeped in the theology of Calvin and St. Augustine. It was thus that Abbot became 'stiffly principled' in puritan doctrines, and his views, cast in a dangerously narrow mould, took from his habitually gloomy and morose temperament a fanatical colouring. A natural horror of disorder distinguished him from the extreme section of the puritans, and made the separatists detestable to him. In questions of church government he was content to stand by episcopacy, but he saw in bishops a superintending pastorate and no separate order of the ministry. He always forcibly advocated reasonable obedience to the crown and all duly constituted authority, but whenever the demands of loyalty conflicted with his sense of duty he did not hesitate to act in accordance with the latter.

Abbot's vehement support of the puritan position soon attracted the admiration of Thomas Sackville, Lord Buckhurst, 'a special maintainer of the true religion,' who became chancellor of the university in 1591, and appointed Abbot his private chaplain soon afterwards. Five years later Oxford confirmed this mark of esteem. On 6 Sept. 1597, at the comparatively early age of thirty-five, Abbot was elected master of University College. According to Clarendon's unfriendly judgment, University was at the time 'one of the poorest colleges in Oxford,' and the 'learning sufficient for that province' small (*History*, i. 125, ed. 1849). But of Abbot's own learning there can be no genuine doubt, and the appointment gave him many opportunities of exhibiting its quality with effect. It was quickly followed by his nomination to the deanery of Winchester, in which he was installed on 6 March 1599–1600, and before the year was out Abbot was chosen vice-chancellor of the university. To Lord Buckhurst, who succeeded Lord Burghley as lord high treasurer in 1599, Abbot ascribed all these preferments, and he did not delay the expression of his gratitude. Writing to him on 10 Oct. 1600, Abbot spoke of his 'desire to let men understand with how honorable a regard your lordship hath been pleased now for diverse yeares to looke upon me, and of your lordship's owne disposition at every first occasion so to think on my preferment, as I had no reason in my conceit to looke for or in any way expect' (Dedication to *Jonah*, 1600). In 1603 and in 1605 he was twice reappointed to the vice-chancellorship.

Abbot put all his energy into his rapidly increasing work at Oxford. Although a strict disciplinarian his pupils remembered him with affection in after life. With a 'very towardly one' of them, Sir Dudley Digges, he remained on terms of the closest intimacy until his death. 'He calleth me father,' wrote Abbot in 1627, 'and I term his wife my daughter. His eldest son is my godson, and their children are in love accounted my grandchildren.' Another of his pupils, Sir George Savile, who married a sister of Sir Thomas Wentworth, afterwards Earl of Strafford, left his son on his death to Abbot's guardianship. In 1599 he wrote for his pupils a useful geographical treatise—'a briefe description of the whole world'—which included an account of America, and was repeatedly reprinted, a fifth edition appearing in 1664. About the same time he concluded his lectures on Jonah, which received very general commendation, and he published them in London in 1600 with a dedication to Lord Buckhurst; in 1613 they reached a second edition. Their occasional digressions into topics of general interest, like the prospects of protestantism in France, explain much of their popularity. (A reprint of the work appeared in 1845, edited, with a life of the author, by Grace Webster.) Throughout the university Abbot at the same time kept strict order as vice-chancellor. He caused a number of religious pictures, which he regarded as incentives to idolatry, to be burnt in the market-place of the town, and on 27 April 1601 he reported to the chancellor how he had arrested one Abraham Colfe, B.A., of Christ Church, 'for publicly in the hall making a very offensive declaration in the cause of the late Earl of Essex.' But in his official capacity Abbot was also summoned to take part in the theological controversies raging outside the university. The citizens of London, who were mainly puritan in feeling, were in 1600 at feud with Richard Bancroft, their bishop, and Abbot with the vice-chancellor of Cambridge was called on to arbitrate in the dispute. Its origin was comparatively simple. A crucifix that had long stood in Cheapside had fallen down, and the bishop had ordered its re-erection. To this the citizens had demurred, and Abbot's opinion on the matter was invited. He unhesitatingly condemned the renovation of the crucifix; 'if,' he said, 'a monument was required in Cheapside, let an obelisk be set up there.' But, with his characteristic hatred of unruliness, he discouraged the citizens from taking the law into their own hands (*Letter to the Citizens of London*, 1600). In the result Abbot's advice was rejected, and a plain stone cross took the place of the crucifix. But his remarks, which threw him into disfavour with Bancroft, attracted much attention. 'The cross in Cheap is going up,' wrote Chamberlain to Carleton (3 Feb. 1600–1), 'for all your vice-chancellor of Oxford and some other odd divines have set down their censure against it' (CHAMBERLAIN'S *Letters*, Camd. Soc., p. 102). And in 1602, when Abbot preached in London at the Temple Church, one of his hearers testified to his assured reputation by entering notes of the sermon in his diary (MANNINGHAM'S *Diary*, Camd. Soc., pp. 126–7).

At Oxford, as in London, Abbot was not long able to maintain his cherished opinions unchallenged. Before the close of the sixteenth century there were signs of change in the religious atmosphere of the university, but Abbot's conservative tone of mind did not enable him readily to grasp their significance. John Buckeridge, the chief tutor of St. John's, had begun to brandish 'the sword of Scripture' against the puritans, and his pupil and later colleague, William Laud, eagerly followed in his footsteps. When Abbot was vice-chancellor in 1603, Laud was proctor, and a collision between the two theologians was inevitable. In a divinity lecture delivered at St. John's College in the preceding year Laud had asserted the perpetual visibility of the 'church of Christ derived from the apostles and the church of Rome, continued in that church (and in others of the east and south) to the Reformation.' This was an admission of the beneficial influence of the papacy, against which Abbot rebelled. According to Heylin, Laud's friend and biographer, Abbot from that time 'conceived a strong grudge against [the preacher], which no tract of time could either abolish or diminish,' and certain it is that in 1603 he at once sharply reproved him and drew up a summary of his own views on this subject. It was Abbot's endeavour to show, by aid of much curious learning, how 'the noble worthies of the christian world,' among whom he only numbered opponents of the papacy like Waldo, Wycliffe, Huss, and Luther, 'after they had finished their course, delivered the lamp of their doctrine from one to another.' The pamphlet was widely circulated in manuscript, and was unfortunately published by an anonymous admirer in 1624, when Laud was in a position to use it to the injury of Abbot's reputation with the king and the Duke of Buckingham (LAUD'S *Diary*, in his *Works*, iii. 145). It appeared, however, without Abbot's name, but with his arms—three pears impaled with the arms of the see of Canterbury—engraved on the title-page. This is probably the work of Abbot's popularly called in error 'Look beyond Luther' (H. SAVAGE, *Balliofergus*, p. 114). But the early quarrels with Laud did not cease here. In 1606, when Dr. Henry Airay, provost of Queen's and a friend of Abbot's, was vice-chancellor, Laud was openly reprimanded for a sermon preached at St. Mary's, 'as containing in it sundry scandalous and popish passages.' And Abbot, according to Laud's sympathisers, brought all his influence to bear to the injury of the offender. 'He so violently persecuted the poor man, and so openly branded him for a papist, or at least very popishly inclined, that it was often made an heresy (as I have heard from his own mouth) for any one to be seen in his company, and a misprision of heresy to give him a civil salutation as he walked the streets' (HEYLIN, ed. 1668, p. 54).

Laud was not the only champion of dissentient views that Abbot thought it necessary to attack at the time. 'A certain audacious person who termeth himself Doctour Hill,' a seminary priest, had represented in a book printed at Antwerp that popery was 'the true faith of Christ,' and that England was 'a sinke of wickednesse beyond all the nations of the earth' (see FOLEY, *Records*, vi. 192). The volume was a new version of Richard Bristow's 'Motives inducing to the Catholike faith,' 'a book of great vogue with the papists' (STRYPE, *Annals*, II. i. 498). 'At the intreaty of others,' Abbot spent a year and a half (1603–4) in preparing a refutation of Bristow's and Hill's logic, and late in 1604 he published at Oxford, with a dedication to Lord Buckhurst, who had just been created Earl of Dorset, a fiercely worded pamphlet, 'unmasking' Dr. Hill, and showing ten of his reasons 'to be very weake, and upon examination most insufficient for the purpose.' An eloquent eulogy on the reign of Queen Elizabeth is to be found in its pages, and a justifiable attack upon Cardinal Allen's writings. A continuation of the work was partly written, but was never sent to press. The heated temper in which Abbot conducted controversial discussion did not always commend itself to the undergraduates, and when holding the office of vice-chancellor for the third time in 1605, he had to commit one hundred and forty of them to prison for disrespectfully sitting 'with their hats on' in his presence at St. Mary's Church (NICHOLS, *Progresses*, i. 559).

In 1604 Abbot's scholarship had been put to a more dignified employment. Early in that year a new translation of the Bible had been resolved on at the Hampton Court conference, and Abbot, with seven other Oxford graduates, was entrusted with the responsible task of revising the older translations of the four gospels, the Acts, and the Apocalypse. But these labours did not withdraw him from polemical literature or public affairs. In 1606, Abbot, as dean of Winchester, attended convocation. The assembly was engaged in examining a work by Dr. Overall, 'concerning the government of God's catholic church and the kingdoms of the whole world.' The book vigorously advocated the doctrine of non-resistance to *de facto* rulers; it confirmed its conclusion by a misty interpretation of Old Testament history, and was imagined to strike a crushing blow at the political theories of the Roman catholics. Convocation by a unanimous vote expressed its high approval of the volume, but James I was dissatisfied with this result: he feared that Overall's doctrine would confirm every successful usurper in undisturbed possession of the throne. Abbot had doubtless taken an active part in the discussion, and he had already come into personal relations with the king; once, in 1603, he had carried to him at Woodstock the congratulations of the university on his accession; and again, in 1605, he had been much in his company when the king had been entertained at Oxford by the chancellor, the Earl of Dorset, and had honoured with his presence several formal theological debates over which Abbot had presided. Upon Abbot, therefore, James conferred the distinction of addressing him a letter, partly written in his own hand, stating his views on the action of convocation. 'Good Dr. Abbot,' the king began, 'I cannot abstain to give you my judgment of your proceedings in your convocation, as you call it.' And he proceeded to point out that he himself was no mere *de facto* ruler, but owed his throne to the highest claims of hereditary right. The letter marked a distinct stage in the growth of Abbot's reputation.

In 1608 his patron, the Earl of Dorset, died, and on 20 May Abbot preached the sermon at his funeral in Westminster Abbey; it was published soon afterwards at the earnest solicitations 'of diuers of speciall qualitie and note,' with a dedication to Cicely, the widowed countess. But Abbot immediately found a new and equally influential patron. He became chaplain to the Earl of Dunbar, lord high treasurer of Scotland, who, as Sir George Hume, had become the intimate friend of James I before his accession to the English throne, and while in attendance upon him Abbot performed several important political services. Lord Dunbar had for some years devoted himself to the re-establishment of episcopacy in Scotland, a project in which the king was deeply interested, and he had so far succeeded as to have obtained an act of parliament for the creation of a number of bishops, but the part they were to play in the presbyterian system of government, which was to remain, as far as possible, undisturbed, was not yet satisfactorily settled. In July 1608, a general assembly was summoned at Linlithgow, to give thorough effect to the episcopal reforms, and Abbot, with Dr. Higgins, was ordered to accompany Lord Dunbar to put the claims of episcopacy before the Scotch ministers. Abbot was well received at Linlithgow. 'The English doctors,' says Calderwood, the historian of the Scotch church, 'seemed to have no other direction but to persuade the Scots there was no substantial difference in religion betwixt the two realms, but only in things indifferent concerning government and ceremonies' (*Hist. of Kirk of Scotland*, published by the Wodrow Soc., vi. 735). A letter from Scotland reached James, describing with enthusiasm the effect of Abbot's preaching (*Orig. Letters on Eccles. Affairs*, Bannatyne Club, i. 146). It is true that the Scotch episcopate was not ultimately restored till 1610, but Abbot's conciliatory tone did much to prepare the way, and he himself put the finishing touch to the work in that year by presiding at the consecration of the bishops of Glasgow, Brechin, and Galloway (CALDERWOOD, vii. 150).

This was only one of the services that Abbot rendered James on his visit to Scotland. While at Edinburgh, the trial of George Sprot, a notary of Eyemouth, charged with conspiring in 1600 to murder the king, took place, and the man was condemned and executed before Abbot left the city. Abbot carefully watched the proceedings, and attended Sprot on the scaffold. The plot in which the convict had taken part was known as the Gowrie plot, and its chief authors, the Earl of Gowrie and his friends, were alleged to have invited James, in 1600, to a house at Perth, and to have locked him in a room with a ruffian who had been hired to kill him. James escaped; the earl and his friends were slain by the royal attendants, and an order was issued to the ministers of religion throughout Scotland to hold thanksgiving services for the king's salvation; these services had been introduced at a later date into England, and continued throughout James's reign. But the Scotch ministers had resisted them. An act of parliament had been necessary to enforce the order; doubts as to the real circumstances of the alleged plot were still abroad at the time of Sprot's execution, and they continued to imperil friendly relations between James and his Scotch subjects. Abbot assumed the responsibility of attempting to remove the ground of disagreement. He published the notes taken by the judge at Sprot's trial, together with a lengthy account of the 'treasonable device betwixt John, Earl of Gowry, and Robert Logane of Restalrig (commonly called Lesterig) plotted by them for the cruel murthering of our most gracious sovereign.' The task was probably undertaken at the suggestion of Lord Dunbar. The pamphlet, which has been reprinted in the 'Harleian Miscellany' (ix. 560 *et seq.*), was penned in a spirit that, from a modern point of view, befitted the courtier rather than the historian. James's life was declared to be 'so immaculate and unspotted from the world . . . that even malice itself could never find true blemish in it.' In successive passages he was compared to David, Solomon, Josias, Constantine the Great, Moses, Hezekiah, and Theodosius; but extravagant adulation was the recognised homage that loyal subjects, and especially the clergy, paid their sovereign at the time, and the warning tones in which Abbot here addressed disturbers of the public peace honestly expressed the value he himself set upon orderly behaviour and respect for authority.

It was thus that Abbot, whose theological attainments had already attracted James's notice, established a claim on his gratitude, and Lord Dunbar's influence with the king insured that his reward should not be long delayed. On 27 May 1609, within a few months of his return from Scotland, Abbot was appointed bishop of Coventry and Lichfield, and his enthronement took place on 29 Dec. following. He had, however, scarcely visited his diocese when he was translated to a higher dignity, the bishopric of London, and he was enthroned at St. Paul's on 12 Feb. 1609–10. But this preferment was little more permanent. In August 1610 Abbot consecrated a new churchyard presented to St. Bride's parish by his old benefactor's son, the Earl of Dorset. In October he consecrated the Scotch bishops. At Oxford he helped to establish Pembroke College out of the old foundation of Broadgates Hall, and throughout the year his letters to the Earl of Salisbury show that he was repressing with a strong hand throughout his diocese any manifestations of sympathy with Roman Catholicism. The poet, John Davies of Hereford, who claimed an acquaintance with him in earlier years, congratulated him on his promotion in a sonnet (Appendix to the *Scourge of Folly*). On 20 Nov. 1610, Richard Bancroft, archbishop of Canterbury, died, and Abbot preached a conventional sermon in his praise on the Sunday following (25 Nov.). The two religious parties throughout England were soon anxiously speculating as to Bancroft's successor. The choice was generally expected to fall on Lancelot Andrewes, bishop of Ely. Abbot had no belief in his own chances of promotion, and the death of Lord Dunbar on 30 Jan. 1610–11, before the vacancy was filled, seemed to exclude him altogether from the list of likely candidates. But James had already consulted Dunbar; the earl had unhesitatingly advanced Abbot's claim, and his advice had been accepted. On 25 Feb. 1610–11, Sir Thomas Lake, clerk to the signet, informed

Lord Salisbury that the king had chosen the bishop of London to be archbishop, 'as being an able man, and recommended by the late Earl of Dunbar, whose memory is dear to his majesty.' Speed, the contemporary historian, speaks of his promotion as due to the 'embassage' in Scotland; and Secretary Calvert wrote in March that 'by a strong north wind coming out of Scotland, Abbot was blown over the Thames to Lambeth.' The appointment was received with general astonishment and misgiving. Abbot himself was wonderstruck. 'Preferment did fly upon him,' says Fuller, 'without his expectation.' And if the Anglican party were depressed, the puritans were content to conceal their enthusiasm. His conduct in Scotland, to which his promotion was ascribed on all hands, had not raised him in their estimation. He was stated, it is true, to be 'of a more fatherly presence than those who might have been his fathers for age in the church of England,' but one ground of his unfitness was urged on many sides. 'He was never incumbent in any living with cure of souls;' he had not experienced the sufferings of the lower clergy, and it was feared that his want of practical training would prevent him from sympathising with their trials and difficulties. His one-sided tone of thought was more likely to render him inadequate for the post. The threatened disruption in the church of England, to which no one who mixed in public affairs could at the time close his eyes, surrounded the primacy with dangers which a statesman's conciliatory spirit alone could meet with effect; and of that spirit Abbot had shown no certain sign.

On 4 March 1610–11 Abbot was formally nominated to the see of Canterbury, and on 9 April was 'very honorably installed at Lambeth' (NICHOLS, *Progresses*, ii. 424 *n.*; LE NEVE, *Fasti*; see *Rawlinson MS.* at Oxford, C. 155, No. 54). On 30 April he took his seat in the high commission court, and on 23 June was sworn at Greenwich of the privy council. At first gloomy forebodings seemed unfounded. At court he met with a good reception. The king treated him with cordiality; the queen, who could have had no affection for his religious views, was 'graciously pleased to give him more credit than ordinary, which . . . she continued to the time of her death.' Henry, Prince of Wales, regarded him with the veneration that all who, like himself, approved his theology acknowledged to be his due. Nor was he without friends among the officers of state. The Earl of Salisbury, lord high treasurer, lord chancellor Ellesmere, and Sir Ralph Winwood, who became in later years secretary of state, sympathised with his opinions, and a lavish hospitality at Lambeth, which James I strongly recommended him to maintain, secured him the favour of many 'lords spiritual and temporal, divers privy councillors and men of highest rank.' But enemies of Abbot were also to be found among the king's councillors. Sir Robert Carr, the king's favourite, afterwards Viscount Rochester and Earl of Somerset, viewed his stern integrity with suspicion. Men like the Earl of Northampton, once Lord Henry Howard, a secret papist and pensioner of Spain, did not hide their disappointment at his elevation. Similarly the bench of bishops was not without malevolent spectators of his recent successes; and among the judges with whom he was brought into close contact, Abbot found it impossible to keep on friendly terms with Sir Edward Coke.

Abbot flung himself with vigour into the various duties of his office, but his early actions showed much want of tact and prevision. He saw that the Calvinist theology was losing its hold on the upper classes of society, and that Arminianism was taking its place; but, with characteristic narrowness of view, he charged the newer doctrines with either Roman catholic or sceptical tendencies. To destroy them utterly by means of the high commission court and of the other arbitrary tribunals in which he took his seat was his immediate aim. 'Sentences of correction,' says Hacket, the biographer of Williams, 'or rather of destruction, have their epocha in the predominance of Abbot in that [the commission] court.' From the catholics bitter cries at once rose. Recusants' fines were unceasingly inflicted, and defaulters for payment imprisoned. 'They may expect,' wrote the Earl of Northampton of some catholic prisoners in 1612, 'little mercy when the metropolitan is mediator.' On 10 June 1615 he summoned a prebendary of Christ Church, Oxford, to appear before the king on a charge of coquetting with popery because he had complained of the prevalence of puritanism, and had failed to denounce its antithesis with fitting severity or frequency. In 1613 he came into open collision with the Spanish ambassador. He imprisoned in his own palace a lady, Donna Luisa de Carvajal, an enthusiastic benefactress of the English catholic college of Flanders, who was staying at the Spanish embassy, and appeal had to be made to James to obtain her release. He employed spies in all parts of England, and he did not fear to attack men in the highest stations. He obtained full information of the relations existing between the Earl of Northampton, the lord privy seal, and Spain, and boldly challenged him to deny his belief in papal doctrines at the council board in 1612. At the same time the earl was trying to suppress damaging reports about himself by a suit of defamation in the Star Chamber against several persons who publicly called him a papist, and Abbot is said to have produced in open court a letter from Northampton to Cardinal Bellarmine, in which he declared that his 'heart stood with the papists;' the death of the earl, which took place in 1614, has been somewhat erroneously attributed by a few writers to the shock of this disclosure. Nor was Abbot willing to see the authority of the high commission court in the smallest degree abridged. In 1611 a Sir William Chauncy had been charged with adultery before that tribunal, and had, on disobeying its order to provide a maintenance for his wife, been sent to prison. Chauncy had appealed to the lord chief justice of the common pleas against the high commission court's judgment, which Coke asserted to be illegal. Abbot tried in vain to change Coke's opinion, and although the king finally settled the point in the archbishop's favour, Coke treated Abbot's protest with irritating indifference. In 1616 Abbot was one of the commissioners appointed to report on Coke's opinion as to the interpretation of the *præmunire* statutes, and declared against it. Abbot was similarly anxious to enforce the utmost rigours that the law allowed him in cases of alleged scepticism, and in this procedure likewise Coke attempted to thwart him. In 1611 two 'blasphemous heretics,' as he called them, Bartholomew Legate and Edward Wightman, were brought before his court. Abbot was from the first resolved that no mercy should be shown them. Their offence was mainly Arianism, and on 21 Jan. 1611–2 he wrote to lord chancellor Ellesmere that a commission of three or four judges ought to deal with them as capital offenders, and that the king was anxious to see 'these evil persons' receive at once 'the recompenses of their pride and impiety.' He advised care in a later letter (22 Jan.) in the choice of the judges, and urged that those should be selected who 'make no doubt that the law is clear to burn them.' Coke was thus, he advised, to be excluded from the tribunal, for he was known to disagree with the archbishop's interpretation of the old statutes affecting heresy (*Egerton Papers*, Camd. Soc. pp. 446–8). And Abbot was finally triumphant. In March 1611–12 Legate was burnt at Smithfield, and Wightman suffered at Lichfield. In another case of a political complexion he approved the use of torture. A Somersetshire clergyman, Edmund Peacham, was charged, in 1614, with libelling the king in a written sermon which had never been preached. Abbot was at the time receiving reports of catholic conspiracies, to which he always lent a willing ear. When, therefore, Peacham was brought before the privy council in his presence, and persisted in denying the alleged offence, Abbot readily assented to the proposal that he should be put to the 'manacles.' Bacon has been charged with taking a very active part in the persecution of Peacham, but Abbot must be credited with equal responsibility (Spedding, *Life of Bacon*, v. 91).

Abbot, however, did not confine his attention to propagating his views at home. He persuaded James I to use all his influence against Roman Catholicism and against heresies in every country of Europe. He sought information as to the state of religion abroad from the English ambassadors, and with Sir Dudley Carleton, the ambassador first at Venice and afterwards in Holland, he maintained a lengthy correspondence. In Holland he jealously watched the rise of Arminianism, and in 1612 he excited the king's hostility against Conrad Vorstius, recently appointed to the professorship of theology at Leyden, whose views were said to savour of Arianism and Arminianism. James, in fact, applied to the states general for the dismissal of Vorstius, and the request was granted. Grotius came over to England in 1613, to endeavour to soothe James's excited feelings against the Arminian party of the United Provinces, and to counteract Abbot's influence, which was aggravating the religious differences in Holland almost as much as in England. But Abbot resented his interference. He called him a busybody, and warned the secretary of state, Sir Ralph Winwood, of his ambition and indiscretion. 'You must take heed how you trust Dr. Grotius too far,' he wrote (1 June, 1613), and he reported how the Dutch envoy's conversation with the king was 'tedious and full of tittle-tattle,' and how he compared the 'factious contradictors' of his own opinions in his own country to 'our puritans' in England (Winwood, *Memorials*, iii. 459–60)—a comparison that was little likely to reconcile Abbot to his presence at court. But both at home and abroad Abbot looked forward to the conversion of his religious opponents, and he treated all foreigners who set foot in this country, and were willing to follow his religious guidance, with much generosity. In his lectures on Jonah at Oxford he had condemned in a forcible passage the inhospitable reception often accorded to foreigners by 'the meaner people of England, and their groundless suspicions of 'outlandish folks.' He had bidden his pupils use protestant aliens as brethren, and such was his own invariable practice (Strype, *Annals*, II. i. 252). In 1612 an Italian friar desirous of conversion was installed in his palace; in the following year he made arrangements for the settlement in England of Antonio de Dominis, formerly archbishop of Spalato, who had renounced the catholic faith. Abbot offered Antonio, through Carleton (15 Dec. 1613), 'a private life in a university and 200*l.* a year,' but the plan was not very successful. The prelate arrived and took up his quarters at Lambeth, but he was 'an unquiet man, and not of that fair, quiet, civil carriage as would give him contentment' (Goodman, *Court of James I*, i. 339). He obtained the deanery of Windsor and the mastership of the Savoy, but was still discontented, and a refusal of the reversion to the archbishopric of York caused him, in 1622, to turn upon his benefactors. He attacked Abbot severely, and reproached him with withholding the 200*l.* originally promised him; finally he announced his intention of returning to Rome, and thereupon Abbot ordered him, with the king's acquiescence, to leave England within twenty days and return at his peril (21 March 1621–2). Abbot secured his loose manuscripts, including the original manuscript of Sarpi's history of the council of Trent, of which he had long been anxious to obtain possession, and which was first printed at London under his direction in 1619 (cf. his letters in Lewis Atterbury's *Some Letters relating to the Council of Trent*, 1705). With Casaubon Abbot remained on more peaceable terms. He frequently received him at Lambeth, and stood with James I sponsor for one of his children on 4 Nov. 1612 (*Cal. State Papers*); he aided with his influence the scholar's endeavour to convert a Jew of Oxford; he read over Casaubon's elaborate criticism on Baronius, and forbade the publication of a pirated version of some portions of the work (Pattison, *Life of Casaubon*, pp. 410, 418, 429). Abbot often raised funds for French or Dutch protestants in distress, and educated at Oxford at his own expense several Greeks and other foreigners. In 1619, he had the satisfaction of reconciling the Calvinists of Jersey to the church of England. In Ireland Abbot discouraged any conciliatory policy towards the catholics, and although he strongly condemned the endeavours of the Scotch bishops to resist the practices of the English church, he maintained a personal intimacy with many of them. On 7 July 1616 he absolved the Marquis of Huntley at Lambeth from the excommunication recently imposed on him by the Scotch bishops for his suspected papistical intrigues; and silenced the discontent in Scotland that his reversal of this act of the Scotch episcopate was likely to rouse by a very cleverly worded if somewhat casuistical letter (23 July) to the general assembly (Calderwood, *History*, vii. 218, 226; *Letters during Reign of James I*, Bannatyne Club, ii. 471 *et seq.*).

In matters of wider political significance Abbot played an equally prominent part. His religious views had led him to form a definite foreign policy, of which the one aim was to crush Spain and to be wary of France. The marriages of James's son and daughter, Henry and Elizabeth, were occupying the ministers' attention when Abbot joined their councils. Proposals had been made as early as 1607 for a marriage between the Princess Elizabeth and the Duke of Savoy, brother-in-law of the King of Spain, and in 1611 it was suggested that Prince Henry at the same time should marry a Spanish princess. The scheme alarmed Abbot; he vehemently opposed it at the council board, but his opposition would hardly have been successful, though Salisbury discountenanced the alliances, had not the Spaniards themselves raised insuperable objections to the English terms. But Abbot was determined that, so far as he could help it, the debates, when they dropped in 1611, should not be reopened. The protestant Elector Palatine of Germany had offered Elizabeth his hand before the Spanish negotiations closed, and on this union Abbot set his heart. Prince Henry was of Abbot's opinion. In September 1612 the elector palatine came over to England, and Abbot and he were soon on friendly terms. A month or two before, a Spanish ambassador, Zuñiga, had been in England to propose another Spanish suitor to Elizabeth in the person of the king of Spain himself. But Abbot, in a strongly worded letter to the king (22 July), had shown how bribery and corruption of the courtiers were, according to his secret information, the instruments on which Zuñiga depended for the success of his mission (cf. Strype, *Annals*, iv. 564). It was by such means that Abbot cleared the path of the German prince, and matters made satisfactory progress. But the marriage seemed likely to be long and dangerously delayed. At the close of October, Prince Henry was taken fatally ill, and shortly afterwards died. Abbot, 'like a grave and a religious churchman,' was with him to the last, and certified that he died in the true faith; but the blow was a severe one for his prospects. His grief was overwhelming; at the funeral in Westminster Abbey he preached the sermon, and his words were almost choked by his tears and 'exceeding passion, showing the inward sorrow of his heart.' But, in spite of her brother's sad death, Abbot endeavoured to push on the negotiations for the marriage of the princess. On 27 Dec. 1612, he ceremonially affianced her and the elector at Whitehall. On 29 Jan. 1612–3, he gave, in honour of the approaching union, a banquet at Lambeth to the German prince's followers, which the elector 'took so kindly that when they were ready to sit down, himself came, though he were never invited or expected.' The entertainment was worthy of 'the giver and receiver,' and the elector soon returned the courtesy. 'He feasted all the council at Essex House, where, in regard of the entertainment he found with the archbishop, he showed him more kindness and caresses than to all the rest put together.' About a fortnight later (12 Feb.) Abbot married the elector and the princess 'in all points according to the Book of Common Prayer,' and one of his political aims was thus, he imagined, attained. But James I did not seem to be so well satisfied with the event as Abbot could have wished. In April his daughter and son-in-law left England, and the elector wrote to the archbishop from Canterbury that the king, who had resented his request for the release of Lord Grey, a political prisoner and supporter of Arabella Stuart, 'did not use him like a son, but rather like a youngling or childish youth not to be regarded' (Winwood, *Memorials*, iii. 454). The elector's friendship for Abbot was, however, unimpaired. Before his departure he presented him with a piece of plate of the value of 1,000*l.*, although he made no presents to any other of his English friends, except a very small one to the lord chancellor Ellesmere.

In general home politics, Abbot found it difficult to steer a course that should not jeopardise either his loyalty or his honesty, and the difficulty grew in intensity with every year. He was willing, with characteristic generosity, to make some material sacrifices for his sovereign in his financial difficulties; when the parliament of 1614 refused James the subsidies of which he stood greatly in need, Abbot wrote to the bishops begging them to testify 'their duty unto their sovereign' by some free-will offering. He urged every bishop to 'send unto the king the best piece of plate which he had, and if his majesty should be pleased to accept of this,' he promised to move the civilians and others of the 'abler sort of clergy according to their proportions to do the like,' but he was anxious that 'no poor man should be grated on' (Goodman, *Court of James I*, ed. Brewer, ii. 157). Abbot himself forwarded to James a basin and ewer that sold for 140*l.* But in 1615, when the king had still large debts that pressed for payment, Abbot was one of those councillors who strongly urged an appeal to parliament, though he did not discountenance what we should hold to be an exertion of undue influence on the constituencies (Spedding, *Bacon*, v. 205). Abbot was not, however, courtier enough to retain at any time the full confidence of the king. In 1613 he twice came into open collision with him. In the first place, a dispute arose as to the will of Thomas Sutton, who had bequeathed all his fortune to the foundation of the Charterhouse at Smithfield, and James I attempted to divert the money to his own uses. But Abbot would not sanction the proposed malversation, which he attributed to the judges, and James had to yield to the archbishop's representations. A more serious quarrel in the same year was occasioned by Abbot's disregard of the king's wishes in the matter of the divorce petitioned for by the Countess of Essex, once Lady Frances Howard. The lady insisted on the nullity of her marriage with the Earl of Essex. It was known that she was of profligate temperament, and was, at the same time as she was petitioning against Essex, arranging for her remarriage to the Earl of Somerset, the king's favourite. Her petition was referred to a commission, consisting of Abbot as president, with five bishops and six civil lawyers. The king was strongly in the countess's favour, and urged Abbot to grant her suit. But Abbot took an opposite view. The countess was a niece of the Earl of Northampton, his bitterest enemy in the council chamber, and he was not therefore prejudiced in her favour. There was very scanty evidence to prove her charges against her husband, and she made admissions in cross-examination which practically invalidated all her testimony. Abbot knew the Earl of Essex to be 'a religious nobleman,' and tried hard to protect him from what he looked upon as the immoral persecution of his wife and her friends. The king's personal intervention could not change his opinion. Some days before the final hearing of the case, he begged to be rid of the business. He was staying with the king at Windsor, and he 'fell down on his knees twice or thrice to entreat his majesty that he might be dispensed with from being on the commission, which he would esteem a greater favour than all that he had received from him in being raised from a private position, and in so short a time, to the highest dignity.' But

James was deaf to his entreaty, and Abbot determined to act justly at all hazards. He drew up an elaborate paper, in which he pointed out the evils attending facility of divorce; he declared that 'in the greatest breaches between man and wife, reconciliation is the best; and the worthiest pains that can be spared is to bring that about.' But on such arguments as these, and on the insufficiency of evidence, Abbot, with strange perversity, did not, at the critical moment, lay any decided emphasis. He sent to the king a statement of his views, supported by numberless irrelevant quotations from theologians of the reformation era, which only served to exasperate James. The king replied in a letter, of which the first words ran: 'I must freely confess to you I find the grounds of your opposition so weak as I have reason to apprehend that the prejudices you have of the persons is the greatest motive in breeding these doubts in you.' Still Abbot did not swerve, and when he was called upon for his judgment, with the brevity that the king had enjoined on him, he pronounced for the validity of the marriage. But the majority of the commissioners—seven out of twelve—took an opposite view, and the marriage was finally annulled. Abbot's loss of favour at court by his conduct of this case was a general topic of conversation at the time, and all his subsequent misfortunes were ascribed by one contemporary writer to his persistent disregard of the king's wishes in the matter (Weldon, *Court of King James*, printed in *Secret History of James I's Court*, 1811, i. 388). His presence at the marriage of the divorced countess and the Earl of Somerset in 1614 seems therefore inconsistent with his previous attitude. But it is probable that he knew that the days of Somerset's ascendency were already numbered, and that this knowledge did not make him unwilling to conciliate the king by his presence at the ceremony. According to Bacon's account of the mysterious trial of Somerset and his wife for the murder of Overbury, papers had some time previously fallen into Abbot's hands which formed the basis of the accusation (Spedding, v. 288). And Abbot was about to introduce to James's notice George Villiers, who rapidly reconciled the king to Somerset's downfall.

His introduction of George Villiers to court was the most disastrous step that Abbot ever took. It is true that Villiers at the time (10 Dec. 1615) styled the archbishop his father, and Abbot declared that he would repute and esteem him for his son, but the queen prophesied truly when she told the archbishop 'if this young man be once brought in, the first persons that he will plague must be you that labour for him' (Goodman, *Court of James I*, ii. 160, and Rushworth, *Collections*, i. 456). When Villiers had been installed as the king's favourite, the question of the Spanish marriage once again came to the surface, and Abbot found that the views against which his whole soul rebelled had in Villiers their warmest advocate. Very steadily, between 1617 and 1622, the scheme for Charles's marriage with the infanta of Spain took shape, and Abbot and his friends left no stone unturned to thwart its progress. To create war with Spain was their definite object, and Abbot's ally, Winwood, the secretary of state, who was always 'exceedingly beholden,' as Chamberlain had written (9 Jan. 1612–13), 'to that prelate for his good word and opinion,' has been charged with agitating for Sir Walter Raleigh's despatch on his last expedition in the hope of his breaking the peace with Spain (Gardiner, *History*, ed. 1884, iii. 53). But here, at any rate, Abbot suffered the bitterest disappointment. Raleigh attacked the Spaniards in South America, but, so far from England supporting his acts, he was charged before six English commissioners, of whom, as ill fortune would have it, Abbot was one, and proved to have been guilty of breaking his promise to his sovereign, and of injuring the subjects of the king of Spain (22 Oct. 1618). His execution, on a sentence passed upon him fifteen years before, followed, and Abbot was in no position to raise a protest. Winwood, whose complicity in Raleigh's aggressions was openly suspected, had died 27 Oct. 1617, much to Abbot's grief, and the archbishop had to salve his conscience for Raleigh's death by attributing it to his 'questioning' of 'God's being and omnipotence, which that just Judge made good upon himself in over-humbling his estate, but last of all in bringing him to an execution by law, where he died a religious and christian death' (*Abbot to Sir Thomas Roe*, 19 Feb. 1618–19). And meanwhile the affairs of Abbot's friend in Germany, the elector palatine, were intensifying his desire of a war not only with Spain but with the catholic powers of the empire. The elector, as the champion of protestantism on the continent, had been chosen king of Bohemia, and the emperor and the catholic princes of Germany were arrayed against him. In the most vigorous letter he ever penned, Abbot sketched the policy that England, as he thought, should at once adopt. Serious illness kept him from the council when the question of aiding the king's son-in-law was to be discussed; but he wrote (12 Sept. 1619) to Naunton, the king's secretary: 'I have never more desired to be present at any consultation. I am satisfied in my conjecture that the cause is just.' Therefore he urged that England should join in the elector's war, and 'let it be really prosecuted,' he said, 'that it may appear to the world that we are awake when God in this sort calleth to us.' He hoped that 'our striking in' would lead all the protestant powers of Europe to 'run the same fortune.' 'For the means to support the war,' he concluded, 'providebit Deus' (*Cabala*, ed. 1654, i. 169). Generous enthusiasm, but little statesmanship, characterised this utterance, and Abbot suffered the humiliation of seeing his proposals flung on one side, and the Spanish marriage treaty proceeded with uninterruptedly.

On every side Abbot found the tide against him. In 1618 the king published, at the suggestion of Bishop Morton, 'the declaration of sports' sanctioning Sabbath amusements, which Abbot regarded as imperilling the religious faith of the people. His loyalty could not prevail upon him to obey the decree that authorised it to be read in churches. At Croydon, where he was at the time, he forbade its proclamation in the parish church; James I ignored his resistance, but Abbot's position was not improved. Other misfortunes accompanied this episode; the death (2 March 1617–18) of his brother Robert, a theologian of his own school, whom he had consecrated to the bishopric of Salisbury, in December 1615, greatly grieved him, although the bishop's second marriage had caused a temporary estrangement between the brothers. The queen, who had favoured Abbot in spite of her opposite religious views, died on the same date in the year following; and although the archbishop had the satisfaction of hearing from her own lips on her death-bed a confession of adherence to the protestant faith, he lost in her his last influential friend at court. Abbot preached the sermon at her funeral at Westminster on 13 March 1618–19.

Later in 1619 Abbot retired for a few days from public life with its wearing anxiety to confer a munificent gift upon his native town. On 5 April 1619 the first stone was laid in his presence of a hospital 'for the maintenance of a master, twelve brethren, and eight sisters,' to be erected at his expense opposite Trinity Church. He endowed the foundation with land to the value of three hundred pounds, which he obtained a license to purchase in mortmain. It was incorporated by charter 14 June 1622. Rooms for his private use and a chapel were attached to it, and he often retired to its seclusion when he was oppressed by the heavy weight of public office. The building is still standing, and has undergone few alterations. Abbot's birthday, 29 Oct., is still commemorated there, and the archbishop for the time being is the visitor of the hospital. A brass in the chapel, set up by Abbot to the memory of his father and mother, who both died in 1606, is a testimony to his filial tenderness which was one of the few traits that his habitual moroseness of temper never overcast.

But outside Guildford the clouds still gathered about him. A complication of disorders was already breaking down his health. Bacon, with whom he had maintained friendly relations, was disgraced, and Abbot had himself moved for the attendance of the commons to hear his sentence in the House of Lords (2 May 1621). The pride of Villiers was still thwarting all his cherished schemes, and Arminianism, always to him a detestable heresy, was acquiring new force in England. The synod of Dort, 1618, at which one of his own chaplains represented him, had ended in a barren expression of approval of Calvinism, and little attention had been paid in England to Abbot's injunctions to Carleton to use his influence against the spread of Arminianism in Holland, or to his suggestion that the hostility of the Dutch in the East Indies, which was causing his brother Maurice the utmost anxiety, was prompted by the Arminian followers of Barneveldt [see ABBOT, SIR MAURICE]. But a curious accident in 1621 brought on Abbot fresh humiliations which cast a deep shadow over the remainder of his life. In the summer of that year Lord Zouch, with whom he had long been on friendly terms, invited him to a hunting party at Bramshill Park, Hampshire. Crossbows were used in the sport, and on 24 July Abbot, when shooting at a buck, had the misfortune to kill one Peter Hawkins, a gamekeeper. The man had already been warned to keep out of the huntsmen's way, and the coroner's jury returned a verdict of *per infortunium suæ propriæ culpæ*. News of the accident was sent to the king, who declared that none but a fool or a knave would think the worse of a man for such an occurrence, and that the like had often nearly happened to himself. The archbishop was greatly distressed; he prescribed for himself a monthly fast on Tuesday, the day of the misfortune, and settled 20*l.* a year on Hawkins's widow, 'which,' in Oldys's words, 'soon procured her another husband' (*Biog. Brit.*). But others would not allow the matter to be lightly passed over. At the moment four bishops-elect were awaiting consecration. John Williams had been nominated to the see of Lincoln, John Davenant to that of Salisbury, Valentine Cary to that of Exeter, and William Laud to that of St. Davids; and in August Williams, who was perhaps personally jealous of Abbot's successful career, and feared that public opinion might be against him if he took any other course, announced that he should refuse to be consecrated by Abbot. By the canon law he declared that homicide in a prelate made him irregular and incapable of exercising ecclesiastical jurisdiction; by the common law he forfeited his estate; to receive consecration, therefore, at Abbot's hands would be sacrilege. Laud on this occasion acted with Williams. The quarrel between him and Abbot, which had begun at Oxford at the beginning of the century, had not yet terminated. In 1610 Abbot had used all his influence to prevent Laud's election to the presidency of St. John's College, Oxford (Laud's *Diary* in *Works*, iii. 134). In 1615, at the suggestion of his brother, Dr. Robert Abbot, master of Balliol, he had charged Laud before the king with libelling him in an Oxford sermon; Laud attributed his frequent disappointment of high preferment to the action of the archbishop, and he now seized the opportunity of revenging himself upon his old persecutor. The king could not resist a petition for an inquiry into Abbot's alleged irregularity, and a commission was nominated. It included Williams, Laud, and Cary, three of the bishops-elect (Davenant, the only one of them on good terms with Abbot, being excluded), three bishops, two judges of the common pleas, the dean of arches, and another. The opinion of the Sorbonne and other foreign universities was at the same time invited. Abbot felt the indignity keenly. His unhappy accident, as he wrote (29 Aug.), was 'a bitter potion, on account of the conflict in his conscience for what sin he is permitted to be the talk of men to the rejoicing of the papist and the insulting of the puritan.' For some weeks he withdrew to his hospital at Guildford. But towards the end of September he was frequently at court and treated by the king with marked kindliness. He persisted in preaching occasionally in the country, 'for which he was like to be in trouble' (Yonge's *Diary*, Camd. Soc., p. 43). At the beginning of October the commission began its sittings. Abbot desired to be represented by counsel (13 Oct. 1621), but the request was refused. His irregularity was, however, never established in England. Hunting was not allowed to be in itself a recreation inconsistent with the episcopate, and the king interpreted in the archbishop's favour the halting decision of the commission, whose members were evenly divided as to the scandal caused to the church by the homicide. The Sorbonne, whose professors thrice discussed the question, condemned him in vain, and Spelman's learned argument to the same effect passed almost unnoticed (*Reliquiæ Spelmanniæ*, pp. 111–120, under date 19 Oct. 1621). It was nevertheless thought fitting to grant Abbot a formal pardon or dispensation, which was duly signed by James, 24 Dec. 1621. But a slur had been cast upon Abbot's reputation from which he never quite recovered. Three of the bishops-elect still refused to be consecrated by him, and he, in deference to their views, delegated the duty to the bishop of London.

Abbot in subsequent years pursued his old course of action in public affairs with all his previous energy, and his differences with the court in both foreign and domestic policy grew rapidly wider. The commons, under the guidance of Abbot's friend, Sir Dudley Digges, came to regard him as the champion of their interests against Buckingham and his creatures, and Abbot, in dealing with the Spanish marriage treaty, very rightly interpreted their sentiments. The proposed visit of Charles and Buckingham to Madrid he opposed to the uttermost, and when, on 16 July 1623, the council was invited to give its consent to the marriage treaty, Abbot alone rose and showed by his awkward questions his contempt for the arrangement. He only signed the articles on receiving orders to do so under the great seal, and James congratulated himself on his compliance even on those terms. But the king was startled to receive early in the following August a letter, signed by the archbishop, declaiming anew with unmeasured vituperation against his toleration of popery, his indifference to parliamentary government, and the journey of the prince to Spain. The letter was clearly proved to be a forgery, but whether it was the work of Abbot's enemies or of his too enthusiastic friends has never been known. A fruitless search was made for the author. Abbot was very backward in disavowing its authorship; it well expressed his own sentiments, and he thus incurred some of its responsibility. But the letter agreed too closely with current public opinion to allow the government to make it the ground of any open action, and the ministers contented themselves with forbidding its circulation. The events of the following months gave the anonymous letter-writer and the archbishop all the satisfaction they desired. The marriage negotiations fell through; Buckingham's haughtiness and evil temper ruined the scheme. On 5 Oct. 1623 Prince Charles returned to England after having resigned his claim to the infanta's hand. Abbot's joy was unbounded; he met the prince on his arrival in London at Lambeth Stairs, and had him conveyed in his own barge to York House. On 2 March 1623–4 he took part in a conference between lords and commons as to the relations of England with Spain. A little later he proceeded to Theobalds to inform the king that the parliament was agreed that the honour and safety of England demanded a breach with Spain. His confident language, however, did not exactly meet with his majesty's approval, and Abbot found himself far from exerting any effective influence with him. Buckingham was at the same time preparing a French alliance, which was little satisfactory to Abbot, and that policy was carried to completion before the close of the year. The duke's growing pride was bearing all down before it. Abbot was at times so 'dismayed' by it that he fell sick, and had to absent himself from court (15 March 1623–4). In a letter to Carleton (18 Aug. 1624) he regrets the 'rubs' that all suffer alike 'who do not stoop to that sail,' and adds that success cannot always be insured by subservience. 'At the moment,' Abbot concluded, 'he [the duke] stands higher than ever, and I cannot tell what that presages.' The church during the last few years had been comparatively peaceful. Abbot was, as of old, charitably aiding (19 Sept. 1621 and 31 Jan. 1623–4) French protestant refugees, 'extraordinary sufferers in their country's calamity,' and was proceeding with his former vigour against seminary priests. In letters to the bishops (12 Aug. 1622) he urged, at the king's desire, and in accordance with his old love of order, 'the orderly preaching of Christ crucified, of obedience to the higher powers, and of a christian life, and not that every man should take exorbitant liberty to teach what he listeth to the disquiet of the king, church, and commonwealth.' Count Mansfeld, on behalf of the elector palatine, was permitted in 1624 to raise an army in England, and the archbishop received him on his arrival in London. But just at the close of James's reign disputes again threatened Abbot's authority. In 1624 he refused to summon Laud, now bishop of St. David's, to the high commission court. At the same time he was thrown into collision with one of the chief supporters of Laud's theology. Richard Montagu, an Essex rector, in a pamphlet attacking Rome, entitled 'A Gag for the New Gospel,' had struck a severe blow at the doctrines of Geneva; the House of Commons denounced the work, and petitioned Abbot to punish the author. The archbishop approached the matter calmly, summoned Montagu to his presence, and, mildly reproving him, bade him make such alterations as would relieve him of all suspicion of Arminianism. But Montagu appealed against Abbot's reproof to the king, and James I reversed the archbishop's judgment. The writer, however, was not yet satisfied. He at once penned a fiercer vindication of his own views, entitled 'Appello Cæsarem,' and the king caused it to be licensed for the press by Dr. White, dean of Carlisle. Abbot was not informed of its publication; and before he could protest against this intrusion on the rights of his office James died, and Abbot had to defer any action in the matter.

The death of James was not favourable to the archbishop. He was not present at his deathbed, nor did he preach the funeral sermon; the last offices were performed by Bishop Williams. The new king was in the hands of Buckingham, and was the friend of Laud. Abbot had, it is true, known him from his boyhood; he had confirmed or 'bishopped' him in 1617, when his ready answers to questions on religion had excited the archbishop's admiration (Nichols, *Progresses*, ii. 626). He crowned Charles at Westminster, but it was soon apparent that the king would tolerate no independent criticism from him on public or ecclesiastical affairs. The House of Commons appealed to him, in 1625, to suppress Montagu's second book, 'Appello Cæsarem,' but the king intervened; he dissolved parliament, and left Abbot powerless. In the second parliament of the reign, Abbot, in spite of ill-health which compelled him to be carried into the house and to speak sitting, would not remain silent. He was present at a conference with the commons as to the English relations with France, in which he, like the commons, showed decided sympathy for the French protestants; and his connection with Sir Dudley Digges, who was managing Buckingham's impeachment, brought him into high displeasure at court. He was also suspected of close intimacy with Sir Thomas Wentworth, whose nephew, Savile, was his ward. And Abbot made no endeavour to conciliate his enemies. In the following year Charles was in great need of money. A forced loan had been proclaimed, and Dr. Sibthorpe, vicar of Brackley, had preached a sermon before the judges at the Northampton assizes, exalting the royal prerogative and its right of arbitrary taxation. Buckingham suggested that it should be printed, and it was forwarded to Abbot for his *imprimatur*. William Murray, of the king's bedchamber, brought the sermon to Lambeth. Abbot, who was ill in bed, read it and raised objections to its arguments. It sanctioned a loan for which there was neither law nor custom in England; it praised the papists and showed little sympathy with the German protestants. Murray returned a day or two later with a statement on the part of the king that Abbot's objections were groundless. Abbot asked the attendance of Laud, who, he believed, had prompted the king to befriend Sibthorpe, to discuss the matter with him. But, although Laud refused to come, he answered Abbot's 'exceptions' in a paper which Murray read to the archbishop, but which he refused to leave with him. Finally (3 May 1627) Sibthorpe's sermon was taken to the Bishop of London, and published by his authority. But Abbot's want of compliance with the court policy was not to go unpunished. Buckingham, about to start on his Rochelle expedition, could not leave Abbot to influence the council in his absence; and he it was apparently who insisted on the archbishop's sequestration. On 5 July 1627 Lord Conway, secretary of state, went to Croydon, whither the archbishop had retired during his recent quarrel, and ordered him to withdraw to Canterbury. No cause was assigned, but Abbot was soon afterwards bidden to meddle no more with the high commission court, and, perceiving that he was to be stripped of all authority, he removed, towards the end of July, to a private house that he owned at Ford, near Canterbury. On 9 Oct. following, a commission was issued to five bishops, including Laud and other well-known enemies of Abbot, authorising them to exercise all archiepiscopal powers and jurisdiction in the place of Abbot (Rushworth, *Collections*, i. 431–3). That such an act on the part of Charles was signally unlawful admits of no question. Fuller attributes it to his 'obnoxiousness for that casualty' of 1621, but there is no ground for assigning to it other causes than Abbot's opposition to Buckingham's system of government, and Laud's personal enmity.

At the end of the following year (11 Dec. 1628) Abbot was restored to favour. He was received at court by the Archbishop of York and the Earl of Dorset, the son of his old friend, and by them introduced to the king, who bade him attend the council twice a week. But his authority was practically at an end. Laud had become bishop of London, and was always at the king's side. In parliament, to which the lords had demanded that he should be summoned even during his sequestration, he had endeavoured to maintain his independence. In April 1628 he declared himself opposed to the king's claim of power to commit persons to prison without showing cause. Throughout the session he begged the lords to act as the commons desired, and he tried to bring about a compromise between the lords and commons in their disputes over the additional clause attached by the lords to the petition of right, 'saving the king's just prerogative.'

Abbot lived chiefly in retirement after his sequestration, and his public acts during the last four years of his life are few. On 24 August 1628 he consecrated Richard Montagu, with whom he had previously come into serious collision, bishop of Chichester, and Laud's presence at the ceremony showed that all doubts as to his inability to exercise ecclesiastical jurisdiction had been removed. In 1631 he endeavoured to stay a controversy in which Prynne had fiercely attacked the practice of bowing at the name of Jesus; but Laud ignored Abbot's authority, and caused a book in favour of the practice, by an Oxford writer named Page, to be licensed after Abbot had announced his intention of suppressing it. Nevertheless, Abbot was constantly in attendance in the high commission court, and tried to enforce conformity in the church with consistent love of order. Between October 1631 and June 1632 he refused to allow certain London parishes to place seats above the communion table; he struggled hard in matrimonial cases to maintain a high standard of morality, and he punished the separatists, with whom he never was in sympathy. 'You do show yourselves,' he said to a number of them brought before him in June 1632, 'the most ungrateful to God, and to his majesty the king, and to us the fathers of the church.' On 3 July 1633 Abbot again emphatically showed that the simple forms and ceremonies of religious worship were no matter of indifference to him, as they never had been throughout his life, and bade the parishioners of Crayford, Kent, receive the sacrament of the Lord's Supper on their knees at the steps ascending the altar.

Throughout these last years Abbot was also actively watching over the interests of All Souls College, of which he was visitor *ex officio*. The office had never been a sinecure for him. He had consistently endeavoured to enforce a strict discipline upon the students, although not always with success. In 1616 Dr. Mocket, the warden, a friend of Abbot's, had published a book, entitled 'Politia Ecclesiæ Anglicanæ,' which claimed, as the king believed, undue authority for the primacy, and showed a want of respect for some of the thirty-nine articles. In spite of Abbot's protest the book was burnt, and Mocket is said to have died from the shock of the humiliation. The act injured Abbot's influence at Oxford, and he was unable to restrain disorders at All Souls, which caused him increasing anxiety. In 1623 he severely reprimanded the officers for allowing the students to 'spend their time in taverns and alehouses, to the defamation of scholars and scandal of your house.' In 1626 he suspended a fellow for irregular conduct, and in 1633 he wrote two letters (2 Jan. and 25 May) expressing his disapproval of the extravagant expenditure of the authorities. Nearly fifty years later, Archbishop Sancroft attempted to re-enforce Abbot's rules (Burrows, *Worthies of All Souls*, pp. 126 et seq.; Martin, *Archives of All Souls College*, pp. 310–77).

During the last few months of 1632, Abbot's health, which had been for a long time apparently breaking, seemed to revive; and a friend wrote (30 Sept. 1632) that 'if any other prelate gape after his benefice, his grace perhaps . . . [may] eat the goose which shall graze upon his grave' (*Harl. MS.* 7000, f. 181; Fuller, *Church History*, ed. Brewer, vi. 44, note). But Abbot's death followed within the year. A well-known story recorded of his last years shows the bitter trials that beset him to the end. On his return to Croydon shortly before his death he was incommoded by a crowd of women who surrounded his coach, and on his complaining of their presence, the shout was raised: 'Ye had best shoot an arrow at us.' The archbishop died at Croydon, 4 Aug. 1633, aged seventy-one. He was buried, as he desired, in Trinity Church, Guildford, and his brother, Sir Maurice Abbot, erected in 1635 an elaborate monument to his memory, which is still standing. By his will he left legacies to the poor of Lambeth and Croydon and to his servants. Besides arranging for the endowment of his hospital, he provided 100*l.* to be lent to poor tradesmen of Guildford, and urged the mayor to set up some manufacture in the town 'to find work for the younger sort of people:' a room in the hospital he assigned as a 'workhouse' for the purpose. His friend, Sir Dudley Digges, was not forgotten, and to the Princess Elizabeth, whose marriage he had brought about, and whose husband he had befriended in vain, he bequeathed 200*l.* The residue of his property he left to his nephews and surviving brothers, Maurice and John. The greater part of his library he gave to his successor at Lambeth, and it practically formed the nucleus of that great collection; some portion was at the same time reserved for the chapterhouses of Winchester and Canterbury. Among his books were found a large number of popish tracts that he had sequestrated, and the Spanish ambassador demanded their surrender to their owners at the close of 1633 (*Cal. Clarendon Papers*, i. 40). But it was not only at his death that Abbot gave proof of his generosity. He had been throughout his life a benefactor of Oxford, London, and Canterbury, as well as of Guildford. In 1619 he subscribed 100*l.* to the library of Balliol and to the repair of the college buildings. He contributed largely to the new foundation of Pembroke, which was established finally in 1624, and the first master wrote to the archbishop to express the society's appreciation of his benevolence. He also sent 100*l.* to assist in the rebuilding of the Oxford schools, and another 100*l.* somewhat later (1632) to aid the library of University College. At Canterbury he built a 'fair conduit,' which he had determined to give to the town, but a quarrel as to his jurisdiction in the city changed his purpose. To London he gave 200*l.*, in 1622, towards the repair of St. Paul's and the removal of beggars, and he was always ready to assist private persons in distress.

It was inevitable that very various estimates should be held of Abbot's character in the seventeenth century. Whitelocke wrote that he left behind him 'the memory of a pious, learned, and moderate prelate' (*Memorials*, 18, ed. 1732; cf. May, *Long Parliament*, p. 23, ed. 1854). Clarendon attributes to him the downfall of the church in the civil wars, and charges him with fostering religious factions and indifference to ecclesiastical discipline (*History*, i. 134, ed. 1849). Fuller describes him as a grave man in his conversation and as unblamable in his life, but unduly severe to the clergy in the high commission court (*Church History*, ed. Brewer, vi. 46). Other writers of the time attribute to him 'remissness in visitation,' a charge depending mainly on Laud's account of the carelessness of his last report of the condition of his diocese. He proved himself, however, conscientious enough at other times in the discharge of the duties of his office, to show that the accusation can only apply to his last days, when he was broken in health and spirit. Of his narrowness of view and unconciliatory tone of mind we have already spoken. His occasional connivance at cruelties that in our eyes admit of no defence put these characteristics in a very repulsive light; but his resistance of unjust authority, his consistency of purpose, and his charitable instincts must be set in the opposite balance.

Besides the works already enumerated, Abbot is credited with having written the account of the persecution of the protestants in the Valteline, which appears in the seventh edition of Foxe's 'Acts and Monuments,' 1631–2, and the 'Judgment on Bowing at the Name of Jesus,' published at Hamburg in 1632. He is also said to have shared with Sir Henry Savile the expense of republishing in 1618 Bradwardine's 'Cause of God against the Pelagians.' Abbot drew up biographical accounts (1) of his connection with the Essex divorce case, printed in the 'State Trials' (ii. 805–62); (2) of his accident in Bramshill Park, printed, with other documents on the subject, in 'Reliquiæ Spelmanniæ' and in the 'State Trials' (ii. 1165–9); these papers, although written in the third person, may be confidently attributed to his pen (copies of them in manuscript are among the Tanner MSS. at Oxford); and (3) of his sequestration, printed in Rushworth's 'Historical Collections' (i. 434 *et seq.*), and reprinted by Mr. Arber (1882) in his 'English Garner,' iv. 535–76. Several of his letters remain in manuscript at the Bodleian among the Tanner MSS.

Abbot's portrait was several times painted, and engravings after Vandergucht and Houbraken are often met with. A portrait was engraved in 1616 by Simon Pass, in oval, with a view of Lambeth in the background, and eight Latin lines beneath (Evans, *Cat. of Engraved Portraits*, i. 1, ii. 1). A half-length portrait, of uncertain authorship, is in the chapel of Abbot's hospital at Guildford. There is a gloominess of expression in these pictures which, while confirming the moroseness of disposition usually ascribed to him, is yet tempered, on closer examination, by much natural kindliness.

[The fullest accounts of Abbot's life are to be found in the Biographia Britannica and in Hook's Lives of the Archbishops. The former was by William Oldys, and was reprinted at Guildford, in a separate volume, by Speaker Onslow, a fellow-townsman of Abbot, in 1777. It is full of references to all the printed authorities accessible in the eighteenth century. Hook's Life (1875) attempts to incorporate with the older biography some more recently discovered information, but is only very partially successful; it is disfigured by many errors as to dates and by want of sympathy with Abbot's position. Hook gave a less elaborate, but more valuable, account of Abbot in his Ecclesiastical Biography, 1845. By far the best account of Abbot is to be found in Mr. S. R. Gardiner's sketches of him in his History of England. Original authorities for Abbot's biography are his own papers and works, referred to above, which should be compared with Laud's diary and Heylin's Cyprianus Anglicanus, or the Life of Laud, on the other side. Abbot's will was printed at Guildford by Onslow in 1777. Hearne's biographical notice in Rawlinson MS. C. 146, f. 386, and Dr. White Kennet's biographical notes on Abbot in Lansdowne MS. 984, are of very little value. The Domestic State Papers from 1600 to 1633 are full of references to his public and private life, and contain a vast number of his letters. The Rolls of Parliament; Wood's Athenæ Oxonienses; Strype's Annals; Winwood's Memorials; Rymer's Fœdera; Hacket's Life of Williams; and the publications of the Camden, Abbotsford, and Bannatyne Societies concerning the reign of James I throw occasional light on Abbot's life; Nichols's Progresses is very useful for his relations with the court. It is important to compare the views taken of him in Clarendon's History, in Fuller's Church History, and in Neal's History of the Puritans.] S. L.

ABBOT, GEORGE (1603–1649), religious writer, has been persistently mistaken for other George Abbots. He is invariably described as a clergyman, which he never was, and as son of Sir Maurice (or Morris) Abbot, who had indeed a son George, but not this George. Similarly, in the bibliographical authorities, he is erroneously designated nephew of George (Abbot), archbishop of Canterbury. He was of a different family from both Sir Maurice Abbot and the archbishop. This George Abbot was son or grandson—it is not clear which—of Sir Thomas Abbot, knight, of Easington, East Yorkshire, and was born there in 1603–4, his mother (or grandmother) being of the ancient house of Pickering.

Whilst his writings evidence ripe and varied scholarship and culture on somewhat out-of-the-way lines, e.g. Hebrew and patristic—there is no record of academic training. He was M.P. for Tamworth from 1645 to his death.

He married a daughter of the once famous Colonel Purefoy of Caldecote, Warwickshire; and as the inscription on his tomb—still extant there—tells us, he bravely held the manorhouse against the Princes Rupert and Maurice during the great civil war.

As a layman and nevertheless a theologian and scholar of original capacity and remarkable attainments, he holds a unique place in the literature of the period. His 'Whole Book of Job Paraphrased, or made easy for any to understand' (1640, 4to), is in striking contrast with the prolixity of contemporary commentators and expositors. His 'Vindiciæ Sabbathi' (1641) had a deep and permanent influence in the long Sabbatarian controversy. His 'Brief Notes upon the whole Book of Psalms' (1651, 4to), as its date shows, was posthumous. He died 2 Feb. 1648–9.

[MS. collections for History of the Abbots, by J. T. Abbot, Esq., F.S.A., of Darlington;

Dugdale's Antiquities of Warwickshire (1730), p. 1099; Wood's Athenæ, ed. Bliss, ii. 141, 594; Cox's Literature of the Sabbath, i. 193, 441, 476, ii. 29; Catalogues of Bodleian and Brit. Museum; article in Encyc. Brit. (9th ed.) by present author, partly reproduced by permission of Messrs. A. & C. Black.] A. B. G.

ABBOT, JOHN, B.D. (*fl.* 1623), poet, received his education at Sidney College, Cambridge, graduating B.A. in 1606–7, M.A. in 1610, and B.D. in 1617. Having embraced the catholic religion, he retired to the Continent, and in 1623 was a member of the convent of St. John the Baptist at Antwerp. He is the author of a very scarce poetical work, entitled 'Jesus præfigured; or a Poeme of the Holy Name of Jesus, in five bookes (the first and second bookes), by John Abbot, Permissu Superiorum,' 1623, 4to. It is believed that no further portion of this almost unique poem was printed. The volume has two dedications: the primary one to Charles, Prince of Wales, in verse, signed with the author's name; the second in the Spanish language, addressed 'Á la serenissima Señora Doña Maria de Austria, Infanta de España, Princessa de Gales,' dated from the convent of St. John the Baptist at Antwerp, 12 Nov. 1623. The date is remarkable as tending to prove that the news of the rupture of the match had not reached the last-named city at that date, and readily accounts for the work not being continued through the other three books. Charles left Madrid 8 Sept. O.S. 1623.

[Dr. Bandinel's Sale Cat., lot 707; Sion Coll. Libr. B. 5, 12; Farr's Jacobean Poetry, p. xliii, 353; Lowndes's Bibl. Man. ed. Bohn.] T. C.

ABBOT, Sir MAURICE or MORRIS (1565–1642), an eminent merchant, governor of the East India Company, and lord mayor of London, was the fifth and youngest son of Maurice Abbot, a clothworker of Guildford, and was the brother of George Abbot, archbishop of Canterbury, and of Robert, bishop of Salisbury [q. v.]. Comparatively little is known of his early life. He was baptised at Trinity Church, Guildford, 2 Nov. 1565, was educated at Guildford grammar school, and was probably apprenticed in London to his father's trade. Subsequently he became a freeman of the Drapers' Company, and rapidly amassed great wealth as a merchant dealing in such various commodities as cloth, indigo, spices, and jewellery.

It is Abbot's connection with the management of the East India Company through a long and troubled epoch of its history that gives his career much of its importance. He was one of the original directors of the company, which was incorporated by royal charter in 1600, was among the earliest to invest large sums in its 'stock,' was a member of its special committee of direction from 1607 onwards, and was throughout his life foremost in defending its interests against its enemies at home and abroad. In 1608 he was appointed a representative of the company for the audit of the accounts of expenses incurred jointly with the Muscovy Company in 'setting forth John Kingston for the discovery of the north-west passage.' Early in 1615 he was one of the commissioners despatched to Holland to settle the disputes that were constantly arising between the Dutch and English East India companies as to their trading rights in the East Indies and their fishing rights in the north seas. But the conferences that followed produced no satisfactory result. In May 1615 Abbot visited the East Indies, and in his absence—in July 1615—was chosen deputy-governor of the company, an annual office to which he was eight times in succession re-elected. During subsequent years the disagreements with the Dutch increased in force, and in 1619 Abbot was one of those appointed to treat in London with commissioners from Holland as to the peaceful establishment of the two companies abroad. A treaty was signed (2 June), which secured two-thirds of the spice produce of the Molucca Islands, where the disputes had grown hottest, to the Dutch company, and the remaining third to the English (Rymer, *Fœdera*, xvii. 171). But this settlement was not a permanent one. In 1620 the Dutch infringed some regulations of the treaty, and Abbot in company with Sir Dudley Digges went on an embassy to Holland to set matters once again on a surer footing. The commissioners were at first well received (20 Nov. 1620) by the Prince of Orange and the states-general; but the Dutch were unwilling to make any concessions, and pursued the negotiations, according to the English accounts, with too much duplicity to admit of any effectual arrangement. In February 1620–1 Abbot returned to London, and in an audience granted him by James I he bitterly complained of the 'base usage' to which he had been subjected. It was clearly impossible to diminish the active feelings of jealousy that existed between the English and Dutch residents in the East Indies, and Abbot shared the sentiment too heartily to enable him to improve the position of affairs. In 1624 matters became more critical. News reached England that Amboyna, one of the chief trading depôts of the Moluccas, had been the scene of the murder of several English traders by the Dutch. At the time Abbot was holding the office of governor of the company, to which he had been elected 23 March 1623–4. Intense excitement prevailed throughout the country, and the greatest anxiety was evinced as to the steps that Abbot would take. He recognised at once the necessity of 'pressing the matter modestly,' in order to avoid open war with Holland; but in repeated audiences with the king and in petitions and speeches to the privy council he insisted that demand should be made of the Dutch authorities to bring the perpetrators of the outrage to justice. He spoke of withdrawing from the trade altogether if this measure was not adopted, and after much delay the Dutch agreed to give the desired reparation. But the death of James I saw the promise unfulfilled, and Abbot's efforts to pursue the question further proved unavailing.

But it was not only in the affairs of the East India Company that Abbot during these years took a leading part. He was an influential member of the Levant Company before 1607, and the English merchant service was, from the beginning of the seventeenth century, largely under his control. In 1614 one of his vessels, named the Tiger, was assaulted and taken by 'M. Mintaine, a Frenchman of the Mauritius,' and Abbot sought redress for the injury in vain. In 1616 he with others received a bounty for building six new ships. In 1612 he was nominated a director of a newly incorporated company 'of merchants of London, discoverers of the northwest passage,' and his statement that in 1614 he 'brought to the mint 60 pounds weight of gold for Indian commodities exported' proves that his own commercial transactions continued for many years on a very large scale. He also expressed himself anxious a few years later to open up trade with Persia, and to wrest from the Portuguese the commercial predominance they had acquired there.

During the last twenty years of his life Abbot played a still more active part in public affairs. In 1621 he was elected member of parliament for Kingston-upon-Hull; shortly afterwards was nominated one of the commissioners for equipping merchant vessels to take part in a projected expedition against the pirates of Algiers, and he appears to have been consulted by the king's ministers in every stage of the preparations, which were for a long period under discussion. On 17 Nov. of the same year he became a farmer of the customs, and in 1623 he was empowered to administer 'oaths to such persons as should either desire to pass the seas from this kingdom or to enter it from abroad' (Rymer, *Fœdera*, xvii. 467). A few months later he was engaged in personal negotiations with James I and the Duke of Buckingham for the remission of part of 20,000*l.* claimed by them from the East India Company. In 1624, when he was again returned to parliament for Kingston-upon-Hull, Abbot was appointed a member of the council for establishing the colony of Virginia. It was in the same year that he had been elected governor of the East India Company, an office that he was still holding in 1633, but which he resigned before 1638; and during the time that he sat in parliament he was continually called upon to speak in the company's behalf. On many occasions he complained of the obloquy heaped upon himself and his friends, because it was supposed that their extensive foreign trade deprived this country of the benefit of their wealth, and, with a discrimination far in advance of his age, denounced the 'curiousness' of the English in forbidding the exportation of specie, and asserted the economic advantages to the state of the company's commerce.

On the accession of Charles I in 1625 Abbot was the first to receive the honour of knighthood from the new king (*Authentic Documents of the Court of Charles I*, i. 15), and he represented London in the earliest parliament of the reign, although his old constituency had tried hard to secure his services. He apparently supplied some of the jewellery required for Charles's coronation, and received on 5 July of the same year '8,000*l.* for a diamond cut in facets and set in a collet.' On 15 Dec. 1626 Abbot became alderman of the ward of Bridge Without, and a few months later was chosen sheriff of London. In 1627 the customs department was reorganised, and Abbot with others received a lease of the customs on wines and currants for three and a half years, in consideration of a fine of 12,000*l.* and a loan to the king of 20,000*l.* But he was no servile agent of the crown. On 16 Sept. 1628 information was sent to the king's council that Abbot was one of the merchants who refused to pay a newly imposed additional tax on the importation of currants, and that, while the quarrel was pending, he had broken into the government warehouse where currants belonging to him had been stored. But the supreme authorities do not appear to have pressed the charge against him. In 1637 he was one of those entrusted by the lords of the admiralty with fitting out ships at the expense of the city of London in accordance with the ship-money edict of 1636, and the attorney-general and the recorder of London shortly afterwards exhibited an information against him in the exchequer court on the ground that he had not provided sufficient men and ammunition. By order of the king's council, however, the proceedings against Abbot were stayed, and the charge dropped. In 1642 the recorder of London, who took part in the matter in behalf of the crown, was impeached by the parliament for having advised Abbot and others to levy ship-money.

In 1638 Sir Maurice Abbot, who had on 13 Sept. 1631 exchanged the ward of Bridge Without for that of Coleman Street, became lord mayor of London. The usual description of the pageant prepared to celebrate his introduction into office was from the pen of Thomas Heywood, the dramatist. Only one perfect copy of this rare work is now known, and it is in the Guildhall library. It bears the title 'Porta (*sic*) Pietatis, or the Port or Harbour of Piety, Exprest in sundry Triumphes, Pageants, and Showes at the Institution of the Right Honourable Sir Maurice Abbot, knight, into the Mayoralty of the famous and fame renowned city London. Written by Thomas Heywood.' London, 1638. In a dedication to the new lord mayor, Heywood emphasises Abbot's popularity among his fellow-citizens, and refers to the extraordinarily successful careers of himself and his two brothers. 'Neither can I omit the happinesse of your deceased father, remarkable in three most fortunate sonnes.' In 'the first show' described by Heywood he makes allusion to 'the trading of the right honourable the present lord mayor, who is a merchant free of the Turkey, Italian, French, Muscovy, and was late governour of the East-Indy Company.' In another 'show' a shepherd was introduced to typify the cloth trade, in which Abbot was still engaged, and subsequently an actor in the pageant, in the character of an Indian, addressed laudatory verses to the new lord mayor as the chief merchant of England,

By whose commerce our nation hath been fam'd.

Abbot's mayoralty, which covered the greater part of the year 1639, was rendered somewhat eventful by the outbreak of war with the Scots, and by the departure of an English army for the northern border under the king himself. On 7 March Abbot was constituted 'the king's lieutenant within the city and suburbs of London' during his absence in the north, and was given full authority to arm, if necessary, the inhabitants against the king's enemies, and at the discretion of himself and the aldermen to put in force martial law. In the following months he was frequently admonished by the king's council to keep a strict watch over the manufacturers of shot and other warlike implements, and ordered to make arrests of suspected persons. At times his energy in this direction seems to have been excessive. On 28 May he sent to the Poultry Counter a woman suspected to have distributed during the Whitsuntide holidays a pamphlet by John Lilburne, the famous agitator; but the House of Lords in the following year reversed Abbot's decision (*House of Lords MSS.*, *Hist. MSS. Com. Rep.* iv. 33). He also regularly collected ship-money. On the termination of his year of office Abbot practically retired from public life. He died late in 1642 (not 1640, as is usually given), and was buried on 7 Dec. 1642 in St. Stephen's Church, Coleman Street, London.

Abbot married, firstly, Joan Austen, daughter of George Austen, of Shalford, near Guildford, by whom he had five children. Morris, one of his sons, was called to the bar as a member of the Inner Temple and was one of the executors of the will of his uncle, the archbishop, who left him several legacies. George Abbot, another of his sons, became a probationer fellow of Merton College, Oxford, in 1622, and was admitted bachelor of civil law in 1630 (Wood, *Athen. Oxon.* (ed. Bliss), ii. 564). He carried the great banner at the funeral of his uncle, the Archbishop of Canterbury, in 1633, and sat in both the Short and the Long Parliaments as M.P. for Guildford until his death in 1645. A third son, Edward, was, it appears from petitions to the House of Lords in 1641, in continual pecuniary difficulties (*House of Lords MSS.*, *Hist. MSS. Com. Rep.* iv. 62, 72, 73, 80, 102). After the death of his first wife in 1597, Abbot married, for the second time, Margaret, daughter of Bartholomew Barnes, an alderman of London, and she died on 5 Sept. 1630.

There is no certain record of the situation of Abbot's house in London, but his name occurs among those who in 1630 held 'tenements from the great south door (of St. Paul's Cathedral) to the south-west corner of the cloister wall' (*Cal. State Papers*, 1629–31, p. 453), and he was one of the commissioners nominated in 1631 for the repair of the cathedral. He erected in 1635 an elaborate monument in Trinity Church, Guildford, to the memory of his brother, the Archbishop of Canterbury, who had died two years previously, and had appointed Sir Maurice an executor under his will. In 1633 one Robert Ashley dedicated his translation of an Italian work on Cochin China to Abbot, and attributes to him the assertion that 'the remotest traffique is always the most beneficiall to the publick stocke, and the trade to East Indies doth farre excell all other.' Abbot's whole career, which was begun under no external advantages, is a remarkable instance of well-directed energy and enterprise; it is one of the earliest examples we have of the creation of enormous wealth by the application of great personal abilities to commerce, and illustrates the extraordinary development of the English foreign trade at the close of the sixteenth and opening of the seventeenth centuries.

[Life of Dr. George Abbot, reprinted by Onslow from the Biographia Britannica, with the lives of his two brothers (Guildford, 1777); Remembrancia of the City of London, 166, 304; W. N. Sainsbury's Colonial State Papers (East Indies, China, Japan), 1600–24; Foster's Collectanea Genealogica, vol. i.; Brayley and Mantell's History of Surrey, i. 392–3; Heywood's Porta Pietatis, edited by F. W. Fairholt, in Percy Society's Publications, x. part ii. pp. 55–78; Calendars of Dom. State Papers, addenda, 1580–1625, and from 1619 to 1639.] S. L.

ABBOT, ROBERT (1560–1617), bishop of Salisbury, elder brother of George Abbot, archbishop of Canterbury, was born at Guildford in Surrey, about 1560, and educated at the free school there. The talent he evinced in a school 'oration' on the anniversary of Queen Elizabeth's accession (17 Nov. 1571) appears to have led to his election to a scholarship at Balliol College, Oxford, where he shortly after entered (*Life* by Featley, in Fuller's *Abel Redivivus*, ed. 1651, p. 540). He was elected fellow in 1581, proceeded M.A. in the following year, and in 1597 was admitted D.D. Having entered holy orders and been appointed lecturer both at St. Martin's Church in Oxford and at Abingdon in Berkshire, he soon began to attract attention by his abilities as a preacher, and a sermon delivered at Worcester resulted in his appointment as lecturer in that important centre, and subsequently to the rectory of All Saints in the same city. About the same time a sermon which he preached at Paul's Cross procured for him the valuable living of Bingham in Nottinghamshire, to which he was presented by John Stanhope, Esq., an ancestor of the present patron, the Earl of Chesterfield. His oratory, as contrasted with that of his brother, the archbishop, is thus characterised by Fuller: 'George was the more plausible preacher, Robert the greater scholar; George the abler statesman, Robert the deeper divine; gravity did frown in George, and smile in Robert' (*Worthies*, Surrey, p. 82).

Abbot's reputation was increased by the publication in the year 1594 of his 'Mirror of Popish Subtleties,' designed as a refutation of the arguments advanced by Sander and Bellarmine against the protestant theory of the sacraments. On the accession of James I he was appointed one of the royal chaplains in ordinary. In the same year he published his 'Antichristi Demonstratio,' also designed as a reply to Bellarmine. This treatise was regarded by James with so much approval that he directed that a portion of his own commentary on Revelations (on the passage xx. 7–10) should be appended to the second edition—an honour unaccorded, says Abbot's biographer, to any other of the 'great clerks' of the realm (*Abel Red.* p. 541). It may be added that James's high estimate appears to have been concurred in by Bishop Andrewes. But the work which chiefly served to establish Abbot's reputation with his contemporaries was his 'Defence of the Reformed Catholike of Mr. William Perkins' (published in three separate parts, 1606–9). The 'Reformed Catholike' of that eminent divine was admitted by writers of the Roman party to be the ablest exposition of heretical belief, and Abbot, in his 'Defence,' clearly indicates his sympathy with the puritan party, deriving the true tradition of the early church through the Albigenses, Lollards, Huguenots, and Calvinists, in distinct opposition not only to Tridentine doctrine, but also to the views of the Arminian party, which were then beginning to gather strength within the English church (pt. ii. p. 55). In the concluding part Abbot drew 'the true ancient Roman Catholike' as he himself conceived the character. He dedicated his performance to Prince Henry, who acknowledged the dedication in an autograph letter in which he promised that Abbot should not be forgotten in the future distribution of church preferment. In 1609 he returned to his own college at Oxford as master, a piece of preferment for which he was indebted mainly to Archbishop Bancroft's influence. He continued to preside over the society at Balliol until his promotion in 1615 to the see of Salisbury. His rule (of which his biographer gives a detailed account), while notable for assiduous care for the general welfare of the students, appears, like that of Whitgift at Trinity College, Cambridge, to have been distinguished by a rigorous enforcement of discipline, and especially of religious observances (*Abel Rediv.* p. 543). In 1610 he was appointed a fellow of the newly founded college at Chelsea, designed by King James as a school of controversial divinity and a bulwark against popery. In the same year he also obtained the prebend of Normanton attached to the ancient church of Southwell, 'the mother church' of Nottinghamshire. In 1612 he was appointed by King James regius professor of divinity at Oxford, in succession to Dr. Holland. During his residence in the university his sympathy with the Calvinistic party was unmistakably evinced by his suspension (when vice-chancellor) of Dr. Howson, canon of Christchurch, who had ventured publicly to animadvert upon the notes to the Genevan Bible; and also by a direct attack from the pulpit upon Laud, at that time president of St. John's College, for his leanings towards Romanism (Heylin, *Life of Laud*, p. 67; *Aerius Redivivus*, p. 390).

In the year 1613 Abbot took a leading part in the dispute respecting the complicity of the jesuit Garnet in the Gunpowder plot—a controversy in which Bellarmine, Bishop Andrewes, 'Eudæmon Joannes' (the jesuit L'Heureux), and Casaubon were likewise engaged. Abbot was invited to answer Eudæmon Joannes, whose treatise the catholic party regarded as a triumphant vindication of Garnet. His reply was entitled 'Antilogia adversus Apologiam Andreæ Eudæmon Joannis.' 'It is manifest,' says Jardine, 'that, during its composition, Dr. Abbot had free access to all the documentary evidence against Garnet which was in the possession of the government . . . and in consequence of the vast body of evidence that it contains . . . as well as the powerful reasoning of the author, it is beyond all comparison the most important work which appeared in the course of the controversy.'

In December 1615, Abbot was consecrated by his own brother to the see of Salisbury. His appointment was not made without considerable opposition. 'Abbot,' said King James, 'I have had very much to do to make thee a bishop; but I know no reason for it, unless it were because thou writest against one'—alluding to the fact that Abbot's 'Defence' was a rejoinder to one Dr. *Bishop*, a jesuit (*Abel Rediv.* p. 545). On quitting Oxford, Abbot delivered before the university a farewell oration in Latin, of which some fragments are still preserved. He was attended, with every mark of respect, by the members of his own college and the heads of houses to the borders of his diocese. His discharge of the duties attaching to his episcopate, during the short period that he held the office, would seem to have been in every respect meritorious. He restored the cathedral which had fallen into decay, exercised a bountiful and discriminating hospitality, and devoted his best energies to the religious instruction of the people and the improvement of their social condition. He died 2 March 1617–18 after much suffering from a painful malady induced by his sedentary habits. 'He was,' says Wood, 'a person of unblameable life and conversation, a profound divine, most admirably well read in the fathers, councils, and schoolmen.' Abbot was twice married; the second time to a widow lady, Bridget Cheynell, mother of Francis Cheynell, an eminent presbyterian divine in the time of the Commonwealth. This second marriage is said to have displeased his brother, the archbishop, who regarded it as an infringement of the apostolic injunction that a bishop should be the husband of one wife. By his first wife Abbot had sons and a daughter, who was married to Sir Nathaniel Brent, warden of Merton College, Oxford. Their daughter, Margaret, was married to Dr. Edward Corbet, rector of Haseley in Oxfordshire, and the latter presented some of the bishop's manuscripts to the Bodleian.

Besides the works already mentioned, Abbot was the author of a laborious commentary on the Epistle to the Romans, a manuscript in four volumes folio and one of the collection presented by his granddaughter's husband to the Bodleian; of his other contributions to controversial theology an account will be found in Middleton, 'Biographia Evangelica,' ii. 381–2; 'Biographia Britannica,' i. 19.

[Life by Featley, in Fuller's Abel Redivivus, vol. ii.; Fuller's Church History; Wood, Athenæ Oxon., ed. Bliss, ii. 224–7; Criminal Trials (S. D. U. K.), ii. 366–7.] J. B. M.

ABBOT, ROBERT (1588?–1662?), divine, has been strangely confused with others, e.g. with Robert Abbot, bishop of Salisbury, and with one of the humble 'ejected' of 1662 (Palmer's *Nonconf. Mem.* ii. 218); he has also been at different times erroneously separated into a Robert Abbot of Cranbrook, Kent; another of Southwick, Hants; a third of St. Austin's, London (the last being further described as a presbyterian, and as joining in the rebellion); while these were only the successive livings of the same Robert Abbot. He is also usually described as of the archbishop's or Guildford Abbots, whereas he was in no way related to them, albeit he acknowledges gratefully, in an epistle dedicatory of 'A Hand of Fellowship to Helpe Keepe Ovt Sinne and Antichrist' (1623, 4to), that it was from the archbishop he had 'received all his worldly maintenance,' as well as 'best earthly countenance' and 'fatherly encouragements.' The 'worldly maintenance' was the presentation to the vicarage of Cranbrook, of which the archbishop was patron. This was in 1616. He had received his education at Cambridge, where he proceeded M.A., and was afterwards 'incorporated' at Oxford. His college remains unknown.

In 1639, in the epistle to the reader of his 'Triall of our Church Forsakers,' he writes: 'I have lived now by God's gratious dispensation above fifty years, and in the place of my allotment two and twenty full.' The former date carries us back to 1588–9, or probably 1587–8, as his birth-year; the latter to 1616–7, the year of his settlement at Cranbrook.

In his 'Bee Thankfull London and her Sisters' (1626), he describes himself as formerly 'assistant to a reverend diuine . . . now with God;' and the name on the margin is 'Master Haiward of Wool Church' (Dorset). This must have preceded his going to Cranbrook. He was also the author of 'Milk for Babes, or a Mother's Catechism for her Children,' 1646; and of 'A Christian Family builded by God, or Directions for Governors of Families,' 1653. Puritan though he was in his deepest convictions and mildly Calvinistic in his creed, he waged a prolonged warfare against the Brownists, and sought to cover their saintliest men and women with undeserved opprobrium.

He remained at Cranbrook till 1643, and in that year, having been called upon by the parliament 'rules' to choose between two benefices, so as not to come under the ban of being a pluralist, he selected the far inferior living of Southwick, Hants. Later he succeeded the extruded Udall, of St. Austin's, London, where he continued 'until a ripe old age.' In 1657, in 'Evangelical Peace,' he is described as 'pastor of St. Austine's, London.' He disappears silently between 1657–8 and 1662. His books are terse and vivid, and fetch high prices on their rare occurrence.

[Brook's Puritans, iii. 182, 183; Abbot's MSS. as under Abbot, George (1603–1648); Walker's Sufferings, part ii. 183; Wood's Fasti, ed. Bliss, i. 323; Bodleian and Dr. Williams's Library Catal.; article in Encyc. Brit. (9th ed.) by present author, partly reproduced by permission of Messrs. A. & C. Black.] A. B. G.

ABBOT, WILLIAM (1789–1843), actor and dramatist, was born at Chelsea, and made his first essay on the stage at Bath in 1806. He remained a member of the Bath company for some seasons. For one night only he appeared at the Haymarket, in the summer of 1808, on the occasion of the benefit of Charles Young, the tragedian, returning afterwards to Bath. He reappeared at the Haymarket in 1810, and was first engaged at Covent Garden in 1812. He was a performer of light comedy and juvenile tragedy, but he took part in the melodramas which were then in vogue. He was assigned the part of Lothair upon the first production of the 'Miller and his Men.' For many years he continued to be a member of the Covent Garden company. 'Mr. Abbot never acts ill,' wrote Hazlitt in 1816. Macready, in his 'Reminiscences,' describing his own first appearance at Covent Garden in 1816 as Orestes in the 'Distressed Mother,' writes: 'Abbot, as Pylades, was waiting for me at the side scene: and when the curtain had risen, grasping his hand almost convulsively, I dashed upon the scene,' &c. Abbot was the original representative of Appius Claudius and of Modus in Sheridan Knowles's plays of 'Virginius' (1820) and the 'Hunchback' (1832). The critics applauded the spirit of his acting, and his 'acute sense of propriety of emphasis.' In 1827 Abbot was engaged, at a weekly salary of twenty napoleons, as stage manager of the English company visiting Paris, with Miss Smithson as their 'leading lady.' He played Charles Surface among other parts; but the 'School for Scandal' was little admired at the Salle Favart. The season concluded in Paris, Abbot, with others of the company, attempted to give English performances in certain of the chief towns of France; but the experiment was wholly unsuccessful, the company was disbanded, and the English actors, in a most necessitous condition, found their way home as best they could. Upon the first appearance of Miss Fanny Kemble in 1830 at Covent Garden, Abbot played Romeo to her Juliet. Leigh Hunt wrote of his performance: 'Mr. Abbot has taken it in his head that noise is tragedy, and a tremendous noise he accordingly makes. It is Stentor with a trumpet. . . . We hear he is a pleasant person everywhere but on the stage, and such a man may be reasonably at a disadvantage with his neighbours somewhere.' Abbot was the author of two melodramas, the 'Youthful Days of Frederick the Great' and 'Swedish Patriotism, or the Signal Fire,' produced at Covent Garden in 1817 and 1819 respectively, and both founded upon French originals. Abbot left England to try his fortune in America, meeting there with small success. He died at Baltimore in distressed circumstances.

[Biography of the British Theatre, 1824; Genest's Account of the Stage; Donaldson's Recollections of an Actor, 1865.] D. C.

ABBOTSHALL, Lord (1620?–1688), Scottish Judge. [See Ramsay, Sir Andrew.]

ABBOTT, CHARLES, first Lord Tenterden (1762–1832), lord chief justice, was born 7 Oct. 1762, at Canterbury, in a house on the left-hand side of the west entrance to the cathedral. He was, to quote the epitaph which he wrote for his tomb two months before his death, 'Filius natu minor humillimis sortis parentibus, patre vero prudenti, matre pia ortus,' that is, he was the second son of a respectable hairdresser and wigmaker, among whose patrons were the clergy of the cathedral. As a lad Abbott is said to have helped his father in his business. Lord Campbell, who, in his 'Lives of the Chief Justices,' gives the most complete account of him, describes Abbott as a 'scrubby little boy, who ran after his father, carrying for him a pewter basin, a case of razors, and a hair-powder bag.' Having been taught to read at a dame's school, he entered at seven the King's or Grammar School, where many celebrated men have been educated. Abbott's ability was soon discovered by his teacher, Dr. Osmond Beauvoir. The late Sir Egerton Brydges, who was Abbott's schoolfellow, states that 'from his earliest years he was industrious, apprehensive, regular and correct in all his conduct, even in his temper, and prudent in everything.' Another schoolfellow describes him as 'grave, silent, and demure; always studious and well-behaved.' The same informant says: 'I think his first rise in life was owing to a boy of the name of Thurlow, an illegitimate son of the lord chancellor, who was at Canterbury Free School with us. Abbott and this boy were well acquainted, and when Thurlow went home for the holidays he took young Abbott with him. Abbott then became acquainted with Lord Thurlow, and was a kind of helping tutor to his son; and I have always heard, and am persuaded, that it was by his lordship's aid that he was afterwards sent to school with us.' About the age of fourteen he was put forward by his father as a candidate for a place as singing-boy in the cathedral. But his voice being husky, another boy was preferred. In after years, as chief justice, he went the home circuit with Mr. Justice Richardson, and visited the cathedral with his brother judge. Pointing to a singer in the choir, he said, 'Behold, brother Richardson, that is the only human being I ever envied. When at school in this town we were candidates for a chorister's place; he obtained it; and if I had gained my wish, he might have been accompanying you as chief justice, and pointing me out as his old schoolfellow, the singing-man.'

Abbott's proficiency in Latin verse was remarkable; and at seventeen he was captain of the school. His father wished that his son should be apprenticed to his trade, and the indentures were actually signed, sealed, and delivered. Fortunately the trustees of the school saw their way to increase the amount of an exhibition, and he was thus enabled to go to Oxford. He entered Corpus Christi College 21 March 1781, where he obtained a scholarship. In 1783 he competed for the chancellor's medal for Latin composition, the subject being the siege of Gibraltar, 'Calpe obsessa.' He failed to get the prize, being beaten by Bowles the poet, then a scholar of Trinity. But in 1784 he won it by his verses on 'Globus Aerostaticus,' the voyage in a balloon of Lunardi, who had about that time introduced the air-balloon into England. In 1786 he gained the chancellor's medal for English composition by an essay 'On the Use and Abuse of Satire.' This essay, which is printed in the first volume of the 'Oxford Prize Essays,' begins in the approved prize style of the period: 'In the early ages of nations, as in the youth of individuals, before the authority of the judgment is confirmed by the establishment of acknowledged truths, the passions are ever the most powerful springs of human action.' The essay deals separately with personal, political, moral, and critical satire. Clear as one of Lord Tenterden's judgments, it shows considerable reading; and it ends with the cautious remark, characteristic of the author: 'Perhaps we need not hesitate to conclude that the benefits derived from satire are far superior to the disadvantages, with regard both to their extent and duration; and its authors may therefore be deservedly numbered among the happiest instructors of mankind.' In 1785 Abbott took his degree of B.A., and he was soon afterwards made a fellow of his college and tutor. As private tutor of Mr. Yarde, son of Mr. Justice Buller, he became acquainted with that judge, who strongly urged him to go to the bar. 'You may not possess,' he said in his pithy fashion, 'the garrulity called eloquence, which sometimes rapidly forces up an impudent pretender, but you are sure to get early into respectable business at the bar, and you may count on becoming in due time a puisne judge.' He took Buller's advice. On 16 Nov. 1787 Abbott was admitted a student of the Middle Temple. He took chambers in Brick Court, and attended for several months the offices of Messrs. Sandys & Co., attorneys, in Craig's Court. Afterwards he entered the chambers of Mr. Wood, who had been the instructor of Lord Ellenborough and several other judges, and who was one of the chief pleaders of his day. Having there mastered the science of special pleading, he practised for several years as a special pleader under the bar.

On 13 July 1795 he married Mary, daughter of John Langley Lamotte, of Basildon, Berkshire. He had four children, two sons and two daughters, John Henry, Mary, Catherine Alice, and Charles (*Gentleman's Magazine*, 1832, ii. 571). His success as a special pleader induced him to go to the bar, or, to use his own characteristic words, to take that 'leap into the turbid stream of forensic practice in which so many sink, while a few—"rari nantes in gurgite vasto"—are carried successfully along to riches and honour.' Called to the bar by the Inner Temple in Hilary term 1796, he joined the Oxford circuit, and, notwithstanding his lack of most of the qualities of an advocate, he obtained a large practice. Appointed junior counsel to the treasury, he drew the indictments and was employed as counsel in several important state trials. In 1801 he was made recorder of Oxford. In 1802 he published his work on the 'Law relative to Merchant Ships and Seamen,' a subject which had been suggested to him by Lord Eldon. The choice was fortunate. Malynes's work on mercantile law had been published as far back as 1622, and considerably more than a century had elapsed since the appearance of Molloy's book, almost the only work on maritime or mercantile law to be found at the beginning of this century in an English lawyer's library. Abbott drew upon materials which had hitherto been neglected by most writers and judges. The civil law, the maritime codes of foreign countries, the 'Notabilia' of Roccus, and the treatises of Pothier and Emerigon were consulted. It may appear strange that so important a work as the 'Consolato del Mare' had never been seen by Abbott, which he admits was the case. But the book displayed much learning. His treatment of legal questions was novel. To appreciate the value of his work, one must know the character of English law books at the time of its appearance. They were, with scarcely an exception, crude compilations of cases. A writer who sought to illustrate principles rather than to collect the decisions of courts and the acts of the legislature justly earned high praise. The book was successful to an extent not often realised by a legal author. It brought Abbott, tradition says, many briefs in commercial cases. It has passed through twelve editions. In this country it was edited by Mr. Justice Shee, and in the United States by Mr. Justice Story; and it is still quoted as a book of authority by lawyers, who regard it as unsurpassed in its clear and simple enunciation of principles. In 1807 Abbott's practice had so grown that he returned his income as 8,026*l.* 5*s.* His success was not won by the display of brilliant forensic abilities. 'He had no striking talents,' says Lord Brougham. 'He never was a leader at the bar.' 'I believe,' says Lord Campbell, 'he never addressed a jury in London in the whole course of his life.' Lord Campbell adds that on the few occasions when Abbott had to address a jury on circuit he showed 'the most marvellous inaptitude for the functions of an advocate, and almost always lost the verdict.' He was offered in 1808 a seat on the bench, but his practice was so lucrative that he declined it. Aware of his deficiencies as a leader, he did not take silk. Owing to bad health he seems at one time to have thought of quitting his profession; but on the death of Mr. Justice Heath, in February 1816, he accepted a puisne judgeship in the court of Common Pleas. As a serjeant he gave rings with the characteristic motto *labore.* He remained for a short time in that court, which was uncongenial to a man of his quiet demeanour. On the death of Mr. Justice Le Blanc, in May of the last year, he was moved into the King's Bench. There his rise was rapid. Admonished by the decay of his faculties, Lord Ellenborough resigned the office of chief justice in September 1818. There was a difficulty in choosing a successor. Sir Samuel Shepherd, the attorney-general, was unpopular and in bad health; Gifford, the solicitor-general, was too young. In these circumstances Abbott was selected, though with some misgiving. 'We endeavoured to do the best we could,' wrote Lord Eldon to Lord Kenyon after the appointment was made. 'We could not do what would have been really unexceptionable. It was impossible' (Twiss, *Life of Eldon*, ii. 324). On 4 Nov. 1818 Sir Charles Abbott was made chief justice. He had the good fortune to be supported by puisne judges of rare ability, such as Bayley J., Holroyd J., and Littledale J. Speaking of the King's Bench in that period, Lord Campbell observes: 'Before such a tribunal the advocate becomes dearer to himself by preserving his own esteem, and finds himself to be a minister of justice instead of a declaimer, a trickster, or a bully. I do not believe that so much important business was ever done so rapidly and so well before any other court that ever sat in any age or country.' Abbott's judgments, which are for the most part reported in Maule and Selwyn's, Barnewall and Alderson's, and Barnewall and Cresswell's Reports, are distinguished by their perspicuity and moderation, clearness of reasoning, and absence of futile subtleties. Among the many judgments which he delivered in cases of importance may be mentioned 'The King against Burdett' (4 *B. & Ald.* 95), a leading case in the law of libel as to what constitutes publication, and what evidence may be given in mitigation of punishment of such an offence; 'Laugher *v.* Pointer' (5 *B. & C.* 547), an important authority as to a master's liability; 'Blundell *v.* Catterall' (5 *B. & Ald.* 268), relating to the alleged public right of bathing in the sea; 'Rex *v.* Harvey' (2 *B. & C.* 257), dealing with the question how far a malicious intention is necessary to constitute a libel. From the judgment in the first of these may be quoted a sentence which indicates the spirit in which Abbott was wont to approach questions of law: 'In matters that regard the conduct of men, the certainty of mathematical demonstration cannot be required or expected; and it is one of the peculiar advantages of our jurisprudence that the conclusion is to be drawn by the unanimous judgment or conscience of twelve men conversant with the affairs and business of life, and who know that where reasonable doubt is entertained it is their duty to acquit, and not of one or more lawyers, whose habits might be suspected of leading them to the indulgence of too much subtility and refinement.' Abbott presided at several important state trials, among others those of Thistlewood and the Cato Street conspirators, Hone for blasphemous libel, and Cobbett for libel; and he discharged his duties with moderation and dignity. In April 1827 he was raised, at the instance of Mr. Canning, to the peerage under the title of Baron Tenterden of Hendon. He rarely took part in political discussion in the House of Lords. He confined himself for the most part to debates on legal topics, respecting which his opinion carried weight. He was not an active law reformer. He did not sympathise with or aid the reforms in the criminal law which were carried out by Romilly and Lord Mackintosh. In 1830 he opposed the proposal to abolish punishment of death for forgery. But he did not a little to improve the administration of some parts of the common law. In 1830 he introduced into parliament five bills based upon the reports of the commissioners who had been appointed to inquire into the means of improving the administration of justice. His name is associated with certain valuable measures: e.g. 9 Geo. IV, c. 14, an act for rendering a written memorandum necessary to the validity of certain promises; 9 Geo. IV, c. 15, which was intended to prevent a failure of justice by reason of variations between written or printed evidence and the recital of them upon the record; and 2 and 3 Will. IV, c. 71, for shortening the period of prescription. A strong tory in politics, he was conspicuous in his opposition to the Corporation and Test Bill, the Catholic Relief Bill, and the Reform Bill. His resistance to the last two measures was thoroughgoing. 'Can I support,' he said, with reference to the Catholic Relief Bill, 'a measure which I am sure by a broad and direct road leads to the overthrow of the protestant church?' His hostility to the Reform Bill was even more emphatic. He could never, he said, consent to go into committee upon this bill, because if he were in the committee he should feel himself compelled by a sense of duty to move that every word of the bill after the word 'that' be erased from it. He predicted that after the passing of the bill nothing would be left for the house but to obey the dictates of the commons. 'Never,' he said, in conclusion, 'shall I enter the doors of the house after it has become the shadow of its departed greatness.' His health had long been impaired, and in 1832 it broke down under the strain of his duties. Lord Brougham states in his memoirs that he met Lord Tenterden at the recorder's council and besought him to go home. 'Go, chief justice. You will kill yourself.' 'It is done already,' was his answer. Though ill, he presided over the trial at bar in 1832 of Charles Pinney, the mayor of Bristol, for misconduct and neglect of duty on the occasion of the riots in that city. He could not help betraying impatience during the proceedings, and on the third day he was confined to his bed by an attack of inflammation. He returned home on 25 Oct., and died on 4 Nov. His last words, uttered when almost unconscious, indicated that he was thinking of the duties which he had so long discharged: 'Gentlemen, you are all dismissed.' He was buried, at his own request, in the Foundling Hospital, of which he was a governor.

In no sense or capacity was Lord Tenterden great. As a lawyer he was surpassed in acuteness and erudition by some judges of his own time. He was totally destitute of eloquence, and rather despised it as an impediment to justice. He showed to disadvantage in an office which Mansfield had recently filled; and it was a grave defect in his conduct as chief justice that he granted the perilous remedy of criminal informations in circumstances in which Hale and Holt would have refused it. But he exhibited rare good sense and supreme reasonableness. He had no pleasure in deducing from the common law paradoxes offensive to justice. The court over which he presided was respected; and his decisions are still referred to with deference.

[Campbell's Lives of the Chief Justices; Foss's Judges, ix. 68; Townsend's Judges, ii. 234; Gent. Mag. for 1832, ii. 568; Law Magazine, ix. 233, 234, xxvi. 51.] J. M-L.

ABBOTT, CHARLES STUART AUBREY, third Lord Tenterden (1834–1882), permanent under-secretary for foreign affairs, was the son of the Hon. Charles Abbott, brother of John Henry, second Lord Tenterden, and was born in London on 26 Dec. 1834. He was educated at Eton, and in 1854 entered the Foreign Office, where in 1866 he was appointed précis writer to Lord Stanley. On 10 April 1870 he succeeded to the peerage on the death of his uncle. In the following year he was employed as secretary to the joint high commission at Washington; subsequently he assisted the lord chancellor in preparing the statement regarding the Alabama claims, and at the general conference on the subject he acted as agent for Great Britain. He was assistant under-secretary for foreign affairs from 1871 to 1873, when he became permanent under-secretary. In 1878 he was a royal commissioner at the Paris Exhibition, and the same year was promoted to the rank of K.C.B. Lord Tenterden was a distinguished freemason, being installed provincial grand master of Essex 2 July 1879. He died 22 Sept. 1882.

[Times, 23 Sept. 1882; Foreign Office Sketches (1883), pp. 25–40.] T. F. H.

ABBOTT, EDWIN (1808–1882), educational writer, born in London on 12 May 1808, was from 1827 to 1872 head master of the Philological School in Marylebone. Besides elementary works on Latin and English grammar he compiled a 'Complete Concordance to the Works of Alexander Pope,' which was published in 1875. He died on 27 May 1882.

[Personal information.]

ABBOTT, LEMUEL (*d.* 1776), poetical writer, became curate of Ansty, Leicestershire, in 1756; vicar of Thornton, in the same county, in 1773; and died in April 1776. He published 'Poems on various Subjects. Whereto is prefixed a short Essay on the Structure of English Verse.' Nottingham, 1765.

[Nichols's Leicestershire, iii. 1082, iv. 984; Creswell's Collections towards the History of Printing in Nottinghamshire, 34.] T. C.

ABBOTT, LEMUEL (1760–1803), portrait painter, was a son of a clergyman in Leicestershire—most probably the Rev. Lemuel Abbott, vicar of Thornton [q. v.]. At the age of fourteen he became a pupil of Frank Hayman, after whose death, two years later, he returned to his parents, and by his own perseverance acquired the art of taking a correct likeness. About 1780 he settled in London, and resided for many years in Caroline Street, Bloomsbury. He was a frequent contributor to the exhibitions of the Royal Academy between 1788 and 1800. Although he lacked the taste and skill requisite for producing a good whole-length picture, the heads of his male portraits were perfect in their likenesses, particularly those which he painted from the naval heroes of his time. His portrait of the poet Cowper is well known, and the best likeness of Lord Nelson is from his hand. Many of the prints from his pictures are marked Francis Lemuel Abbott, but it is not known why he assumed this additional Christian name, which was not bestowed upon him at the font. Being of a penurious disposition, he employed no assistant, and consequently he was overwhelmed with commissions which he could not execute. Domestic disquiet, occasioned by his wife's eccentricities, brought on insanity, which terminated in his death in 1803.

[Edwards's Anecd. of Painters, 281; Pilkington's Dict. of Painters, ed. Davenport; Bryan's Dict. of Painters and Engravers, ed. Stanley; Redgrave's Dict. of Artists (1878).] T. C.

ABBOTT, THOMAS EASTOE (1779–1854), poetical writer, was descended from a Suffolk family, and resided for many years at Darlington, where he served many offices of local trust with great credit. For his services in connection with the Royal Free Grammar School, which he succeeded in placing in a satisfactory state, he was presented with a valuable testimonial by the inhabitants of that town. He died at Darlington 18 Feb. 1854, aged 76. His works are:

1. 'Peace: a Lyric Poem.' Hull, 1814. 2. 'Resignation: a Poem on the death of Princess Charlotte.' Hull, 1817. 3. 'The Triumph of Christianity: a Missionary Poem, with Notes and other Poems.' London, 1819. 4. 'The Soldier's Friend; or, Memorials of Brunswick: a Poem sacred to the memory of his Royal Highness Frederick, Duke of York and Albany.' Hull, 1828. 5. 'Lines on Education and Religion.' Darlington, 1839.

[Latimer's Local Records of Northumberland and Durham, 338; Gent. Mag. N.S., 1854, xli. 443; Brit. Mus. Cat.] T. C.

ABDY, EDWARD STRUTT (1791–1846), writer on America, was the fifth and youngest son of Thomas Abdy Abdy, Esq., of Albyns, Essex, by Mary, daughter of James Hayes, of Holliport, a bencher of the Middle Temple. He was educated at Jesus College, Cambridge, where he obtained a fellowship (B.A. 1813; M.A. 1817). His death occurred at Bath, 12 Oct. 1846, at the age of 56. His works are:

1. 'Journal of a Residence and Tour in the

United States of North America, from April 1833 to October 1834,' 3 vols. Lond. 1835. 2. 'The Water Cure. Cases of Disease cured by Cold Water (translated from the German), with remarks addressed to people of common sense.' Lond. 1842, 8vo, being a translation of a pamphlet by Von Falkenstein.

[Gent. Mag. N.S. xxvi. 667; MS. Addit. 19209, f. 6.] T. C.

ABDY, MARIA (*d.* 1867), poetess, was daughter of Richard Smith, by a sister of Horace and James Smith [see SMITH, HORATIO], and wife of the Rev. J. Channing Abdy. She contributed to the 'New Monthly' and 'Metropolitan' magazines and several annuals, and printed, for private circulation, eight series of her poems between 1830 and 1862. She died 19 July 1867.

[Personal information.] J. H. R.

À BECKETT, GILBERT ABBOTT (1811–1856), comic writer, was born at the Grange, Haverstock Hill, London, 9 Jan. 1811, being a member of an ancient Wiltshire family which claims direct descent from the father of St. Thomas à Becket, archbishop of Canterbury. He was educated at Westminster School, and following in the footsteps of his father, William à Beckett (a strenuous supporter of municipal reform), he joined the legal profession, and was called to the bar at Gray's Inn, of which honourable society his father was also a member. From his earliest days he devoted much of his time to literature. When at Westminster, in conjunction with his eldest brother William [q.v.], he started two papers, entitled respectively the 'Censor' and the 'Literary Beacon,' which attracted much attention. Subsequently he produced, and was the first editor of, 'Figaro in London' (illustrated by Seymour and Cruikshank), the immediate precursor of 'Punch.' He was afterwards one of the original staff of 'Punch.' For many years he was one of the principal leader-writers of the 'Times' and 'Morning Herald;' and under the signature of 'The Perambulating Philosopher,' he contributed a series of articles to the 'Illustrated London News,' subsequently continued under other titles by Mr. Shirley Brooks and Mr. George Augustus Sala. On one occasion the whole of the articles in the 'Times' were written by him. He edited the 'Table Book,' which contained Thackeray's 'Legend of the Rhine,' and the 'Omnibus'—both illustrated by George Cruikshank. In 1846 he conducted the 'Almanac of the Month,' to which all the members of the 'Punch' staff (then including Leech, Doyle, Lemon, Jerrold, and Hood) were contributors. He was also the author of the 'Comic History of England' and the 'Comic History of Rome' (both illustrated by Leech), the 'Comic Blackstone' (with illustrations by George Cruikshank), and the 'Quizziology of the British Drama.'

Mr. à Beckett, before his marriage with Mary Anne, daughter of Joseph, third son of Henry Glossop, J.P., of Silver Hall, Isleworth, Middlesex, had been a prolific contributor to the London theatres. During his short life he wrote fifty or sixty plays, some of which still keep the stage. In later years, after his appointment to the bench, he, in collaboration with his friend Mark Lemon, dramatised the 'Chimes' and other works of Charles Dickens at the urgent request of the author, who wished to save his stories from the unscrupulous hands of unauthorised adapters.

Although devoting so much of his time to literature, he also was most diligent in the pursuit of his profession. He was chosen by Mr. Buller, the home secretary, as a poor-law commissioner, to inquire into the scandal connected with the Andover union; and it was owing to his report (declared by the minister to be one of the best ever presented to parliament) that important alterations were made in the statute-book. For this and other services of a kindred character, Mr. à Beckett was, at the early age of thirty-eight, appointed a metropolitan police magistrate, an office he occupied until his death in 1856, at Boulogne-sur-Mer, from typhus fever.

The following epitaph by Douglas Jerrold appeared in 'Punch' shortly after his decease—the latter portion is inscribed on his tomb in Highgate cemetery: 'We have to deplore the loss of Gilbert Abbott à Beckett, whose genius has for more than fifteen years been present in these pages; present from the first sheet, 17 July 1841, till 30 Aug. 1856. On that day passed from among us a genial manly spirit, singularly gifted with the subtlest powers of wit and humour, faculties ever exercised by their possessor to the healthiest and most innocent purpose. As a magistrate, Gilbert à Beckett, by his wise, calm, humane administration of the law, gave a daily rebuke to a too ready belief that the faithful exercise of the highest and gravest social duties is incompatible with the sportiveness of literary genius. On the bench his firmness, moderation, and gentleness won him public respect, as they endeared him to all within their influence. His place knows him not, but his memory is tenderly cherished.'

[Private information.] T. C.

A BECKETT, Sir WILLIAM (1806–1869), chief justice of Victoria, was the eldest son of William à Beckett, and brother of Gilbert Abbott à Beckett [q. v.]. He was born in London 28 July 1806, received his education at Westminster School, and was called to the bar at Lincoln's Inn in 1829. Going to New South Wales, he was appointed solicitor-general of that colony in 1841, and subsequently attorney-general. In 1846 he was made a judge of the supreme court for the district of Port Phillip, and he was nominated chief justice of Victoria in 1851, when the colony received a separate organisation. On the latter occasion he was knighted by patent. He retired and returned to England in 1863, and died at his residence in Church Road, Upper Norwood, Surrey, 27 June 1869.

He wrote: 1. 'The Siege of Dumbarton Castle and other Poems,' 1824. 2. A large number of the biographies in the 'Georgian Era,' 4 vols., 1832–4. 3. 'A Universal Biography; including scriptural, classical, and mythological memoirs, together with accounts of many eminent living characters. The whole newly compiled and composed from the most recent and authentic sources,' 3 vols., London [1835?], 8vo, a compilation of little value. 4. 'The Magistrates' Manual for the Colony of Victoria,' Melbourne, 1852. 5. 'Out of Harness,' London, 1854, containing notes on a tour through Switzerland and Italy. 6. 'The Earl's Choice and other Poems,' London, 1863. 7. Legal judgments printed in collections of 'Reports.'

[Men of the Time (1868); Dod's Peerage (1869), 83; Heaton's Australian Dict. of Dates, 1; Times, 1 July 1869, p. 10, col. 5; Catalogue of Printed Books in Brit. Mus.] T. C.

ABEL (*d.* 764), archbishop of Rheims, was a native of Scotland and Benedictine monk. In the early part of the eighth century he left England in company with Boniface, to aid him in his missionary work in Germany, and he did not again return to this country. Abel's missionary labours were mainly confined to the country we now know as Belgium. For many years he held an office of authority in the abbey of Lobbes, in Hainault; and in 744, through the instrumentality of Boniface, who was at the time archbishop of Mainz, Abel became archbishop of Rheims. The office was a very arduous one. All ecclesiastical suits and disputes as to monastical discipline arising in a great part of France were referred to him. His predecessor, Melo, moreover, had been forcibly removed from his post by the council of Soissons (3 March 744), and many barons declared themselves the champions of Melo, and refused to recognise Abel. Carloman, the king of the Frankish empire, favoured the new prelate; but Pope Zacharias, after much hesitation, finally joined his opponents. He declined to confer upon him the pallium, and thus Abel's election was never confirmed. Harassed by these quarrels, Abel at length withdrew from Rheims, and surrendered the see. He retired to Lobbes, and apparently became abbot of the monastery there. The last years of his life he spent in energetic missionary work in Hainault, Flanders, and neighbouring provinces, and he died at Lobbes on 5 Aug. 764. He was buried at Binche, near Jemappes. Subsequently he was canonised, and in the districts where he laboured the day of his death was consecrated to his memory.

His works, which do not seem to have ever been printed, are thus enumerated by Dempster and Tanner: 1. 'Epistolæ ad Zachariam et Adrianum.' 2. 'Ad Rhemensem Ecclesiam.' 3. 'Ad Bonifacium Legatum.' 4. 'Ad Lobienses Fratres.' 5. 'Ad nuper Conversos.' 6. 'De Mysteriis Fidei.'

[Dempster's Historia Ecclesiastica Gentis Scotorum; Tanner's Bibliotheca Britannico-Hibernica; Bollandists' Acta SS. (Augustus), ii. 111–7; Ghesquière's Acta SS. Belgii, vi. 353; Breysig and Hahn's Jahrbücher des fränkischen Reichs (741–752); Allgemeine deutsche Biographie; Migne's Hagiographique, i. 20.] S. L.

ABEL, CLARKE (1780–1826), botanist, was born about 1780, educated for the medical profession, and on the occasion of Lord Macartney's mission to China was appointed physician on the staff of his lordship, but by the good offices of Sir Joseph Banks he was nominated naturalist with three assistants. He joined H.M.S. Alceste at Spithead on 8 Feb. 1816, accomplished the voyage to China, where he made large collections, and on returning home on 16 Feb. 1817 the ship struck on a reef off Pulo Leat, at the entrance of the straits of Gaspar, and became a total wreck. A portion of the crew proceeded to Batavia in a boat; the remainder were rescued from a position of great peril by H.M.S. Ternate on 6 March.

The whole of Abel's collections went down in the ship, with the exception of a small collection he had previously given to Sir George Staunton. The latter, on hearing of the collector's misfortunes, at once returned the plants, and they were described by Robert Brown in a botanical appendix to an account of the voyage written by Abel under the title of 'Narrative of a Journey in the Interior of China, 1816–7,' London, 1818. In this volume will be found also descriptions of the 'orang-outang' and the boa, and his observations on the geology of the Cape have been highly praised. Dr. Abel was subsequently appointed physician to Lord Amherst, the governor-general of India, and died in that country on 24 Nov. 1826. The immediate cause of his death was a fever, but he had been in feeble health for some time, and his constitution was never robust. He was a fellow of the Linnean and Geological Societies of London, and a member of the Asiatic Society and Medical and Physical Society of Calcutta. Robert Brown dedicated a genus to him, *Abelia*, founded on one of the plants formerly presented to Sir George Staunton.

[Biog. Nouv. Univ. i. 109; Abel's Narrative; Asiatic Journal, xxiii. (1827) 669; Gent. Mag. xcvii. pt. ii. (1827) 644.] B. D. J.

ABEL, JOHN (1577–1674), was a distinguished architect of timber houses. He built the old town halls of Hereford and Leominster; the former destroyed in 1861, the latter in 1858. Both are illustrated by John Clayton in his 'Ancient Timber Edifices of England,' fol. 1846. The Hereford building was finished in the time of James I; that of Leominster in 1633. The following account of Abel is given by Price (*Historical Account of Leominster*, 1795): 'The most noted architect in this country of his time; he built the market houses of Hereford, Brecknock, and Kington, and did the timber work of the new church at Abbey Dore. The said John Abel being in Hereford city at the time when the Scots besieged it, in the year 1645, made a sort of mills to grind corn, which were of great use to the besieged; for which contrivance and service King Charles the 1st did afterwards honor him with the title of one of his majesty's carpenters. This architect, after he was ninety years of age, made his own monument, which is in Sarnesfield churchyard, and engraved his own effigy, kneeling with his two wives, and the emblems of his occupation, the rule, compass, and square, and he made the following epitaph:—

This craggy stone or covering is for an architect's bed,
That lofty buildings raised high; yet now lyes down his head:
His line and rule, so death concludes, are locked up in store,
Build they who list, or they who wist, for he can build no more.
His house of clay could hold no longer:
May Heavens frame him a stronger.
John Abel.

'Vive ut vivas in vitam æternam.'

He died in 1674, aged 97.

[Price's Historical Account of Leominster, 1795; Nagler's Allgemeines Künstler-Lexicon; Duncomb's History and Antiquities of the County of Hereford, 1804.] E. R.

ABEL, KARL FRIEDRICH (1725–1787), a celebrated player on the viol-di-gamba, was the son of a musician, Christian Ferdinand Abel. He was born at Cöthen in 1725, received his first musical education from his father, and subsequently entered the Thomas Schule at Leipzig, where he was probably a pupil of J. S. Bach. In 1748 he entered the court band at Dresden, remaining there until 1758. He left Dresden 'with three thalers in his pocket and six symphonies in his bag,' and his talent as a performer maintained him during his wanderings until he reached England in 1759. Here he found a patron in the Duke of York, and on the establishment of the queen's private band was appointed one of her chamber musicians, with a salary of 200*l.* a year. At his first concert Abel was announced to play his own compositions on the viol-di-gamba, the harpsichord, and an instrument of his own invention, which he called the Pentachord; but after 1765 he only performed on the viol-di-gamba. On the arrival in 1762 of John Christian Bach the two musicians joined forces, and in 1765 started their celebrated concerts. Abel was in Paris in 1772 and also in 1783, in which year he returned to Germany to visit his brother Leopold August, who was also a musician of eminence. He returned to London in 1785, and occasionally played at concerts until his death, which took place, hastened by his habits of intemperance, June 20, 1787. Abel's compositions chiefly consist of instrumental music. As a player he was remarkable for the beauty of his execution on an instrument which was even in his days almost obsolete, but to which he was nevertheless devoted. It is said that he declared the viol-di-gamba to be 'the king of instruments;' and when challenged to play by Richards, the leader of Drury Lane orchestra, exclaimed, 'What, challenge Abel! No, no, there is but one God and one Abel!' He was a great admirer of the fine arts, and completely covered the walls of his rooms with drawings by Gainsborough, which the painter used to give him in exchange for his music. In person he was big and portly. He was twice painted by Gainsborough; a portrait of him by Robineau is at Hampton Court Palace, and another by an anonymous artist in the Music School at Oxford.

[Grove's Dictionary of Music and Musicians, i. 4; Mendel's Musikalisches Conversations-Lexicon, i. 5; Allgemeine Deutsche Biographie, i. 13; P. Spitta's J. S. Bach, i. 616, 985; Burney's History of Music, iv. 678; Busby's History of Music, ii. 517; H. Angelo's Reminiscences, i. 19, 58, 184, 187, 190, 457; W. T. Parke's Musical Memoirs, i. 53, 62; Gent. Mag. lvii. part i. 549; European Magazine, v. 366; Notes and Queries, 4th ser. ix. 39.] W. B. S.

ABELL, JOHN (1660?–1716?), a celebrated lutenist and alto singer, was sworn a 'gentleman of his majesty's chapel extraordinary' 1 May 1679. He was sent to Italy by Charles II to cultivate his voice, and returned to England in 1681–2, when John Evelyn recorded of him in his Diary (27 Jan.): 'I never heard a more excellent voice; one would have sworn it had been a woman's, it was so high, and so well and skilfully managed.' Between 1679 and 1688 he received from the crown large sums of 'bounty money;' but at the Revolution he was discharged from the Chapel Royal as a papist, and went to Holland and Germany, where he supported himself by his talents as a singer and player on the lute. In the course of his travels he went so far as Warsaw, where it is said that he refused a request of the King of Poland to sing before the court. The day after this refusal he was ordered to appear at the palace. On his arrival, Abell sat on a chair in the middle of a large hall. No sooner was he seated than the chair was drawn up into the air until it faced a gallery in which were the king and his courtiers. At the same time a number of bears were turned into the hall, and Abell was given the alternative of singing or being lowered to the wild beasts. The terrified singer promptly chose the former course, and afterwards said that he had never sung better in his life. In 1696 overtures were made to him through Daniel Purcell to return to England and sing on the stage at a salary of 500*l.* a year; but in 1698 he was still abroad (at Aix-la-Chapelle), though he offered to return and sing at the opera in English, Italian, Spanish, or Latin, for 400*l.* per annum, provided his debts were paid. In 1698 and 1699 he occupied the post of intendant at Cassel; but he seems soon after to have returned to England, for Congreve heard him sing in 1700, and in 1701 he published two collections of songs, prefixed to one of which is a poem in which he states that—

> After a twelve years' industry and toil,
> Abell, at last, has reach'd his native soil.

He published a song on Queen Anne's coronation, and a few manuscript compositions by him are to be found in contemporary collections. The date of his death is unknown; but in his later years he is said to have been at Cambridge, and in 1716 he gave a concert at Stationers' Hall. Mattheson says that Abell possessed some secret by which he preserved his pure alto voice unimpaired until old age; his extreme carefulness in matters of diet is recorded by the same author.

[Grove's Dict. of Music, i. 5; Cheque Book of the Chapel Royal (Camden Society's Publications, 1872), pp. 17, 129; Evelyn's Diary (ed. 1850), ii. 163; Hawkins's History of Music (ed. 1853), ii. 725; Congreve's Literary Relics, p. 322; Tom Brown's Letters from the Dead to the Living (Works, 2nd ed. 1707), ii. 36; Mattheson's Der vollkommene Kapellmeister (1739); Mendel's Musikalisches Conversations-Lexicon, vol. i.; Ellis MSS. (Brit. Mus. Add. MS. 28883, 57); British Museum Catalogue; Catalogue of Library of Royal College of Music.] W. B. S.

ABELL, THOMAS (*d.* 1540), catholic martyr, studied at Oxford and took the degree of M.A. in 1516. Nothing else is known of his early life, nor when it was that he entered the service of Katharine of Aragon; but it was certainly before the year 1528, when he received a new year's gift from the king as her chaplain. A year later Katharine sent him into Spain on a delicate and rather perilous mission to the emperor, Charles V. Henry VIII had then instituted his suit for a divorce before the legatine court in England, and had discovered to his surprise that his case was very seriously weakened by the fact that besides the original bull of dispensation for the marriage a brief had been also granted by Julius II, which completely met some objections he had taken to the sufficiency of the other document. This brief was in Spain, and he determined, if possible, to get it into his hands by artifice. Pressure was put upon Katharine's legal advisers, and through them she was induced to write to the emperor, earnestly requesting him to send it to England, as its production was of the most vital importance to her cause, and she was informed no transcript could be received in evidence. Abell was commissioned to carry this letter to Spain; but along with it he delivered one of his own to the emperor, stating that he had been expressly desired by the queen to explain that she had written under compulsion, and that she particularly begged he would by no means give up the brief as in her letter she requested him to do. Thus the emperor was made fully aware of the queen's position, and carefully avoided doing anything to prejudice her real interests even at her written request.

After his return from this mission, Abell was presented by the queen to the rectory of Bradwell-by-the-Sea, in Essex, to which he was instituted on 23 June 1530 (Newcourt, *Repertorium*, ii. 84). By this time the legatine court in England had been dissolved, and Henry was seeking the opinions of universities in his favour, which being obtained, books were published by the king's authority to show that marriage with a deceased brother's wife could not be legalised by papal dispensation. To one of these publications Abell wrote an answer, entitled 'Invicta Veritas,' which was printed in 1532 with the fictitious date 'Luneberge' on the title-page, to put inquirers off the scent. He also preached boldly to the same effect, and, as a natural consequence, was committed to the Tower, where, as we find stated in a contemporary letter, he and his fellow prisoner, Dr. Cook, parson of Honey Lane, were permitted, by some extraordinary oversight, to say mass before the lieutenant (*Calendar of State Papers*, Henry VIII, vol. v., Nos. 1256, 1432). During his imprisonment replies to his book were published, which he in vain asked permission to see. He was, however, liberated at Christmas, with an injunction not to preach again till after Easter; and for a few months he was again at liberty. But in July 1533 we find search made for him again by order of Lord Chancellor Audeley; yet it appears he was soon afterwards, if not at that very time, attendant upon Katharine in her household. By this time the marriage with Anne Boleyn had taken place, and in December of the same year a deputation from the king's council, headed by the Duke of Suffolk, waited on Katharine at Bugden, to induce her to renounce her title of queen and accept the name of Princess Dowager. This she steadily refused to do; and the deputation endeavoured at first, with equally little success, to impose an oath upon her servants inconsistent with that which they had already sworn to her as queen. Suffolk and his colleagues found upon inquiry that the servants had been instructed how to reply by Katharine's two chaplains, Abell and Barker. They dismissed a portion of the household, put the rest in confinement, and carried the two priests up to London, where they were lodged together in the same grim fortress, from which Abell had been released only twelve months before.

At this time Elizabeth Barton, popularly known as the Nun of Kent, had recently been arrested for her denunciation of the king's second marriage, and she had already made open confession at St. Paul's that she had practised imposture in her prophecies, ravings, and trances. The opportunity was unscrupulously used to make her implicate as many as possible of those who had notoriously disliked the king's divorce and second marriage as confederates with herself in a disloyal conspiracy; and an act of attainder was procured against them in parliament early in the following year. In that act Abell was named, not as one of her active accomplices, but as having been guilty of misprision by concealing her treasons; and it was also charged against him that he had encouraged 'the lady Katharine' after her divorce still to claim the title of queen, and her servants to call her so against the king's express commands. At this time he had, as a fellow-prisoner in the Tower, one Friar Forest, who, like himself, suffered martyrdom some years later; and it would appear that though both were for the moment spared, they both at this time expected to die together. This we know from the letters they wrote to each other in prison, which were printed nearly fifty years later in Bourchier's 'Historia Ecclesiastica de Martyrio Fratrum' (Ingolstadt, 1583). Abell was of course deprived of his benefice of Bradwell; but as the offence charged against him in the act was only misprision, he seems to have remained in the Tower for six years longer. On 30 July 1540 he was one of a company of six prisoners who were dragged out of the Tower on hurdles and suffered at Smithfield. Three of them were protestant heretics, and were burned at the stake; the other three, of whom Abell was one, were hanged, beheaded, and quartered for treason, the specific charges against them being denial of the king's supremacy, and affirming the validity of his marriage with Katharine of Aragon.

On the wall of his prison in the Tower, during his confinement, Abell carved the device of *a bell* with the letter A on it to represent his surname, surmounted by his christian name 'Thomas.' This memorial of his captivity remains, and is continually shown to visitors along with the other inscriptions in the Beauchamp Tower.

[Wood's Athenæ Oxonienses; Calendar of State Papers of Henry VIII, vols. iv.–vii.; Statute 25 Henry VIII, c. 12; Bourchier's Historia Ecclesiastica, and Newcourt, cited above.]

J. G.

ABELL, WILLIAM (*fl.* 1640), alderman of London, was elected alderman of Bread Street ward in 1636. He was a vintner by trade, and in 1636 became sheriff of London and master of the Vintners' Company. The guild was engaged at the time in a financial dispute with the king. Charles I had made heavy and illegal demands upon the vintners' resources, and on their resisting his proposals his ministers had threatened proceedings against them in the Star Chamber. But Abell undertook, at the instigation of the Marquis of Hamilton, and with the aid of Richard Kilvert, a liveryman, stated to be the alderman's cousin, to bring the vintners to terms. With some trouble he obtained from them a promise to pay to the king 40*s.* per tun on all wine sold by them, on the understanding that they might charge their customers an additional penny per quart. Abell was nominated one of the farmers of the new duty; but many merchants refused to pay it, and Abell petitioned for means to coerce them. In 1639 Abell, whose name had become a byword in the city as a venal supporter of the government and as a placehunter, became the licenser of tavern-keepers, and in that office did not diminish his unpopularity. Barely a month elapsed after the first meeting of the Long Parliament before Abell was summoned to answer the committee of grievances for his part in the imposition of the arbitrary duty of 40*s.* per tun on wine. On 27 Nov. 1640 he was committed to the custody of the sergeant-at-arms by order of the Commons. Bail was refused, and on 26 May 1641 it was resolved to bring in a bill against Abell and Kilvert as 'projectors' of the 40*s.* duty, 'to the end to make them exemplary.' On 1 Sept. following Abell was released on bail in 20,000*l.*, and on 9 April 1642, having been declared a 'delinquent,' he offered to make his submission to the house; on payment of 2,000*l.* his request was granted, and pardon promised him. In the same year he resigned his office of alderman. Ten years later Abell was again imprisoned. On 12 March 1652 he was given into the custody of Sir John Lenthall on the petition of certain persons to whom he owed money, borrowed in behalf of the Vintners' Company several years previously. He was not, however, kept in close confinement, but allowed to reside with his son at Hatfield, Herts. On 5 May 1652 it was reported to the council of state that he had spoken 'dangerous words' against the existing government, and measures were devised to keep him under closer surveillance. On 25 Feb. 1653–4 he petitioned the judges sitting at Salters' Hall for the payment of 1,333*l.* 13*s.* 4*d.* owing to him from persons concerned with him in farming the wine duty. On 7 June 1655 a passport to Holland was given to him, but nothing seems ascertainable of his subsequent career.

A number of pamphlets and broadsides condemning Abell's action in the matter of the wine duty appeared in 1640 and 1641. Soon after his first imprisonment by the Commons Thomas Heywood published (18 Dec. 1640) a tract dealing with 'a priest, a judge, and a patentee,' in which Abell was severely attacked as the patentee. In 1641 appeared 'An Exact Legendary, compendiously containing the whole life of Alderman Abel, the maine Proiector and Patentee for the raising of Wines.' He is here described as springing from the lowest class of society, and thriving through his extreme parsimony. His wealth is computed at from 'ten to twelve thousand pounds.' He is denounced as having 'broken' both 'merchants and retailors,' and the city is described as rejoicing in his removal from his shop in Aldermanbury to a 'stronger house.' Other tracts relating to Abell, all of which appeared in 1641, bear the titles: 'The Copie of a Letter sent from the Roaring Boyes in Elizium, to two errant Knights of the Grape in Limbo, Alderman Abel and Mr. Kilvert;' 'Time's Alteration;' and 'The Last Discourse betwixt Master Abel and Master Richard Kilvert.' An attempt to defend Abell from the charge of obtaining by undue influence the consent of the Vintners' Company to the wine duty was printed under the title of 'A True Discovery of the Proiectors of the Wine Proiect,' and a reply to this defence appeared in 'A true Relation of the Proposing, Threatening, and Perswading of the Vintners to yeeld to the Imposition upon Wines.' An engraved portrait of the alderman by Hollar was issued in 1641. Above it is written 'Good wine needs not A-Bush nor A-Bell.' Abell is often referred to in hostile broadsides as 'Cain's brother,' and as 'Alderman Medium.'

[Gardiner's Hist. of England, viii. 286–7; Commons' Journal, vol. ii.; Calendars of State Papers, 1638–41, 1652–3, 1655; Remembrancia, 14 *n.*; Rushworth's Collections, iv. 277–8; Catalogue of Prints and Drawings in the British Museum—Political and Personal—vol. i. (accounts of broadsides relating to Abell).] S. L.

ABERCORN, Duke of, and Earls of. [See Hamilton.]

ABERCROMBIE, JOHN (1726–1806), a writer on horticulture, was the son of a market gardener at Prestonpans, near Edinburgh. Having received some education, he began at an early age to work under his father; and when about twenty-five, he found employment in the Royal Gardens at Kew, and Leicester House, and in the service of several noblemen and gentlemen. After a marriage which brought him a numerous family, he began business on his own account as a market gardener at Hackney. While he was thus occupied, his biographer Mean asserts that he was asked, about 1770, by Lockyer Davis, a well-known publisher, to write a work on practical gardening; he consented only on condition that his manuscript should be revised by Oliver Goldsmith; and it is said that the manuscript was sent back by

Goldsmith unaltered, with the remark that Abercrombie's own style was that best suited to the subject. The story can hardly be true in relation to the first edition of Abercrombie's earliest work, since that was not published by Lockyer Davis, who was the publisher of some of his subsequent productions. It appeared in 1767, and was entitled 'Every Man his own Gardener, being a new and more complete Gardener's Kalendar than any one hitherto published.' 'From a diffidence in the writer' (this is Abercrombie's own statement), the volume was represented in the title-page as written 'by Mr. Maw, gardener to the Duke of Leeds,' who had not seen a line of it before publication, and who is said to have received 20*l.* for this use of his name. 'Every Man his own Gardener' soon attained a popularity which it has never wholly lost, a new edition of it having appeared in 1879. It supplied a want scarcely met by the chief work of the kind in vogue at the time of its publication, the 'Gardener's Kalendar' of Philip Miller, and gave for the first time detailed instructions which his practical experience enabled him to furnish. 'Every Man his own Gardener' had gone through seven editions, said to be of 2,000 each, when, in 1779, Abercrombie published under his own name, now well known, 'The British Fruit Gardener and Art of Pruning.' Abercrombie was then in business at Tottenham as a market-gardener and nurseryman. He afterwards seems to have devoted himself to the production of books on horticulture and to the revision and republication of his earlier works. A systematic work on general horticulture, in which the calendar form was discarded, with the title of 'The Practical Gardener,' appeared after his death. In spite of his industry and the great success of some of his manuals, he had, during his last years, to depend for support on the bounty of a friend. He died at or about the age of 80, in the spring of 1806, and left behind him the reputation of an upright man and a cheerful companion. A competent authority among his later editors or annotators, Mr. George Glenny, has called Abercrombie 'the great teacher of gardening.' Next to 'Every Man his own Gardener,' the most popular of his works has been the 'Gardener's Pocket Journal and Daily Assistant,' which in 1857 had reached a thirty-fifth edition. Among his treatises on special departments of horticulture are 'The Complete Forcing Gardener' (1781); 'The Complete Wall Tree Pruner' (1783); 'The Propagation and Botanical Arrangement of Plants and Trees, useful and ornamental' (1784); and 'The Hot House Gardener on the general culture of the pine-apple and method of pruning early grapes,' &c. (1789); of which last work a German translation appeared at Vienna in 1792.

[Mean's Memoir in second edition of the Practical Gardener (1817); Biographical Sketch prefixed to the 35th edition of the Gardener's Pocket Journal (1857); Preface to Philip Miller's Gardener's Kalendar; Catalogue of the British Museum Library.] F. E.

ABERCROMBIE, JOHN, M.D. (1780–1844), physician, was the only son of the Rev. George Abercrombie, one of the parish ministers of Aberdeen. He was born on 10 Oct. 1780, in Aberdeen, where, at the grammar school and at Marischal College, he received his early education. In 1800 he went to Edinburgh to study medicine, and took his degree there in 1803. The mental aspects of medical science seem already to have attracted him, his inaugural address being 'De Fatuitate Alpinâ,' a subject to which he recurred in his work on the intellectual powers. He spent about a year in London in further study at St. George's Hospital, and soon after his return to Edinburgh in 1804 began to practise. From the outset of his career his fellow-citizens recognised in him a man of boundless energy and of generous public spirit. Becoming connected with the public dispensary, he gradually gained an intimate knowledge of the moral and physical condition of the poor, and found opportunities for the exercise of those habits of close and accurate observation which were already formed in himself, and which throughout his life he strove to teach to others. He did much to train the medical students of his time. It is recorded as part of his system that he divided the poorer quarters of Edinburgh into districts, and allotted them to different students, himself maintaining a supervision of the whole. Meanwhile he kept with scrupulous care a record of every case of scientific interest that came before him. The results of his observations appeared in a series of papers on pathological subjects, contributed chiefly to the 'Edinburgh Medical and Surgical Journal' from 1816 to 1824. From these papers were elaborated his two chief works on pathology, published in 1828, in which his aim was rather to group together well-tested facts than to theorise. On the death of Dr. James Gregory in 1821, Abercrombie, whose professional reputation stood very high, immediately became one of the chief consulting physicians in Scotland. He failed, however, in his application for Dr. Gregory's chair of the practice of medicine. In 1823 he was made a licentiate, and in 1824 a fellow, of the College of Physicians, and he received the complimentary appointment of physician in ordinary to the king in Scotland. About this time he began the works with which his name has been chiefly associated. Like Dr. Gregory, the friend of Reid, he was led away from science to metaphysics, through a belief that his wide knowledge of nervous diseases enabled him to throw light on mental problems. In 1830 he published a work on the intellectual powers and the application of logical methods to science, followed three years afterwards by another and shorter work on the moral feelings. Both books acquired an instant popularity, which even now has scarcely died away. Immediately after their first publication they were brought out in America. Within ten years there appeared ten English editions of the 'Intellectual Powers,' and in 1860 it was still in such favour that it was introduced as a text-book in the Calcutta University. The causes of this popularity were, no doubt, partly the numerous cases set forth of peculiar mental phenomena, whose detailed record made a dry subject easy and entertaining reading, and partly the pious and practical tone in which the books were written, rendering them acceptable for educational purposes. They have now no philosophical value. Abercrombie's theory of the mind is such as might be expected from a thinker of little originality, who was acquainted with the works of Reid, Brown, and Stewart, and who studiously kept himself from bold speculation as from a thing savouring of impiety. The facts which formed his own contribution to the subject are very rudely classified, and are subjected to the most superficial analysis. Lord Cockburn no doubt referred to the 'Intellectual Powers' and the 'Moral Feelings,' when he said that Dr. Abercrombie's 'fame would perhaps have stood higher had he published fewer books.' During his later years he wrote little besides a few popular essays, which were collected after his death. In 1835 the degree of doctor of medicine was conferred upon him by Oxford. In the following year the students of Marischal College elected him their lord rector. Before the disruption he hesitated long as to the course which he should take, but he finally decided to quit the established church. He died very suddenly on 14 Nov. 1844, of a somewhat exceptional disease of the heart, a full account of which is given in the 'Edinburgh Medical and Surgical Journal,' lxiii. 225. The report, drawn up by Dr. Adam Hunter, states that Abercrombie's brain weighed 63 oz., being only a little less than the weight of Cuvier's.

A list of his early papers is given in Raige-Delorme and Dechambre's 'Dict. Encycl. des sciences médicales.' His principal works were the following: 1. 'Pathological and Practical Researches on Diseases of the Brain and Spinal Cord,' Edinburgh, 1828; 2nd edition, enlarged, 1829. 2. 'Pathological and Practical Researches on Diseases of the Stomach, the Intestinal Canal, the Liver, and the other Viscera of the Abdomen,' Edinburgh, 1828. 3. 'Inquiries concerning the Intellectual Powers and the Investigation of Truth,' Edinburgh, 1830. 4. 'The Philosophy of the Moral Feelings,' London, 1833. 5. A collected edition of 'Essays and Tracts,' chiefly on moral and religious subjects, Edinburgh, 1847.

In 'Hogg's Instructor,' iii. 145, will be found a portrait of Dr. Abercrombie, and in the 'Scottish Nation,' i. 3, a woodcut of the medallion on his monument in the West Churchyard, Edinburgh.

[Edin. Med. and Surg. Journal, lxiii. 225; Witness, 23 Nov. 1844; Rev. J. Bruce's Funeral Sermon; Anderson's Scottish Nation, i. 3; Hogg's Instructor, iii. 145; Lobb's Abercrombie as a Text Book in the Calcutta University; Cockburn's Journal, ii. 203–4.] G. P. M.

ABERCROMBY, ALEXANDER, Lord Abercromby (1745–1795), Scottish judge and essayist, fourth and youngest son of George Abercromby, of Tullibody, in Clackmannanshire, was born on 15 Oct. 1745. Two of his brothers entered the army; one of them became general Sir Ralph Abercromby [q. v.] Alexander studied at the university of Edinburgh, where he seems to have been chiefly distinguished for his handsome person and engaging disposition. He was admitted a member of the Faculty of Advocates in 1766, and was soon afterwards appointed sheriff-depute of his native county. Personal residence, however, not being required, he continued the practice of his profession at the bar. In 1780 he resigned his sheriffship and was appointed one of the advocates-depute by Henry Dundas, then lord-advocate of Scotland, and acquired a good practice. He also helped Henry Mackenzie, the author of the 'Man of Feeling,' to start the 'Mirror,' published at Edinburgh in 1779, and contributed to the 'Lounger' in 1785 and 1786. Abercromby's papers show much correctness of style and tenderness of expression. In 1792 he took his seat on the bench of the Court of Session under the judicial title of Lord Abercromby, and a few months afterwards was appointed one of the lords commissioners of justiciary. On 17 Nov. 1795, he died of pulmonary disease at Exmouth.

Lord Abercromby's known contributions to literature consist of ten papers in the 'Mirror' and nine in the 'Lounger.'

[Notice of Lord Abercromby by Henry Mackenzie in the Transactions of the Royal Society of Edinburgh, vol. iv. part 1, app. I.] J. B. P.

ABERCROMBY, ALEXANDER (1784–1853), colonel, was youngest son of Sir Ralph Abercromby [q. v.], and was born in 1784. He entered the army at an early age, and served as a volunteer with the 92nd regiment in the expedition to the Helder in 1799. He soon obtained his commission, and saw service with his regiment in Egypt. He was appointed aide-de-camp to his father's old lieutenant and friend, Sir John Moore, during his command in Sicily in 1806, but was not with him in Spain. Like his brother, Sir John, he was rapidly promoted, and in 1808, when only twenty-four, became lieutenant-colonel of the 28th regiment. He accompanied his regiment when it was sent to Portugal to reinforce Lord Wellington after the battle of Talavera. He commanded it at the battle of Busaco, and in the lines of Torres Vedras, and as senior colonel had the good fortune to command his brigade at the battle of Albuera. His services there were very conspicuous, and his brigade has been immortalised by Napier. He was soon superseded, but commanded his regiment at the surprise of Arroyo de Molinos and the storming of the forts at Almaraz. In 1812 he was removed to the staff of the army, and was present as assistant-quartermaster-general at the battles of Vittoria, the Pyrenees, and Orthes. He served in the same capacity in 1815, and was present at Quatre-Bras, Waterloo, and the storming of Peronne. For his active services he was promoted to a colonelcy in the 2nd or Coldstream guards, and made a companion of the Bath, a knight of the order of Maria Theresa of Austria, of the Tower and Sword of Portugal, and of St. George of Russia. He was returned to parliament in the whig interest in 1817 for the county of Clackmannan in place of his brother Sir John, but retired next year. He was in command of the 2nd guards, but retired on half-pay when there seemed to be no chance of another war, and died at his country seat in Scotland in 1853. He had no small share of the military ability of his family, and was an admirable regimental and staff officer; but the long peace which followed the battle of Waterloo gave him no opportunity to show whether he had his father's ability to command an army.

[For his services see the Royal Military Calendar, vol. iv., and occasional allusions in the Wellington Despatches; for the battle of Albuera see Napier's Peninsular War, book xii. chaps. 6 and 7, and the discussion which arose on these chapters in the United Service Magazine and published pamphlets.] H. M. S.

ABERCROMBY, DAVID (*d.* 1701–2?), was a Scottish physician of the seventeenth century. Half a century after his death, his 'Nova Medicinæ Praxis' (1685) was reprinted at Paris (1740); and during his lifetime his 'Tuta ac efficax Luis Venereæ, sæpe absque Mercurio ac semper absque Salivatione mercuriali, curandæ Methodus' (1684, 8vo), was translated into French (Paris, 1690), as by 'celebre médicin d'Angleterre;' and into Dutch (Amsterdam, 1691) by no less than J. B. Lusart. It was also translated into German (Dresden, 1702, 8vo). His books also gave him a place of honour in Haller's 'Bibliotheca Medicinæ Pract.' (4 vols. 4to, iii. 619, 1779). His other professional works are: 'De Variatione et Varietate Pulsus Observationes' (London and Paris, 1685); and 'Ars explorandi Medicas Facultates Plantarum ex solo Sapore' (London, 1685–8, 12mo). His 'Opuscula' were collected in 1687.

But it is as a metaphysician rather than as a physician that he lives, and ought to live. His 'Discourse of Wit' (1686)—wrongly assigned by some writers to Patrick Abercromby—has somehow fallen out of sight, but none the less is it a more than ordinarily noticeable book. It antedates the (so-called) 'Scottish School of Philosophy' a century nearly; for in it Dr. Thomas Reid's philosophy of common sense—since glorified by Sir William Hamilton—is distinctly taught. Of kin with it is the following: 'Academia Scientiarum, or the Academy of Sciences; being a Short and Easie Introduction to the Knowledge of the Liberal Arts and Sciences, with the names of those famous authors that have written on any particular Science. In English and Latine' (1687, 12mo). This is arranged alphabetically from Algebra to Rectiline Trigonometry, and is far ahead of its age. Equally weighty and characteristic is another treatise, 'A Moral Discourse of the Power of Interest; by David Abercromby, M.D. and Fellow of the Colledge of Physicians in Amsterdam' (London, 1690, 12mo). This is dedicated worthily to Boyle. 'Almighty interest'—perhaps the prototype of the American 'almighty dollar'—is here asserted to be 'the undoubted cause of all the Transactions of the Politick World.' The 'Discourse' is packed with capital stories and racy and sometimes severely sarcastic sayings.

Biographically, a little book of his, hitherto entirely neglected, is the most interesting of all. Its title-page runs thus: 'Protestancy to be Embrac'd; or a New and Infallible Method to Reduce Romanists from Popery to Protestancy. A Treatise of great Use to all His Majestie's Subjects, and necessary to prevent Errors and Popery. By David Abercromby, [M.]D., Lately Converted, after he had Profess'd near nineteen years Jesuitism and Popery. London, printed for the author by Thomas Hodgkin, 1682,' 12mo. It was republished in 1686 as 'Protestancy proved Safer than Popery' (12mo).

There is a good deal of personal autobiographical matter in the introduction, by which we learn that he was born into a Roman catholic (Scottish) family, and educated as such, 'because that all his nearest relations were, and ever were, for the most part, zealous Romanists' (p. 13). 'I was bred up,' he says, 'in my greener years at Doway, and in a short time became so good a proficient in the mysteries of popery, that I enter'd the order of Jesuits in France at my first instance: I lived amongst them full eighteen years and more, and I may say, without vanity, in some repute of a scholar, being judg'd after a solemn examen capable to teach divinity and philosophy in the most renowned universities of Europe, which is the Jesuits way of graduating their own men in divinity. I taught in France grammar, in Lorrain mathematics and philosophy, and being graduate in physick, I practis'd it not unhappily; and intend to practice it hereafter, with certain hopes, God willing, of the same good success' (pp. 2–5).

Continuing on his spiritual and intellectual difficulties and doubts, he adds: 'Being thus perplex'd in mind, and, as Hercules *in bivio*, uncertain what way to make choice of, I came to Scotland, where, because of some repute I had got abroad of a scholar, I was put instantly to work by the Jesuits against M. Menzies, a professor of divinity in Aberdeen. I wrote then in a short time a treatise of some bulk against his way of defending the protestant religion, but neither to my own satisfaction, though several others, seeing things but under one light, seem'd to be persuaded by my arguments; nor to the satisfaction of most Romanists, who thought and said my doctrine in some material points was not unlike or the same with that of Protestants' (pp. 10–11). He remained in Scotland about two years, and 'after an accurate parallel of Protestancy and Popery, and a scrupulous scrutiny of the most material grounds they both stood on,' he renounced the latter, and 'came to London as to a safe sanctuary' where he might 'serve God in all freedom and security' (p. 11). He protests: 'They [his Roman catholic friends and relatives] cannot say that any other motive but that of saving my soul in the securest way caus'd me to withdraw from them and side with Protestants. They know I was in a condition amongst them to want for nothing, being supplyed with all necessaries sufficiently; but now I must rely on God's providence and my own industry' (p. 14). There is rare acuteness and force in his argumentation.

The last occurrence of his name is in the following work: 'Fur Academicus sive Academia Ornamentis Spoliata a Furibus, qui in Parnasso coram Apolline sistuntur, ubi Criminis sui accusantur et convincuntur Auctore Davide Abercrombio Scoto, M.D. Editio secunda, Amstelod. 1701' (12mo). This consists of scholastic and medical discussions.

It would appear that Abercromby passed over to reside and practise as a physician in Holland (Amsterdam). The date of his death is unknown. He was living, says Haller, 'early in the eighteenth century.' It will be observed that in 'Fur Academicus' he is designated 'Scotus' (Scoto). He is believed to have belonged to the Abercrombys of Seaton or Seatoun.

[Abercromby's books, as cited; 'A Short Account of Scots Divines,' printed privately for the first time in 1833 by James Maidment in his Catalogues of Scotch Writers, p. 62.]

A. B. G.

ABERCROMBY, JAMES, first Baron Dunfermline (1776–1858), third son of General Sir Ralph Abercromby [see Abercromby, Sir Ralph], was born 7 Nov. 1776. He was educated for the English bar, and was called at Lincoln's Inn in 1801, soon after which he obtained a commissionership of bankruptcy. Subsequently he became steward of the estates of the Duke of Devonshire. In 1807 he entered parliament as member for Midhurst, and in 1812 he was returned for Calne, which he continued to represent till 1830.

Without special claims for promotion as a politician, he owed his success chiefly to his power of clear and judicious statement, and the prudent use he made of opportunities. His career was also influenced to a considerable extent by the prominent part which he took in the discussion of Scotch business. In 1824 and 1826 he brought forward a motion for a bill to amend the representation of the city of Edinburgh; but although on both occasions he received large support, the power of election remained until 1832 in the hands of the self-elected council of thirty-three. On the accession of Canning to power in 1827, Abercromby was appointed judge-advocate-general. In 1830 he became chief baron of the exchequer of Scotland, and when in 1832 the office was abolished, he received a pension of 2,000*l.* a year. A parliamentary career being again open to him, he was chosen along with Francis Jeffrey to represent Edinburgh in the first reformed parliament. As on various questions of privilege he had manifested a special knowledge of the forms of the house, his claims for the speakership were considered by his party in 1833, but Edward John Littleton, afterwards Baron Hatherton [q. v.], was ultimately chosen to oppose Manners Sutton, who was elected. In 1834 Abercromby entered the cabinet of Lord Grey as master of the mint, but the ministry became disunited on the Irish question. At the opening of the new parliament in 1835 the condition of the political atmosphere was in some respects so uncertain, that the choice of a speaker awakened exceptional interest as a touchstone of party strength; and amid much excitement Abercromby was chosen over Manners Sutton by 316 votes to 306. As speaker Abercromby acted with great impartiality, while he possessed sufficient decision to quell any serious tendency to disorder. His term of office was marked by the introduction of several important reforms in the management of private bills, tending to simplify the arrangements and minimise the opportunities for jobbery. In spite of failing health he retained office till May 1839. On retiring he was created Baron Dunfermline of Dunfermline in the county of Fife. He died at Colinton House, Midlothian, 17 April 1858.

Lord Dunfermline, after his retirement, continued to interest himself in public affairs connected with Edinburgh, and was one of the originators of the United Industrial School for the support and training of destitute children, with a provision for voluntary religious instruction in accordance with the beliefs of the parents. He wrote a life of his father, Sir Ralph Abercromby, which was published posthumously in 1861.

[Gent. Mag. 3rd series, iv. 547–551; Annual Register, c. 403–5; Anderson, History of Edinburgh (1856); Journal of Lord Cockburn (1874); Memoirs of Lord Brougham, iii. 230–231; Greville Memoirs, ii. 333, iii. 95, 201, 204, 213; Encyclopædia Britannica, 9th edit. i. 37.]
T. F. H.

ABERCROMBY, JOHN (*d.* 1561?), a Scotch monk of the order of St. Benedict, was a staunch opponent of the doctrines of the Reformation, and on that account was condemned to death and executed about the year 1561. He was the author of 'Veritatis Defensio' and 'Hæreseos Confusio.' It does not appear that either of these works was printed.

[Dempster, Hist. Eccl. Gentis Scotorum, i. 28; Tanner, Bibl. Britannico-Hibernica.] T. C.

ABERCROMBY, Sir JOHN (1772–1817), general, was the second son of the famous Sir Ralph Abercromby, and the elder of the two sons who followed their father's profession. He entered the army in 1786 at the age of fourteen, as ensign in the 75th regiment, of which his uncle Robert was colonel. He became lieutenant in the same regiment in 1787, and captain in 1792, and first saw service as aide-de-camp to his father in the campaigns in Flanders in 1793 and 1794. His father's military reputation and dependence on his services caused him to rise rapidly. In May 1794 he became major in the 94th, and in July, when only twenty-two, lieutenant-colonel in the 112th regiment. In 1795 he exchanged into the 53rd, and accompanied his father to the West Indies in 1796 and 1797, to Ireland in 1798, and in the expedition to the Helder in 1799 as military secretary. This was a post of more than usual importance on the staff of Sir Ralph, who was extremely short-sighted, and had in action to depend entirely for his knowledge of what was happening on his personal staff. In this capacity young Abercromby particularly distinguished himself, and on more than one occasion, notably at the attack on Morne Fortunée in St. Lucia, the father owed much of his success to his son's power of explaining the military situation. He was promoted colonel on 1 Jan. 1800, and thus removed by his rank from his father's personal staff, but was appointed a deputy-adjutant-general in the army under Sir Ralph in the Mediterranean, and attached to General Hutchinson's division. In Egypt he greatly distinguished himself, and was at least twice publicly thanked by General Hutchinson in general orders.

At the time of the rupture of the peace of Amiens in 1803, he unfortunately happened to be travelling in France, and with other travelling Englishmen was seized and imprisoned by Napoleon at Verdun. Nevertheless in his absence he was promoted major-general in 1805, and made colonel of his old regiment, the 53rd, in 1807. He was at last exchanged for General Brennier, who had been taken prisoner by Sir A. Wellesley at the battle of Vimeiro in 1808, was allowed to return to England, and was appointed commander-in-chief at Bombay in 1809. In this capacity he led the division from Bombay, which was to co-operate in the expedition sent by Lord Minto from India to capture the Mauritius. This island, which formed the base of the French fleet and of innumerable French privateers, caused immense damage to the Indiamen sailing between England and India, and Lord Minto had determined to subdue it. On his way the Ceylon, on which General Abercromby and his staff had embarked, was taken by the French frigate Venus, but on 18 Sept. was fortunately recaptured by Captain Rowley in the Boadicea. On 22 Nov. he left the island of Rodriguez with the Madras and Bombay divisions, and was joined, when in sight of the Mauritius, by the division from Bengal. He took command of the whole force as senior general present, and on 29 Nov. disembarked at an open roadstead, and advanced with 6,300 Europeans, 2,000 sailors lent to him by Admiral Bertie, and 3,000 Sepoys, upon Port Louis, the capital of the island. On 30 Nov. he fought a smart action, which showed the French general that resistance was impossible, and on 2 Dec. Decaen surrendered the island. Abercromby returned to Bombay in 1811, and continued to command the forces there till 1812, when he was appointed commander-in-chief and temporary governor of Madras. This presidency had lately been disturbed by the well-known mutiny of the Madras officers, on account of which Sir George Barlow had been recalled; but the quiet manner and good nature of General Abercromby had as good an effect as similar qualities had had during his uncle Sir Robert's command at Calcutta. In May 1813 Mr. Hugh Elliot assumed the governorship, and in December of the same year General Abercromby's health was so much impaired by the climate that he had to go home. On his return he was well received; he had been promoted lieutenant-general in 1812, and was now in 1815, on the extension of the order of the Bath, made a K.C.B. In 1815 his brother George resigned the seat for Clackmannan to him, and in 1816 he was made a G.C.B.; but his health was too bad for him to take any prominent part in politics, and on 14 Feb. 1817, when on the continent for his health, he died at Marseilles, where he was buried with full military honours. Some French writers have asserted that he was in command of an escort which conducted Napoleon to St. Helena; but there does not seem to be any record of the presence of any troops or any general officer on board the Northumberland, except the ordinary complement of marines. Sir John seems to have possessed the military abilities of his family, but had but little chance of showing them, except as military secretary to his father, and in the easy conquest of the Mauritius.

[For General John Abercromby's services in early life see the memoir of his father; for his services in Egypt see Sir R. Wilson's Campaign in Egypt; and for the capture of the Mauritius see the despatches in the Annual Register and Gentleman's Magazine, the Asiatic Annual Register, and Lady Minto's Lord Minto in India.]

H. M. S.

ABERCROMBY, PATRICK (1656–1716?), Scottish antiquary and historical writer, was the third son of Alexander Abercromby of Fetterneir in Aberdeenshire, a branch of the house of Birkenbog in Banffshire, and which again was a migration from Abercromby of Abercromby in Fifeshire. He was born at Forfar in 1656. Like David Abercromby he was born into a Roman catholic family, and accordingly would not attend the parish school, but was probably educated first privately and then abroad (as he himself seems to indicate in the preface to his *magnum opus*). This probably explains his Roman catholicism and adhesion to James II. He graduated at St. Andrew's University in 1685. It has been alleged that he passed to the university of Paris, and there pursued his studies. His phrase of having 'spent most of his *early* years abroad' points rather to this having preceded his entry at St. Andrew's. On the completion of his professional course he is found practising as a physician in Edinburgh, according to his biographers; his title-pages assure us that he was 'M.D.;' he probably therefore gave himself to his professional duties with all fidelity and success, although some confusion with David Abercromby has apparently led his biographers to emphasise disproportionately his career as a doctor. When his brother Francis, eldest son of the family, was created Lord Glassford (or Glasford) on his marriage with Anna, Baroness Sempill, in July 1685, Patrick was appointed physician to James II. But this post he naturally vacated at the revolution.

When, in the reign of Queen Anne, the project of the union between England and Scotland took shape and substance, he rushed into the fray. Two considerable pamphlets by him attest at once his capacity and zeal: 'Advantage of the Act of Security compared with those of the intended Union' (Edinburgh, 1707), and 'A Vindication of the Same against Mr. De Foe' (Edinburgh, 1707). The logic was with Defoe, but the sentiment—more powerful—was with Abercromby. The disadvantages of union, or, as he held, absorption and extinction, were near at hand, and the advantages remote and contingent on a thousand circumstances and uncertainties. Hence to Lord Belhaven and Allan Ramsay and Abercromby union with mighty England had the look of selling the national birthright of independence and freedom won at Bannockburn.

A minor work of Abercromby was a translation of M. Beaugué's 'L'Histoire de la Guerre d'Ecosse' (1556) as follows: 'The History of the Campagnes, 1548 and 1549; being an exact account of the martial expeditions performed in those days by the Scots and French on the one hand, and the English and their foreign auxiliaries on the other; done in French by Mons. Beaugué, a French gentleman; with an introductory preface by the Translator' (1707). The 'Preface' is well written. The original was reprinted for the Maitland Club by one of its members (Smythe of Methuen), who betrays slight knowledge of either the language or the book, or ability to judge of Abercromby's translation. More recently the Comte de Montalembert edited a reproduction (Bordeaux, 1862, 8vo).

But the work that has kept Abercromby's name alive is his 'Martial Atchievements of the Scots Nation; being an account of the lives, characters, and memorable actions of such Scotsmen as have signaliz'd themselves by the sword at home and abroad; and a survey of the military transactions wherein Scotland or Scotsmen have been remarkably concern'd, from the first Establishment of the Scots Monarchy to this present Time.' This extraordinary work occupies two great folios, vol. i. 1711, vol. ii. 1715.' The author modestly disclaimed the name of historian in vol. i., but in vol. ii. felt entitled to assume it. There is much of myth and 'padding,' but there is indubitably much more of genuine historical and biographical research. It could not have been otherwise; for besides his own untiring exertions he was ably seconded by Sir Thomas Craig, Sir George Mackenzie, Alexander Nisbet, and Thomas Ruddiman—the last his printer (in vol. ii.). With every abatement the 'Martial Atchievements' is a book of which Scotland, at least, may well be proud. Singularly enough, the date of his death is still uncertain. It has been assigned to 1715, 1716, 1720, and 1726. It has been alleged that he left a widow in great poverty. In 1716 he must have been living, for Crawfurd, in his 'Peerage,' calls him 'my worthy friend.' Probably he died in or soon after 1716. A manuscript, entitled 'Memoirs of the Abercrombies,' elaborately drawn up by him, seems to have perished.

[Works as cited; Anderson's Scottish Nation; A. Chalmers's Biog. Dict.; G. Chalmers's Life of Ruddiman, pp. 58–9; Crawfurd's Peerage (1716), p. 167; art. in Encyc. Brit. 9th ed. by the present writer.] A. B. G.

ABERCROMBY, Sir RALPH (1734–1801), the general who shares with Sir John Moore the credit of renewing the ancient discipline and military reputation of the British soldier, was born at Menstry, near Tullibody, in October 1734. His father was a descendant of the family of Abercromby of Birkenbog, and was the chief whig landed proprietor in the little Scotch county of Clackmannan. Mr. George Abercromby had married a Miss Dundas, and had thus increased his own political importance and prepared an important connection for his son. Young Ralph was educated at Rugby, and then studied law at the universities of Edinburgh and Leipzig. But he felt such a distaste for the legal profession, that his father gave way to him, and in 1756 procured him a cornetcy in the 3rd dragoon guards. In 1758 he accompanied his regiment to Germany, where it formed part of the English force under the command of Prince Ferdinand of Brunswick, the victor of Minden, and he was soon appointed aide-de-camp to General Sir William Pitt. He now saw a good deal of active warfare, and had a good opportunity of studying the advantages and essentials of the strict discipline of the Prussian system. He was promoted lieutenant in 1760 and captain in 1762, and at the conclusion of peace went with his regiment to Ireland. Here he was stationed for several years, and had an opportunity of studying that country, which stood him in good stead at the most critical period of his military career. His life continued its even tenor of domestic and military occupation; and the prolonged life of his father, who lived till the advanced age of ninety-five, saved him from the necessity of retiring from the service and looking after the paternal estate. In 1767 he married Miss Menzies, with whom he lived very happily, and was promoted in due course major in 1770, and lieutenant-colonel in 1773.

But a change was at hand, and he was asked to contest the county of Clackmannan, which his grandfather and other members of his family had represented, in the whig interest. The election was, like all elections in Scotland at the time, contested with extreme bitterness. His opponent, Colonel Erskine, was supported by all the old Jacobite families, who felt a personal animosity against the whigs. The election terminated, as often happened at this time, in a duel between the two candidates, fortunately without any mishap to either side, and Colonel Abercromby was returned by the influence of his relative, Sir Lawrence Dundas. The plunge into politics was not a fortunate one for Colonel Abercromby. He refused to vote for the interests and at the bidding of his powerful relative, and by his opposition to the American war forfeited all chance of professional advancement. This opposition was the more creditable to him, as he longed to see service at the head of his regiment. His brothers did not feel as he did, and, while James Abercromby fell at Brooklyn, Robert fought his way to high honour and the command of his regiment. At last, disgusted with political life, Ralph Abercromby gave up his seat in parliament and retired in favour of his brother Burnet, who had made a fortune in India, and then, retiring to Edinburgh, devoted himself to the education of his children.

The war with France recalled him to military life. He had been made major-general in 1787, and in 1793 he had no hesitation in applying for a command. Having a great military reputation and much parliamentary influence, he was at once ordered to proceed with a brigade to Flanders as quickly as possible. It is not necessary to go into the details of the disastrous campaigns in Flanders under the Duke of York, but in every engagement General Abercromby distinguished himself. He first made his mark at Furnes, commanded the storming column at the siege of Valenciennes, and was publicly thanked by the Duke of York for his conduct at Roubaix. It was in the retreat, however, that he was most conspicuous. When the Duke of York returned to England, his successors, General Harcourt and General Walmoden, proved incompetent, and on General Abercromby, who commanded the rear column, fell the real burden of the retreat of the dispirited troops before the impetuous onset of the republican army. Under him Lieutenant-colonel Wellesley commanded the 33rd regiment, and learned his first lesson in the art of war. On his return to England in the beginning of 1795 he was made a knight of the Bath, and, almost to his own surprise, found himself considered his country's greatest general. He had learned from this disastrous retreat the terrible deterioration in the military discipline of the English army. His last campaigns had been those of Minden and the Seven Years' war, and he had no difficulty in understanding the causes of the failure of the English. The American war of itself would have been enough to sap the discipline of any army, but there were yet further causes. The American war, like all civil wars, had made the soldiery more ferocious and less easy of control, and, like all wars abounding in defeats, had deprived them of confidence in victory; and at the beginning of the French war they had no strong feelings to animate them, and no *esprit de corps* to take the place of strong feelings. The army was like a neglected machine; its officers knew they owed their grades to political influence, and the ministers were not slow to use these grades for political purposes; while the soldiers were regarded as an unimportant factor in an army, and were secured and provided for as cheaply as possible. The result of such corruption and false economy appeared in Flanders. Sir Harry Calvert, a keen observer, who afterwards became adjutant-general, remarked that Abercromby's own brigade consisted of old men and weak boys, and reminded him of Falstaff's ragged ruffians.

In November 1795 Abercromby was ordered to start for the West Indies at the head of 15,000 men to reduce the French sugar islands. He was at first driven back by a storm, but reached Jamaica early in 1796. He at once set about his task. He first reduced the island of St. Lucia, with its great and hitherto impregnable fortress of Morne Fortunée, and left his ablest lieutenant, Moore, to govern his acquisition. He then took Demerara, relieved St. Vincent, and reorganised the defences both of that island and of Grenada. He also examined the condition of the health of soldiers in the West Indian climate, had the uniform altered for the hot climate, forbade parades in the heat of the sun, established mountain stations and sanatoria, and encouraged personal valour and self-reliance both in men and officers, by giving the former pecuniary rewards and small civil posts, and by placing the latter on the staff, even when not recommended by the authorities. He went home for the summer, but returned at the end of 1796 and took Trinidad, of which he made Colonel Picton governor. He failed, however, at Porto Rico, through the inadequacy of the force at his command, and then threw up his command from ill-health.

His fame was more assured than ever, and he was sent to Ireland in December 1797 to command the troops there. He had had a great experience of the state of Ireland when his regiment was stationed there, and, knowing what he did, refused to be hoodwinked by the officials at Dublin Castle, or to connive at their schemes. The situation was a perilous one. The English cabinet and Irish officials had fixed their attention on the intrigues of the leading patriots and club orators, rather than on the populace who would take part in a rebellion. And this populace had been inflamed to revolution pitch more by the arbitrary and cruel proceedings of the troops in Ireland than by the declarations of demagogues or the bribes of the French directory. The late commander-in-chief Luttrell, Lord Carhampton, had been ferocious enough, but it was rather of the conduct of the troops than of their commanders that the Irish people complained. The garrison of Ireland consisted nearly entirely of English and Scotch militia and protestant Irish yeomanry. Without the discipline of soldiers, they committed most fearful excesses, and the officials wished to condone their offences because the militia were only serving in Ireland as volunteers, and could demand to be sent home. Abercromby was too thorough a soldier to meet their wishes, and on 26 Feb. 1798 issued his famous general order, that the militia were far more dangerous to their friends than their enemies. The castle soon wished to get rid of this obnoxious Scotchman who would abuse their yeomanry, on which they depended, and try to remove the militia, whose services they wanted, and who seemed to expect that the Irish peasants should not be wantonly ill-treated; the authorities soon made a pretty quarrel between him and Lord Camden, the lord lieutenant, on which Abercromby resigned his command. He soon found he was not in disgrace at home, for he was at once appointed commander of the forces in Scotland.

In 1799 he was summoned to London by Mr. Dundas to discuss a project for a descent on Holland. He was appointed to command the first division, and was informed of two distinct projects. The first was to co-operate with a fleet in capturing the remnant of the Dutch fleet which had been beaten at Camperdown, and the second to make a powerful diversion, with the help of the Russians, in favour of the Archduke Charles and Suwaroff, who were both marching to invade France. On 13 Aug. he set sail with his division of 10,000 men, effected a landing at the Helder after a smart action on 27 Aug., and on 30 Aug. heard that the Dutch fleet had surrendered to Admiral Mitchell, though nominally to the Stadtholder. Thus the first project was accomplished; the second could not be attempted without a larger force. On 10 Sept. he defeated an attack made on his position by General Daendels, and on 13 Sept. was superseded by the Duke of York. When the Russians had disembarked, the duke ordered an attack on Bergen, which took place on 19 Sept., but was foiled by the impetuosity of the Russians. On 2 Oct. a yet more elaborate attack on Bergen failed. In this Abercromby had to lead the right column along the sand to Egmont-op-Zee. He was completely successful after an engagement in which he had two horses killed under him, but the operation failed through the failure of the other columns. These failures were followed on 20 Oct. by the disgraceful convention of Alkmar, by which the English restored their prisoners, on condition that they should be allowed to embark undisturbed. This failure disgusted Abercromby, but the ministry were so pleased with the capture of the fleet that they wished to make him a peer as Lord Egmont or Lord Bergen, but he refused indignantly to have his name associated with a disgraceful failure.

He now had a very few quiet months in his command in Scotland, where he was immensely popular, as was shown by his unopposed re-election for Clackmannan during his absence in the West Indies; but he had for ever renounced political life, and resigned in favour of his brother Robert. He was then appointed to succeed Sir Charles Stuart in the command of the troops in the Mediterranean. He reached Minorca in June 1800, but the battle of Marengo prevented his being able to land in Italy as the ministry had directed. He therefore waited for orders, and spent his time in trying to improve the physical condition and the *morale* of his army. Orders at last came for him to proceed to Gibraltar, absorb a force under Sir James Pulteney, and make a descent on Cadiz with the co-operation of Vice-admiral Lord Keith. He accordingly arrived at Cadiz on 3 Oct. with 20,000 men, but failed to make a landing. The causes of the failure have been the subject of bitter controversy, but it may be asserted that no blame is to be laid on either side. Keith, who must have known, declared the anchorage unsafe; Abercromby refused to land unless the fleet would stop with him a fortnight. He, however, made an attempt to land on 5 Oct., but, owing to the slowness of the men in getting into the boats, not more than 3,000 men could have been got to shore in a whole day, and it would have been too dangerous to leave them unsupported. Admiral and general agreed, therefore, to retire. The latter had not to wait long for further orders, for on 24 Oct. he was directed to proceed with all his troops to Egypt to expel or capture the French army left there by Napoleon. He reached Malta on 19 Nov., and was delighted with its power of defence, about which he wrote to the government, begging them to make Malta the head-quarters of the Mediterranean army instead of Minorca. On 13 Dec. he left Malta, and cast anchor in the bay of Marmorice on 27 Dec. Here he waited six weeks, receiving some slight reinforcements, and discovering that the Turks were quite useless as allies. But while waiting he looked after his soldiers' health, and practised disembarkments until the whole force thoroughly understood how to promptly disembark, and every man knew his place in his boat. At last, giving up any hope of assistance from the Turks, he set sail from Marmorice Bay with 14,000 infantry, 1,000 cavalry, and 600 artillery. On 2 March he anchored in Aboukir Bay, and on 8 March effected a landing in force in a single day, thanks to former practice. The opposition of the French was vigorous enough to show Abercromby he had no mean enemy to encounter, and he decided to march slowly and cautiously to Alexandria. He had a couple of skirmishes on 13 and 18 March, and then heard that the French general Menou was coming out to attack him. On 21 March accordingly, the French made a violent attack, but without effect, owing to the splendid conduct of Moore and his division, who held the right, and more particularly of the 28th regiment. In the end Menou was beaten back with immense loss, including three generals killed, while the English loss was only 1,464 killed and wounded. Among the latter was Sir Ralph Abercromby, who, riding in front in his usual reckless manner, was wounded in the thigh by a musket-ball. He was carried to the Foudroyant, the flagship. 'What is it you have placed under my head?' asked the wounded general. 'Only a soldier's blanket,' answered the aide-de-camp, who afterwards became General Sir John Macdonald. 'Only a soldier's blanket? Make haste and return it to him at once.' When carried on board he seemed to rally, but the improvement did not last, and on 28 March he died on board the flagship. He was buried at Malta, where a simple monument was erected to his memory; a more enduring monument has remained in the peerage conferred upon his wife as Baroness Abercromby of Tullibody and Aboukir Bay; but the most enduring of all lies in his unstained honour as a soldier.

When Abercromby came to the front in the campaign in Flanders, England had not a single great or even tolerable general, unless we except Lord Cornwallis, and her army was in a terrible state of degeneration. When he died, after having served in every important campaign, he left many a worthy successor and an army second to none in everything but equipment. He formed a regular school of officers, of whom may be mentioned John Moore, John Hope and Robert Anstruther, and James Kempt, his adjutant-general, quartermaster-general, and military secretary in Egypt, Hildebrand Oakes, Thomas Graham, Rowland Hill, Cradock, Doyle, Edward Paget, and his own sons, John and Alexander Abercromby—as goodly a collection of officers as ever were formed by any general. It is more difficult to breathe the spirit of military prowess and military discipline into an army than to win a battle; and this is what Abercromby did. No wonder, then, that Moore and Hope for instance, probably his superiors in military ability, did not grudge giving him the credit for such victories as Morne Fortunée and Alexandria, which they really won, for they looked on him as the regenerator of the English army. No biography of Sir Ralph would be complete which did not notice his extreme short-sightedness, almost blindness, which made him depend for sight at different times on Moore, Kempt, and his son John, nor yet without noticing the singular sweetness and purity of his domestic life, which made all who came across him, from the Duke of York, whom he eclipsed, to Lord Camden, with whom he quarrelled, acknowledge the charm of his society.

Sir Ralph left four sons: 1. George Ralph, M.P. for Edinburgh and Clackmannan, who succeeded his mother as Lord Abercromby, 1821; 2. Lieutenant-general Sir John Abercromby, G.C.B.; 3. James, M.P. for Edinburgh, speaker, and first Lord Dunfermline; 4. Alexander, colonel, C.B., M.P., &c.

[The best authority for his life is a short Memoir of his Father by James, Lord Dunfermline, published in 1861; but there are also short biographies in Gleig's Eminent British Military Commanders, vol. iii., and the Royal Military Panorama, vol. iii.; for the campaigns in Flanders see, besides the despatches, Sir H. Calvert's Journal; for the West Indian campaigns see the supplement to Bryan Edwards's History of the West Indies, and the Naval Histories of Brenton and James; for the expedition to Egypt consult Moore's Life of Sir John Moore, the various contemporary journals and magazines, and more particularly Sir Robert Wilson's Expedition to Egypt.] H. M. S.

ABERCROMBY, ROBERT (1534–1613), a Scotch Jesuit, who, after entering the order, spent twenty-three years in assisting catholics abroad, and nineteen years on the Scotch mission, where he suffered imprisonment. Father Drew, in his 'Fasti S. J.,' states that Abercromby induced Anne of Denmark, queen of James I., to abjure Lutheranism; but she died (1619) without professing the catholic faith. A reward of 10,000 crowns was offered for his apprehension; but he escaped, and died at Bransberg College, 27 April 1613.

[Oliver's Collectanea S. J. 16; Foley's Records, vii. 2.] T. C.

ABERCROMBY, Sir ROBERT (1740–1827), military commander, was born at Tullibody, his father's seat in Scotland, in 1740, and was a younger brother of the famous Sir Ralph [q. v.] His desire to enter the army was as great as his elder brother's; and while Ralph was serving in Germany, Robert served as a volunteer in North America with such gallantry, that, after the battle of Ticonderoga in 1758, he was appointed an ensign, and in 1759 a lieutenant in the 44th regiment. He was present at the battle of Niagara and the capture of Montreal, was promoted captain in 1761, and retired on half-pay at the peace in 1763. He spent some quiet years in Scotland, but on the breaking out of the war with the American colonies felt none of the political scruples of his brother Ralph, and at once offered his services to the government. They were gladly accepted, because of the numerous retirements of officers from political reasons, and in 1772 he was appointed major in the 62nd regiment, and in 1773 lieutenant-colonel of the 37th. He served with great distinction throughout the war, and was present at the battles of Brooklyn, where his brother James was killed, Brandywine and Germantown, at the occupation of Charleston, and the capitulation of Yorktown. His services were the more appreciated from his brother's well-known political opinions, and in April 1782 he was promoted colonel, and made aide-de-camp to the king. In 1787 he was made colonel of the 75th regiment, and in 1788 accompanied it to India.

In India during the next nine years he won his chief military renown. In 1790 he was promoted major-general, and became governor and commander-in-chief at Bombay. Lord Cornwallis directed him to co-operate in his attack on Mysore. He first occupied the Malabar coast, and not without some resistance from the independent chieftains who either feared or loved Tippoo Sultan, and in 1792 marched up from the west to meet Lord Cornwallis before Seringapatam. His march was completely successful, and Tippoo had to sign the tripartite treaty of Seringapatam. For his eminent services he was made a knight of the Bath, and appointed to succeed Lord Cornwallis as commander-in-chief of the forces in India. He left Bombay in November 1792, but did not become commander-in-chief till the departure of Cornwallis in October 1793. His term of office was chiefly remarkable for the second Rohilla war and the mutiny of the officers of the company's service.

After the reduction of the wild but warlike tribes of the Rohillas by the orders of Warren Hastings after his disgraceful convention with the Vizier of Oudh, the district of Rampoor was given to Fyzoollah Khan, one of the Rohilla chieftains. On his death, in 1793, the Vizier of Oudh wished to resume this district for his master; but the governor-general supported the claim of Mahommed Ali to succeed his father, Fyzoollah Khan. In 1794, however, Mahommed Ali was murdered by a relative named Gholam Mahommed, and Abercromby was ordered by the governor-general, Sir John Shore, to punish the murderer. Abercromby advanced with a small force, and after a long and well-contested action at Battina defeated Gholam Mahommed. His own ability and the gallantry of his troops were at once acknowledged by Sir John Shore; but he was censured for admitting the murderer to terms.

The other important event of his command was the mutiny of the company's officers. This was chiefly caused by their being always regarded as inferior to the king's officers, though often in command of more serviceable regiments, which deprived them of any chance of obtaining the more lucrative appointments in the garrison or the field. Abercromby's mildness and good temper served him in good stead, and where a martinet would have given rise to a regular rebellion he managed to control the spirit of disaffection till the arrival of new regulations from England. He was now suffering so much from a disease of the eyes that he was obliged to return home in April 1797. The best character of himself and of the tenor of his command in India is contained in the following passage from a private letter of the governor-general, Sir John Shore: 'My respect for Sir Robert Abercromby has increased with my knowledge of his character. What he was at Bombay I know not; he has been here mild, conciliatory, and unassuming from the first, and it is only justice to him to declare that a more honourable, upright, and zealous man never served the company. I assure you with great truth that I have ever found him anxious to promote the public good, either by his own efforts or those of others. I certainly do not think his abilities equal to his situation, and there are few men who have abilities equal to it; but I believe that his have been under-estimated, and that his greatest fault is his good nature. He will retire with a very moderate fortune, for money was never his object: he thinks too little of it.'

He was promoted lieutenant-general in 1797, elected M.P. for the county of Clackmannan in the place of his brother Ralph in 1798, was made governor of Edinburgh Castle in 1801, and a general in 1802. His increasing blindness made it impossible for him ever again to take active service, and obliged him to resign his seat in parliament in 1802. He lived to the age of 87, and died at Airthrey, near Stirling, in November 1827, being at the time the oldest general in the British army. He does not seem to have possessed the abilities of his brother Sir Ralph, but always did well whatever he had to do. As an Indian general of that period Sir John Shore's testimony to his incorruptibility is the highest praise for a time when a command in India was regarded as an opportunity for making a fortune.

[For Robert Abercromby's services see the Royal Military Calendar, 1820, vol. i.; for the campaigns in Mysore see Cornwallis's Correspondence, published 1861; and for his command-in-chief in India the Life of John, Lord Teignmouth, by his son.] H. M. S.

ABERDEEN, Earls of. [See Gordon.]

ABERGAVENNY, Barons. [See Neville.]

ABERNETHY, JOHN (1680–1740), Irish dissenting clergyman, was born at Brigh, county Tyrone, Ulster, on 19 Oct. 1680. His father was then presbyterian minister there. His mother was a daughter of Walkinshaw of Walkinshaw, Renfrewshire, Scotland.

In his ninth year, on occasion of his father's being sent to London as representative of the Irish presbyterian church in affairs that concerned them, his mother removed to Londonderry, whilst he was sent to a relative in Ballymena (or Ballymenagh). This was in 1689. To escape the rebellion and turbulence and confusion of the times, the relative proceeded to Scotland, and carried Master John with him, having 'no opportunity of conveying him to his mother.' He was thus delivered from the horrors and perils of the famous siege of Derry, in which Mrs. Abernethy lost all her other children. His education was continued in Scotland for three years. He then returned to Coleraine; but in his thirteenth year he is again found in Scotland as a student at the university of Glasgow. He himself condemned the unwisdom of this premature sending of him to the university. His career in Glasgow was a brilliant one. He must have been specially precocious in wit. He took his degree of M.A. with much *éclat*.

At this time his leanings were towards the study of medicine or physic. He was persuaded by his parents and other friends to devote himself to divinity. Upon this decision he went to Edinburgh university. His distinction at Glasgow college and his social attainments preceded him. He was at once admitted into the innermost circle of the cultured society of Edinburgh. The unvarying tradition is that he excelled as a conversationalist, drawing forth the wonder of grave professors (e.g. of Professor Campbell) and the more perilous homage of fair ladies' bright eyes.

Patriotically and modestly putting aside opportunities presented in Scotland, at the close of his theological course he returned to Coleraine. He there prosecuted his studies privately. In a short time he was licensed by his presbytery to preach the gospel. But being still under twenty-one, he proceeded to Dublin that he might get the advantages of further classical and theological study. When he left for the capital, he was practically under 'call' to the (presbyterian) church at Antrim; but having preached in Wood Street, Dublin, that congregation eagerly sought to associate him as co-pastor with the Rev. Mr. Boyse, who was held in high esteem. There was then competition between the two congregations. According to use and wont the synod was left to decide. In the interval the competition was complicated by a third 'call' on the death of his venerable father, from his father's congregation of Coleraine. The synod determined in favour of Antrim, and he was there ordained on 8 Aug. 1703. His admiring biographer (Duchal) tells of such quantity and quality of work done in Antrim as few could have achieved. He toiled and witnessed as a primitive apostle might have done. By the mass of his intellect, united with unequalled alertness of perception and fluency of expression, he was marked out for a debater; and perhaps no ecclesiastical courts in Christendom afford finer opportunities for an able debater than the synods and general assemblies of the presbyterian churches. But he was more than a debater. His whole soul and heart were fired with zeal on behalf of his ignorant and superstitious fellow-countrymen; and it is clear on perusal of the 'Records' that he lifted the entire Irish presbyterian church to a higher level of duty than ever before.

When he had been nine years in Antrim, he was called to Londonderry, but rejoiced when the synod retained him in his original charge. In 1712 the darkest shadow of his life fell broad and black upon him—the death of his wife, whose maiden name was Susannah Jordan, leaving one son and three daughters. A 'Diary'—passages of which are given in Duchal's 'Life'—begun at this date (Feb. 1712–13) reveals how intense was his desolation and sorrow, and equally how yearning and devout was his 'walk with God.' His passionate, because compassionate, concern for the Roman Catholics was most remarkable, and his labours abundant. In 1717 he was again involved in competing claims for him as minister. First there came a call from the congregation of Usher's Quay, Dublin, in conjunction with the Rev. Mr. Arbuckle. Then, almost simultaneously, a like 'call' from the old congregation at Belfast. In the face of both, Antrim desired to retain its beloved pastor. As before, the synod decided the matter and assigned him to Dublin. This threw Abernethy into no common agitation and perplexity. After tarrying three months at Usher's Quay on an experimental or observing visit, he felt that Antrim had the first claim upon him, and resolved accordingly, spite of the appointment of the general synod. When his resolution to remain at Antrim was bruited abroad, it was as though an ecclesiastical earthquake shook the Irish presbyterian church. Such a thing as disobedience to a decision of the supreme court of the church never had been heard or dreamed of as possible. But Abernethy stood firm; and from less to more the thing grew to an assertion of resistance to mere authority, or, as it ultimately ran, 'the tyrannical exercise of ecclesiastical power.' His convictions were coloured, if not shaped, by Bishop Hoadly's famous sermon on the 'Kingdom of Christ.' Henceforward he stood forth uncompromisingly for religious freedom, and disowned the sacerdotal assumptions of church courts, higher or lesser. The minister of Antrim promulgated his new opinions in an association of like-minded presbyterians, called *The Belfast Society*. The issue was a division of the one camp of Presbyterianism into two, known historically as subscribers and non-subscribers. Abernethy was at the head of the latter.

In 1719 Abernethy's opinions and sentiments found memorable expression in a sermon on the text (Romans xiv. 5): 'Let every man be fully persuaded in his own mind,' in which he nobly vindicated private judgment and christian liberty; but it was as fuel added to fire. The jealousies waxed fast and furious. A breach or schism was threatened. To arrest it if possible, he published 'Seasonable Advice to the contending Parties in the North.' This was accompanied with a 'Preface'—an admirable one—by Boyse and Chappin, of Dublin, and others The effort was vain. In 1726 the 'non-subscribers' were 'cut off' from the ministry and membership of the Irish presbyterian church, and formed themselves into a separate presbytery. Sorrowful heart-burnings and feuds followed. There can be no question that, consciously or unconsciously, Abernethy now sowed the seed whose blissful or baleful harvest (according to opinion) had to be cut down by the illustrious Dr. Henry Cooke fully a century later. But the 'non-subscribing' presbyterians still exist as unitarians.

In 1730 he accepted a call to Wood Street congregation in Dublin, on the death of Mr. Boyse. And here his fame as a pulpit orator won back for him his original influence. His sermons were now noted for their pathos. Here he married a Miss Boid (or Boyd), and was again happy in his choice.

In 1731 came on the greatest of all the controversies in which Abernethy engaged. The occasion was the notorious Test Act; but the contest grew to a demand for repeal of all tests and disabilities. The stand taken was 'against all laws that, upon account of mere differences of religious opinions and forms of worship, excluded men of integrity and ability from serving their country.' He was far ahead of his age. He had to reason with the episcopal church, which held presbyterians for 'schismatics,' and with others who had to be convinced that it was possible for 'protestant dissenters' and Roman Catholics to be 'men of integrity and ability.' John Abernethy's is a venerable name to all who love freedom of conscience and opinion. He died in December 1740. The works of Abernethy, other than his ecclesiastical writings, are still noticeable. The 'Biographia Britannica' furnishes full details. His 'Discourses on the Divine Attributes' and his 'Posthumous Sermons' (4 vols.) are still valued. His collected 'Tracts' (1751), wherein he measures swords with Swift himself triumphantly carry in them truths and principles greatly in advance of the age.

[Life, by Duchal, prefixed to Sermons (1762); Kippis's Biographia Britannica; Irish Presbyterian Church; Reid's Presbyterian Church in Ireland, iii. 234, seq.; MS. Diary, 6 vols. 4to.]

A. B. G.

ABERNETHY, JOHN (1764–1831), an eminent surgeon, was born in London 3 April 1764, the son of John Abernethy, a London merchant belonging to an Irish family of Scotch extraction, whose father and grandfather, both of the same name, were Irish nonconformist divines, the second in descent especially being of some eminence. Claims have been made both for Ireland and for Scotland as the native country of Abernethy; but his baptismal certificate, dated 24 April 1765, at St. Stephen's, Walbrook, is given by Macilwain (*Life of Abernethy*, i. 16), who states other facts on the authority of Abernethy himself. He was educated at the Wolverhampton Grammar School under Dr. Robertson, and at the age of fifteen was apprenticed to Mr. (afterwards Sir Charles) Blicke, surgeon to St. Bartholomew's Hospital. He followed the surgical practice of the hospital and also the course on surgery (the only lectures then given there) of Mr. Pott. At the same time he attended the lectures on anatomy given at the London Hospital by Dr. Maclaurin and Sir William Blizard, the latter of whom by his instructions, and further by appointing Abernethy prosector for his lectures, gave him his first impulse to the study of anatomy. In 1787 he was elected assistant-surgeon to St. Bartholomew's, and held this appointment for twenty-eight years till he succeeded as full surgeon. He then began to lecture on anatomy at his house in Bartholomew Close, and speedily attracted a large class, the numbers of which were swollen when Dr. Marshall, the most popular anatomical teacher in the city, ceased to lecture. Abernethy's success was one of the causes which induced the governors of St. Bartholomew's to build a lecture theatre, where in 1791 he began to lecture on anatomy, physiology, and surgery, and thus became the founder of the medical school attached to that ancient hospital. About this time he was himself a diligent attendant at the lectures of John Hunter, with whom he had also private conferences on scientific matters, and whose influence greatly determined the bent of his mind.

Throughout this period Abernethy was much occupied with anatomical and physiological observations, and published three short papers on anatomical subjects in the 'Philosophical Transactions' from 1793 to 1798. In 1796 he was elected a fellow of the Royal Society. In 1814 he was appointed to lecture on anatomy and physiology at the College of Surgeons (there was no regular professorship), and held the office till 1817. His lectures were mainly devoted to explaining the Hunterian museum, then lodged in the college, and to expounding the views of John Hunter, of whose theory of life Abernethy constituted himself an ardent champion.

In 1800 he married Miss Anne Threlfall, of Edmonton, by whom he left a family. Abernethy's scientific reputation and his popularity as a teacher grew rapidly, and his private practice was subsequently very large. In 1815 he became full surgeon to St. Bartholomew's Hospital, and resigned this appointment in 1827. He died after a lingering illness at Enfield 28 April 1831.

Abernethy enjoyed during his lifetime the highest reputation as a surgeon, anatomist, and physiologist, and exercised great influence on his profession. Though his reputation has not quite stood the test of time, his influence is still felt in certain departments of practice. In anatomy he did no original work of any value, but was a very brilliant lecturer, and as such instructed most of the eminent men of the coming generation. As a physiologist he became known for some desultory and not very important researches, but chiefly as the defender of John Hunter, whose views, after his death and before the posthumous publication of his lectures, Abernethy had almost a monopoly in expounding. As an operating surgeon Abernethy early became distinguished for extending John Hunter's operation for the cure of aneurism (by ligature at a distance) by tying the external iliac artery. This was in 1797, but he afterwards attained no great fame as an operator—a fact which may have been partly due to his long tenure of office as assistant-surgeon where few opportunities were allowed him. In later life he became extremely averse to operate. His other chief contributions to practical surgery were a paper on injuries to the head, in which he deprecated the indiscriminating use of the trephine, which was at that time customary; and an important improvement which he introduced in the opening of lumbar abscesses by early incision without admitting air. His memoir on the Classification of Tumours deserves perhaps more attention than it has received. It is a rough but masterly sketch, quite in the spirit of recent investigations, and had it been more carefully worked out might have been of great value. But the work by which he was best known, and on which he would himself have rested his fame, is the Essay on the Constitutional Origin of Local Diseases, which has profoundly influenced surgical practice. The title implies a truth little recognised when the essay first appeared, though now universally admitted; but the scope of the work does not bear out the title. At the present day the constitutional origin of diseases is conceived of in a different and far wider sense than it was by Abernethy, whose work deals almost entirely with the relations of local diseases to certain disorders of the digestive system. The first sketch of this paper appeared in 'Surgical Observations,' part ii. (1806); it was afterwards published in a more complete form in 'Surgical Works,' vol. i. (1811). In it he shows that on the one hand local irritation will produce disorders of the digestive organs, and that this takes place by a reflected operation through the nervous system (pp. 6–10). On the other hand, he insists upon the variety of diseases which may result from disorders of the digestive organs, such as 'diminution of the functions of the brain, or delirium, partial nervous inactivity and insensibility, muscular weakness, tremors, palsy, convulsions . . .' 'Also local diseases in such a constitution will become peculiar in their nature and difficult of cure' (p. 61). Although evincing great power of generalisation, these views were clearly extravagant and one-sided. 'In his lectures and practice,' says a witness of the highest authority (Sir James Paget), Abernethy 'simplified still more, and seemed to hold only that all local diseases which are not the immediate consequence of accidental injury are the results of disorders of the digestive organs, and are all to be cured by attention to the diet, by small doses of mercury, and by purgatives.' These views were not only imparted by Abernethy to the profession, but impressed upon his private patients, who were referred to 'page seventy-two of my book, published by Messrs. Longman;' while the medicinal treatment indicated above, which has become known all over the world as characteristic of English practice, suited admirably the well-fed and free-living Londoners who crowded his consulting-room. On the surgeons of his time the 'system' had a happy effect in leading them to study the general health of their patients, and it may be said to have introduced a new principle into surgical practice in England.

The secret of Abernethy's ascendency over the profession is not, however, to be found in his books, which, though clearly written, are flimsy in texture. They contain fewer valuable observations than those of many men who have made much less figure in the world, and are quite wanting in that best originality which is based upon thoroughness of investigation. 'Indeed,' says Sir James Paget, 'for the observation of particular facts, and for the strict induction of general truths from them, his mind was altogether unsuited; for he was naturally indolent, and early success rendered industry unnecessary.' So that to a student of the present day Abernethy's writings are disappointing, and his celebrity an enigma.

The solution of the mystery is to be found in his vigorous and attractive personality, and in a power of exposition to which contemporaries have borne striking testimony. Sir Benjamin Brodie writes: 'Mr. Abernethy was an admirable teacher. He kept up our attention so that it never flagged; and that which he told us could not be forgotten. He did not tell us so much as other lecturers, but what he did he told us well. His lectures were full of original thought, of luminous and almost poetical illustrations, the tedious details of descriptive anatomy being occasionally relieved by appropriate and amusing anecdotes. . . . Like most of his pupils, I learned to look upon him as a being of a superior order' (Brodie's *Autobiography*, p. 23). He seems, indeed, to have possessed enough of the arts of the advocate and the actor to secure unhesitating acceptance for whatever he chose to put forth. 'He reserved all his enthusiasm,' says Dr. Latham, 'for his peculiar doctrine. He so reasoned it, so acted, so *dramatised* it, and then in his own droll way he so disparaged the more laborious searchers after truth, calling them contemptuously "the Doctors," and so disported himself with ridicule of every system but his own, that we accepted his doctrine in all its fulness. We should have been ashamed to do otherwise. We voted ourselves by acclamation the profoundest of medical philosophers at the easy rate of one half-hour's instruction. . . . We never left his lecture-room without thinking him the prince of pathologists, and ourselves only just one degree below him.'

To this should be added that such admiration was not wasted on an unworthy character. Abernethy was a man of blameless life, highly honourable in all his dealings, generous to those in need of help, incapable of meanness or servility. His blunt independence and horror of 'humbug' were doubtless among the factors of that rudeness and even brutality of manner for which he was notorious, and of which many strange stories are told. This defect was fostered by a physical irritability probably connected with the latent heart-disease which ultimately closed his life. In the end it seems to have become a wilful and almost calculated eccentricity, in which he was confirmed by the experience that a masterly roughness commanded the confidence of his patients even better than an amiability, possibly suggestive of weakness, would have conciliated it.

The following is a condensed list of Abernethy's writings. All but one are in octavo, and all published in London: 1. 'Surgical and Physiological Essays.' Part i. On Lumbar Abscess, &c., 1793; Part ii. On Matter perspired, &c., by the Skin, 1793; Part iii. Injuries of the Head, &c., 1797. 2. 'Surgical Observations on Tumours,' &c., 1804. Part ii. Disorders of the Digestive Organs, &c., 1806. 3. 'Surgical Works' (containing the surgical papers of the above, with additions), 2 vols. 1811, and later. 4. 'Account of Disease in the Upper Maxillary Sinus' (Transactions of Society for Improvement of Medical and Surgical Knowledge, 1800). 5. 'An Inquiry into Mr. Hunter's Theory of Life,' 1814. 6. 'Physiological Lectures,' 1817. 7. 'Introductory Lecture exhibiting Mr. Hunter's Opinions respecting Life and Disease,' 1819. 8. The 'Hunterian Oration,' 1819, 4to. 9. 'Reflections on Gall and Spurzheim's System of Physiognomy and Phrenology,' 1821. 10. 'Lectures on Surgery,' 1830; also in 'Lancet,' 1824–5; reprinted 1828. (All the above, except three early physiological papers, are included in the 'Works,' 4 vols. 1830.) 11. Three Memoirs in 'Philosophical Transactions:' 'On Two Malformations,' 1793; 'On Anatomy of the Whale,' 1796; 'On the Foramina Thebesii,' 1798. 12. 'Memoir on a Case of Heart-disease' in 'Medico-Chirurgical Transactions,' vol. i. 1806.

[Macilwain's Memoirs of John Abernethy, London, 1853, where a portrait is given; Biog. Dict. of Useful Knowledge Society (memoir by James Paget); Latham's Lectures on Clinical Medicine, London, 1836, p. 75.] J. F. P.

ABERSHAW, or AVERSHAWE, LOUIS JEREMIAH (1773?–1795), generally known as Jerry Abershaw, was a notorious highwayman, and was for many years the terror of the roads between London, Kingston, and Wimbledon. An inn near Kingston named the 'Bald-faced Stag' obtained an unenviable reputation as his headquarters, and few who passed by it escaped Abershaw's violence. When in hiding he frequented a house in Clerkenwell near Saffron Hill, known as the 'Old House in West Street,' which was noted for its dark closets, trap-doors, and sliding panels, and had often formed the asylum of Jonathan Wild and Jack Sheppard (Pink's *History of Clerkenwell*, ed. Wood, p. 355). All efforts to bring Abershaw to justice for a time proved futile, but in January 1795 he shot dead one of the constables sent to arrest him in Southwark, and attempted to shoot another; for these crimes he was brought to trial at the Surrey assizes in July of the same year. Although a legal flaw in the indictment invalidated the case of murder against him, he was convicted and sentenced to death on the second charge of felonious shooting.

On Monday, 3 Aug. 1795, Abershaw was hanged on Kennington Common; his body was afterwards set on a gallows on Putney Common. The coolness with which Abershaw met his death prolonged his notoriety, and his name was commonly used as a synonym for a daring thief in the early years of the nineteenth century. He received his sentence with extraordinary *sangfroid*, putting on his own hat at the same moment as the judge assumed the black cap, and 'observing him with contemptuous looks' while pronouncing judgment. The few days that intervened between his conviction and execution he spent in sketching with cherries on the walls of his cell scenes from his daring exploits on the road. While being driven to the gallows he 'appeared entirely unconcerned, had a flower in his mouth . . . and he kept up an incessant conversation with the persons who rode beside the cart, frequently laughing and nodding to others of his acquaintances whom he perceived in the crowd, which was immense' (*Oracle and Public Advertiser*, Tuesday, 4 Aug. 1795). In a pamphlet on his career, entitled 'Hardened Villany Displayed,' which was published soon after his death, he is described as 'a good-looking young man, only 22 years of age.' Anecdotes of Abershaw credit him with the rude generosity commonly ascribed to men of his vocation. On one November night, it is said, after several hours spent upon the road, he was taken ill at the 'Bald-faced Stag,' and a doctor was sent for from Kingston. Abershaw entreated the doctor, who was in ignorance of his patient's name, to travel back under the protection of one of his own men, but the gentleman refused, declaring that he feared no one, even should he meet with Abershaw himself. The story was frequently repeated by the highwayman, as a testimony to the eminence he had gained in his profession.

[Knapp and Baldwin's Newgate Calendar, iii. 241–3; Criminal Recorder (1804), i. 28–32; The Oracle and Public Advertiser for 31 July 1795 and 4 Aug. 1795; Hon. G. C. Grantley Berkeley's Life and Recollections, i. 198; Brayley and Mantell's History of Surrey, iii. 56; Timbs's English Eccentrics (1875), p. 546; Gent. Mag. (4th series) iv. 79; Walford's Old and New London, vi. 335, 497.] S. L.

ABINGDON, Earl of. [See Bertie.]

ABINGER, Baron. [See Scarlett.]

ABINGTON. [See Habington.]

ABINGTON, FRANCES (1737–1815), actress, was of obscure origin. Her maiden name was Frances or Fanny Barton. Of her mother she knew nothing; her father, having served as a private soldier in the King's Guards, kept a cobbler's stall in Vinegar Yard; her brother was an ostler in Hanway Yard. After she had risen to fame and prosperity, her descent was traced to a certain Christopher Barton, Esq., of Norton, Derbyshire, who at the accession of William III left four sons, a colonel, a ranger of one of the royal parks, a prebendary of Westminster, and the grandfather of Frances Barton. She at first sold flowers and was known as 'Nosegay Fan.' Then singing in the streets or reciting at tavern doors, she was sometimes carried within the Bedford and Piazza coffee-houses, to amuse the company with the delivery of select passages from the poets. She became the servant of a French milliner in Cockspur Street, from whom she acquired a taste in dress and a knowledge of French. She was afterwards cookmaid in the kitchen ruled by Robert Baddeley, admired at a later date for his performance upon the stage of foreign footmen, Jews, and 'broken-English' parts. Frances Barton underwent many ignoble, painful, and vicious experiences. 'Low, poor, and vulgar as she had been,' a contemporary critic writes, 'she was always anxious to acquire education. . . . She was well acquainted with the French authors, could read and speak French with facility, and could converse in Italian.' In the summer of 1755 the Haymarket was opened under the management of Theophilus Cibber. On 21 Aug. the comedy of the 'Busybody' was presented, the bills announcing 'the character of Miranda by Miss Barton, being her first essay.' She appeared subsequently as Miss Jenny in the 'Provoked Husband,' as Desdemona, as Sylvia in the 'Recruiting Officer,' and in other parts. For more than a year she was absent from London, fulfilling engagements at Bath and Richmond. She reappeared in November 1756, as a member of the Drury Lane company, engaged at the recommendation of Samuel Foote, and personated Lady Pliant in the 'Double Dealer,' and various other characters. In 1759 she was first described in the bills as Mrs. Abington: she had become the wife of her music-master, one of the royal trumpeters. The marriage was of an unhappy sort. Soon terms of separation were agreed upon, and the husband and wife lived apart. She paid him annually a stipulated sum, upon condition that he forbore to approach her. At Drury Lane Mrs. Abington advanced but slowly. Mrs. Pritchard and Mrs. Clive enjoyed possession of the best parts in the dramatic repertory, while the younger actresses, Miss Macklin and Miss Pritchard, inherited claims to the consideration of the managers. Mrs. Abington left England for Ireland, and was absent five years. Her success in Dublin was very great, and her Lady Townley drew the most crowded houses of the season. Hitchcock, the historian of the Irish stage, writes: 'So rapidly did this charming actress rise, and so highly was she esteemed by the public—even so early did she discover a taste in dress and a talent to lead the *ton*—that several of the ladies' most fashionable ornaments were distinguished by her name, and the "Abington cap" became the prevailing rage of the day.' She returned to Drury Lane upon the pressing invitation of Garrick, and for some eighteen years continued a member of the company, the most admired representative of the grand coquettes and queens of comedy, greatly successful as Beatrice, Lady Townley, Lady Betty Modish, Millamant, and Charlotte in the 'Hypocrite.' She was not confined to impersonations of this class, however. She could descend to country girls, romps, hoydens, and chambermaids. Reynolds's best portrait of her exhibits her as Miss Prue in 'Love for Love.' She could appear either as Lucy Lockit or Polly Peachum, as Biddy Tipkin or Mrs. Termagant, as Miss Prue or as Miss Hoyden. Her Shakespearian characters were Portia, Beatrice, Desdemona, Olivia, and Ophelia. Murphy dedicated to her his comedy of the 'Way to keep him,' in recognition of her genius, and of those 'graces of action' which had endowed his play with brilliancy, and even with an air of novelty, twenty-five years after its first production. She appeared on some occasions as Lydia Languish, and she was the original representative of Lady Teazle in 1777, the actress being then but a few years the junior of the performer of Sir Peter. No one complained, however, that her Lady Teazle lacked youth or grace or charm. Horace Walpole, who had bidden her welcome to Strawberry Hill, with as many friends as she might choose to bring with her, described her acting in Lady Teazle as equal to the first of her profession—as superior to any effort of Garrick's; she seemed to him, indeed, 'the very person.' In 1782 she closed her long connection with Drury Lane, and transferred her services to Covent Garden. Between 1790 and 1797 she was absent from the stage, and it was believed that her professional career had closed. She reappeared for a season, however, and was warmly welcomed by the public. Boaden wrote of her return to the stage: 'Her person had become full, and her elegance somewhat unfashionable; but she still gave to Shakespeare's Beatrice what no other actress in my time has ever conceived;

and her old admirers were still willing to fancy her as unimpaired by time as the character itself.' Taking no formal leave of her public, she enjoyed no farewell benefit, and was seen upon the stage for the last time on 12 April, 1799, when she played Lady Racket in the after-piece of 'Three Weeks after Marriage,' the occasion being the benefit of Pope, her fellow-player during many seasons. She is described as possessed of a singularly elegant figure, which, towards the close of her career, acquired proportions too matronly for the youthful characters she still assumed; she was of graceful address, with animated and expressive gestures. Her voice was not by nature musical, but her elocutionary skill was very great, and her articulation was so exact that every syllable she uttered was distinct and harmonious. Her taste in dress was admitted to be supreme by the many ladies of quality whose friendship she enjoyed. Garrick wrote of her, on the back of one of her letters, that she was 'the worst of bad women.' Of his merits as an actor she spoke enthusiastically; but she pronounced him as a manager inconsiderate, harsh, and resentful. She maintained with him a long and acrimonious correspondence. He complained of her peevish letters, of her want of zeal for the interests of the theatre, of her incessant querulousness. She alleged that he caused her to be attacked in the newspapers, that his harshness affected her health and spirits, that he spoke ill of her wherever he went. Again and again she asked that her engagement might be cancelled, and that she might be released from the inconvenience and distress of her position at Drury Lane. Upon one occasion it was necessary to take counsel's opinion as to the proper night to be devoted to Mrs. Abington's benefit. Her salary at Drury Lane was 12*l.* per week, 'with a benefit and 60*l.* for clothes.' She was rarely called upon to play more than three nights a week. Mrs. Abington had conquered for herself a distinguished position in society. The squalor, the misery, and the errors of her early life were forgotten or forgiven in the presence of her signal success upon the stage, her personal beauty, wit, and cleverness. Boswell relates that in 1775, when Mrs. Abington begged Dr. Johnson to attend her benefit, he was 'perhaps a little vain of the solicitations of this elegant and accomplished actress,' and that he mentioned the fact because 'he loved to bring forward his having been in the gay circles of life.' He sat in the boxes, and at such a distance from the stage that he could neither see nor hear. 'Why then, did you go?' asked Boswell. 'Because, sir, Mrs. Abington is a favourite of the public; and when the public cares a thousandth part for you that it does for her, I will go to your benefit too.' He supped with Mrs. Abington, met certain persons of fashion, was 'much pleased with having made one in so elegant a circle,' and afterwards piqued Mrs. Thrale by saying 'Mrs. Abington's jelly, my dear lady, was better than yours.' Mrs. Abington retired upon a comfortable independence, which it was said she much reduced by her losses at cards. John Taylor, of the 'Sun' newspaper, in his 'Records of my Life,' states that he remembered her 'keeping a very elegant carriage, and living in a large mansion in Clarges Street.' He had seen her, on the occasion of her benefit, surprise the audience by playing the low-comedy part of Scrub in the 'Beaux's Stratagem.' He once witnessed her performance of Ophelia to the Hamlet of Garrick, when she appeared 'like a mackerel on a gravel walk.' He had met her at Mrs. Cosway's, in Stratford Place, when she was treated with much respect by the company; but she chiefly confined her conversation to General Paoli. She lived at one time in Pall Mall. In 1807 she was occupying two rooms in the house No. 19 Eaton Square. Taylor further states that he had seen her, long after her retirement from the stage, attired in a common red cloak, and with the air and demeanour of the wife of an inferior tradesman. She died 4 March 1815.

[Secret History of the Green Rooms, 1790; Genest's History of the Stage, 1832; Boaden's Life of Mrs. Jordan, 1831; Hours with the Players, 1881.] D. C.

ABNEY, Sir THOMAS (1640–1722), lord mayor of London, was born in January 1639–40 at Willesley, Derbyshire, where his ancestors had enjoyed an estate for upwards of five hundred years, now, with Willesley Hall, in the possession of Charles Edward Abney-Hastings, earl of Loudoun. Sir Thomas was the fourth and youngest son of James Abney, Esq., who was high sheriff of his county in 1656, by his first wife, Jane Mainwaring. His mother died during his infancy, and he was sent to school at Loughborough, in Leicestershire, in order that he might be under the observation and control of Lady Bromley, the widow of Sir Edward Bromley, knight, one of the barons of the exchequer in the reigns of James I. and Charles I. The date of the commencement of Abney's career in London is not recorded; but we are told that 'in early life he cast his lot with the nonconformists, and joined the church in Silver Street under the care of Dr.

Jacomb, and afterwards of the learned Mr. John Howe' (Wilson, *History of Dissenting Churches*, i. 297). In his marriage license, dated 24 Aug. 1668, he is described as 'of All Hallows in the Wall, London, citizen and fishmonger' (Marshall, *Genealogist*, 1881, p. 90). He married Sarah, a younger daughter of the Rev. Joseph Caryl. This union lasted over a 'very happy and comfortable' period of nearly thirty years, and resulted in a family of seven children, of whom six died in infancy or early youth; whilst only one son, Edward Abney, a gentleman 'of very promising hopes,' grew up to manhood and died in October 1704 at 24 years of age. Lady Abney herself died in March 1698, and, like all her children, was buried at St. Peter's, Cornhill. Abney was elected alderman of Vintry Ward, 5 Dec. 1692, which, on 5 June 1716, he, being then the 'Father of the City,' left for the representation of Bridge Without. Abney served the office of sheriff of London and Middlesex in 1693–4. His shrievalty was illustrated by the incorporation of the Bank of England, of which he was one of the earliest promoters, and in whose charter, 27 July 1694, his name occurs as one of the original directors. It was probably with a special reference to his services in this connection that he was knighted by King William III. Sir Thomas Abney was also president, during many of the latter years of his life, of St. Thomas's Hospital, to which he was a considerable benefactor, and to which he contributed an 'additional gift' of 200*l.* in honour of his mayoralty (Golding, *Historical Account of St. Thomas's Hospital*, 8vo, London, 1819). He was lord mayor in 1700–1, having been elected some years in advance of his turn for that office. On the recognition of the Pretender by Louis XIV, Sir Thomas Abney carried an address from the corporation, 30 Sept. 1701, to William III, assuring him of their loyal co-operation against his enemies. In the parliament from 30 Dec. 1701 to 2 July 1702 Abney was one of the members for the city of London. He was a whig and an unsuccessful candidate later in 1702.

On 21 Aug. 1700 Sir Thomas Abney married, as his second wife, Mary, the eldest daughter of John Gunston, Esq., upon whom, by the death of her only brother and co-heir, Thomas Gunston, on 11 November following, devolved the lease of the manor of Stoke Newington, with a mansion not yet perfectly finished, and with grounds, afterwards of proverbial beauty, incompletely laid out. It was at Abney House, alternately with their summer retreat at Theobalds, Hertfordshire, that Dr. Watts found a home for the last thirty-six years of his life. Sir Thomas Abney died at Theobalds on the night of Tuesday, 6 Feb. 1722, in the eighty-third year of his age, and ten days after was buried at St. Peter's, Cornhill. His widow survived till 25 Jan. 1750. Dr. Watts resided with her until his own death, which took place on 25 Nov. 1748.

'His estate, said to be very great, falls to his widow and three maiden daughters' (*Daily Post*, 8 Feb. 1722). Elizabeth, the last surviving child and ultimate sole heiress of her father and mother, was 'lady of the manor of Stoke Newington,' and died unmarried in August 1782 at the age of 78. By her will she directed that on her death the lease of the estate of Abney Park, together with the rest of her property in Stoke Newington, should be sold, and the proceeds of the same distributed amongst poor individuals or corporate charities. Since 1840 Abney Park has been 'a general cemetery for the city of London;' and Abney House was pulled down in 1845.

An elder brother of Sir Thomas Abney, and the eldest surviving son and heir of his father, was Sir Edward Abney, LL.D., an eminent civilian and M.P. for the borough of Leicester in the parliaments of 1690–95 and 1695–98, who was born 6 Feb. 1631, knighted at Whitehall 2 April 1673, and who died 3 Jan. 1728, having nearly completed his ninety-seventh year.

[Jeremiah Smith's Memoirs of Sir Thomas Abney, in 'The Magistrate and the Christian,' 8vo, London, 1722; Bibliotheca Topographica Britannica (1790), vol. ii.; Nichols's History of the County of Leicester, iii. part 2, fol. London, 1804; Wilson's Dissenting Churches (1808), i. 296–7; Orridge's Citizens of London; Thornbury and Walford's Old and New London, v. c. 44; Marshall's Genealogist (1881), vol. v.] A. H. G.

ABNEY, Sir THOMAS (*d.* 1750), justice of the common pleas, was the younger son of Sir Edward Abney (elder brother of Sir Thomas Abney [q. v.], lord mayor of London), by his second wife, Judith, daughter and co-heir of Peter Barr, of London. He became K.C. in 1733, attorney-general for the duchy of Lancaster in 1733, steward of the Marshalsea court in 1736, in November 1740 a baron of the exchequer, and in February 1743 a justice of the common pleas. Abney fell a victim to the gaol distemper at the 'Black Sessions' at the Old Bailey in May 1750, when, 'of the judges in the commission, only the chief justice (Lee) and the recorder (Adams) escaped. Those who fell a sacrifice to the pestilence were Mr. Justice Abney, who died 19 May; Mr. Baron Clarke, who died on the 17th; Sir Samuel Pennant, lord mayor; and alderman Sir Daniel Lambert; besides several of the counsel and jurymen.'

[Foss's Judges of England, viii. 96–7, 8vo, London, 1864.] A. H. G.

ABOYNE, Earls of, and Viscount of. [See Gordon.]

ABRAHAM, ROBERT (1773–1850), a London architect, was the son of a builder, and educated as a surveyor. At the conclusion of the war in 1815, when an impetus was given to architecture by Nash in his projected plans for the improvement of the metropolis, Abraham placed himself in a high position as an architect. He obtained an introduction to some of the chief Roman catholic families in England, and much valuable private connection. Among his works may be mentioned the conservatories and garden buildings for the Earl of Shrewsbury at Alton Towers, the works at Arundel Castle, Worksop, Farnham, and Norfolk House, for the Duke of Norfolk, the Synagogue near the Haymarket, and the Westminster Bridewell. Abraham died 11 Dec. 1850.

[The Builder, viii. 598, 602; Art Journal (1851), 44; Redgrave's Dict. of Artists (1878).] T. C.

ABYNDON, RICHARD de (*d.* 1327 ?). [See Richard.]

ACCA (*d.* 740), fifth bishop of Hexham (709–732), was a native of Northumbria, and was brought up from childhood in the household of Bosa, who was made bishop of York in 678 in the place of Wilfrid. Wilfrid was deposed from his see because he refused to assent to the subdivision of the Northumbrian diocese according to the plan of Archbishop Theodore. It would seem that Acca sympathised with Wilfrid. He transferred himself to Wilfrid's service, accompanied him in his wanderings, and stood high in his confidence and affection till his death. He was with Wilfrid in his missionary journey among the South Saxons (Bede, *H. E.* iv. 14–15). He went with Wilfrid to Friesland, and visited St. Willibrord (*H. E.* iii. 13). He further accompanied Wilfrid to Rome. On their return in 705 Wilfrid was seized with sickness at Meaux, and lay as though dead, but was restored by a vision of St. Michael. On recovering consciousness his first question was, 'Ubi est Acca presbyter?' and to Acca alone he narrated his vision (Eddius, ch. 54). When Wilfrid, on his return to Northumbria in 705, settled in his favourite monastery of Hexham, and became bishop of the see, which embraced the southern part of Bernicia, Acca shared in his labours. He was made by Wilfrid abbot of Hexham (Eddius, ch. 62), and on Wilfrid's death in 709 Acca was chosen to succeed his master.

As bishop of Hexham, Acca faithfully carried out the work which Wilfrid had begun. Wilfrid brought to the adornment of Hexham all the cultivation which he had gathered from his journeys on the Continent. He built the monastery church, which was dedicated to St. Andrew, and three others, St. Mary's, St. Peter's, and St. Michael's (Ric. of Hexham, p. 18). These buildings Acca completed and adorned. He gathered relics of saints and martyrs, and erected side-chapels with altars in their honour. Eddius (ch. 22) says that they were splendid with gold and silver and precious stones, and were draped with purple and silks. Acca procured holy vessels, lamps, and all things needed for the ornament of his churches. He was himself a skilful musician, and wished to have the services performed according to the model which he had seen in Italy. He summoned to Hexham a famous singer, Maban by name, who had learned his art in Kent from the descendants of those whom St. Gregory had sent to instruct in ritual the barbarous English. Maban abode in Hexham twelve years, till he had trained a choir. Nor was Acca satisfied with merely providing for outward magnificence. He carefully brought together a large and noble library, consisting of theological works and lives of the saints.

In administering his diocese, Acca was a strict upholder of ecclesiastical discipline, and showed a worthy example to his clergy and people. He was renowned for his theological learning, and his advice was freely sought by students. His library at Hexham was probably of great service to Bede, with whom Acca stood in intimate relations. Their friendship began soon after Acca's coming to Hexham, as Bede dedicated his 'Hexameron' to Acca while still abbot. Bede mentions Acca as his authority for several things which he narrates in his 'History' (iii. 13, iv. 14). Eddius, in his preface to his 'Life of Wilfrid,' says that he undertook the work at Acca's instigation. Acca seems to have acted as an adviser and patron to men of letters. He was in constant correspondence with Bede about his 'Commentaries on the Scriptures,' and encouraged him to proceed with his work. Bede's Commentaries on Genesis, on St. Mark's Gospel, and on the Acts of the Apostles are all dedicated to Acca; and a poem of Bede on the Last Judgment, addressed to Acca, is interpolated into Simeon of Durham's 'Chronicle' (Twysden, 96, &c.). In the prologue to his 'Commentary on the Acts,' Bede writes to Acca: 'Accepi creberrimas beatitudinis tuæ literas, quibus me commonere dignatus es, ne mentis acumen inerti otio torpere et obdormire permittam.' One only of these letters of Acca has come down to us (BEDÆ *Op.* ed. 1563, v. 175; also RAINE's *Priory of Hexham*, i. 33). In this letter Acca beseeches Bede to write a commentary on St. Luke's Gospel; he combats the plea that the work has been sufficiently done by St. Ambrose; he urges the need of a simpler commentary, and humorously exclaims, 'Beatum Lucam luculento sermone expone.'

The end of Acca's life is obscure. In 732 he was driven from the see of Hexham. We do not know the reason; probably it was some cause connected with the still uncertain organisation of the Northumbrian dioceses. It cannot have been for any reason disgraceful to him, since he was revered by the monks of Hexham as a saint. Richard of Hexham (p. 35) records a story that Acca spent the years of his exile in organising the new diocese of Whithern, in Galloway. However this may be, Acca returned to Hexham before his death in 740. He was buried outside the east wall of the church, and two stone crosses of elaborate workmanship were erected over his grave (SIMEON, in Twysden, 101). One of these crosses has been identified by Raine, and is engraved in the 'Priory of Hexham' (i. p. xxxiv). The remains of Acca were twice translated, once in the eleventh century and again in 1154. He is commemorated in the Calendar on 19 Feb. His miracles are recorded by Simeon of Durham, s. a. 740, and by Aelred, abbot of Rievaux (RAINE, i. 184).

[Bede, Historia Ecclesiastica, book v. chaps. 19, 20; Eddius, Vita Wilfridi, in Gale's Scriptores, i. 53, &c.; Simeon of Durham, De Gestis Regum Anglorum, in Twysden, Decem Scriptores, 94, &c.; also ed. G. Hinde for Surtees Society, s. a. 740; Richard of Hexham, in Raine's Priory of Hexham (Surtees Society), i. 18. The best modern account is given in Raine's Preface, xxx–xxxiv.] M. C.

ACCUM, FRIEDRICH CHRISTIAN (1769–1838), chemist, was born in Buckebourg, in Westphalia, in 1769. In 1793 he came to London, and engaged in some science work, which led to the delivery of a course of lectures on chemistry and physics in 1803 at the Surrey Institute, and to the publication in that and the following years of several treatises on chemistry and mineralogy, including a 'System of Chemistry' in 1803, an 'Essay on the Analysis of Minerals' in 1804, and a 'Manual of Analytical Mineralogy' in 1808. He afterwards associated himself with Ackermann, the art publisher, in order to introduce into England the lighting of towns by gas; and in 1810, when the London Chartered Gaslight and Coke Company was formed, Accum was nominated one of its engineers. It is said that the prompt adoption of this mode of lighting in London and other large cities was greatly due to his 'Practical Treatise on Gas Light,' which was published in London in 1815 (3rd edit. 1816), and speedily translated into German, French, and Italian. A second work by Accum on the same subject, entitled 'Description of the Process of manufacturing Coal Gas,' appeared in 1819 (2nd edit. 1820). He was made librarian of the Royal Institution in Albemarle Street, but a charge of embezzlement was brought against him shortly afterwards, and he was dismissed. On being brought to trial, he was acquitted; but he immediately left England for Berlin. There, in 1822, he obtained a professorship at the Technical Institute, which he retained till his death on 28 June 1838. Accum published 'Chemical Amusement' (London, 1817, 4th edit. 1819), which was translated into German in 1824, and into French in 1827; and 'Adulterations of Food and Culinary Poisons' (London, 1820, 2nd edit. 1820), which was translated into German in 1822. In 1826 he published a work in two volumes at Berlin on the physical and chemical qualities of building materials (*Physische und chemische Beschaffenheit der Baumaterialen*). He also wrote on 'Crystallography' (London, 1813); on 'Chemical Reagents' (London, 1816), translated into Italian in 1819; on the 'Chalybeate Spring at Thetford' (1819); on 'Brewing' (London, 1820); on the 'Art of making Wine' (London, 1820), translated into French in 1821; on 'Culinary Chemistry' (London, 1821); and on the 'Art of making wholesome Bread' (London, 1821).

[Allgemeine Deutsche Biographie (1875); Meusel's Das gelehrte Teutschland; Neuer Nekrolog der Deutschen, xvi. 628.] G. F. R.

ACHEDUN. [See ACTON.]

ACHERLEY, ROGER (1665?–1740), lawyer, constitutional writer, and politician, was the son and heir of John Acherley of Stanwardine, or Stottesden, Shropshire, where he was the representative of a long-established family. Roger was admitted a student of the Inner Temple on 6 March 1685, and called to the bar on 24 May 1691 (Inner Temple *Register*). He married Elizabeth, only daughter of Richard Vernon, Esq., of Hanbury, Worcestershire, and sister of Thomas Vernon, Esq., a celebrated lawyer, known especially for his 'Reports,' posthumously published, on the 'Cases argued and adjudged in the High Court of Chancery.' For some years Acherley was engaged in disputing the will of Thomas Vernon, who died in 1721, by which the wife of the former inherited an annuity of 200*l.*, and his daughter Letitia received a legacy of 6,000*l.* The case was finally given against Acherley, on an appeal before the House of Lords, on 4 Feb. 1725.

Acherley was probably the first person who, in 1712, advised the moving of the writ for bringing over the electoral prince, afterwards George II, to take his place in the House of Lords as Duke of Cambridge; but the intrigues in which he indulged for the furtherance of this object were cut short by the death of Queen Anne, 1 Aug. 1714. Thereafter he pressed Barons Leibnitz and Bothmer for professional advancement in recognition of his admitted services to the house of Hanover. Down to 1731, however, he met with no substantial reward, and he appears to have passed his later years as an obscure and disappointed man. He died on Wednesday, 16 April 1740, 'in an advanced age, at his house in Greenwich' (*London Daily Post*, 21 March 1740).

Acherley's reputation rests upon his political, legal, and constitutional treatises, which have now, by lapse of time and the development of methods, been largely superseded. He believed in an extreme form of the 'social contract' theory. The most elaborate of his works is 'The Britannic Constitution; or, the Fundamental Form of Government in Britain,' fol. London, 1727, which was written to demonstrate the constitutional fitness of the accession of William III, and of the Hanoverian succession; a second edition, issued in 1759, incorporated 'Reasons for Uniformity in the State, being a Supplement to the Britannic Constitution,' which first appeared in 1741. Another work of Acherley's is entitled 'Free Parliaments; or, an Argument on their Constitution; proving some of their powers to be independent. To which is added an Appendix containing several original Letters and Papers which passed between the Court of Hanover and a gentleman at London, in the years 1713 and 1714, touching the right of the Duke of Cambridge to reside in England and sit in Parliament. By the author of the Britannic Constitution,' 8vo, London, 1731. Also Acherley is credited with the authorship of an anonymous pamphlet of forty-six pages, called 'The Jurisdiction of the Chancery as a Court of Equity researched,' 8vo, London, 1733, third edition, 1736.

[Appeals to the House of Lords, 1725; Appendix to Acherley's Free Parliaments, 1731; Nash's History and Antiquities of Worcestershire, 1781, vol. i.; Kemble's State Papers and Correspondence, London, 1857.] A. H. G.

ACKERMANN, RUDOLPH (1764–1834), fine-art publisher and bookseller, was born 20 April 1764, at Stolberg in Saxony. His father, a coach-builder and harness-maker, removed in 1775 to Schneeberg, where Rudolph received his education and entered his father's workshop. But he did not long follow this occupation. After visiting Dresden and other German towns, he settled for some time in Paris, whence he proceeded to London. Here for about ten years he was engaged in making designs for many of the principal coach-builders. In 1795 he married an Englishwoman and set up a print-shop at 96 Strand, removing the following year to No. 101, where he had already revived a drawing-school established by Wm. Shipley, the founder of the Society of Arts. In consequence of the increase of Ackermann's publishing business the school was closed in 1806, being at that time frequented by eighty pupils whose instruction was attended to by three masters. His extensive trade in fancy articles had given employment for some years to many French *émigrés.*

Ackermann's ingenuity and enterprise were not directed to fine-art matters alone. In 1801 he patented a method to render paper, cloth, and other substances waterproof, and erected a factory at Chelsea. He was among the first of private individuals to illuminate his place of business with gas, and between 1818 and 1820 was occupied with a patent for movable carriage axles. The preparation of Lord Nelson's funeral car (1805) was entrusted to his skill. The establishment of lithography as a fine art in this country is due to him. Having been introduced as a mechanical process by Mr. Andrée of Offenbach in 1801 (*Repository of Arts, &c.*, 1817, p. 225), it was chiefly used for copying purposes until 1817, when Ackermann set up a press, engaged Prout and other eminent artists, and made large use of lithography in his 'Repository' and other publications. 'A complete Course of Lithography, by J. A. Senefelder, translated from the German by A. S[chlichtegroll],' 4to, was issued in 1819 by Ackermann, who had visited the inventor the year before, and who narrates in a preliminary 'advertisement' his experience of the method. The volume includes specimens of drawings executed at his press.

The distress in Germany after the battle of Leipzig gave rise to a movement for the relief of the sufferers, mainly founded by Ackermann; and for two years he devoted unceasing labour towards organising the distribution of over 200,000*l.*, of which more than one-half was contributed by public subscriptions, the remainder consisting of a special grant from parliament. For this service he received from the king of Saxony the order of Civil Merit, but modestly declined the many expressions of popular gratitude offered by German towns in the course of a subsequent visit to the Continent (see *A short Account of the successful Exertions* [*of R. Ackermann*] *on behalf of the Fatherless and Widows after the War in* 1814, Oxf. priv. pr. 1871, 16mo). In 1815 he collected and distributed a large sum for the succour of wounded Prussian soldiers and their relatives. About the same period the Spanish exiles, like the French *émigrés* of a quarter of a century before, found in him a generous employer. He also printed and published many Spanish translations and original works, and formed branch depôts in several South American cities. Ackermann's Wednesday evening 'Literary Meetings' during March and April had become from 1813 quite a feature in the literary and artistic world. In 1827 he returned to premises at 86 Strand, designed by J. B. Papworth. He married a second time, and in 1830 experienced an attack of paralysis which prevented him thenceforward from attending to business. He died at Finchley on 30 March 1834, and was buried at St. Clement Danes. His eldest son, Rudolph, carried on a fine-art business in Regent Street, and died in 1868.

A list of his numerous fine-art publications is contained in the two excellent articles by W[yatt] P[apworth] in 'Notes and Queries' for 1869. The name of Ackermann is intimately associated with the 'Repository of Arts, Literature, Fashions, Manufactures, &c.,' which at once became so successful that before the end of the first year (1809) it obtained 3,000 subscribers. It regularly appeared until 1828, when forty volumes had been produced in monthly 3*s.* 6*d.* parts, under the editorship of F. Shoberl. Wm. Combe was a large contributor, and Rowlandson supplied many of the plates. The illustrations of fashions, mostly by well-known artists, supply valuable materials for the history of costume. Many of the contributions to the 'Repository' were reissued separately. 'Dr. Syntax's Tour in search of the Picturesque' first appeared in Ackermann's 'Poetical Magazine,' 1809–11, under the title of the 'Schoolmaster's Tour.' Among his chief publications may also be mentioned 'The Microcosm of London,' 1808–11, 3 vols. 4to; 'Westminster Abbey,' 1812, 2 vols. 4to; 'University of Oxford,' 1814, 2 vols. 4to; 'University of Cambridge,' 1815, 2 vols. 4to; 'Colleges of Winchester, Eton, Westminster, &c.,' 1816, 4to. W. H. Pyne and William Combe supplied the text for these antiquarian works, the plates being drawn by A. Pugin, Rowlandson, Nash, and others. His remarkable series of 'Picturesque Tours' in elephant 4to includes 'The Rhine,' by J. G. von Gerning, 1820; 'Buenos Aires and Monte Video,' by Vidal, 1820; 'English Lakes,' by Fielding and Walton, 1821; 'The Seine,' by Pugin and Gendall, 1821; 'The Ganges and Jumna,' by C. R. Forrest, 1824; 'India,' by R. M. Grindlay (atlas folio), 1826; and 'The Thames,' by Westall and Owen, 1828. The 'World in Miniature,' 43 vols. 12mo, 637 plates, was commenced in 1821 by T. Rowlandson, and finished in 1826 by W. H. Pyne. He introduced from Germany the fashion of the illustrated annual, upon which, between 1822 and 1856, English publishers expended large sums for illustrations and literary contributions. In the first rank of these popular gift-books stood his 'Forget-me-not,' first brought out in 1825 in a manner unapproached for typographical and artistic merit. It was continued until 1847 under the editorship of F. Shoberl.

[Notes and Queries, 4th series, iv. 109, 129, 5th series, ix. 346, x. 18; Didaskalia (Frankf. a. Main), No. 103, 13 April 1864; Gent. Mag. 1834, i. 560; Annual Biography, 1835.] H. R. T.

ACKLAND, THOMAS GILBANK (1791–1844), divine, was educated at the Charterhouse and St. John's College, Cambridge. He became B.A. in 1811, M.A. in 1814, and in 1818 was instituted to the rectory of St. Mildred's, Bread Street, which he held till his death, 20 Feb. 1844. He published by subscription, in 1812, a volume of miscellaneous poems in the style of the preceding century. He is also the author of a few sermons.

[Gent. Mag. N.S. xxi. 659.]

ACLAND, LADY CHRISTIAN HENRIETTA CAROLINE, generally called **LADY HARRIET** (1750–1815), was the third surviving daughter of Stephen, first earl of Ilchester, and was born on 3 Jan. 1749–50. In Nov. 1770 she was married, at Redlynch Park, Somersetshire, to John Dyke Acland [see ACLAND, JOHN DYKE]. When her husband was ordered to attend his regiment to Canada in 1776, he was accompanied by Lady Harriet Acland, and the narrative of her sufferings during the campaign, which has been often printed in both England and America, forms one of the brightest episodes in the war with the American people. He was taken ill in Canada, and she nursed him. On his partial recovery his services were required at the attack of Ticonderoga; but at the express injunction of her husband she remained behind. During the conflict he received a dangerous wound, and his heroic wife hastened to join him, and to bestow upon the sufferer the most devoted care and attention. Her husband commanded the British grenadiers, and his corps was often at the most advanced post of the army. On one of these occasions the tent in which they were sleeping caught fire, and both of them had a narrow escape of their lives. A few weeks afterwards the troops under the command of General Burgoyne were defeated in the second battle of Saratoga (7 Oct. 1777), when Major Acland was badly wounded in both legs and taken prisoner. With the protection of a letter from Burgoyne to General Gates, and in the company of an artillery chaplain and two servants, she proceeded in an open boat up the Hudson River to the enemy. When she arrived at the outposts of the American army, the sentinel threatened to fire into the boat if its occupants stirred, and for eight 'dark and cold hours,' according to one account, though this is denied in the American papers, she remained waiting for the break of daylight, and for permission to join her husband. On her return to England, says the 'Gentleman's Magazine,' her portrait, as she stood in the boat with a white handkerchief in her hand as a flag of truce, was exhibited at the Royal Academy and engraved. Some copies of the print are still in the possession of the Acland family. The story that her husband died in a duel, that she became temporarily insane, and afterwards remarried, has no foundation in fact. She was left a widow in 1778 with two surviving children, her son, John, succeeding to the baronetcy, and her daughter, Elizabeth Kitty, marrying Lord Porchester, afterwards second earl of Carnarvon. By this marriage the Acland property near Dulverton and Taunton ultimately passed to the Carnarvon family. Lady Harriet Acland died at Tetton, near Taunton, on 21 July 1815. Her remains were interred at Broad Clyst on 28 July. Her portrait, painted by Sir Joshua Reynolds in 1771–72, and the property of the present head of the Acland family, was engraved by S. W. Reynolds. The painting was exhibited at Burlington House, at the Winter Exhibition, 1882, and the face was that of a woman of great determination of character. Several years before, whilst a little girl, aged seven, she had been painted by the same artist standing at her mother's knee.

[Gent. Mag. 1815, pt. ii. p. 186; Burgoyne's State of the Expedition from Canada (1780); Mag. of American Hist. vol. iv. p. 49; Leslie and Taylor's Life of Sir J. Reynolds, i. 439; Lippincott's Mag. xxiv. 452–8 (1879); E. B. de Fonblanque's Political and Military Episodes from Correspondence of Gen. Burgoyne (1876), pp. 301–302; Travels in America by an Officer (i.e. Lieut. Anburey), 1789, ii. 61–63.] W. P. C.

ACLAND, Sir JOHN (*d.* 1620), was the second son of John Acland, of Acland in Landkey, Devonshire, who married Mary, daughter and co-heir of Hugh Redcliff of Stepney. From his mother he obtained considerable landed property near London, and increased his fortune by marrying Elizabeth, the daughter of George Rolle, of Stevenston, in Devon, and the widow of Robert Mallet, of Woolleigh in the same county. On her death he took another rich widow as his second wife, Margaret, daughter of Sir Henry Portman of Somerset, and widow of Sir Gabriel Hawley. He was M.P. for Saltash 1586–7. He was knighted by James I. on 15 March 1603–4 in the Tower of London, and at a bye-election (27 Jan. 1606–7), in the first parliament of that monarch, became knight of the shire for Devon. His charitable gifts were numerous. He settled on the mayor and town council of Exeter the rectorial endowments of two parishes in that part of his native county which is known by the name of the South Hams, in order that the annual proceeds might be distributed among the poor of several parishes in Exeter and in other parts of the county. When he acquired the estate of Columb-John, in Broad Clyst, about four miles from Exeter, he built in the mansion a chapel for the use of the tenantry, and endowed it with a rent-charge for the support of the minister. A new hall, with cellars underneath, was erected by Exeter College, Oxford, shortly before his death, at a cost of about 1,000*l.*, to which Acland contributed 800*l.* Two scholarships, each of the annual value of 8*l.*, were founded by him at the same college. He died 14 Feb. 1619–20, and lies buried in Broad Clyst church, beneath a richly carved monument, with the figures of himself and his wives. His will, dated 9 Feb. 1619-20, was proved 4 July 1620.

[Prince's Worthies of Devon; Visitations of Devon and Somerset; Boase's Exeter College.] W. P. C.

ACLAND, JOHN (*fl.* 1753–1796), author of a pamphlet on pauperism, was the second son of John Acland, of Woodly, Yorkshire, M.P. for Callington, and the younger brother of Sir Hugh Acland, sixth baronet of Columb-John, co. Devon. He was instituted to the vicarage or rectory of Broad Clyst (Polwhele's *History of Devonshire*, 1793, ii. 197), on his own petition, in 1753. In 1786 Acland published 'A Plan for rendering the Poor independent on Public Contributions, founded on the basis of the Friendly Societies, commonly called Clubs, by the Rev. John Acland, one of His Majesty's Justices of the Peace for the County of Devon. To which is added a Letter from Dr. Price containing his sentiments and calculations on the subject. *Tua res agitur.* Exeter and London, 1786.' From allusions in this pamphlet it seems that Acland's 'plan' was suggested to him by the failure of previous legislation for the encouragement of friendly societies in Devonshire. An act of parliament had provided that the funds of friendly societies might be supplemented by grants in aid from the proceeds of the poor-rate; it provided, amongst other things, for the payment of sums of money on the marriages of members and the births of their children. In consequence of the burden entailed on the ratepayers for payments on these accounts, the act was repealed. Acland desired a modified application of the principle. He proposed that 'there should be established, by the authority of parliament, throughout the whole of the kingdom of England, one general club or society' for the support of the poor in sickness, in old age, and when out of work. With certain exceptions, every adult male or female receiving a certain wage was to be compelled to contribute to this fund, and a similar obligation was imposed on the bulk of the community. In this way pauperism was to be gradually extinguished, and the recipients of aid from the fund might regard themselves as members of a State Friendly Society. There is an abstract of Acland's crude plan in Eden's 'State of the Poor' (i. 373–80). It excited considerable attention at a time when the increase of the poor-rate was causing general anxiety. A bill based on Acland's plan was introduced into the House of Commons (see Thomas Gilbert's speech there, 10 Dec. 1787), but came to nothing. Of a second pamphlet by Acland, in refutation of Edward King's attempt to prove the public utility of the national debt, the 'Gentleman's Magazine' for November 1796 contains a brief and approving notice. There is no copy of this pamphlet in the library of the British Museum.

[Family Communications; Acland's Pamphlet; Parliamentary History, xxi. 1279.] F. E.

ACLAND, JOHN DYKE (*d.* 1778), soldier and politician, was the eldest son of Sir Thomas Acland, who married Elizabeth, daughter and heir of Thomas Dyke of Tetton, in Somerset. In the parliament of 1774, which returned a large majority of representatives zealous for a continuance of the struggle with the American colonies, he took his seat for the Cornish borough of Callington, and soon became prominent among the supporters of Lord North's ministry for his warm advocacy of strong measures of war. When the prime minister, to the dismay of his more resolute friends, made a conciliatory motion, substantially allowing the colonies to tax themselves, Colonel Acland stepped forth from the ranks and announced that he could not support the government in their action (20 Feb. 1775). The ministerial resolutions were carried in committee by 274 votes to 88; but on the question that the house should agree, he again interposed and condemned them as 'nugatory and humiliating.' In the following August he suggested to Lord North that several new corps should be raised; but George III, though highly approving his 'laudable sentiments as a citizen and soldier,' discountenanced any such measure, but suggested that Colonel Acland should raise in the west the 200 men required for the augmentation of the 33rd foot, which he had joined as ensign, 23 March 1774, and in which, through the intervention of the king, he purchased a company (23 March 1775). At the opening of the new session (26 Oct.) he moved the address of thanks for the king's speech, and about the same time, as colonel of the first battalion of Devonshire militia, he presented to the king an address from that body, the language of which was severely criticised by Dunning, Fox, and Burke (2 Nov.). Fox adverted to this address at a later date (22 Nov.), when Acland retorted that he was no adventurer or place-hunter, but a gentleman of independent fortune, and Fox fiercely replied that this was the first time any one had taken liberties in the house with his fortune, 'whether real or ideal,' and would have continued in his invective had not the members interposed and put an end to the altercation. In the same month of November he again pressed his plans upon the king, who told the minister that he did not see his way to promoting Colonel Acland in Ireland, but that a majority might perhaps be got for him by purchase. On the whole George III was of opinion that Acland, 'though a spirited young man,' was of such exorbitant pretensions that he should be employed in the civil line. In December of the same year he became major of the 20th foot, and went with General Burgoyne's ill-fated expedition to America, where he acquitted himself with great bravery. His adventures are sufficiently described in the memoir of his wife, Lady Harriet Acland.

On his return to England the same fierceness of disposition was conspicuous. He was engaged in a duel on Bampton Down, in Devonshire, and although he escaped without a wound, the exposure brought on a severe cold, from the effects of which he died at Pixton Park, near Dulverton, 22 Nov. 1778. When a young man he had made the grand tour with Mr. Thomas Townshend, afterwards Lord Sydney; and their portraits, as archers, were painted by Sir Joshua Reynolds in the summer of 1769 as a record of their friendship. Before it could be finished, however, the friends quarrelled, and neither of them would pay the artist or take away the picture. At a subsequent date he was painted alone by Sir Joshua, and the picture, which is now in the possession of Sir T. Dyke Acland, was exhibited at Burlington House in 1882. The well-known painting of the 'Archers' is the property of Lord Carnarvon, and was shown at the same place in the previous year.

[Corresp. of George III and Lord North, i. 262, 300; Hansard for 1775; Leslie and Taylor's Reynolds, i. 348, 357.] W. P. C.

ACLAND, Sir THOMAS DYKE (1787–1871), politician and philanthropist, was the eldest son of Sir Thomas Dyke Acland, who married the only daughter of Sir Richard Hoare, and was born in London on 29 March, 1787. His father died when the boy was in his ninth year, and he became the heir to the family estates. He was educated at Christ Church, Oxford, where he took the degree of B.A. on 23 March 1808, and became M.A. 16 June 1814. On 15 June 1831, he received the honorary degree of D.C.L. During his undergraduate days at Oxford he aided in founding Grillion's Club, of which many eminent politicians were members. In October 1812 he was returned to parliament in the tory interest as member for the county of Devon, but lost his seat in 1818, when the yeomanry brought forward Lord Ebrington as their champion, and remained out of parliament until he was again returned for Devon in 1820. When the Duke of Wellington declared himself in favour of catholic emancipation, he found an energetic supporter in Sir Thomas Acland. This offended his former friends, but drew to his side in the election of 1830 the whigs of Devon, who split their votes between him and his old antagonist, Lord Ebrington. By this time Sir Thomas Acland had spent, it was believed, over 80,000*l.* in his parliamentary contests. His new friends were displeased at his vote for General Gascoyne's motion, which caused the rejection of the first Reform Bill, and the loss of his seat was the penalty which he paid for his conduct. From 1831 to 1837 he was without a seat in parliament; but from the latter year until 1857 he represented the division of North Devon in the conservative interest. He stood by protection until 1840, but voted steadily with Sir Robert Peel through all the divisions which were forced on by Lord George Bentinck and Mr. Disraeli. On 7 April 1808 he married, at Mitcham, Lydia Elizabeth, only daughter of Henry Hoare, of Mitcham Grove, head partner in the banking firm of Messrs. Hoare, and an active supporter of all church work at home and in the colonies. In the house of his father-in-law he passed many happy days, and there he met many zealous churchmen. His interest in religious progress is shown by the references in the first volume of Bishop Wilberforce's life and by a passage in Sir Walter Scott's diary for 1828, where Sir Thomas Acland is styled 'the head of the religious party in the House of Commons.' Alexander Knox and Bishop Jebb were also numbered among Sir Thomas Acland's friends, and he is frequently mentioned (under the initials of Sir T. A.) in their thirty years' correspondence. Lady Acland died in 1856, and in the next year her husband withdrew into retirement. His name was often on men's lips as the type of an independent politician and a thorough gentleman, and in 1861 a statue of him by Stephens was erected in Northernhay, Exeter, as a 'tribute of affectionate respect for private worth and public integrity.' His death occurred suddenly at Killerton, Broad Clyst, 22 July 1871.

[J. B. Sweet's Life of Henry Hoare; Exeter Western Times.] W. P. C.

ACLAND, Sir WROTH PALMER, K.C.B. (1770–1816), lieutenant-general, was son of Arthur Palmer Acland, of Fairfield, and nephew of Sir Thomas Acland, Bart., and entered the army in 1787 as ensign in the 17th regiment. He became lieutenant in 1790, and captain in 1791, and was then placed on half pay. On the breaking out of the war with France all officers were required for active service, and Captain Acland was appointed to the 3rd regiment or Buffs in May 1793. He served in Flanders under the Duke of York, and in 1795 was promoted major, and purchased the lieutenant-colonelcy of the 19th regiment. In 1796 he accompanied his regiment to Ceylon, and in 1799 became by exchange captain and lieutenant-colonel in the 2nd or Coldstream guards, with which he served in Egypt. He became colonel in 1803, and, after serving at the battle of Maida, was appointed brigadier-general, and ordered to take command of a brigade fitting out at Harwich for Portugal in 1808. His brigade sailed in company with one under Brigadier-General Anstruther in May, and on reaching the Douro found orders from Sir Arthur Wellesley to proceed to Maceira Bay. Here Wellesley covered the dangerous disembarkation of Acland's brigade, and then drew up the two brigades with the rest of his army in a strong position at Vimeiro. Acland's brigade was posted on the left of the churchyard, which formed the key of the English position, and which would have been a post of much danger if Sir Arthur Wellesley had not perceived Junot's plan of turning the English left, and sent the brigades on his own right to take position on Acland's left. As it was, Acland by a flank fire helped Anstruther to drive down the main French attacking column, which was his chief important service. Ill-health made it necessary for him to leave Portugal soon after the battle, and deprived him of the glory of serving, like Anstruther, under Sir John Moore. In 1810 he was promoted major-general, and commanded a division in the expedition to the Scheldt, where, however, little glory was to be won. In 1814 he was promoted lieutenant-general, and on the extension of the order of the Bath made one of the first K.C.B.'s. In 1815 he was made colonel of the first battalion of the 60th regiment, and on 8 March 1816 died from the recurrence of the fever which had threatened his life in Portugal.

[For General Acland's services see Philippart's Royal Military Calendar, 1st edition, 1815; and for the battle of Vimeiro, Napier's Peninsular War, book ii. chap. 5.] H. M. S.

ACONTIUS, JACOBUS, latinized from Aconzio, Aconcio, or Concio, Jacopo (1500?–1566?), jurist, philosopher, theologian, and engineer, was born at Trent in the Tyrol about the beginning of the sixteenth century. Little is known of him before his coming to this country, except what is told in the 'Ep. ad Wolfium,' from which we learn that he devoted many years to the study of the law, that he passed some of his time in courts, and that he applied himself to literature late in life. There is no authority for the statement that he was in orders. His attachment to ideas too liberal for his age and country made it expedient for him in 1557 to take up his abode in Bâle, at that time the home of Mino Celso, Celio Secundo Curio, and many other Italian protestants. He had been preceded two months by his friend Francesco Betti, to whom was dedicated, in the most affectionate terms, his first work 'De Methodo' printed at Bâle in the following year by Pietro Perna, a protestant refugee from Lucca of merit and learning, who also brought out the first Latin and French editions of the 'Stratagemata Satanæ.' The treatise 'De Methodo' is written with elegance and precision. It was the commencement of a much larger work, which had long occupied the thoughts of the writer. Its object is to urge the importance of methodising existing knowledge. If thirty years were to be devoted by a youth to purposes of study, the writer would recommend that the first twenty should be applied to investigating the principles of method.

Betti and Acontius afterwards went to Zurich, where the latter made the acquaintance of Simler, Frisius, and Jo. Wolfius. He visited Strasburg, and came to England in or before 1559. He was well received, and at once showed the practical bent of his mind in a petition addressed to Elizabeth in December of that year, stating that having discovered many useful contrivances, such as new kinds of wheel machines, furnaces for dyers, brewers, &c., he prayed for a patent to secure him against imitators using them without his consent. The request was not granted, but on 27 Feb. 1560 he was allowed an annuity of 60*l.*, which was the cause of the subsequent dedication—*Divæ Elizabethæ*, the 'inscription canonisante' of Bayle—of his 'Stratagemata.' Acontius is careful to point out in the 'Ep. ad Wolfium' that his merits as an engineer gained for him the pension; but although he admits that it allowed him leisure for study he refers to it in terms of measured gratitude. Letters of naturalisation were issued to him on 8 Oct. 1561.

Like other foreign nonconformists he attached himself to the Dutch church in Austinfriars. In 1559 Adrian Hamstedius, the minister, was excommunicated by Bishop Grindal for favouring certain Dutch anabaptists and refusing to renounce their errors. He found a supporter in Acontius, who, having been forbidden the sacrament by the bishop, addressed a long 'Epistola Apologetica' to the congregation in defence of himself and Hamstedius.

The 'Epistola ad Wolfium' was written in December 1562, although not published until 1565. It is full of useful precepts for would-be authors, but is chiefly interesting from its autobiographical nature.

Theology and literature were not his sole occupations. Mazzuchelli styles him 'intendente di fortificazione.' It was represented to parliament in 5 Eliz. that Jacobus Acontyus, servant of the queen, had undertaken to recover at his own cost 2,000 acres of land inundated by the Thames in the parishes of Erith, Lesnes, and Plumstead, and an act was passed decreeing that he should have as a reward one half of all such land recovered by him within four years from 10 March 1562. He also petitioned the queen on the subject, and obtained a license on 24 June 1563 to take up workmen. By 8 Jan. 1566, a tract of 600 acres had been won from the river. A portion was again lost, and then he entered into a partnership with G. B. Castiglione and some English tradesmen to make further efforts.

He enjoyed the patronage of the Earl of Leicester, to whom, in August 1564, he presented a remarkable treatise on the use and study of history, which still remains in manuscript.

In 1565 he brought out his famous 'Strategemata Satanæ,' printed at Bâle in Latin and French by his friend Perna. He distinguishes between the fundamental and accessory dogmas of Christianity, and reduces the number of the former to very few, among which are not reckoned those of the Trinity and Real Presence. The apostles' creed contains all necessary doctrines, and the numerous confessions of faith of different communions are the ruses of the Evil One, *stratagemata Satanæ*, to tempt man from the truth. Orthodox divines have objected to the dangerously catholic spirit displayed in this book, and the writer has been styled Arian, Socinian, and even Deist. His Arianism can scarcely be doubted; his theological career in England certainly favours the charge. But he deserves all honour for the strong protests against capital punishment for heresy and for the liberal reasoning in favour of toleration which give the book its permanent place in ecclesiastical literary history. It attracted great attention. Three editions of the original text appeared in the sixteenth century, and eleven (three being in England) in the seventeenth century, besides French, English, German, and Dutch translations. 'Stratagemata Sathanæ' is placed in the appendix to the Tridentine 'Index Libb. Prohibb.' (1569) among anonymous books. Evidently the title alone was sufficient to condemn the book. The Roman Index of 1877 describes it with fitting bibliographical accuracy. The opinions of theologians on the work have been collected by Crussius (*Crenii Animadv.* pt. ii. 32) and Ancillon (*Mélange critique*, i. 24–9).

Acontius's heterodox religious opinions were once more to bring him into trouble. The last we hear of him is from a letter dated 6 June 1566, in answer to a charge of Sabellianism. He is believed to have died shortly afterwards, leaving his papers under the charge of G. B. Castiglione, the queen's master of Italian and groom of the privy chamber, who published the 'Timor di Dio.'

The following is a bibliographical list of his works:—1. 'J. Acontius de Methodo, h. e. de recta investigandarum tradendarumque scientiarum ratione,' Basileæ, ap. P. Pernam, 1558. First edition, reprinted at Geneva in 1582 ap. Eustathium Vignon, 'multo quam antea castigatius;' again at Lugd. Bat. 1617, sm. 8vo, and in 'G. J. Vossii et aliorum de studiorum ratione opuscula,' Ultraj. 1651, sm. 8vo. 2. 'Satanæ Stratagemata libri octo, J. Acontio authore, accessit eruditissima epistola de ratione edendorum librorum ad Johannem Vuolfium Tigurinum eodem authore,' Basileæ, ap. P. Pernam, 1565, 4to. The genuine first edition, of extreme rarity. Bibliographers are unaware of the existence of two editions of this year. The one usually quoted is in smaller type, and is entitled 'Stratagematum Satanæ libri octo,' &c. Basileæ, ap. P. Pernam, 1565, sm. 8vo. Reprinted Basileæ, 1582, 8vo, and 'curante Jac. Grassero,' ib. 1610, 8vo, ib. ap. Waldkirchium, 1616, ib. 1618, ib. 1620, Amst. 1624, Oxon. G. Webb, 1631, sm. 8vo, Lond. 1648, Oxon. 1650, Amst. Jo. Ravenstein, 1652, sm. 8vo, ib. 1674, sm. 8vo, Neomagi, A. ab. Hoogenhuyse, 1661, sm. 8vo. The French translation is 'Les Ruzes de Satan receuillies et comprinses en huit liures,' Basle, P. Perne, 1565, 4to; printed with the same type as the first Latin 4to, wanting the 'Ep. ad Wolfium' and the index. The first issue of the English translation is called 'Satan's Stratagems, or the Devil's Cabinet-Council discovered . . . together with an epistle written by Mr. John Goodwin and Mr. Durie's letter concerning the same,' London, J. Macock, sold by J. Hancock, 1648, 4to. The date of Thomason's copy (British Museum) has been altered by him to 1647; he purchased it on 14 Feb. The translator announces that if the work found favour he would finish it, but only the first four books were published. There are three dedications—one to the parliament, one to Fairfax and Cromwell, and one to John Warner, lord mayor. The stock seems to have been sold to W. Ley, who issued it with a new title, 'Darkness Discovered, or the Devil's Secret Stratagems laid open,' &c., London, J. M. 1651, 4to, with a doubtfully authentic etching of 'James Acontius, a Reverend Diuine.' Thomason dated his copy July 7. A German translation came out at Bâle in 1647, sm. 8vo, and a Dutch version, Amst. 1662, 12mo. 3. 'Eruditissima epistola de ratione edendorum librorum ad Johannem Vuolfium Tigurinum.' Dated Londini, 12 kal. Dec. 1562, first published in the Latin 'Stratagemata' 1565, and to be found in the subsequent editions, but in none of the translations; printed separately Chemnitz, Mauke, 1791, 8vo. 4. 'Una essortazione al Timor di Dio, con alcune rime italiane, nuovamente messe in luce [da G. B. Castiglione],' Londra, appresso Geo. Wolfio, s.a., 8vo. Dedicated to Elizabeth. Chaufepié is the only person who seems to have seen this very rare little piece. The printer learnt his art in Italy. He worked between 1579 and 1600, and brought out many Italian books. 5. 'Epistola apologetica pro Hadr. Haemstadio et pro seipso.' Written in 1562 or 1563, says Gerdes, who reprinted it (*Scrinium Antiquarium*, vii. part i. 123) from the archives of the Dutch church. now in the Guildhall library; contains much information respecting Hamstedius, the Dutch church, and the writer. 6. 'Epistola . . . Londini 8 idus Junii, 1566.' Reproduced from the archives of the Dutch church by Crussius (*Crenii Animadv.* ii. 131). It is not known to whom the letter was addressed. 7. 'Ars muniendorum oppidorum.' Acontius refers to this in his 'Ep. ad Wolfium' as having been first written in Italian and afterwards translated into Latin while in England. Mazzuchelli says, 'Ital. et Lat. Genevæ, 1585,' but no such book can be traced. 8. A manuscript on the use and study of history, written in Italian, and presented by Acontius to the Earl of Leicester in August 1564, is preserved at the Record Office. It is not spoken of by any of the authorities, although made use of in the following interesting little octavo volume, dedicated to the Earl of Leicester: 'The true order and methode of wryting and reading hystories, according to the precepts of Francesco Patricio and Accontio Tridentino, by Thomas Blundevil,' Lond. W. Seres, 1574. The compiler states that he 'gathered his work partly out of a little written treatyse, which myne olde friende of good memorie, Accontio, did not many yeares since present to your Honour in the Italian tongue.' 9. 'Liber de Dialectica.' An unfinished work with this title is referred to in the 'Epistola ad Wolfium,' with the remark that the world was soon to enter upon a much more enlightened era.

[Gerdes, Specimen Italiæ Reform.; ejusd. Orig. Eccles. in Belgio Ref.; Mazzuchelli, Scrittori d'Italia; Tiraboschi, Storia della Lett. It. vii. 375, 474; Bayle, Dictionnaire Critique; Chaufepié, Nouveau Dict.; Guichard, Hist. du Socinianisme; Hallam's Lit. Hist.; Strype's Grindal; Cat. of Books &c. of Dutch Church at Guildhall; Burn's Hist. of French &c. Refugees; Dugdale's Hist. of Imbanking; Cal. of State Papers (Dom. 1547–80, 1601–3, and App.] H. R. T.

A'COURT, WILLIAM. [See Heytesbury, Baron.]

ACTON, CHARLES JANUARIUS EDWARD (1803–1847), cardinal, was second son of Sir John Francis Acton [q.v.], the sixth baronet, of Aldenham Hall, near Bridgnorth, Shropshire, who became commander-in-chief of the land and sea forces of the kingdom of Naples and prime minister. The father married, by papal dispensation, Mary Anne, daughter of his brother, Joseph Edward Acton, a lieutenant-general in the service of the Two Sicilies, and governor of Gaeta. The family had long been connected with Naples. Charles, born at Naples 6 March 1803, was sent, on the death of his father in 1811, with his elder brother Sir Richard to England for education. First he was placed at a school kept by the abbé Quégné at Parsons Green, near London, from which he was removed to a protestant school at Isleworth. Next he was sent to Westminster School, which he was soon obliged to quit on religious grounds. He subsequently resided with a protestant clergyman in Kent, the Rev. Mr. Jones, as a private pupil. After this, in 1819, he proceeded to the university of Cambridge, and became, under Dr. Neville, an inmate of Magdalen College, where he finished his secular education in 1823. This was indeed, as Cardinal Wiseman observes, a strange preparation for the Roman purple. However, young Acton, having a strong vocation to the ecclesiastical state, entered the college of the Accademia Ecclesiastica in Rome, which he left with the rank of prelate. Leo XII made him one of his chamberlains, and in 1828 appointed him secretary to Monsignor (afterwards Cardinal) Lambruschini, the nuncio at Paris. Shortly afterwards he was nominated vice-legate or governor of Bologna. He was removed, however, from this arduous situation before the revolution which, soon after the death of Pius VIII, broke out there and in the neighbouring provinces. On the accession of Gregory XVI he was made secretary to the congregation entitled the *Disciplina Regolare*, the duties of which are to prevent and correct all violations or relaxations of discipline in religious communities. Next he was nominated auditor of the apostolic chamber, or first judge of the Roman civil courts, and on 24 Jan. 1842 he was proclaimed cardinal-priest of the title of Santa Maria della Pace. He was also protector of the English college at Rome. Cardinal Acton was the interpreter and only witness of Gregory XVI in the important interview which took place in 1845 between that pontiff and the emperor Nicholas I of Russia. Immediately after the conference the cardinal wrote down, at the pope's request, a minute account of it; but he never allowed it to be seen. Every affair of consequence relating to England and its dependencies was referred by the pope to Cardinal Acton, and to his zeal, previously to his elevation to the sacred college, was mainly due the division of this country (in 1840) into eight catholic districts or vicariates apostolic. Previously there had been only four vicariates created by Innocent XI in 1688; and it may be mentioned that the increase in their number was the prelude to the restoration of the Roman catholic hierarchy by Pius IX in 1850. Cardinal Acton's health, never very strong, began to decline, and he sought refuge first at Palermo and then at Naples, where he died in the Jesuits' convent 23 June 1847.

[Catholic Directory (1843), 149 (with portrait); Card. Wiseman's Recollections of the last four Popes (1858), 475–480; Ferdinando Amarante, Sonnetti dedicati a Miledi Marianna Acton, madre del Cardinale; British Catholicity, its Position and Wants, addressed to Cardinal Acton (Edinb. 1844); Gent. Mag. N. S. xxviii. 670; Foster's Peerage (1881), 9; Lodge's Genealogy of the Peerage and Baronetage (1859), 592.] T. C.

ACTON, EDWARD (*d.* 1707), captain in the navy, presumably a grandson of Sir Edward Acton, the first baronet, attained that rank in October 1694, and continued in active service through the war that was then raging. In 1702 he went out to the West Indies in command of the Bristol, and in the following spring was sent home with the three captains, Kirkby, Wade, and Constable, the two former of whom had been sentenced to death for their misconduct towards Vice-Admiral Benbow. Orders in anticipation had been sent down to the several ports that the sentence was to be carried into execution without delay; and the two culprits were accordingly shot on board the Bristol on 18 April 1703, two days after her arrival in Plymouth Sound. In 1704 Acton commanded the Kingston of sixty guns, and took part in the capture of Gibraltar and the battle of Malaga [see ROOKE, SIR GEORGE]. On this last occasion, having expended the whole of his ammunition, he drew out of the line, for doing which he was afterwards tried but fully acquitted, and the following year commanded the Grafton in the Mediterranean under Sir Cloudesley Shovel. Towards the end of 1706 he returned to England, and his ship having been refitted he joined the squadron under Captain Clements in the Hampton Court, which sailed from the Downs on 1 May 1707 with the Lisbon and West India trade in convoy. On the next day off Dungeness they fell in with a numerically superior French squadron of frigates and privateers, commanded by the Count Forbin. Of the three English ships the Grafton and Hampton Court were boarded by several of the enemy, and carried by force of numbers, Captain Acton being killed, and Captain Clements mortally wounded, shot through a port by Forbin himself. The Royal Oak made good her escape in an almost sinking condition; but several of the merchant ships were captured.

[Official letters, &c., in the Public Record Office; Mémoires du Comte de Forbin (1729), ii. 231.] J. K. L.

ACTON, ELIZA (1799–1859), authoress, daughter of John Acton, brewer, of Hastings, afterwards of Ipswich, Suffolk, was born at Battle, Sussex, 17 April, 1799. She was of delicate health in her youth, and was taken abroad. Whilst in Paris, she became engaged to be married to an officer in the French army; but this marriage did not take place, and she returned to England, where she published, by subscription, a volume of poems, at Ipswich, in 1826. A second edition, again of 500 copies and by subscription, was published in 1827. In 1835 Miss Acton contributed a poem, 'The Two Portraits,' anonymously, to the 'Sudbury Pocket Book.' In 1836, in the same annual, she published 'Original Poetry by Miss Acton, author of the "Two Portraits."' In 1837 she was living at Bordyke House, Tunbridge; and on the arrival of Queen Adelaide in that town shortly after the death of William IV, Miss Acton presented the queen with some verses commemorating her devoted attendance on her husband during his last illness. In 1838 she published the 'Chronicles of Castel-Framlingham' in 'Fulcher's Sudbury Journal.' In 1842 she published another poem, 'The Voice of the North,' a welcome to Queen Victoria on her first Scotch visit. In 1845, after further fugitive poems, Miss Acton had completed the popular work, 'Modern Cookery,' with which she is chiefly associated; a second and a third edition of it were called for the same year; a fourth and fifth in 1846; with numerous editions in successive years. In May 1857 she brought out her last work, 'The English Bread-Book,' treating of the various ways of making bread, and of the constituent parts of various bread-stuffs.

At this date Eliza Acton was living at Snowdon House, John Street, Hampstead, and there, after much illness, she died in February 1859.

[Clarke's History of Ipswich, p. 445; Gent. Mag. 1859; Suffolk Garland; private correspondence.] J. H.

ACTON, HENRY (1797–1843), unitarian divine, was born at Lewes, Sussex, 10 March 1797, where his father was parish clerk at St. John's. He was apprenticed in his sixteenth year to Mr. J. Baxter, a Lewes printer, and became a member of a literary society in the town, where his papers were much admired. The two unitarian congregations of Southover and Ditchling agreed to give him 50*l.* a year jointly (a grant of 10*l.* being added from the Unitarian Fund) for serving their chapels on alternate Sundays with a fellow-apprentice, William Browne; and his indentures with Mr. Baxter, the printer, being set aside by arrangement, he placed himself as a student, in 1818, under Dr. Morell, the Brighton minister, then head of his flourishing academy at Hove. Acton studied Greek, Latin, and mathematics at Hove, and walked to one or other of his small congregations on Sundays, returning, on foot, the same day. He became minister at Walthamstow in February 1821, and in 1823 co-pastor with the Rev. James Manning at the more important unitarian church known as George's Meeting, Exeter. There he married, became second master of a proprietary classical school at Mount Radford in the neighbourhood, and made himself prominent as an untiring worker till his death, from apoplexy, on 16 Aug. 1843, in his forty-sixth year. He published many sermons, pamphlets, lectures, and statements, of which a full list is given in James's 'Memoir' (p. xcvii). They were delivered by him at various intervals from 1823, some in controversy with Phillpotts, Bishop of Exeter. Acton also established and edited 'The Gospel Advocate,' of which four volumes appeared. He was an effective preacher, and had overcome the disadvantages of his defective education. He left a widow and six children.

[James, Memoir and Sermons; Christian Reformer, x. 604, 665, 755; Minutes of the Unitarian Fund, 3 Aug. 1818.] J. H.

ACTON, JOHN (*d.* 1350), writer on the canon law, is stated by Leland to have been educated at Oxford, and to have taken there the degree of LL.D. In 1329 he was 'provided' by the pope to a canonry and a prebend in Lincoln Cathedral, but some years appear to have elapsed before he actually obtained these preferments. In 1343 he is found holding the prebend of Welton Ryval (Le Neve, *Fasti*, ii. 233). In his books he is described as canon of Lincoln. He died in 1350. His name is variously spelt Achedune, De Athona, Athone, Aton, and Eaton.

Acton's chief work was a commentary on the ecclesiastical 'constitutions' of Otho and Ottobone, papal legates in England in the thirteenth century. These 'constitutions' formed for many years the English canon law, and Acton's full and learned notes were held by the lawyers of his own time to be invaluable in their interpretation. Very many manuscript copies of Acton's commentary are in the college libraries at Oxford. One is in the Cambridge University Library, and another among the Lansdowne MSS. at the British Museum. Acton's work was printed for the first time in 1496 by Wynkyn de Worde in William Lyndewood's 'Provinciale.' Sir Henry Spelman made use of Acton's commentary in his 'Concilia.' Many of his notes are translated in Johnson's 'Collection of Ecclesiastical Laws,' 1720, and are referred to in 'Otho's Ecclesiastical Laws,' translated by J. W. White in 1844. In the library of All Souls College is a manuscript entitled 'Quæstiones et notabilia Johannis Athonis (Actoni) supra dictas constitutiones' [i.e. Ottonis et Ottoboni], which appears to be an epitome of Acton's larger work. Another manuscript, entitled 'Summa Justitiæ,' attributed to Acton, is in Corpus Christi Library at Cambridge. Pits gives the name of a few other legal books ascribed to Acton, but nothing is now ascertainable of them.

[Tanner's Bibliotheca Britannico-Hibernica; Coxe's Cat. MSS.; prefaces to Lyndewood's Provinciale.] S. L.

ACTON, Sir JOHN FRANCIS EDWARD, sixth baronet (1736–1811), prime minister of Naples under Ferdinand IV, was descended from an old family who from the beginning of the fourteenth century were possessors of Aldenham Hall, Shropshire. His father, the son of a goldsmith in London, while accompanying the father of Edward Gibbon the historian as physician, stayed a few days at Besançon, where, finding a favourable opening for his profession, he settled permanently and married a French lady; and there Sir John Acton was born in 1736, the date of his baptism being 3 June (Blakeway, *The Sheriffs of Shropshire*). Under the auspices of his uncle he entered the naval service of Tuscany. While captain of a frigate in the joint expedition of Spain and Tuscany against Algiers in 1775, he performed some daring exploits in covering the retreat; and he had risen to high command, when his merits became known to Prince Caramanico, a favourite of Queen Caroline of Naples. On the advice of Caramanico she induced her brother, the Grand Duke Leopold of Tuscany, in 1779 to permit Acton to undertake the reorganisation of the Neapolitan navy. Acton thus became associated with Neapolitan affairs at a very critical period of the country's history. The direction both of the internal administration and the foreign policy of the kingdom was soon entirely in his hands. It was absolutely necessary that he should seek to carry out the ambitious purposes of the queen, but apart from the question as to the wisdom of these purposes, his general administration of affairs was exceptionally able. By a succession of rapid steps he reached in a few years the highest pinnacle of power. To rid himself of the dangerous rivalry of Caramanico, he sent him ambassador to London, then to Paris, and finally got him promoted viceroy of Sicily. The sudden death of Caramanico in 1794 aroused suspicions both of foul play at the hands of the emissaries of Acton, and of suicide from mortification; but the supposition that he died from other than natural causes was never substantiated.

The aim of the Queen of Naples was to play a prominent part in the politics of Europe—an aim which rendered the reorganisation of the navy and army a prime necessity. The skill of Acton as minister of marine led to his appointment as minister of war; and he was also promoted *generalissimo* of the sea and land forces. The fleet, which, when he entered the service of Naples, had practically no existence, comprised in 1798 as many as 120 sail with 1,200 cannon, while the land forces were increased from 15,000 to 60,000. To devise methods for meeting the increased expenses of the kingdom, he was chosen minister of finance, and ultimately his paramount influence was formally recognised by appointing him prime minister. It was undoubtedly in a great measure due to him that the ascendency of Spain in Neapolitan affairs was overthrown, and an alliance was concluded in 1793 with Austria and England against France. In no degree, however, were the interests of Naples promoted by the vainglorious policy thus inaugurated, and it speedily resulted in disaster. Acton had set himself to extend the commerce of the country by increasing the facilities of internal communication and restoring some of the principal ports, but the increased taxation required to support the army and navy more than counterbalanced these efforts, and caused acute distress and general discontent. The introduction of foreign officers into the services aroused also the resentment of the upper classes, which was further augmented when the fleet was placed under the orders of Nelson. After the success of the French arms in the north of Italy, Acton with the king and queen and the English ambassador escaped in December 1798 on board the English fleet, and went to Palermo, whereupon the citizens and nobles with the aid of the French established the Parthenopeian republic. When, five months afterwards, the king was restored with the help of a Calabrian army under Cardinal Ruffo, Acton established a reign of terror, and, at the instance of an irresponsible authority called the Junta of State, many prominent citizens were thrown into prison or sent to the block. In 1804 Acton, on the demand of France, was removed from power, but in accordance with his advice Ferdinand, while agreeing to an alliance with Napoleon, permitted Russian and English troops to land at Naples. Shortly afterwards the minister was recalled, but when the French entered Naples in 1806, he with the royal family took refuge in Sicily. He died at Palermo, 12 Aug. 1811. A Latin epitaph on his tomb commemorates his services.

In 1791 Acton succeeded to the family estates and title on the death of his cousin in the third degree, Sir Richard Acton of Aldenham Hall. In 1800 he married, by papal dispensation, Mary Anne Acton, his niece, daughter of his brother Joseph who was also engaged in the Neapolitan service, and is often confounded with him. Joseph was born in October 1737, the date frequently given for the birth of Sir John Acton, and died in 1808.

[Blakeway's Sheriffs of Shropshire (1831), pp. 175–6; Colletta's Storia del Reame di Napoli dal 1734 sino al 1825 (2 vols. 1834, several subsequent editions and English translation, 1858); Memoirs of General Pepe (1846); Freiherr von Helfert's Königin Karolina (1878); and the various Lives of Lord Nelson, especially his Despatches and Letters edited by Sir Harris Nicolas, 7 vols. (1844–46).] T. F. H.

ACTON, RALPH (14th cent.), an English theologian and philosopher, is assigned by Leland and his followers to the first half of the fourteenth century. Of the details of his life nothing definite is known, for the sketch given by Bale and Pits is so vague as to suggest that it is chiefly made up of inferences. According to these writers Ralph received his early education in country schools, whence in due time he proceeded to Oxford. After taking his master's degree in philosophy and theology at this university he was appointed head of a famous church ('rector cujusdam insignis ecclesiæ'), and henceforward devoted himself in the retirement of his parish to the study of the Scriptures and the care of his flock.

His writings consist of 'Homiliæ in quatuor Evangelia,' 'Commentarii in Epistolas Paulinas,' 'Illustrationes in Petrum Langobardum,' and other works of a similar kind. Two manuscripts of this author are still preserved in the library of Lincoln College, Oxford—the one written in an early fifteenth-century hand; the other the gift of Robert Flemming, a near kinsman of Richard Flemming, the founder of this college (1427). We thus get a date later than which our author cannot have flourished; and Leland, Bale, and Pits conjecturally assign him to the reign of Edward II (1320). Other manuscripts of Acton's works are said by Tanner to be in the Bodleian library and that of Peterhouse, Cambridge.

[Leland's Comment. 357; Bale, 393; Pits, 412; Tanner's Bibl. Brit.; Coxe's Cat. MSS. (Lincoln, 52, 53).] T. A. A.

ACWORTH, GEORGE, LL.D. (*d.* 1578?), civilian and divine, was educated at Peterhouse, Cambridge, where he took the degree of B.A. in 1552–3. He was admitted a fellow of his college 26 Jan. 1553–4, and graduated M.A. in 1555, subscribing the Roman catholic articles imposed in that year upon all graduates. During the reign of Queen Mary he resided abroad, studying the civil law in France and Italy. On the accession of Queen Elizabeth he returned to England, and was elected public orator of the university of Cambridge in 1559. From that year until 1566 he held a prebend in the church of Southwell. He was admitted an advocate in 1562, and in 1563 was created LL.D. of Cambridge and became M.P. for Hindon. Dr. Acworth was chancellor and vicar-general to Horne, bishop of Winchester. About 1570 he became a member of the household of Archbishop Parker. He was employed in a visitation of the church and diocese of Canterbury in 1573, and we find him holding the rectory of Wroughton, in Wiltshire, on 4 May 1575, when he had a faculty to hold another benefice at the same time. Though a man of considerable talent, he was idle, addicted to drinking, and otherwise of dissolute habits. On this account he lost all his preferments in England, but on 18 March 1576–7 was constituted master of the faculties and judge of the prerogative court in Ireland. The last notice we have found of him is dated 20 Dec. 1578, when letters-patent were issued to him and Robert Garvey to exercise ecclesiastical jurisdiction in Ireland.

Dr. Acworth is the author of: 1. 'Epistola de Ratione Studiorum suorum,' 1560. MS. in the library of Corpus Christi College, Cambridge. 2. 'Oratio encomiastica in restitutione Buceri et Fagii,' printed in Bucer's 'Scripta Anglicana.' 3. 'De visibili Romanarchia, contra Nich. Sanderi Monarchiam *προλεγομένον*, Libri duo,' Lond., 1573, 4to. 4. Preface to the second book of Bucer's Works. Dr. Acworth also assisted Archbishop Parker in the compilation of his celebrated work, 'De Antiquitate Britannicæ Ecclesiæ.'

[Tanner's Bibl. Brit.; Coote's Civilians, 46; Index to Strype's Works; MS. Cotton. Titus B, xiii. 256; Cooper's Athenæ Cantab. i. 381, 566; Nasmith's Cat. C.C.C. MSS. 169.] T. C.

ADAIR, JAMES (*d.* 1798), serjeant-at-law and recorder of London, was educated at Peterhouse, Cambridge, where he graduated B.A. in 1764, and M.A. in 1767. He was subsequently called to the bar at Lincoln's Inn. In the quarrel between Wilkes and Horne Tooke in 1770, he intervened on the side of Wilkes, who publicly replied in Adair's behalf to the attacks made upon him by Tooke, and the notoriety that he thereby acquired was of material service to him in his professional career. In 1771 he took a prominent part, as one of the counsel for the defence, in certain legal proceedings that followed the great trial of the printers and publishers of Junius's letters. Eight years later, his support of the popular cause secured for him the office of recorder of London, and he continued in that position until 1789. His resignation of the post in that year was due partly to his many professional engagements in the court of Common Pleas, which left him little time to attend to the affairs of the city, and partly to his political views. The members of the London corporation had transferred their political allegiance between 1779 and 1789 from the whigs to the tories under the younger Pitt, and with the latter Adair had at the time nothing in common. From 1775 to 1780 he was whig M.P. for Cockermouth and afterwards, from 1793 until his death, for Higham Ferrers. His temporary connection with Wilkes gained him for a time the reputation of being a Wilkite, but he was a rather timid whig. He was for some years a member of the famous whig club; but on the outbreak of the French revolution he parted company with Fox, with whom he had been connected. As king's serjeant (since 1782) he was associated, in 1794, with the attorney-general

Sir John Scott, afterwards Lord Eldon, in the prosecution of Thomas Hardy and his old enemy Horne Tooke; in 1796 he, with the Hon. Thomas Erskine, afterwards lord chancellor, was assigned by the court as counsel for the defence of William Stone, charged with high treason as a champion of the French revolution, and the prisoner's acquittal was doubtless in some measure due to Adair's energetic conduct of his case (*State Trials*, xxv. 1320 et seq.). Adair's horror of the French revolution did not, however, diminish with his years; at an advanced age he joined a force of London volunteers, raised in 1798, when England was menaced with invasion. The fatiguing discipline to which he thus subjected himself shortened his life. He died suddenly while returning from shooting exercise on 21 July 1798, and was buried in the Bunhill Fields burying-ground, near his parents' graves. At the time of his death he was king's serjeant-at-law, M.P. for Higham Ferrers, and chief justice of Chester.

Adair is the reputed author of: 1. 'Thoughts on the Dismission of Officers, civil and military, for their conduct in Parliament,' 1764, 8vo. 2. 'Observations on the Power of Alienation in the Crown before the first of Queen Anne, supported by precedents, and the opinions of many learned judges, together with some remarks on the conduct of Administration respecting the case of the Duke of Portland,' 1786, 8vo. 3. 'Discussions of the Law of Libels,' 1786, 8vo. Almon in his 'Anecdotes' fully summarises the first two of these pamphlets, and applauds 'the learned serjeant's regard for the constitution,' his ability as a lawyer, and his honesty as a man.

[Gent. Mag. lxviii. part ii. 720-1; Chalmers's Biog. Dict.; Almon's Anecdotes (1797), i. 82-92; Junius printed by Woodfall (1872), iii. 380 et seq.] J. M. R.

ADAIR, JAMES MAKITTRICK (1728–1802), originally named JAMES MAKITTRICK, was a native of Inverness, and took the degree of M.D. at Edinburgh in 1766. He practised before and after that date at Antigua, and one of his works, with the title of 'Unanswerable Arguments against the Abolition of the Slave Trade,' was in vindication of the manners of its residents. His medical writings enjoyed a considerable reputation on the Continent; his degree thesis on the yellow fever of the West Indies was reprinted in Baldinger's collection of medical treatises (Göttingen, 1776), and his 'Natural History of Body and Mind' was also translated abroad. After returning from Antigua he followed his profession at Andover, Guildford, and Bath, and wrote, for the benefit of those resorting to the latter place, a volume of medical cautions for invalids. Wherever he went he provoked animosity. At one time he was in Winchester gaol for sending a challenge to a duel; at another period he was engaged in controversy with Dr. Freeman and Philip Thicknesse. Thicknesse published an angry letter to him in 1787, and Adair replied with an abusive dedication to a volume of essays on fashionable diseases. When Thicknesse wrote his 'Memoirs and Anecdotes,' his opponent replied with a list of 'Facts and Anecdotes' which he pretended that Thicknesse had omitted. He assumed the name of Adair about 1783; it was probably his mother's maiden name, but Thicknesse asserted that it was stolen from a physician at Spa. His death occurred at Harrogate, 24 April 1802.

[Adair's works; Gent. Mag. 1802, lxxii. part i. 475, 582.] W. P. C.

ADAIR, JOHN (*d.* 1722), an eminent Scottish surveyor and map maker, lived during the close of the seventeenth century and the first quarter of the eighteenth century. The earliest known mention of his name is by Sir Robert Sibbald, his patron, from whom Adair received his first public employment. In 'An Account of the Scottish Atlas,' a kind of prospectus published in Edinburgh, 1683, we read: 'The Lords of His Majesties Privy Council in Scotland gave commission to John Adair, mathematician and skilfull mechanick, to survey the shires. And the said John Adair, by taking the distances of the seuerall angles from the adjacent hills, had designed most exact maps, and hath lately made an hydrographical map of the river of Forth geometrically surueyed; wherein, after a new and exact way, are set down all the isles, blind-rocks, shelves and sands, with an exact draught of the coasts, with all its bayes, headlands, ports, havens, towns, and other things remarkable, the depths of the water through the whole Frith, with the courses from each point [of the compass], the prospect and view of the remarkable islands, headlands, and other considerable landmarks. And he is next to survey the shire of Perth, and to make two maps thereof, one of the south side, and another of the north. He will likewise be ready to design the maps of the other shires, that were not done before, providing he may have sufficient allowance thereof. And that those who are concerned may be the better perswaded thereto, there is joyned with this account the map of Clackmannan Shire taken off the copper plate done for it, where may be seen not only the towns, hills, rivers, and lakes, but also the different face of the grounds, which are arable, and which moorish; and by convenient marks you may know the houses of the nobility and gentry, the churches, mills, woods, and parks' (p. 4).

For the better enabling Adair to carry on the design an act of tunnage was passed by parliament 14 June, 1686, 'In favour of John Adair, geographer, for surveying the kingdom of Scotland, and navigating the coasts and isles thereof' (1st Parl. Ja. VII, cap. 21). At this period it would appear that his connection with Sir R. Sibbald had ceased. While engaged on this work he was elected a fellow of the Royal Society, 30 Nov. 1688. In a report of the committee of privy council, Aug. 1694, 'The Committee appointed to examine the progress made by John Adair in the maps of Scotland doe find that there are elleuen maps made by him relating to the land, and nyne relateing to the sea.' The money raised in favour of Adair by the act of 1686 being found insufficient to cover his expenses, a new act of tunnage was passed 16 July 1695. In 1703 was published his 'Description of the Sea Coasts and Islands of Scotland, with Large and Exact Maps for the use of Seamen. By John Adair, Geographer for that Kingdom. Edinburgh, fol.' Of this work the first part only was printed; it is now rare. The second part was never published. The committee on public accounts, in their report laid before parliament 21 July, 1704, state 'that four of our number did visit Mr. Adair's work, who told us it was far advanced and deserved encouragement' (*Acta Parl.* vol. xi. App. p. 49). Another act of tunnage was then passed in his favour, 8 Aug. 1705, but the second part never appeared, and his papers are not known to have been preserved.

Adair probably died in London towards the end of 1722, for we find that in 1723 his widow obtained from government some remuneration for her husband's labours and losses, which last must have been considerable, as Adair, as early as July 1694, stated in a memorial to the lords of the privy council that these losses were 'three times more than ever was gotten from the collectors upon the accompt of Tunnage.' Among the records of the court of Exchequer is an 'Inventory of the Maps and Papers delivered by Jean Adair, Relict of Mr. John Adair, Geographer, F.R.S., to the Right Hon^{ble} the Barons of exchequer in persuance of a Warrent from the Lords Justices, dated 21st June, 1723;' as is also a minute of the Barons of Exchequer, Martis 19° Nov. 1723, to the following effect: 'Mrs. Adair, Relict of Jn° Adair, late Geographer, having given upon oath an Inventory of all Maps and Papers belonging to her late Husband, in pursuance of the Lord Justices Sign Manual, dated 21st June past, Ord^{d} that the same be lodged in the Rem^{rs} Office, and the Precept for payment of her allowance of £40 p^{r} an. be delivered to her.'

Some of Adair's surveys are preserved in the Advocates' Library, Edinburgh; others, MS. maps, probably copies, are preserved in the King's Library, British Museum. According to Gough, other sketches remained in the hands of his daughter, Mrs. Douglas.

Gough also mentions that 'Mr. Bryan shewed the Society of Antiquaries, in 1724, two drawings of the whole coast of Scotland, upon the Frith of Forth as high as Stirling, and of the Cluyd to Glasgow, and of the Solway Frith to Carlisle,' by the late John Adair (*British Topography*, vol. ii. p. 577).

One of the charts found in his 'Description of the Sea Coasts and Islands of Scotland' is of peculiar interest; it bears the following title: 'A true and exact Hydrographical Description of the Sea Coast and Isles of Scotland Made in a Voyage round the same by the great and mighty prince James the 5th. Published at Paris by Nicolay D'Aulphinois, & Cheif Cosmographer to the French King, anno 1583; and at Edinburgh by John Adair, Fellow of the Royal Society, anno 1688. James Moxon sculp. (Adair brought 'Moxon ane engraver' over from Holland in the previous year, 1687.) This chart is engraved on a half folio sheet, the same size as the original, which is extremely rare, entitled 'Vray et exacte description Hydrographique des côtes maritimes d'Escosse, & des Iles Orchades, Hebrides, avec partie d'Angleterre et d'Irlande, servant à la navigation. Par N. de Nicolay D'Aulphinois Sieur d'Arfeville et de Belar, premier Cosmographe du Roy, 1583.' This again occurs in a book equally rare, but known as 'La Navigation du Roy d'Ecosse Iaques cinquiesme du Nom . . . par Nicholay d'Arfveille.' Paris, 1583, 4to. A copy of this book with the original chart is preserved in the Grenville Library, British Museum.

The remaining documents of Adair that call for notice in the Inventory are as follows:

'Principal Manuscripts not printed:—

'A Journal of the Voyage made to the North and West Islands of Scotland by John Adair, Geographer, in the year 1698, consisting of fifteen full sheets, and seems to be the original by his own hand.'

A list of nine maps relative to the said journal:—1, Channel between Hoy and Po-mona; 2, West Coast of Ross; 3, Island and Port of Cana; 4, Scalpa, with the Coast of Harris; 5, East Coast of Uist; 6 and 7, Views of the foresaid Islands; 8, South Coast of Sky; 9, South Islands of Orkney.

[Sir R. Sibbald's Account of Scottish Atlas, 1683, fol.; Rich. Gough's British Topography, 1780, vol. ii., 4to; G. Chalmers's Caledonia, vol. ii. 1810, 4to; Watt's Bibliotheca Britannica (Authors), vol. i. 1824, 4to; Papers relating to John Adair, 1686–1723, printed in Bannatyne Miscellany, vol. ii. 1836, 4to; Biographical Dictionary, Soc. D.U.K. 1842, 8vo.] C. H. C.

ADAIR, PATRICK (1625?–1694), presbyterian minister, was of the family of Adair of Galloway, originally Irish (Fitzgeralds of Adare). He is usually treated as son of Rev. William Adair of Ayr (who administered the solemn league and covenant in Ulster 1644), but was probably the third son of Rev. John Adair of Genoch, Galloway. He was eyewitness, 'being a boy,' of the scene in Edinburgh High Church, 23 July 1637, when stools were flung at the dean and bishop on the introduction of the service-book. This places his birth about 1625. He entered divinity classes of Glasgow College in December 1644, and was ordained at Cairncastle, co. Antrim, 7 May 1646, by the 'army presbytery' constituted in Carrickfergus 10 June 1642 by the chaplains of the Scottish regiments in Ulster. In 1648 Adair and his patron, James Shaw of Ballygally, were appointed on a committee to treat with General Monk and Sir Charles Coote, the parliamentary generals in Ulster, for the establishment of presbyterianism in those parts. But, on the beheading of Charles I, the presbyterian ministers of Antrim and Down (Milton's 'blockish presbyters of Clanneboye') broke with the parliament and held a meeting in Belfast (February 1649), at which they protested against the king's death as an act of horror without precedent in history 'divine or human,' and agreed to pray for Charles II, who, for his part, promised to establish presbyterianism in Ulster. The parliamentary generals replaced the presbyterian by independent and baptist ministers, and Adair had to hide among the rocks near Cairncastle. In March 1652 he took part in a public discussion on church government between presbyterian and independent ministers at Antrim Castle. He was the mouthpiece of the ministers who declined (October and November 1652) to take the engagement to be true to the commonwealth against any king, and was one of two ministers appointed to wait on General Fleetwood and the council in Dublin (January 1653) to seek relief therefrom. Being told that papists might plead conscience as well as they, Adair drew a famous distinction between the consciences of the parties, 'for papist consciences could digest to kill protestant kings.' No relief was obtained, and commissioners were sent from Dublin in April to search the houses of such ministers as had not sought safety in flight. Adair's papers were seized, but restored to him through the daring act of a servant-maid at Larne. The commissioners devised a plan for transplanting the Ulster presbyterians to Tipperary, but the scheme was abortive; and in April and May 1654 we find Adair in Dublin pleading for the restoration of tithes to the presbyterian ministers, and obtaining instead a maintenance by annual salary (the first *donum* to Irish presbyterians). They got 100*l.* a year apiece till the Restoration, but preserved their independence, not observing the commonwealth fasts and thanksgivings. Adair was one of eight ministers summoned to the general convention at Dublin, February 1660, at a time when there were hopes of a presbyterian establishment, soon dispelled by the restoration of Charles II. Jeremy Taylor, consecrated bishop of Down and Connor 27 Jan. 1661, summoned the presbyterian ministers to his visitation, and on their not attending declared their churches vacant. Thus Adair was ejected from Cairncastle parish church. He went to Dublin to seek relief for his brethren from the Duke of Ormond, lord lieutenant, but could obtain only permission for them to 'serve God in their own families.' In 1663 he was apprehended and sent to Dublin on a charge of complicity in Blood's plot, but discharged after three months with a temporary indulgence on condition of living peaceably. About 1668 a meeting-house was built for him at Cairncastle. Adair was one of the negotiators in 1672 for the first *regium donum* granted to presbyterians by Charles II. On 13 Oct. 1674 the Antrim meeting removed Adair to Belfast, in succession to Rev. William Keyes (an Englishman), not without opposition from the Donegal family, who favoured the English rather than the Scottish type of presbyterianism. After the defeat of the Scottish covenanters at Bothwell Brig (June 1679) fresh severities were inflicted on the Ulster presbyterians; their meeting-houses were closed and their presbytery meetings held secretly by night. James II's declaration (1687) gave them renewed liberty, which was confirmed by the accession of William III, though there was no Irish toleration act till 1719. Adair headed the deputation from the general committee of Ulster presbyterians, who presented a congratulatory address to William III in London 1689, and obtained from the king a letter (9 Nov. 1689) recommending their case to Duke Schomberg. William, when in Ulster in 1690, appointed Adair and his son William two of the trustees for distributing his *regium donum*. 'There has been no minister, at any period in the history of Irish presbyterians, engaged in such a continued series of important transactions as Patrick Adair' (Armstrong). Late in life he drew up 'A True Narrative of the Rise and Progress of the Presbyterian Government in the North of Ireland,' extending from 1623 to 1670, which it is to be regretted that he did not finish. For the religious history ot the period it is invaluable. Adair died in 1694, probably at its close, as his will was proved 6 July 1695. He married first his cousin Jean (died 1675), second daughter ot Sir Robert Adair of Ballymena; second, a widow, Elizabeth Anderson (*née* Martin). He left four sons, William (ordained at Ballyeaston 1681, removed to Antrim 1690, and died 1698), Archibald, Alexander, and Patrick (minister at Carrickfergus, died June 1717), and a daughter Helen.

[Adair's True Narrative, ed. Killen, 1866 (cf. correspondence on errors of this edition in Northern Whig, October and November 1867); Reid's Hist. of Presb. Ch. in Ireland, 2nd ed. 1867; Witherow's Hist. and Lit. Mem. of Presb. in Ireland, 1st ser. 1879; C. Porter's Cong. Mem. Cairncastle, in Christ. Unitarian, May and June 1865, and Ulster Biog. Sketches, 1883; Armstrong's Appendix to Ordination Service, James Martineau, 1829, p. 91; Disciple (Belf.), February 1883; Funeral Register (Presbyterian) at Belfast.] A. G.

ADAIR, Sir ROBERT (1763–1855), the last survivor of Charles James Fox's friends, was the son of Robert Adair, sergeant-surgeon to George III, and Lady Caroline Keppel. He was born on 24 May 1763, and was sent to Westminster school, and thence to the university of Göttingen, where Canning, who styled him 'bawba-dara-adul-phoolah' and many other names, satirised him as falling in love with 'sweet Matilda Pottingen.' Before he was twenty he was ranked among Fox's intimate friends, and, had the whig minister gained the seals of the foreign office in 1788, Adair would have been his under-secretary. When the French revolution broke out, he visited Berlin, Vienna, and St. Petersburg, to study its effects on foreign states, and to qualify himself for diplomatic office. Some of his political opponents believed that he had been despatched by Fox to Russia to thwart the policy of Mr. Pitt, and the accusation was reproduced in 1821 in the Bishop of Winchester's 'Memoir of Pitt,' which brought about an angry correspondence in print between the bishop and Adair. He sat in parliament for the whig boroughs of Appleby and Camelford. During Fox's tenure of office in 1806 he was despatched on a mission to Vienna to warn Austria of the dangers to which she was exposed from the power of France, and on his return from Vienna was sent by his old antagonist Canning to Constantinople to open up a negotiation for peace with the Porte. Memoirs of these missions were published by Sir Robert Adair in 1844-1845. In 1828 his diplomatic services were recognised by his admission to the privy council. From 1831 to 1835 he was engaged on a special mission in the Low Countries, where his exertions prevented a general war between the Flemish and the Dutch troops. He was appointed G.C.B. (civil) in 1831, and the success of his mission was further rewarded by the grant of the highest pension which could be awarded him. Among his other writings are a reprint in 1802 and 1853 of Fox's 'Letter to the Electors of Westminster in 1793, with an application of its principle to subsequent events,' and a sketch of the character of the late Duke of Devonshire (1811). His wife was Mlle. Angélique Gabrielle, daughter of the Marquis d'Hazincourt. His stores of recollection of diplomatic and political life made him a frequent guest at the chief whig houses of London till the end of his long life, and his name is often mentioned in the diary of Tom Moore. Full of years and honours he died at Chesterfield Street, Mayfair, on 3 Oct. 1855, aged 92.

[Gent. Mag. 1855, N.S., xliv. p. 535; Lord Albemarle's Fifty Years of Life, i. 225; Lord John Russell's Memorials and Correspondence of C. J. Fox, vol. ii. appendix.] W. P. C.

ADALBERT Levita or Diaconus (*fl.* 700), an early English saint, was the contemporary of St. Willibrord (658–738) and his fellow-worker in the conversion of the Frisians. He is said to have been the first archdeacon of Utrecht, and to have been despatched by Willibrord to preach the gospel in Kennemaria (702), where he built a church at Egmont, near Alkmaar, in North Holland. The date of his death is given by Le Cointe as 25 June 705. This Adalbert was patron saint of Egmont, where his faithful worshipper, Theodoric I, count of Holland (*c.* 922), erected a shrine for his relics. At the bidding of Egbert, archbishop of Treves and grandson of Theodoric I, who believed himself to have been cured of a fever by this saint's intercession, certain 'monachi Mediolacenses' (Metloch, near Saarbrück, in the diocese of Treves) drew up in the tenth century a life of Adalbert. This life, together with another account written by a monk at Egmont in the twelfth century, is our chief authority on this subject. According to the first of these writers a certain English priest named Egbert, being divinely forbidden to undertake a personal mission among the heathen of North Germany, despatched Willibrord, Adalbert, and ten others in his stead.

According to all accounts Adalbert was of noble birth, and it is not improbable that he was the grandson of Oswald, king of Deira, who died in 642. For Marcellinus (who claims to have himself been one of the above-mentioned twelve), in his life of St. Swidbert, calls Adalbert's father 'Edelbaldus filius Oswaldi regis,' and we know from Bede that Oswald did leave a son Edilwald, Adilwald, or Oidilwald, who, for a short time, reigned over Deira till he played the traitor to Oswy, and lost his kingdom with the overthrow of Penda (655). Adalbert, if a son of this Edilwald, might well enough have been a contemporary of St. Willibrord (658–738). Following the same authority we find Adalbert's name occurring among a list of preachers despatched into various districts of West Germany by order of the council of Utrecht (702), with Egmont specially mentioned as the scene of his labours. But the whole question is involved in doubt, as this 'Vita Swiberti,' if not a complete forgery, is extremely incorrect, and has been subject to large interpolations. The Bollandist fathers refuse to give it any credit; but Le Cointe (iv. 204) allows that it may contain a substratum of truth, and follows it, though with some hesitation.

The abbey of Egmont, dedicated to the memory of this saint, was long a most important institution till it was utterly destroyed by the Spaniards at the siege of Alkmaar in 1573 (Motley, *Rise of Dutch Republic*, pt. iii. ch. 9). However, even so late as 1709, when the Bollandist fathers drew up their account of St. Adalbert, the villagers of Egmont and the neighbourhood still kept 25 June sacred to the memory of their patron saint. Other authorities (Mabillon, iii. 586) assign a somewhat different date (*c.* 740) to the subject of this article, and this has led to his life appearing twice in Dr. Smith's 'Dictionary of Christian Biography' (i. 32). Tanner mentions certain 'Epistolæ' of Adalbert's as still extant, and the 'Epistola ad Herimannum' [see Adalbert of Spalding] has also been, without authority, assigned to this author.

[Acta Sanct. 25 June, pp. 94–110; Mabillon's Acta Bened. iii. 586; Le Cointe's Annales Eccles. Franc. iv. 216–7, 392–5, 444; Mabill. Annales Benedic. i. and ii. p. 116; John de Beka's Chronicon in Vita Willibrordi; Johannis de Leydis Annales Egmundani, c. i–x.; Marcellini Vita Swiberti, c. vi. xiv.] T. A. A.

ADALBERT of Spalding (*fl.* 1160?) is said by Bale and Pits to have been a Cluniac monk belonging to the abbey of Spalding in Lincolnshire, and to have flourished about the year 1160. Our early biographers give him great praise for his knowledge of the Scriptures and the fathers. They also speak in high terms of his elegance of style and his modesty in always following the opinions of these authorities rather than his own. His favourite author, they add, was Gregory the Great, from whose treatise upon Job (*Moralia*) he compiled his own work entitled 'De Statu Hominis,' or 'Speculum Status Hominis.' An 'Epistola ad Herimannum Presbyterum' and certain 'Homiliæ' are also mentioned among his writings.

But, whatever may be the case with the 'Homiliæ,' it is very questionable whether the author of the 'Speculum' and the 'Epistola ad Herimannum' has any right to the surname 'Spaldingensis,' or, indeed, to be considered as an Englishman at all. For Boston Buriensis (*cir.* 1410), the first English writer who mentions the 'Speculum,' calls it the work of Adalbert the Deacon, and describes it as a book divided into 155 chapters, and composed of extracts from Gregory's 'Moralia.' More than one hundred years later Leland (*Collect.* iii. 32) found at Spalding a work entitled 'Adelberti liber Diaconi ad Herimannum Presbyterum.' Now there are many copies extant of a letter addressed by Adalbert the Deacon to a priest Herman, all acting as a kind of preface to a book of extracts from the 'Moralia' of St. Gregory. Moreover, this letter speaks of the compilation that follows as a 'Speculum,' the very title given by Boston and Pits to the similar collection of their Adalbert, to whom the latter assigns likewise an 'Epistola ad Hermannum.' When we consider the extent to which Bale and Pits have availed themselves of the labours of Boston and Leland, we can hardly avoid the inference that all four are alluding to one and the same work—a series of extracts from Gregory's 'Moralia' prefaced by a letter from Adalbert the Deacon to Herman the priest—but that the two first, learning from Leland that a copy of this book existed at Spalding, have imagined it to be the production of an Adalbertus Spaldingensis of their own creation. Again, the greater number of the manuscripts of this work (cf. MarIene, *Anecdot.* i. 84, and Tanner) are to be found abroad—a fact which tells strongly against its author's being an Englishman, though we need hardly go so far as Tanner, who suggests that he was a monk of St.

Martin's at Tours, and identifies Adalbert's correspondent with Herman, the abbot of that establishment till 1136. The editor in Migne calls this Adalbert 'Scolasticus Mettensis,' and boldly assigns the year 879 as the date of his death.

Though the author of the 'Speculum' can hardly have been a native of Spalding, yet there may have been an 'Adalbertus Spaldingensis' who was the author of the 'Homiliæ' mentioned by Bale and Pits; and the testimony of these two writers may then be accepted as regards his character and the age in which he lived.

[Bale, Scriptorum Catalogus, i. 205; Pits, Rel. Hist. de Reb. Angl. 225; Tanner, Bibl. Brit. Præfat. xxvii, and under Adalbert; Leland's Collect. iii. 32; Martene's Anecdota, i. 83, 84; Mabillon's Analecta, i. 132; Migne's Curs. Patrolog. cxxxvi. 1309, ccxviii. 402.] T. A. A.

ADAM ANGLICUS is identified by Tanner with Adam Angligena [see ADAM ANGLIGENA]. Quetif, on the other hand, contends that he is none other than Adam Goddam, and in support of his position quotes the opening words of the so-called Adam Anglicus, 'Commentarii in Magistri Sententias,' which are almost exactly the same as the commencement of a similar treatise written by Adam Goddam as given by Wadding [see GODDAM, ADAM]. The very name of Adam Anglicus is unknown to Leland; but in Bale this author appears as 'Adamus Scholasticus,' and is by him assigned to the Dominican order on the authority of Peter Vincentinus (Bandellus), who describes him as maintaining that the Virgin Mary was born in original sin. But Bale's argument is very fallacious; for many of the writers cited by Bandellus, though adhering to the doctrines which in later times were so strongly upheld by the Dominicans, were most certainly not themselves members of that brotherhood. Indeed, it is part of Bandellus's argument to show what was the orthodox and early creed of the church on the above question; and so far is his list of names from being one of Dominicans exclusively, that we have the name of Maurice, bishop of Paris, quoted on the opposite page, and, only a few leaves before, that of Alcuin—both of whom flourished before the Dominican order was instituted; while just above the name of Adam Anglicus comes that of the fierce enemy of both the great mendicant orders, Richard Fitzralph, the archbishop of Armagh. Pits's account, which is plainly based upon that of Bale, adds to the list of his works certain 'Quæstiones Ordinariæ;' but in this assertion too he is merely following Bale, who gives us the additional information that Adam Anglicus won great fame for himself at Paris by his skill as a disputant and a teacher. Neither of our two English authorities knows anything respecting the age in which this writer lived. If we accept Quetif's theory, and then identify Adamus Scholasticus and Adamus Anglicus, as Pits has done, the writer will have to be considered a Franciscan, and to have flourished in the fourteenth century. Perhaps, on the whole, it is safer to acknowledge that we know nothing more of him than what Bandellus tells us, viz. that a certain 'Magister Adamus Anglicus, doctor Parisiensis,' wrote a Commentary on the Sentences of Peter Lombard.

[Bale, Scriptorum Catalogus, ii. 81; Pits, Rel. Hist. de Reb. Angl. 819; Wadding's Scriptores Ordinis Minoris, 1; Quetif's Scriptores Ordinis Prædicatorum, i. 739; Bandellus de Puritate Conceptionis, 36.] T. A. A.

ADAM ANGLIGENA (*d.* 1181?), called by Tanner Adam Anglicus, and by him identified with the author of the 'Commentarii in Magistrum Sententiarum' [see ADAM ANGLICUS], was a theologian of some eminence, and flourished in the twelfth century. His life has to be made out from the scattered pieces of information to be found among the writings of his contemporaries. Du Boulay tells us that he was surnamed Adam de Parvo-Ponte, from the little bridge over the Seine near which he gave his lectures. The same authority also states that he was a pupil of Abelard, and identifies him with Adam, bishop of St. Asaph (to whom we shall refer below), and also with John of Salisbury's friend, 'ille Anglus Peripateticus Adam.' The grounds for this identification will appear in the course of this account. The year 1147 saw the commencement of one of the most famous ecclesiastical trials of the twelfth century. Gilbert de la Porée, the aged bishop of Poitiers, was accused by two of his archdeacons—Calo and Arnold Neverlaugh—of heresy. St. Bernard embraced their cause, and the pope promised to consider the case when he reached Gaul. After a first hearing at Auxerre the question was formally opened at Paris. Gilbert was summoned to defend himself, while two ecclesiastics were appointed to collect the evidence against him—Adam de Parvo-Ponte, 'a subtle man,' who had recently been made canon of Paris, and Hugo de Campo-Florido, the king's chancellor. These two seem to have given great offence to unprejudiced hearers by the system they adopted; for, without bringing forward passages from the writings of Bishop Gilbert, they proposed to swear that they had heard heretical opinions fall from his lips; and people were astonished that men of position, so well exercised in the true methods of argument ('viros magnos et in ratione disserendi exercitatos') should offer an oath for a proof. This Adam de Parvo-Ponte, then, was a canon of Paris in 1147, and considered an adept in the science of dialectics. In 1175, when Godfrey, bishop of St. Asaph, was driven from his see by the enmity of the Welsh, we read in the English Chronicles of that age that his successor was one Master Adam, canon of Paris. This Adam is mentioned, a year and a half later, as being present at the great council, when Henry II decided between the claims of the kings of Castile and Navarre; and, indeed, he signs the award as one of the witnesses. In the same year he attested the same king's charter to Canterbury. Meanwhile, events had been occurring on the Continent which attracted Adam's attention. His old master, Peter Lombard, had now been many years dead, and attempts were being made to convict his famous 'Sentences' of heterodoxy. At the Lateran council of 1179 the question was raised again, and Walter of St. Victor has left us a graphic account of the whole scene. When the subject was brought forward towards the close of the council, certain cardinals and bishops objected to the introduction of a fresh matter, saying that they had come to Rome to treat of greater affairs than a mere question of dogma; and on the pope's answering that first and chiefest they must treat of the christian faith and of heretics, they left the consistory in a body. As they were quitting the chamber one of them, Bishop Adam of Wales, flung a parting taunt at Alexander III—'Lord Pope, in time past I was provost (præpositus) of Peter's church and schools, and I will defend the "Sentences of the Master."' From this, then, it appears that Bishop Adam had occupied a distinguished position as a teacher during the time that Peter Lombard ruled in the schools of Paris (*c.* 1150). This would make his date agree remarkably well with that of Adam de Parvo-Ponte, who was, as we have just seen, likewise canon of Paris about the same time. Of the subsequent events of Adam's career we hear nothing definite; but the English Chronicles tell us that he died at Oseney, near Oxford, in 1181.

In an interesting passage (*Metalogicus*, iii. 3) John of Salisbury makes mention of '*ille Anglus Peripateticus Adam*,' with whom he had once lived in almost daily interchange of ideas and books, though the two had never stood to each other in the relationship of pupil and master. According to John's testimony Adam was fond of laughing at the word-splitters and phrase-mongers of his age, but, at the same time, would naïvely confess that he dared not practise what he preached, for he would soon be left with few pupils or none at all were he once to handle dialectics with the simplicity that was their due. A graceful tribute is then paid to the honour of a man from whom John had learnt not only to recognise the true but to discard the false. In another passage Adam is coupled with Abelard as one of the typical teachers of the age; and later (iv. 3) is condemned for displaying in his 'Ars Disserendi' an over-subtlety and verbiage which friends might perhaps attribute to keenness of intellect, but enemies would certainly ascribe to folly and vanity. Here Adam appears as an expounder of Aristotle, who, though darkening his authority by 'intricacy of words,' is yet worthy of much praise.

Du Boulay considers this Adam to be identical with Adam de Parvo-Ponte; and in this opinion he may well be correct. For the dates of the two writers coincide, the characteristic of over-subtlety seems common to both, and lastly there may be an allusion to the 'Ars Disserendi' in the passage quoted above, where Otho of Frisingen openly expresses his surprise that a man so well practised in the true method of argument should adopt so strange a course at the trial of Gilbert de la Porée.

[Otho of Frisingen ap. Pertz, xx. 379; Baronius's Annales, xix. 499; Labbe's Concilia, xxii. 217; Du Boulay's Historia Univers. Parisien. ii. 149, 715; Godwin De Præsulibus Angliæ, 634; Ralph de Diceto's Imagines (Rolls Ser.), i. 402; Gervase of Canterbury's Opera Historica (Rolls Ser.), i. 255, 262, and Actus Pontificum, ii. 399; Roger of Hoveden (Rolls Ser.), 78, 121, 131; Annales Waverl. sub anno 1181, and Annales Oseneii sub anno 1181, in Luard's Annal. Monastici (Rolls Ser.); John of Salisbury's Metalogicus, iii. prol. iii. 3, ix. 3; cf. Pits, Rel. Hist. de Reb. Angl., under Adamus Pontraius, 820; and Tanner, under Adamus Anglicus. For Walter of St. Victor's account of the Lateran council of 1179 see Du Boulay, ii. 431.] T. A. A.

ADAM OF BARKING (*fl.* 1217?), a Benedictine monk belonging to the abbey of Sherborne in Dorset, is praised by Leland for his great erudition, and his promise as a writer both in prose and verse. According to Bale and Pits, Adam was educated at Oxford, and was a model of all the christian virtues. As old age came on he devoted himself more and more to the study of the Scriptures and the work of public preaching. For the latter task he seems to have been peculiarly fitted, and his biographers make special mention of his eloquence and zeal in lashing the vices of the people. Bale and Pits say that he flourished about the year 1217, and this date may be fairly correct, as one of his works was dedicated to John, canon of Salisbury, who is doubtless to be identified with the far-famed John of Salisbury who died in 1180. Of Adam's writings, which embraced treatises on the Old Testament as well as the New, there were existing at Sherborne in Leland's time: 'De Naturâ divinâ et humanâ' (verse), 'De Serie Sex Ætatum' (verse), 'Super Quatuor Evangelia' (prose). According to Tanner a manuscript of this author is to be found in the library of Clare College, Cambridge. The names of other works of his are enumerated by Pits.

[Leland's Comment. 232, Collect. iii. 150; Bale, 269; Pits, Rel. Hist. de Reb. Angl. 289; Oudin De Script. Eccles. iii. 9.] T. A. A.

ADAM of Buckfield (*fl.* 1300?), an English commentator on Aristotle, is praised by Bale and Pits for his love of this author and his subtlety in interpreting his works. Bale adds that he was accustomed to use Aristotle for the explanation of both natural and supernatural affairs. There still exists in Balliol College Library (*MSS.* ccxli.) a manuscript entitled 'Adami Buckfield Commentarius super Aristotelis Metaphysicam.' Coxe, in his Cat. MSS., assigns the handwriting of this manuscript to the fourteenth century; and, as the name of Alghazil, who died in 1111, occurs in it, we get two extreme dates within which Adam must have flourished. But, since Aristotle, till the thirteenth century, was known to Western Europe only as a logician (Bass Mullinger, *History of Cambridge University*), it is perhaps best to assign this commentator to the century in which his sole existing manuscript was written. Wadding reckons him as a Franciscan, and professes to have seen four other treatises upon Aristotle written by this Adam, besides the one above mentioned, which he had never come across. As regards the surname Buckfield or Buccenfeldus, there still remains a small village bearing the name of Buckingfield, not far from Morpeth in Northumberland; and as surnames had not yet lost all significance in the fourteenth century, it may have been the birthplace of our author.

[Leland, Comment. 269; Bale, ii. 45; Pits, 820; Wadding's Script. Ord. Min. p. 1; Biblioth. Franciscana, i. 9.] T. A. A.

ADAM of Caithness (*d.* 1222), Scottish bishop, was probably a native of the south of Scotland. The tradition is that he was a foundling exposed at the church door. He first appears in 1207, when we find that he, already prior of the Cistercians at Melrose, became abbot. On 5 Aug. 1213 he was elected bishop of Caithness, and consecrated on 11 May 1214 by William Malvoisin, bishop of St. Andrews. In 1218 he went to Rome to receive the pallium, with the bishops of Glasgow and Moray. The interest of his life belongs to its tragic close, which is celebrated in Saga as well as recorded in church chronicle. It seems that the people of his diocese had reason to complain of the excessive exaction of tithes. The old rule was 'every score of cows a spanin [12 lbs. Scots] of butter;' Adam extorted the spanin from fifteen cows, from twelve, from ten. The Northmen remonstrated and appealed in vain; at length an angry mob sought the bishop at the episcopal manor of Halkirk in Thorsdale. He sent out Rafn the lawman to parley with them, but they began to use clubs, stones, and fire, and at length fell upon Adam and his deacon Serlo, a Cistercian of Newbattle, and murdered them both. This occured on Sunday, 11 Sept. 1222. The king, Alexander II, is said to have executed fearful vengeance on the murderers; the Saga says the hands and feet were hewn off eighty men. Adam was buried at Skinnet, but his remains were transferred to Dornoch in 1239.

[Chronica de Mailros and Records of Bishopric of Caithness (Bannatyne Club); The Orkneyinga Saga, London, 1873; Grub's Ecc. Hist. of Scotland, 1861, i. 305, 318.] A. G.

ADAM the Carthusian (*fl.* 1340) is described as a Carthusian monk and a doctor of theology. A list of his works is given in Tanner's 'Bibliotheca,' p. 7; but he is confused with Adam of Eynsham, the author of the 'Life of St. Hugh of Lincoln;' and another of the works mentioned, the 'Scala Cæli,' is attributed to Guigo Carthusianus in the printed editions.

[Opp. S. Augustini, vi. App. 1452; S. Bernardi, ii. 647.] H. R. L.

ADAM of Domerham (*d.* after 1291), monk of Glastonbury, was a native of Domerham, a village in Wiltshire belonging to Glastonbury Abbey. He wrote a history of his house, entitled 'Historia de Rebus gestis Glastoniensibus,' which exists in a manuscript in the library of Trinity College, Cambridge, possibly the author's own copy. It has been published by Thomas Hearne in two volumes. The first volume, however, does not contain any part of the work of Adam. The history forms a continuation of the treatise of William of Malmesbury, 'De Antiquitate Glastoniæ.' It begins at 1126, when Henry of Blois, afterwards bishop of Winchester, became abbot, and ends with the death of Abbot John of Taunton in 1291. A large part of the history is taken up with papal bulls, charters, and other documents. From some expressions used by Adam about the character of Abbot Michael (1235–1252) it may be supposed that he entered the convent in his time. He was, therefore, a member of the fraternity during part of that period of difficulty and discord which followed the annexation of the abbey to the see of Wells by Bishop Savaric, a proceeding which brought on Glastonbury heavy expense and loss of property, and which endangered its independence. He relates the history of these troubles at considerable length, and says in his preface that his object in writing his book was to incite his readers to protect or to increase the prosperity of his church, which once enjoyed privileges above all others, but was then bereft of her liberties and possessions. On the deposition of Abbot Roger Forde by William Button, bishop of Bath, in 1255, Adam, with four other monks, was appointed by the convent to elect an abbot by 'compromise,' or on behalf of the whole fraternity. The choice of the electors fell on Robert of Petherton. Roger was, however, restored to his office by the pope. On his death Robert again became abbot. Adam was cellarer to the monastery, and the entry with which he opens the list of good deeds done by Abbot William Vigor, stating that (p. 476) *inprimis* he added to the strength of the beer, possibly shows that the writer entered with some zest into the details of his office. He afterwards became sacristan. On one important occasion he seems to have shown considerable firmness of character. A sharp dispute had been carried on between the bishops of Bath and Abbot Robert about the lordship of the abbey. The bishops claimed to be the mesne lords, while the abbot declared that his house held immediately of the crown. When Robert died in 1274, the monks tried to keep his death secret, avowedly because it happened at Eastertide, but doubtless from the more cogent reason that they desired time to secure the recognition of their immediate dependence on the crown. The bishop's officers, however, found out how matters stood. They came to Glastonbury and caused all the servants of the abbey to swear fealty to their master, and put bailiffs in all the manors. The king's escheator appeared at the abbey gates and was refused admission by the bishop's men. Adam, however, was not daunted, and on behalf of the prior, who apparently was absent at the time, and of all the convent, appealed in set terms against this usurpation. The next day he had the satisfaction of seeing the constable of Bristol Castle arrive. The king's escheator was enabled to take seisin of the monastery, and the bishop's men were forced to retreat in haste. Adam, who was an eyewitness of the proceedings, gives an interesting account of the visit of Edward I and his queen to Glastonbury in April 1278, when the tomb of King Arthur was opened, and his bones and the bones of Guinevere were borne by the English king and his queen to a new resting-place before the high altar. Adam appears to have followed the example of his abbot, John of Taunton, in doing his best to recover for the monastery some of the treasures which it had lost. His history is generally said to end at 1290, the date assigned by him to the death of John of Taunton, with which he concludes his work. This date seems, however, to be incorrect, for he records the burial of Eleanor, queen of Edward I, as taking place 27 Dec. 1290. He says that after that event Abbot John was summoned by the king to the funeral of his mother, Eleanor of Provence, which was performed at Ambresbury on the festival of the Nativity of the B. V. Mary, 8 Sept. 1291. Abbot John was sick at the time, but did not like to fail in obedience to the king's command. His death on the festival of St. Michael is the last event recorded by Adam of Domerham, who therefore brings down his story to 1291.

[Adam de Domerham, Historia de Rebus gestis Glastoniensibus, ed. Hearne, Oxford, 1727; John of Glaston. Chronicon, ed. Hearne, 1726; Dugdale, Monasticon, i. 6; Willis, Architectural History of Glastonbury; Jas. Parker in Somerset Archæol. Society's volume for 1880.] W. H.

ADAM of Evesham (*d.* 1191), was a monk of Notre Dame de la Charité-sur-Loire, Nièvre, afterwards joined to Cluny, and became prior of Bermondsey in 1157, and for that monastery he obtained important privileges in 1160 from Henry II. In 1161 he was made abbot of Evesham, where he completed the cloister, finished St. Egwine's shrine, glazed many of the windows, and made an aqueduct. He obtained the right to use episcopal ornaments in 1163, Evesham being the first abbey which obtained the use of the mitre for its abbot. In 1162 he was one of the papal commissioners for delivering the pall to Archbishop Thomas. He died 12 Nov. 1191. According to Leland he was the author of: 1. 'Exhortatio ad Sacras Virgines Godestovensis Cœnobii.' 2. 'De miraculo Eucharistiæ ad Rainaldum.' 3. 'Epistolæ.'

[Annal. Monast. i. 49, iii. 440; Chron. Abb. de Evesham (Rolls Ser.), 100, 175; Diceto (Rolls Ser.), i. 307.] H. R. L.

ADAM Goddamus. [See Goddam.]

ADAM de Marisco (*d.* 1257 ?), a learned Franciscan, is said to have been a native of Somerset. After having been educated at Oxford, he held for three years the living of Wearmouth in Durham (*Chron. de Lanercost*, sub anno 1253). Adam was famous as a scholar, and his entry into the Franciscan order at Worcester (*cir.* 1237) formed an important addition to its ranks. The story runs that a companion of his, one Adam of Oxford, had made a vow to grant the first request preferred to him in the name of Mary. In his travels he went to visit the friars, and one of them said, 'For the love of the mother of God enter our order and help our simplicity.' Adam at once accepted the intimation as divine, and a vision warned Adam de Marisco to follow his friend's example (Eccleston, *De Adventu Minorum*, p. 16). Adam de Marisco was the first teacher in the school which they set up at Oxford. His influence was quickly felt not only as a teacher, but as the counsellor and friend of all the best men in England. His first friend was Robert Grosseteste, bishop of Lincoln, chancellor of the university of Oxford; whose respect for Adam's judgment became so great that he consulted him on many of the most important matters relating to his see. Adam was constantly summoned to help the Archbishop of Canterbury, Boniface of Savoy, whose wisdom was by no means equal to the duties of his office. He was consulted by the queen, the Earl of Cornwall, and many important persons. But his most noticeable friend was Simon de Montfort, Earl of Leicester, who was largely guided by Adam's counsels.

From his connection with Grosseteste and Simon de Montfort, Adam may be regarded as the intellectual head of the reforming principles in church and state which prevailed in his day. He was also engaged in organising the teaching and discipline of the university of Oxford, and his fame as a scholar spread throughout Europe. In 1245 he accompanied Bishop Grosseteste to the council of Lyons, and on his return had to stay at Mantes to nurse a sick comrade. Grosseteste wrote at once to England for another friar to be sent out to take his place as nurse; he was afraid lest Adam should be tempted to join the university of Paris and so deprive Oxford of his services (*Ep.* 114). Adam's letters show us a life of varied usefulness. He seems to have possessed a singularly sound judgment, and to have impressed all earnest minds. It is noticeable that Adam exercised his influence to restrain the somewhat imperious and passionate nature which was the chief defect in Earl Simon's character (*Ep.* 135–140, 161).

The last years of Friar Adam were disturbed by an attempt to raise him to the bishopric of Ely. There was a disputed election; the king nominated one candidate, the monks elected another. The matter was referred to the pope, and Archbishop Boniface privately urged him to appoint Adam. This stirred the anger of the monastic orders, who mocked at the ambition of a friar. Adam's health was declining, and he died before the matter was settled, but he seems to have felt the reports which were spread against him (*Ep.* 245). The exact time of his death cannot be settled, but it was either late in 1257, or early in 1258.

Adam de Marisco bore in his own time the title of *Doctor Illustris*. Roger Bacon repeatedly speaks of him and Grosseteste as 'perfect in all wisdom,' 'the greatest clerks in the world' (*Op. Tert.* c. 22, 23, 25). There are attributed to him four books of commentaries upon the Master of the Sentences; a commentary upon the Song of Solomon; a paraphrase upon Dionysius Areopagita; an elucidation of Sacred Scripture; theological questions; and 'Lectiones Ordinariæ.' They have not been printed.

[Eccleston, De Adventu Minorum; Adæ de Marisco Epistolæ, in Brewer's Monumenta Franciscana; Roberti Grosseteste Epistolæ, ed. Luard; Chronicon de Lanercost, sub ann. 1253; Matthew Paris, sub ann. 1257; Wadding, Annales Minorum; Wood, Antiquitates Univ. Oxon. i. 72; Brewer's Preface to the Monumenta, lxxvii–ci.]
M. C.

ADAM Murimuthensis. [See Murimouth.]

ADAM of Orlton (*d.* 1345), successively bishop of Hereford, Worcester, and Winchester, was born, according to Leland (*Itin.* 8, 38), at Hereford. He became doctor of laws and 'auditor' in the papal court. He was nominated in 1317 to the see of Hereford by Pope John XXII against the wish of Edward II, who, not content with writing to the pope and cardinals in favour of Thomas de Cherleton, enjoined Adam himself to refuse the see if offered to him (Rymer, *Fœdera*, ed. 1706, iii. 617). However, he was consecrated at Avignon by Nicholas Albertini, cardinal bishop of Ostia, on 22 May 1317, and received the temporalities on 23 July. The next year he was sent to Philip V to complain of the injuries done by his officers to the king's subjects in Aquitaine (25 Aug. 1318), and to the pope on the king's private matters and on Aquitaine affairs (6 Feb., 1 March 1319). In May 1319 he was one of the commissioners to perform the homage due by Edward II to Philip V for Aquitaine and the other English possessions in France, and to apologise for its delay, and again in March 1320 to settle the interview between the two kings. There is also a credence for him dated 5 Oct. to inform Philip V as to what was being done with regard to a peace with Scotland. At the rising of the barons in 1321 under Badlesmere and Pembroke he took that side, and was one of the messengers to the king from the barons to demand the banishment of the Despensers, and to obtain indemnity for their own conduct. After the battle of Boroughbridge in 1322, and the execution of Badlesmere, he became practically the head of the party, and was brought before the parliament and charged with treason as an adherent of Mortimer, and one who had given counsel and aid to the king's enemies. He is said to be the first English bishop who had ever been brought before a lay tribunal. He refused to answer the charges, excepting with the leave of the archbishop and the other bishops. They asked the king's pardon for him, but, the king not being pacified, he was given into the charge of the archbishop. After a second summons he was taken under the protection of the Archbishops of Canterbury, York, and Dublin, and ten of their suffragans, and anathemas were pronounced against any who should presume to lay violent hands on him. The king, however, went through the form of a trial, had him found guilty, and confiscated all his lands and revenues, allowing even his personal property to be seized. He remained under the archbishop's protection; but the treatment he received confirmed his opposition to the king, who wrote to the pope on 1 April 1324 to complain of his treason, and on 28 May to depose him from his see on the ground of his having joined the rebels. An attempt he made to make his peace with the king while at Winchester through the Earl of Leicester only made the king accuse Leicester of treason. On the queen's landing in 1326 he joined her at once, assisted her with money, and preached before her at Oxford from the text 'Caput meum doleo' (4 Reg. iv. 19), treating the king as the sick head which must be removed for the health of the kingdom. He was now the queen's chief adviser, had the army at Hereford under his command, and it was by his advice that the king was committed to Kenilworth. The chancellor, Robert Baldock, was confined in his prison at Hereford, and thence conveyed to his London house, St. Mary Mounthaw (Old Fish Street Hill), whence he was dragged by the mob and placed in Newgate, where he soon after died from the treatment he received. Bishop Orlton was sent to demand the great seal from the king, who was then at Monmouth (*Fœdera*, ii. 646), and brought it to the queen at Martley. After the parliament met he was sent with the Bishop of Winchester to summon the king to the parliament, and on his refusal brought the answer before the clergy and people on 12 Jan. 1327. The next day, acting as prolocutor for the parliament, he stated that if the queen were to join the king, she would be murdered by him, and then put the question whether they would have Edward or his son as king. He bade them go home and bring the answer the following day. On the answer being for the son, they brought the young prince into Westminster Hall, and Bishop Orlton, the archbishop, and the Bishop of Winchester made their several speeches to the assembly. The next step was to procure the king's abdication. Bishop Orlton was sent as one of a commission chosen by the parliament to visit Edward at Kenilworth, and to induce him to consent to his son's election. He acted as spokesman, explained to the king the cause of their arrival, and put before him the alternative of resigning in favour of his son, or of their choosing whoever might seem best for the protection of the kingdom. He brought back the king's consenting answer to the parliament, says De la Moor, more fully than it was made.

Under the new reign he became treasurer, had the temporalities of his see restored, the proceedings against him in 1323 being annulled in Edward III's first parliament, and was sent to the pope in March 1327 to obtain the dispensation for the young king's marriage with his cousin Philippa of Hainault. While he was at Avignon the see of Worcester became vacant, and to this he was nominated by a papal proviso, although the king wrote both to him and to the prior and convent of Christ Church, Canterbury, forbidding them to hinder the consecration of Wolstan de Bransford, the prior of Worcester, who had been elected by the chapter, and had obtained the royal assent. He was summoned before the parliament at York to answer for his attempts to procure his translation, and for obtaining papal letters prejudicial to the king. In spite of this, the temporalities of Worcester were restored to him on 5 March 1328; nor did he lose the king's favour, as he was sent in the course of the year to demand and receive for the king his rights as heir to the crown of France. In 1330 he was one of the commission to treat with Philip VI, and to arrange for marriages between the king's sister Eleanor and John, the eldest son of the French king, and between Mary, daughter of the French king, and John of Eltham, earl of Cornwall, as well as for the business of the homage at Amiens, and the completion of the negotiations for peace begun in the two preceding reigns. On his way we hear of him at Canterbury, where he was consulted about the troubles at St. Augustine's. He had fuller powers given him in January 1331, and there is a warrant for the payment of his expenses in April 1332. In 1333 he was one of a commission to treat with Ralph, count of Eu, for a marriage between the count's daughter, Joan, and John, earl of Cornwall. In September 1333 he was nominated by the pope, at the request of Philip VI, to the see of Winchester against the wish of the king, who would not surrender the temporalities till 23 Sept. 1334, when he did so at the request of the archbishop and other bishops. The formal appeal against his appointment charged him with maltreatment of the chancellor Baldock, with his being the cause of the king's imprisonment, and with preventing the queen from joining her husband. His answers to these charges are preserved in the curious paper, 'Responsiones Adæ quondam Wigorniensis episcopi,' &c., which is printed in Twysden's 'Decem Scriptores' (coll. 2763–2768).

As bishop of Winchester we find him one of the king's deputies at the council in London in August 1335, one of a commission in 1336 to treat with the King of France for a joint expedition to the Holy Land, to arrange an interview between the two kings for the consideration of certain processes pending in the French courts, and to treat with David Bruce. In May 1337 the king wrote to the pope not to allow the bishop to appeal to the Roman court for the decision of his cause against William Inge, archdeacon of Canterbury. In the attack on Archbishop Stratford in 1341 he was one of his chief opponents, and the 'famosus libellus' (Birchington, p. 23), which the king put forth against the archbishop, was attributed to his pen. Though he denied this, the archbishop evidently did not believe him, and was able to convict him of falsehood before the parliament in at least one of his charges (Birchington, p. 40). The last entry in the 'Fœdera' concerning Bishop Orlton is in 1342 (16 Nov.), when a loan of 200*l.* was demanded of him. Warton (*History of English Poetry*, ii. 97, ed. Hazlitt) mentions his visitation of the priory of Winchester in 1338, when a minstrel named Herbert sang the song of Colbrond and the tale of Queen Emma.

De la Moor speaks of him as a man of a very crafty intellect, prudent in worldly matters, bold and unscrupulous, and the one who revived the hatred against the Despensers after the king's victory at Boroughbridge. He accuses him of being guilty of the king's murder; but as the story he tells is of a much older date, and as the bishop was out of the country at the time, it may be dismissed as certainly false. It never was charged against him at the time, and in the defence of his conduct above mentioned there is no allusion to such an accusation. He became blind for some time before his death, which took place at Farnham 18 July 1345. He was one of the very few English prelates who had been twice translated—a fact which gave rise to the lines quoted by Wharton (*A. S.* i. 534):—

Trinus est Adam; talem suspendere vadam.
Thomam [Hereford] despexit, Wlstanum [Worcester] non bene rexit;
Swithunum [Winchester] maluit. Cur?
Quia plus valuit.

[Trokelowe, 109, and Blanefoorde, 140–142 (Rolls Ser.); Adam of Murimouth, 25, 43, 47, 48, 51, 58, 72 (Eng. Hist. Soc.); Chron. de Lanercost, 257, 258 (Bannatyne Club); Thomas de la Moor, 599–602 (Chron. Ed. I, Ed. II, Rolls Ser.); William de Dene (Ang. Sacr. i.), 367; Birchington (Ang. Sacr. i.), 39, 40; Thorn (Twysden), 2057; Robert of Graystanes, 48, p. 119; Mon. Malmesb. 216, 234, 235 (Hearne); Annal. Paulin. 320 (Chron. Ed. I, Ed. II, Rolls Ser.); Rymer's Fœdera, ii.] H. R. L.

ADAM Scotus, or Anglicus (*fl.* 1180), was a theological writer. The very little that can be ascertained as to his life is almost entirely dependent upon incidental allusions contained in his writings. The national affix, 'Scotus,' does not apparently occur in the earliest edition of this writer's works—that published by Ægidius Gourmont at Paris in 1518. This folio (which may be looked upon as containing all of this author's works, of whose genuineness there can be absolutely no doubt at all) consisted, according to Panzer's account, of a series of 'xxiv.' sermons and two treatises entitled respectively 'Liber de tripartito Tabernaculo' and 'Liber de triplici genere Contemplationis;' and it is ascribed not to Adam Scotus, but to 'Brother Adam of the Præmonstratensian order.' It is almost certain that the xxiv. here must be a misprint for xiv., and that these sermons in reality represent the treatise entitled 'De Ordine' of the next edition (cf. PANZER, *Annal. Typogr.* viii. 49; *Bibliotheca Telleriana*, 43; and POSSEVINUS, *Apparatus Sacer*, i. 6). In 1659 Peter Bellerus of Antwerp published the works of Adam *Scotus*, to which was prefixed an elaborate, but unsatisfactory, life of the author by Godfrey Ghiselbert, himself a Præmonstratensian. This new issue consisted of (*a*) forty-seven sermons, (*b*) a 'Liber de ordine, habitu, et professione Canonicorum ordinis Præmonstratensis,' divided into fourteen sermons (see above), and assigned in their title to Master Adam; (*c*) a treatise 'De tripartito Tabernaculo;' (*d*) another treatise 'De triplici genere Contemplationis.' The last three works are by the same writer, and are all dedicated to the Præmonstratensian brotherhood. The author of the 'De Tripartito' claims the 'Liber de ordine,' &c., and the author of the 'De Triplici genere,' &c. claims the 'De Tripartito.' One Adam, therefore, wrote the three treatises. And the 'De Tripartito' is full of hints which enable us to fix the author's era with certainty, and his country with a fair amount of probability. In part ii. c. 6 we read that the sixth age of the world dates from the coming of Christ, 'of which age 1180 years are now past.' The same date will suit the lists of popes and kings. The time in which Adam flourished may then be safely set down as being about 1180; he appears to have been alive two years or more later (*De Trip. Tab.* Procem. I. c. iii.). As to the place of his birth we have no such certain indication. Ghiselbert assures us that the manuscripts of this writer call him sometimes 'Scotus,' sometimes 'Anglicus,' and sometimes 'Anglo-Scotus.' Everything in the treatises points to a locality which, about the year 1180, though within the limits of the kingdom of Scotland, was yet strongly under English influence, and already the seat of a Præmonstratensian community. In the explanation of the elaborate 'tabula,' or list of kings, in the 'De Tripartito,' Adam recommends his copyists to insert the royal line of their own sovereigns, after the kings of Germany and France, in the place of his list of English and Scotch ones. The only kingly house whose ancestry he traces up to Adam is that of England; but, on the other hand, he shows a minute knowledge of the character of Malcolm Canmore's children, and declares that he is writing in the 'land of the English (Anglorum) and the kingdom of the Scots.' Moreover, the book in question is formally dedicated to 'John, abbot of Calchou.' There is only one abbot of Calchou, or Kelso, named John, known before the middle of the sixteenth century—namely, John, formerly cantor of the abbey—who signed several charters under William the Lion. He was abbot from 1160 to 1180 (see *Liber Sanctæ Mariæ de Calchou* and *Liber de Melros*, i. 39, 43, &c.). There seems to be only one part of Great Britain which answers to all the requirements of the case, viz., the principality of Galloway, for which William the Lion did homage to Henry about the year 1175, a district where there were already three Præmonstratensian foundations by 1180. But it must be allowed that from many points of view Dryburgh would suit equally well. Ghiselbert, however, has preserved a number of passages from manuscript notices of Adam Scotus that had fallen into his hands, which tend to show that about 1177 Christian, bishop of Casa Candida (Whithorn in Galloway), changed the canons of his cathedral church into Præmonstratensian regulars. The name of Christian's new abbot, according to Mauritus à Prato, who here becomes Ghiselbert's authority, was Adam, or Edan, from the neighbouring foundation of Soulseat near Stranraer, and is identified with our writer. In the Præmonstratensian abbey of St. Michael at Antwerp Ghiselbert found another life of Adam which described him as being born of noble parents in Anglo-Scotia, and a contemporary of the 'first fathers of the Præmonstratensian order.' But the amount of truth that underlies these vague statements is very hard to appreciate at its exact value. Passing on to more certain matters, we can gather that, within two years of 1180, our Adam had been at Præmonstratum, the head abbey of the great order to which he belonged, and that the chief abbots of his order had requested him to forward them a copy of the 'De Tripartito.' In 1177 Alexander III had confirmed the statutes of the order which bade all the Præmonstratensian abbots be present at their annual general chapter. From the allusion made to this statute it seems probable that the writer was abbot of his house at the time, and most certainly he was a man of such reputation with his brethren that, had he lived long, he must have been elected to that office (Procem. I. c. 8; and cf. MIRÆUS ap. KUEN, vi. 36).

It now remains to say a few words respecting the other works assigned to Adam. Ghiselbert has prefixed to his edition of this author forty-seven sermons which are in their heading ascribed to 'Master Adam, called Anglicus of the Præmonstratensian order.' From the author's preface to this collection we learn that it is only part of a body of 100 discourses, of which the first division consisted of forty-seven sermons covering the period from Advent to Lent. Among the latter fifty-three sermons we read that there were fourteen 'qui specialiter ad viros spectant religiosos.' Oudin tells us that, when a young theological student in the Præmonstratensian abbey of Coussi, near Laon, he used often to have a certain codex containing about 114 sermons in his hands. The writing of this codex he assigns to the year 1200 or thereabouts, and though the first leaves had been torn away he does not hesitate to identify this volume with the complete work of which Ghiselbert's forty-seven sermons formed the first division. The account Oudin gives of the scope of these discourses strengthens this belief, and we can hardly fail to surmise what the fourteen odd sermons are. Copies or originals of the remaining sermons (in whole or in part) were, according to the same authority, to be found in the hands of Herman à Porta, abbot of St. Michael's at Antwerp, and in the library of the Cœlestins at Mantes (cod. 619), where they are ascribed to 'Brother Adam, the Præmonstratensian.' Ghiselbert tells us that the Cœlestins at Paris were still accustomed at mealtimes to read aloud our author's sermons, of which, in another passage, he adds that they possessed an old manuscript entitled 'Magistri Adami Anglici Præmonstratensis Sermones.' From the above remarks it would appear that the Præmonstratensian Adam of the sermons was very probably the Præmonstratensian Adam of the fourteen sermons entitled 'De Ordine,' &c., who in that case went by the name of Adam Anglicus the Præmonstratensian. Again, both Herman à Porta and the Cœlestins at Mantes (cod. 618) possessed a 'Libellus Adam Præmonstratensis, natione Anglici, De Instructione Animæ,' which they assigned to the author of the sermons. Now this work was in 1721 published by Pez from altogether another source, and is by him headed as the work of 'Adam the Præmonstratensian, abbot and bishop of Candida Casa in Scotland.' But Pez neglects to tell us whether he is here following the manuscript title of the work, or merely adopting Ghiselbert's theory alluded to above. The treatise in question is, in its prologue, dedicated to Walter, prior of St. Andrew's in Scotland, by brother Adam 'servorum Dei servus,' a phrase which seems to imply that its author was an abbot or other high church dignitary. Now there appears to have been only one Walter among all the known priors of St. Andrews, and he held office from 1162 to 1186, and from 1188 to at least the year 1195 (Gordon's *Ecclesiastical Chronicle*, iii. 75). This agrees very well with the date already established for the so-called Adam Scotus; but of course there may have been many Adams flourishing at this time in Scotland, though it would seem hardly likely that there should be two Scotch Præmonstratensian canons of this name with a European reputation. The deduction to be made from the above remarks is that all the before-mentioned works are probably by one author, who was certainly a Scotch Præmonstratensian canon and probably an abbot, but whether of Whithorn —in which case he may have been bishop also—or not can hardly be considered as settled in one way or the other. Still more uncertain is Ghiselbert's identification of our Adam with the Præmonstratensian English bishop, the contemporary of Cæsar Heisterbachensis (scripsit c. 1222), of whose death that author tells so pretty a story (*Miracula*, l. iii. c. 22). Ghiselbert makes mention of a lost work written by our Adam entitled 'De dulcedine Dei,' and also of a volume of letters. Pez believed himself to have traced the former work in a fifteenth-century catalogue of 'Codices Tegernseenses,' and assigns a set of Latin verses entitled 'Summula' to the same author, on insufficient grounds.

[Migne's Patrologiæ Cursus Completus, cxcviii., contains all Adam's writings that have as yet been published under his name; Mackenzie's Writers of the Scotch Nation, i. 141–5; Oudin De Scriptor. Eccles. ii. 1544–7; A. Miræi Chronicon Ord. Præmonstr. ap. Kuen's Collectio Script. vi. 36, 38, and sub anno 1518; B. Pez' Thesaurus Anecdot. pt. ii. 335–72; Fabricius' Bib. Lat. i. 11; Cave's Script. Ecclesiæ, ii. 234. For Christian, bishop of Candida Casa, and his suspension in 1177, see Roger Hoveden (Rolls Ser.), ii. 135, &c.] T. A. A.

ADAM de Stratton (*fl.* 1265–1290). [See Stratton.]

ADAM of Usk (1352 ?–1430), lawyer and Latin chronicler of English history from 1377 to 1421, was born at Usk, in Monmouthshire, probably between 1360 and 1365. By the favour of Edmund Mortimer, third earl of March, who held the lordship of Usk, he was appointed to a law-studentship at Oxford, and took a doctor's degree, being in 1387 an 'extraordinarius' in canon law. He also entered the church. He pleaded in the Archbishop of Canterbury's court for seven years, from 1390 to 1397; and in the latter year he attended, perhaps in some official capacity, the last parliament of Richard II, of the proceedings of which he has left a valuable account. In the revolution of 1399 he joined Thomas Arundel, archbishop of Canterbury—one of Bolingbroke's principal adherents—and accompanied the invading army in its march northward from Bristol to Chester. By his influence his native place escaped the punishment with which it was threatened for the resistance of its inhabitants. After Richard's surrender Adam was appointed one of the commissioners for the deposition of the king; and he gives us an interesting account of a visit that he paid to him in the Tower. The immediate reward of his services was the living of Kemsing and Seal in Kent, together with a prebend in the collegiate church of Abergwili. He soon afterwards received another prebend in the church of Bangor. As a further proof of the value set by the new king on his ability as a lawyer, a case was submitted to him in the following year, 1400, whereby Henry sought to avoid restoration of the dower of Richard's young queen, Isabella of France.

But soon afterwards Adam forfeited the royal favour by the boldness with which he remonstrated with Henry on the faults of his government; and in 1402 he was sent in banishment to Rome, where, however, he was well received, and appointed papal chaplain and auditor of the Rota. He was not allowed to return to England for four years. Then he joined Owen Glendower's followers in Wales, but was pardoned in 1411. Afterwards he held in succession the livings of Merstham, Surrey; Hopesay, Shropshire; and Llangibby, Monmouthshire. His will, dated 20 Jan. 1429–30, was proved 26 March 1430.

While at Rome he states that he was nominated by the pope to the see of Hereford, which fell vacant in 1404, but his enemies in England intrigued to his exclusion; and that, with no better success, he was afterwards proposed for the see of St. David's.

The first part of Adam's Chronicle (1377 to 1404) is in Brit. Mus. MS. Addit. 10,104; a second part (1404 to 1421) is among the Duke of Rutland's MSS. at Belvoir Castle. Both parts were printed together in Sir Edward Maunde Thompson's edition in 1904.

[Chron. Adæ de Usk, ed. E. M. Thompson (Roy. Soc. of Lit.), 1876; 2nd ed. 1904.] E. M. T.

ADAM, ALEXANDER, LL.D. (1741–1809), writer on Roman antiquities, was born on 24 June 1741, at a small farm near Forres, in Morayshire, of which his father was tenant. He learned what Latin the parish schoolmaster could teach him, and had read the whole of Livy before he was sixteen, chiefly in the early morning by the light of splinters of bogwood. In 1757 he competed unsuccessfully for a 'bursary' at Aberdeen University, and soon afterwards, on the invitation of a relation of his mother who was a clergyman in Edinburgh, he removed to that city, where he had free admission to the college lectures, and in the course of a year and a half he gained the head-mastership of Watson's Hospital. This for a boy of nineteen, who had struggled through his university career on four guineas a year, was comparative wealth. After about three years, however, he resigned the appointment, and became private tutor in the family of Mr. Kincaid, afterwards lord provost of Edinburgh. Through his influence Adam subsequently obtained in 1768 the rectorship of the High School, after having been for three years assistant to the retiring head master. Lord Cockburn says of him: 'He was born to teach Latin, some Greek, and all virtue. . . . He had most of the usual peculiarities of a schoolmaster, but was so amiable and so artless that no sensible friend would have wished one of them to be even softened. His private industry was appalling. If one moment late at school, he would hurry in and explain that he had been detained "verifying a quotation;" and many a one did he verify at four in the morning' (Cockburn, *Memorials of his Time*). He improved the school, and in the year of his death had 167 pupils in his class, a number equal to the whole attendance at the school when he first joined it. His introduction of the teaching of Greek was opposed by the university authorities as an infraction of the privileges of the professor of Greek. Much controversy was also excited by the publication, in 1772, of his 'Latin Rudiments and Grammar,' written in English instead of Latin, as in the old text-books. The town council in 1786 decided that the old grammar (Ruddiman's) was still to be used, and prohibited all others. But Adam's method was generally adopted before his death. In 1780 the degree of LL.D. was conferred on him by the university of Edinburgh, and in 1791 he published his best known work on 'Roman Antiquities,' for which he received 600*l.*, and which has since gone through several editions. A 'Summary of Geography and History' appeared in 1794, expanded from a small text-book which he had printed for the use of his pupils ten years previously; a fifth edition appeared in 1816. His last work, published in 1805, was a 'Latin Dictionary' for the use of schools.

On 13 Dec. 1809, Dr. Adam was seized with a fit of apoplexy while teaching his class, and he died after an illness of five days. His last words were: 'But it grows dark, boys—you may go; we must put off the rest till to-morrow.'

Dr. Adam married first, in 1775, Miss Munro, whose father was minister of Kinloss; and second, in 1780, Miss Cosser, a daughter of the controller of excise in Edinburgh.

Dr. Adam's other works are: 'Geographical

Index,' Edinburgh, 1795; 'Classical Biography,' Edinburgh, 1800.

[Life by A. Henderson, Edinburgh, 1810; Encycl. Brit., by James Pillans, q.v.] J. B. P.

ADAM, Sir CHARLES (1780–1853), admiral, was the son of the Right Hon William Adam, of Blair-Adam, Kinross, and of Eleanor, daughter of the tenth Lord Elphinstone, and sister of Captain Elphinstone, afterwards Admiral Lord Keith. He was born on 6 Oct. 1780, and entered the navy at a very early age, under the direct patronage of his uncle, with whom he continued to serve till, in 1795, he was sent to the Victorious, of 74 guns, as acting-lieutenant. In June 1799 he was made captain, and appointed to the Sybille frigate, in which ship, on 19 Aug. 1801, under circumstances of great difficulty and intricate navigation, he captured the French frigate, Chiffonne, which had taken up a position in Mahé Roads, in the Seychelle Islands. He was afterwards, in May 1803, appointed to command the Chiffonne, and in her took part in the blockade of Boulogne and the north coast of France through the summer of 1805. In 1811–13 he commanded the Invincible, of 74 guns, in active operations on the coast of Spain, and after the peace was for many years captain of the royal yacht, till in May 1825 he was promoted to the rank of rear-admiral. He became vice-admiral in 1837, and admiral in 1848. In August 1835 he was made K.C.B. He sat as M.P. for Kinross in 1831–2 and for Clackmannan and Kinross from 1833 to 1841. Between Aug. 1841 and May 1845 he was commander-in-chief in the West Indies; he was one of the lords of the admiralty in Nov.–Dec. 1834 and from April 1835 to August 1841, and again in 1846–47, when he was appointed governor of Greenwich Hospital, where he died on 16 Sept. 1853. A subscription bust, said to be a good likeness, is in the Painted Hall.

[O'Byrne's Naval Biographical Dictionary; Gent. Mag. 1853, ii. 528.] J. K. L.

ADAM, Sir FREDERICK (1781–1853), general, was fourth son of the Right Hon. William Adam [q.v.], of Blair Adam, M.P., lord lieutenant of Kinross, and a most eminent orator and Scotch judge; was brother of Admiral Sir Charles Adam, K.C.B., M.P. [q.v.], and uncle of the Right Hon. W. P. Adam [q.v.]. He was appointed an ensign in 1795, and lieutenant in 1796 while a mere boy, and while holding his commission was educated in the military academy at Woolwich. He became captain in the 9th regiment in 1799, and in the same year exchanged into the 2nd or Coldstream guards. He accompanied his regiment to Egypt, was promoted major in 1803, lieutenant-colonel in 1804, and in 1805, when only twenty-four, purchased the command of the 21st regiment. His regiment was ordered to Sicily, and he remained in the army of Sicily till 1813. He was present at the battle of Maida, and the siege of Scylla in 1806, and on 10 Sept. of the same year fought a smart engagement with General Cavaignac, at Mili, in temporary command of a brigade. In 1811 he was made aide-de-camp to the prince regent, and deputy-adjutant-general to the forces in Sicily, in 1812 promoted to be colonel, and in 1813 given the command of a brigade in the army which was sent from Sicily in April to operate in the east of Spain.

He was now destined on more than one occasion to pay the penalty for the military incapacity of his commanding generals, and it may be asserted truthfully that he was the only English general, except Donkin the quartermaster-general, who won fame, or even reputation, during the badly conducted operations on the east coast, which filled Wellington with despair. His first commander-in-chief, Sir John Murray, began by placing his brigade so far in advance of the main army that it could not possibly be supported. Suchet, who was an extremely able general, saw the fault, and attacked Adam's brigade of 1,800 men at Biar, on 12 April, with two divisions. Adam maintained the unequal battle for two hours, though badly wounded, and at last, when he had given Murray an opportunity to come to his assistance or take up a good defensive position, after a five hours' defence he fell back on Castalla. Murray had not taken up a good position, and, while his right was quite impregnable, had left his left exposed. Here Adam, and Whittingham with his Spaniards, were posted, and on 13 April the valour of the soldiers and the good conduct of their officers made up for the faulty dispositions of the general, and all Suchet's attacks were repulsed with a loss of 3,000 men. Some months later, when the divisions from Sicily had been again brought round to Catalonia, Lord William Bentinck treated Adam's brigade much as Sir John Murray had done. It formed the advanced brigade of the army which had taken Tarragona, and was stationed at the bridge of Ordall far from any support. Suchet determined to recapture Tarragona, and on 12 Sept. attacked Ordall with an overwhelming force, and again Adam was left unsupported. This time Suchet was successful, and took Ordall after a desperate resistance, in which the brigadier-general was twice severely wounded. Adam's dispositions are censured by Napier in this combat; but he hardly allows enough for his hourly expectation of Lord William Bentinck, though he acknowledges his personal gallantry in the action.

On his return to England owing to his wounds, he had a flattering reception, and in June 1814 was made major-general. When an army was ordered to assemble in Flanders on the news of the return of Napoleon from Elba, General Adam was appointed to command a brigade in Lord Hill's division, consisting of the 52nd, 71st, and 95th regiments. At the battle of Waterloo this brigade was stationed at the extreme right of the English position to keep open the communications with the corps at Hal, and to act if Napoleon attempted to turn the English right. When it was evident that the French attack was upon the English front, Adam's brigade was slowly advanced to be able to take in flank any attack in column made on the English right centre. Accordingly, when the Old Guard advanced in the final attack of the day, Adam's brigade, and notably the 52nd regiment under Colonel Colborne, suddenly fired upon its flank as it advanced, and charged it. It has been asserted that by this charge the 52nd regiment, that is Adam's brigade, for his regiments were all together, won the battle of Waterloo, and not the English guards. But the probable solution of conflicting evidence is that the column of the Old Guard got slightly disarranged, and that, at the same time that the guards under General Cooke drove back the head of the column, Adam's brigade broke the formation of the second half. Whether Adam or Colborne won the battle or not, it is certain that their flank attack prevented the Old Guard from reforming, and confirmed the victory. For his services on this day Major-general Adam was made a K.C.B., a knight of the order of Maria Theresa, and of St. Andrew of Russia.

The last thirty-eight years of his life were peaceful. From 1817 to 1822 he commanded the division at Malta. In 1821 he was made G.C.M.G., and was lord high commissioner of the Ionian Isles from 1824 to 1831. In 1830 he became lieutenant-general, in 1831 was sworn of the privy council, and from 1832 to 1837 was governor of Madras. From 1829 to 1835 he was colonel 73rd foot. In 1835 he was made colonel of the 57th regiment, which he exchanged for that of his old regiment, the 21st, in 1843. In 1840 he was nominated G.C.B., and was promoted full general in 1846. On 17 Aug. 1853 he fell dead suddenly in the Greenwich railway station after leaving his brother Sir Charles, who was governor of Greenwich Hospital. His military reputation rests on the campaigns of Castalla and Waterloo, and from them it may be conjectured that he would have distinguished himself in higher commands.

[For General Adam's services see Philippart's Royal Military Calendar, 3rd edition, 1820, vol. iii. For the battle of Castalla and the combat of Ordall see Napier's Peninsular War, book xx. chap. 4, and book xxi. chap. 2. For Adam's brigade at Waterloo cf. Leeke's The 52nd at Waterloo.] H. M. S.

ADAM, JAMES (*d.* 1794), architect, was younger brother of Robert Adam [q. v.] and so associated with him in all his works that it is difficult to assign any particular building to him. He is generally credited with the design of Portland Place. For some time before the reform of the board of works by Burke's bill he held the appointment of architect to George III, and was master mason of the board of ordnance in North Britain. He was the author of a 'Journal of a Tour in Italy in 1760–1' (see *Library of Fine Arts*, ii. no. 9, Oct. 1831), and of 'Practical Essays on Agriculture.' He was engaged on a history of architecture at his death, from apoplexy, in Albemarle Street on 20 Oct. 1794.

[Redgrave's Dict.; Gent. Mag. 1794; Annual Register, 1794; Scots Mag. 1794.] C. M.

ADAM, JEAN (1710–1765), a Scottish poetess, daughter of a shipmaster, was born in 1710 at Crawfordsdyke, parish of Greenock, Renfrewshire. Early an orphan, she entered the service of a minister, Mr. Turner, of Greenock, as nursery governess and housemaid. Having the use of the manse library, she gave herself a fair education, and wrote many poems, which were collected and published for her in 1734 by Mrs. Drummond, of Greenock, in a work entitled 'Miscellany Poems, by Mrs. Jane Adams (her changed name), in Crawfordsdyke,' Glasgow, 1734. Mr. Archibald Crawford wrote the preface, and the authoress dedicated her poems to 'Thomas Crawford, of Crawfordburn,' under the varied signature of Jean Adams, giving a list of ministers, merchants, and gentry, to the number of 154 subscribers. The volume, which is complete with index, is said in the preface to be in two parts, one 'all in meeter,' the other in 'blank verse in imitation of Milton;' but there is no blank verse in the book. The poems, all religious, are written in the Brady and Tate style, and are poor specimens indeed of what she called 'the style of the best English poets that have written within seventy years.'

Soon after the issue of this volume the poetess set up a girls' school at the quay head of Crawford-bridge, and here she varied the simple routine by giving Shakespearean readings to her pupils. According to tradition she swooned with excitement while reciting scenes from 'Othello.' The idol of her studies, however, was the 'Clarissa' of Richardson, and the story goes that she once closed her school for six weeks and travelled on foot the whole distance to London to visit the author.

Troubles came thick upon her; her book was of little pecuniary advantage; the unsold copies were shipped to Boston and never heard of again; and Jean Adam, being compelled to give up her school, became a wanderer. Disappointed and soured, the poor woman got a precarious living as a hawker for years, and the last record of her life's story finds her toiling home again to Greenock. An order of the bailies of that town admitted her to the Glasgow poorhouse as 'a poor woman in distress; a stranger who has been wandering about.' The next day (3 April 1765) she died, and was 'buried at the house expense.'

Her published poems were only fitted to win a little local popularity, and her only passport to fame is the claim so persistently asserted for her of the authorship of the 'Song of the Mariner's Wife,' or 'There's nae Luck aboot the House!' a simple, humorous, and touching lyric, one of the sweetest in any language. This may have been an old and favourite song that she used to recite to her pupils; but it is unlikely that such a strain of home and married love could have been written by this wayward and unwedded woman. Her verses, although correct in phrase and sentiment, are inflated and childish. This song was first heard in the streets, and hawked for sale about 1772, and at length found a place in Herd's collection 1776, and in the 'Nightingale' in 1778. After a time, becoming a great favourite, it was claimed for Jane Adams by some of her former pupils, who professed to have heard her recite it—if so it must have been forty years before. The tradition is that it was written of Colin and Jean Campbell of Crawfordsdyke. A copy of it was found, in his own handwriting, among the papers of Julius Mickle (the translator of Camoens's 'Lusiad'), who died in 1788. As this poet had a fertile imagination and power of rich and varied versification, and wrote very good songs and ballads, a counterclaim has been set up for him, although, if correct, it is singular that he never included the song among his poems published during his lifetime. Of the seven verses now always comprised in this poem, the last two are known to have been added by Dr. Blair.

[Cromek's Select Scottish Songs, i. 189; Robert Chambers's Songs of Scotland prior to Burns; Cunningham's Songs of Scotland, i. 226; Good Words, March 1869; Stenhouse's Illustrations of the Lyric Poetry and Music of Scotland; Notes and Queries, 3rd series, x. 313; 4th, iii. 282, 370; Chalmers's English Poets, xvii.]

J. W.-G.

ADAM, JOHN (1779–1825), Anglo-Indian statesman, was the eldest son of William Adam [see ADAM, WILLIAM, 1751–1839]. He was born on 4 May 1779; was educated at the Charterhouse; received a writership on the Bengal establishment in 1794; and, after a year at Edinburgh University, landed at Calcutta in 1796. The greater part of his career was spent in the secretariat. He was private as well as political secretary to the Marquis of Hastings, whom he accompanied in the field during the Pindari or third Mahratta war. In 1817 he was nominated by the court of directors member of council; and as senior member of council he became acting governor-general of India on Lord Hastings's departure in January 1823. His rule lasted for seven months, until the arrival of Lord Amherst in August of the same year. It is memorable in history chiefly for one incident—the suppression of the freedom of the English press in India. James Silk Buckingham, afterwards M.P. and founder of the 'Athenæum,' had established the 'Calcutta Journal,' which published severe comments upon the government. Adam cancelled Buckingham's license, without which no European could then reside in India, and passed regulations restricting newspaper criticism. Buckingham appealed to the court of proprietors at home, to the House of Commons, and to the Privy Council; but the action of Adam was sustained by each of these three bodies. Another unpopular act of Adam's governor-generalship was to withdraw official support from the banking firm of Palmer, who had acquired a preponderant influence with the Nizam of the Deccan. Adam also deserves credit for being the first Indian ruler to appropriate a grant of public money for the encouragement of native education. Adam's health had now broken down. After in vain seeking relief by a voyage to Bombay, and by a visit to Almorah in the lower Himalayas, he was ordered home to England. He died off Madagascar on 4 June 1825. Though some of his public acts involved him in unpopularity, his personal character had won him almost universal goodwill. His portrait was painted by G. Chinnery for the Calcutta Town Hall.

[A full account of John Adam is given in the memoir in the Asiatic Journal for November 1825. There is also in the library of the India Office, bound up in a volume of tracts, A Short Notice of the Official Career and Private Character of the late J. Adam, Esq. (Calcutta: privately printed, 1825). This is a pamphlet of 16 pages, written by C. Lushington, evidently an intimate friend; but it is sadly deficient in facts, the Buckingham incident being not even referred to.] J. S. C.

ADAM, ROBERT (1728–1792), architect, was the most celebrated of the four brothers Adam, John, Robert, James, and William, whose relationship is commemorated in the name Adelphi, given to the buildings erected by them between the Strand and the Thames on an estate known before as Durham Yard. Their father, William Adam of Maryburgh, who died 24 June 1748, was the architect of Hopetoun House and the Royal Infirmary at Edinburgh, and held the appointment of king's mason at Edinburgh. Robert was the second son. He was born at Kirkcaldy, and educated at Edinburgh University, where he formed friendships with several young men who afterwards became eminent. Amongst these were David Hume, Dr. William Robertson (the historian), Adam Smith, and Adam Ferguson. In 1754 he visited Italy in company with Clérisseau, a French architect, and made a careful study of the ruins of the Emperor Diocletian's palace at Spalatro in Venetian Dalmatia. In 1764 he published a folio volume with numerous engravings by Bartolozzi and others, after his drawings of the palace. In this important work he states that his object in selecting this ruin for special examination was its residential character, classical architecture being studied in England exclusively from the remains of public buildings. The work was used by Gibbon, and a copy is prominent in the public library at Spalatro. In his absence Adam was elected F.R.S. and F.S.A., and on his return in 1762 he was appointed architect to the king and queen. This office he was obliged to resign in 1768, when he was returned to parliament as member for Kinross-shire. In 1769 the brothers commenced to build the Adelphi, a vast construction of arches on which roads were laid and houses built. Provision was made for wharfage and storage on the shores of the Thames, with access thereto from the Strand, completely separated from the fine streets and terrace above. To complete the project it was necessary to reclaim land from the Thames, and in 1771 they obtained a bill for the purpose, in spite of the opposition of the corporation of London, who claimed a right to the soil and bed of the river. This extensive speculation was not a commercial success, and in 1773 the brothers obtained another bill which sanctioned the disposal of the property by lottery. Robert and James had, however, now made a great reputation as classical architects, and for the remainder of their lives enjoyed more than any others of their profession the patronage of the aristocracy. Amongst the most important of their works were Lord Mansfield's mansion at Caenwood, or Kenwood, near Hampstead; Luton House, in Bedfordshire; Osterley House, near Brentford; Keddlestone, Derbyshire; Compton Verney, Warwickshire; Shelburne (now Lansdowne) House in Berkeley square; the screen fronting the high road, and extensive internal alterations of Sion or Syon House, Middlesex, the seat of the Duke of Northumberland; the infirmary at Glasgow; the parish church at Mistley, Essex; the Register Office, Edinburgh; and the screen to the Admiralty Office, Whitehall. The last named, which was built to hide the ugliness of Ripley's portico, is one of the most elegant and purely classical of their designs. The number and importance of their buildings in the metropolis materially influenced and much improved the street architecture of London. They are said to have originated the idea of giving to a number of unimportant private edifices the appearance of one imposing structure; and Portland, Stratford, and Hamilton Places, and the south and east sides of Fitzroy Square, are instances of the manner in which they carried this principle into effect. An innovation of more doubtful service was their use of stucco in facing brick houses. Their right to the exclusive use of a composition patented by Liardet, a Frenchman, was the subject of two lawsuits which they gained.

Mr. James Fergusson in his 'History of Architecture' rates their knowledge of classical art below that of Sir William Chambers. He adds: 'Their great merit—if merit it be—is that they stamped their works with a certain amount of originality, which, had it been of a better quality, might have done something to emancipate art from its trammels. The principal characteristic of their style was the introduction of very large windows, generally without dressings. These they frequently attempted to group, three or more together, by a great glazed arch over them, so as to try and make the whole side of a house look like one room.' Mr. Fergusson thinks the college at Edinburgh the best of their works, and says: 'We possess few public buildings presenting so truthful and well balanced a design as this.'

Whatever were the architectural defects of their works, the brothers formed a style, which was marked, especially in their interiors, by a fine sense of proportion, and a very elegant taste in the selection and disposition of niches, lunettes, reliefs, festoons, and other classical ornaments. It was their custom to design furniture in character with their apartments, and their works of this kind are still greatly prized. Amongst them may be specially mentioned their sideboards with elegant urn-shaped knife-boxes, but they also designed bookcases and commodes, brackets and pedestals, clock-cases and candelabra, mirror frames and console tables, of singular and original merit, adapting classical forms to modern uses with a success unrivalled by any other designers of furniture in England. They designed also carriages and plate, and a sedan chair for Queen Charlotte. Of their decorative work generally it may be said that it was rich but neat, refined but not effeminate, chaste but not severe, and that it will probably have quite as lasting and beneficial effect upon English taste as their architectural structures.

In 1773 the brothers Robert and James commenced the publication of their 'Works in Architecture,' in folio parts, which was continued at intervals till 1778 and reached the end of the second volume. In 1822 the work was completed by the posthumous publication of a third volume, but the three bound up together do not make a thick book.

Robert Adam also obtained some reputation as a landscape painter. As an architect he was extensively employed to the last. In the year preceding his death he designed no less than eight public works and twenty-five private buildings. He died at his house in Albemarle Street, from the bursting of a blood-vessel in his stomach, on 3 March 1792. Of the social position he attained, and the estimation in which he was held, no greater proof can be afforded than the record of his funeral in Westminster Abbey. His pall-bearers were the Duke of Buccleuch, the Earl of Coventry, the Earl of Lauderdale, Viscount Stormont, Lord Frederick Campbell, and Mr. Pulteney.

[Ruins of Diocletian Palace by Robert Adam; the Works in Architecture of R. and J. Adam; Encyclopedia Britannica; Gent. Mag. 1792; Redgrave's Dict.; Fergusson's History of Architecture; Annual Register, 1771, 1773, 1792.]

C. M.

ADAM, THOMAS (1701–1784), divine, was born at Leeds in the West Riding of Yorkshire on 25 Feb. 1701. His father was a solicitor and town-clerk of the corporation; his mother Elizabeth, daughter of Jasper Blythman—locally distinguished and allied to an ancient and noble house. They had six children, of whom Thomas was the third. He received his first education at the grammar school of his native town, then under an eminent master, Thomas Barnard; later he was transferred to Wakefield, where Queen Elizabeth's school holds its own still. Then he proceeded to the university of Cambridge, entering Christ's College. He was speedily removed to Hart Hall (now Hertford College), Oxford, by the influence of its founder, Dr. Newton. He took the degree of B.A., but took no further degree on account of certain scruples imbibed from his friend Dr. Newton's book on 'Pluralities.' In 1724 he was presented, through the interest of an uncle, to the living of Wintringham, Lincolnshire. Being then under age ecclesiastically, it was 'held' for a year for him. Here he remained over the long term of fifty-eight years, never wishing to change and repeatedly resisting pressure put upon him to look higher. His income rarely exceeded 200*l.* per annum. He married Susan, daughter of the neighbouring vicar of Roxby. She died in 1760. They had one daughter only, who died young. He died on 31 March 1784, in his 84th year.

He is of the historical 'Evangelical' school, but his works are, with one exception, very common-place examples of the productions of his school. He published 'Practical Lectures on the Church Catechism'—which ran to nine or ten editions—and 'Evangelical Sermons;' also 'Paraphrase and Annotations on the First Eleven Chapters of St. Paul's Epistle to the Romans.' His 'Posthumous Works' (3 vols. 8vo, 1786), and 'Paraphrase and Annotations on the Four Gospels' (2 vols., 8vo, 1837), were printed and reprinted. The work by which his memory is preserved is a selection from the 'Posthumous Works,' entitled 'Private Thoughts on Religion.' These entries from his private diary, which were meant for no eyes but his own, bring before us a man of no common power of analytic and speculative thought. With an intrepidity and integrity of self-scrutiny perhaps unexampled, he writes down problems started, and questionings raised, and conflicts gone through; whilst his ordinarily flaccid style grows pungent and strong. Ever since their publication these 'Private Thoughts' have exercised a strange fascination over intellects at opposite poles. Coleridge's copy of the little volume (1795)—fortunately preserved in the British Museum (*c* 43 *a* 8)—remains to attest, by its abounding markings, the spell it laid upon him, while such men as Bishop Heber, Dr. Thomas Chalmers, and John Stuart Mill, and others, have paid tribute to the searching power of the 'thoughts.' These 'Private Thoughts' have never been allowed to go out of print since their original publication. They are well known in the United States, and have been translated into Welsh, Gaelic, and several European and Eastern languages.

[Life by J. Stillingfleet, prefixed to posthumous works, 1785; Life by A. Westoby, prefixed to Exposition of Gospels, 1837, with some additional matter.] A. B. G.

ADAM, WILLIAM (*d.* 1748), architect. [See under Adam, Robert.]

ADAM, WILLIAM (1751–1839), politician and lord chief commissioner of the Scottish jury court, son of John Adam, architect, of Maryburgh, Kinross, who died in 1792, and nephew of Robert and James Adam [see Adam, James, *d.* 1794, and Adam, Robert, 1728–1792], was born 2 Aug. 1751. He was called to the Scottish bar in 1773, and at a bye-election after the general election in the following year, before he had begun to practise, was returned to parliament for Gatton, in Surrey. For some time he was careful to mark his independence of both political parties; but at the beginning of the session of 1779 he definitely pledged his allegiance to Lord North, declaring that 'although the ministers were not very competent, no persons more competent were to be found among their opponents.' At the beginning of the November session in the year just named, Fox, in the course of his speech on the address, said he could imagine the prime minister turning round on his new defender and saying to him, 'Begone! begone, wretch! who delightest in libelling mankind, confounding virtue with vice, and insulting the man whom thou pretendest to defend by saying to his face that he certainly is infamous, but that there are others still more infamous.' The result of this hyperbole was a duel in Hyde Park (29 Nov.), when a good deal of courtesy and two pistol-shots were exchanged. Fox was slightly wounded, and his friends said that he might be thankful that Adam had only used government powder. It was insinuated out of doors that a deliberate attempt had been made to get rid of the whig leader, who about this time was at the height of his popularity. The idea was jocosely embodied in a doggerel poem, printed a few months later under the title of 'Paradise Regain'd,' where Satan, disguised as Cerberus, is represented as tempting Adam to remove his enemy the Fox, who had begun to encroach upon his domain. The poem concludes with 'the joy of the Israelites' at the survival of Fox:

> The annu'tant fervent,
> The broker not less joyful; nor was Brookes,
> Kenny, or Goostree less in thanksgiving.

In the course of the following year Adam was appointed treasurer of the ordnance, and at the general election of 1780, transferring his candidature to the Wigton burghs, he was returned by that constituency as a supporter of Lord North. After their duel Fox and Adam became intimate friends; and Earl Russell, referring to this fact in his 'Life and Times of C. J. Fox,' says: 'Mr. Adam had that openness of temper and cordiality of disposition which peculiarly suited Mr. Fox.' Other testimony exists as to the urbanity and probity of Adam's character. During Lord Shelburne's administration (1782–3) he took a leading part in negotiating the coalition between North and Fox, and Shelburne, though he knew of this, came to him on one occasion as to a man 'beloved by all parties.' In the 'Rolliad' Dundas writes in his hypothetical journal: 'Our lawyers somehow don't answer—Adam and Anstruther worth them all—can't they be bought?—*Scotchmen!*—damned strange if they can't.—Mem. to tell Rose to sound them. Adam severe on me and the rest that have betrayed Lord North.' The fact is that Adam was almost alone in maintaining his allegiance to North and Fox. When the French revolution converted most of his friends into supporters of Pitt, and Fox was more and more isolated every year, Adam was one of the staunchest followers of the man to whom his bullet had been so nearly fatal. Meanwhile, he had been called to the English bar in 1782, and family reasons soon compelled him to devote much of his time to the practice of his profession. He had a wife and children; his uncles, whose wealth and influence had assisted him at the outset of his career, were now involved in misfortunes; his father, owing to the same cause, could do little or nothing for him. The treasurership which had been conferred on him by North was forfeited when North quitted office; and, though he regained it for a few months in 1783, the fall of the coalition again deprived him of it. Under these circumstances Adam's legal knowledge and acumen, aided by tact and industry, stood him in good stead. He figured henceforth chiefly as a legal member of parliament. In 1788 (having in the meantime been returned for the Elgin burghs) he was appointed one of the managers of the impeachment of Warren Hastings, and on 15 April he opened the second charge—that relating to the Begums of Oude—in an exhaustive and ornate speech before the House of Lords. In the course of his peroration he said: 'My lords, I accuse Warren Hastings of nothing but what the law in every man's breast condemns, what the light of nature condemns, the light of common reason and the light of common society, those principles that pervade the globe, those principles that must influence the actions of all created beings, those principles that never can vary in any clime or in any latitude.' In 1790 he found a fourth seat in parliament as member for Ross-shire, and took a somewhat active part in the opposition to Pitt. In 1794 he moved an address to the throne praying it to interpose the royal justice and clemency in behalf of Thomas Muir and Thomas Fyshe Palmer, a barrister and a clergyman, who had been convicted of 'leasing making,' and sentenced to fourteen and seven years' penal servitude respectively. The Scottish law allowed no appeal from the court of justiciary, and Adam's motion was unsuccessful. Shortly after this he retired from parliament, having been appointed auditor to the Duke of Bedford; and in 1796 he took silk. In 1803 he was asked by the duke to obtain the withdrawal of certain unfounded charges made against the former duke in a pamphlet by John Bowles; and a correspondence is extant between Adam and Bowles on this subject. In the year 1806 Adam (who had become solicitor-general to the Prince of Wales in 1802, attorney-general in 1805, and keeper of the great seal for the Duchy of Cornwall in 1806) was again returned to parliament as member for Kincardineshire; and in 1807 for both the county of Kinross and Kincardineshire; he sat for the latter. He was appointed trustee for the Duke of York in certain private matters; and in 1809 he made a speech in the house defending his conduct in the course of an inquiry relative to the duke's connection with Mrs. Clarke. Two years later he spoke frequently during the debates on Burdett's famous letter to his constituents, which the house declared libellous and scandalous. When Burdett brought his actions against the speaker and the sergeant, Adam was appointed in his absence on a select committee to consider the proceedings which should be taken, but he refused to attend the meetings. He had previously been defeated in moving that Burdett should be summoned to attend in his place and receive the reprimand of the speaker for his letter, as an amendment to the motion for committal; and he was again in a minority on a motion that it should be 'a high breach of the privileges of the House of Commons' to bring an action against any of its officers for 'proceedings taken in obedience to the directions of the house.' This was his last transaction of any importance in parliament. He was appointed a privy councillor in 1815, and lord chief commissioner of the Scottish jury court in 1816; and he also held the appointments of lord lieutenant of Kinross-shire, counsellor of state to the prince regent in Scotland, and counsel to the East India Company. He was an intimate friend of Sir Walter Scott. He died at the age of 87, on 17 Feb. 1839.

Adam had married, in 1776, Eleanora, daughter of the tenth Lord Elphinstone, by whom he had four sons. The eldest, John Adam, became acting governor-general of India, and died in 1825, soon after the expiration of his term of office. The second, Sir Charles Adam, was the admiral already noticed. The third, William George, succeeded his father as auditor to the Duke of Bedford. The fourth, Lieutenant-general the right hon. Sir Frederick Adam, G.C.B. [q. v.], was lord high commissioner of the Ionian Isles. Chief Commissioner Adam published, in addition to the speeches and letters mentioned above, 'A Description and Representation of the Mural Monument in Calcutta Cathedral to the memory of John Adam, designed and executed by Richard Westmacott, R.A.' (1827); 'Remarks on the Blair Adam Estate,' 1834; 'The Ragman's Rolls' (edited, in conjunction with Sir Samuel Shepherd, for the Bannatyne Club, 1834); and a volume on the Scottish jury system.

[Earl Russell's Life and Times of C. J. Fox; Paradise Regain'd, or the Battle of Adam and the Fox (1780); The Rolliad; Bond's Speeches of the Managers and Counsel in the Trial of Warren Hastings, vol. i.; Correspondence between Mr. Adam and Mr. Bowles, respecting the attack of the latter on the character of the late Duke of Bedford (1803); Gent. Mag., May 1839; Life by G. L. Craik in the Dictionary of the S. D. U. K. (based on information specially communicated); Lockhart's Life of Scott, ch. 50; and various speeches published by Adam in his lifetime.] L. S-t.

ADAM, WILLIAM PATRICK (1823–1881), of Blair Adam, for some years 'whip' of the liberal party in the House of Commons, and afterwards governor of Madras, was the elder son of Admiral Sir Charles Adam of Blair Adam, N.B. [see Adam, Sir Charles]. His mother was Elizabeth, daughter of Patrick

Brydone, F.R.S. Born in 1823, Adam was educated at Rugby, and at Trinity College, Cambridge, where he took his degree of B.A. in 1846. Three years later he was called to the bar by the Inner Temple, and in 1851 he contested unsuccessfully in the liberal interest the constituency of Clackmannan and Kinross, which his father had represented from 1833 to 1841, and which had returned his grandfather and great-grand-uncle to parliament in 1807 and 1768 respectively. From 1853 to 1858 Adam was in India as private secretary to Lord Elphinstone, governor of Bombay. In 1859, after his return to England, he contested for a second time Clackmannan and Kinross, and on this occasion with success. For the succeeding twenty-one years he continued to represent this constituency. In 1865 he became a lord of the treasury in Lord Palmerston's government, and was reappointed to that post when Mr. Gladstone took office in 1868. In 1873 he was nominated first commissioner of public works, and admitted to the privy council. But the dissolution of parliament early in the following year drove him and his party from office. As the 'whip' or organiser of the liberal minority, while the conservatives under Lord Beaconsfield were in power (1874–80), Adam rendered valuable services to his party. His advice was constantly sought, not only by his leaders, but by liberal supporters throughout the country, and his energy greatly contributed to the success of the liberals in the election of 1880, a success that he confidently foretold amid many apparently discouraging omens. In Mr. Gladstone's ministry of 1880 Adam resumed his former post of first commissioner of works; but before the end of the year he accepted the governorship of Madras, which the Duke of Buckingham and Chandos had vacated. On 27 Nov. 1880, after being entertained by his political friends at complimentary dinners in Edinburgh and London, Adam left for India; but a few months after he had entered on his duties at Madras he was seized with an illness, from which he had suffered at earlier periods of his life, and died at Ootacamund 24 May 1881. There, two days later, he was buried.

Adam married in 1856 Emily, daughter of General Sir William Wyllie, G.C.B. The eldest son, Charles Elphinstone Adam, was created a baronet in recognition of his father's public services, 20 May 1882. Adam owed the successes of his political life to his solid administrative capacity and his universally popular manner. He was no brilliant speaker, and, although often invited, rarely took part in public meetings, which would have made him familiar to the general public. He was the author of a small pamphlet, entitled 'Thoughts on the Policy of Retaliation and its probable Effect on the Consumer, Producer, and Shipowner,' London, 1852.

[Times, 25 May and 30 May 1881; Foster's Members of Parliament for Scotland, p. 6.]

S. L.

ADAMNAN, or **ADOMNAN** (625?–704), is supposed to have been born, about 625, in the south-west of the part of Ulster now known as Donegal, with the principal septs of which his parents were allied. Few details which can be accepted as authentic have been preserved in relation to Adamnan's career. In 679 he was elected abbot of Iona, being the ninth in succession to his eminent kinsman Columba, by whom the monastic institution on that island had been founded. Through his personal application, in 686, to Aldfrid, king of Northumbria, Adamnan effected the liberation of some of the Irish who had been carried off by pirates and retained in captivity there. About this period he became an advocate for adopting the Roman regulations as to the tonsure, and in relation to the time for the celebration of Easter. The Latin life of St. Columba—'Vita Columbæ'—who died in 597, is supposed to have been compiled by Adamnan in the interval between his visits to Ireland in 692 and 697. He is stated to have taken part in conventions and synods in Ireland, enactments ascribed to which were styled 'Adamnan's Rule' and 'Canones Adomnani.' The latter, consisting of eight sections, were published by Martene. Adamnan died at Iona in 704, on 23 Sept., on which day he was commemorated as a saint in old Irish and Scottish calendars. To the high character and learning of Adamnan strong testimony is to be found in the statements of his contemporaries, Bede and Ceolfrid. Alcuin, in the eighth century, classed Adamnan with St. Columbanus and other

> Præclari fratres, morum vitæque magistri.

The claim of Adamnan to the biography of Columba was questioned in former times, but the work is now generally ascribed to him. The author mentions that he had conversed with persons acquainted with St. Columba, and in the third book he has incorporated a narrative attributed to Cummeneus or Cumine, abbot of Iona from 657 to 669. Pinkerton considered Adamnan's life of Columba to be 'the most complete piece of such biography that all Europe can boast of, not only at so early a period, but throughout the whole middle ages.' The erudite

Alexander P. Forbes, late bishop of Brechin, observed that this biography 'is the solitary record of a portion of the history of the church of Scotland, and, with the exception of Bede and the Pictish Chronicle, the chief trustworthy monument till we come to the Margaretan reformation.' The Count de Montalembert characterised the 'Vita Columbæ' as 'un des monuments les plus vivants, les plus attrayants et les plus authentiques de l'histoire chrétienne.' To Adamnan we are indebted for a treatise entitled 'De Locis Sanctis,' an account of Palestine and other countries. This, Adamnan states, was written by him from the dictation of Arculfus, a Frankish bishop, who had visited Palestine. Arculfus had been shipwrecked on the British coast, and was hospitably received at Iona by Adamnan, to whom he recounted his adventures. The book was brought by Adamnan to Aldfrid, king of Northumbria, and by his liberality several transcripts were made of it. Bede also noticed it in his 'History,' and gave an abridgment of it. The treatise 'De Locis Sanctis' was one of the earliest detailed accounts of the Holy Land produced in Europe. It is divided into three books, treating of the holy places, Tyre, Alexandria, Constantinople, and Sicily. The narrative of Arculfus remained long in manuscript, and the publication of it in its integrity was to some extent the result of criticisms by Isaac Casaubon on the 'Annales Ecclesiastici' of Cardinal Baronius. Casaubon severely animadverted on the cardinal for having implicitly accepted statements by Arculfus. The laborious Jesuit, Jacob Gretser, however, undertook to vindicate Baronius, and published the entire treatise of Arculfus from an ancient codex at Ingolstadt in 1619, with the title 'Adamnani Abbatis Hiiensis libri tres de locis sanctis ex relatione Arculfi, Episcopi Galli.' Gretser, in his 'Prolegomena,' vigorously assailed Casaubon for having, on insufficient information, impugned the authenticity of the statements of Arculfus. Another edition was published at Paris in 1672 by d'Achery and Mabillon from manuscripts in the Vatican and at Corbie. Gretser's edition was reprinted in the fourth volume of his works, issued at Ratisbon in 1734.

A composition in old Irish language, styled 'Adamnan's Vision,' is extant in a manuscript transcribed early in the twelfth century entitled 'Leabhar na h-Uidhri,' preserved in the library of the Royal Irish Academy, Dublin. This production purports to give an account of 'what was shown' to Adamnan 'when his soul went forth from his body, and when he was taken to Paradise and to Hell.' There is no distinct evidence that this is the production of Adamnan. It may, however, be justly regarded as 'one of the strangest of those mediæval visions which begin with that of the Irish saint Fursa, and culminate in that of the 'Divina Commedia.' Adamnan's 'Vision,' with an English version, was printed in 1870. A more diffuse Irish version of the composition is extant in a manuscript of the fourteenth century, styled 'Leabhar Breac,' also in the library of the Royal Irish Academy. From this copy extracts were given by John O'Donovan, LL.D., in his grammar of the Irish language, published in 1845.

An unsuccessful effort was made in Ireland, towards the commencement of the sixteenth century, by O'Donnell, lord of portion of the Ulster district of which Adamnan was believed to have been a native, to procure copies of his 'Vita Columbæ.' The object in view was the compilation of a history of that saint, and some of the results were embodied in a finely written manuscript, now extant in the Bodleian Library. Reproductions of portions of this volume, in which Adamnan is specially referred to, will be found in the third part of the 'Facsimiles of National Manuscripts of Ireland,' plates lxvi., lxvii. The first edition of the 'Vita Columbæ' appeared in the 'Lectiones Antiquæ' of Canisius in 1601. It was again, with other Lives of Saints, published by Surius in 1617, by Thomas Messingham in 1624, by John Colgan in 1647, by the Bollandists in 1698, by Basnage in 1725, and by Pinkerton in 1789. In 1845 an ancient copy of the 'Life of Columba' was found at the bottom of a book-chest in the library of Schaffhausen by Dr. Ferdinand Keller. From this codex, which is ascribed to the eighth century, and from six other manuscripts, a valuable edition of the work was produced in 1857 by the Rev. William Reeves, D.D., through the co-operation of the Bannatyne Club and the Irish Archæological Society. Another edition was published at Edinburgh in 1874.

[Monumenta Historica Britannica, London, 1848; Acta Sanctorum Ordinis S. Benedicti, Paris, 1672; Thesaurus Novus studio Martene et Durandi, Paris, 1717; I. Casauboni Exercitationes, Frankfort, 1615; Martyrology of Donegal, 1864; Florilegium Insulæ Sanctorum, Paris, 1624; Fragments of Irish Annals, 1860; Kalendars of Scottish Saints, by A. P. Forbes, Edinburgh, 1872; Historians of Scotland, vol. vi., Edinburgh, 1874; Vitæ Antiquæ Sanctorum, London, 1789; Enquiry into History of Scotland, London, 1789; Montalembert, Les Moines d'Occident, Paris, 1866, tom. iii.; Fis Adamnain, Simla, 1870; Facsimiles of National MSS. of Ireland, London, 1879.]

J. T. G.

ADAMS, ANDREW LEITH (*d.* 1882), zoologist, son of Francis Adams [q. v.], became an army surgeon in 1848, and surgeon-major in 1861. He reported on the Maltese cholera epidemic in 1865, and, having retired from the army in 1873, was appointed professor of zoology in the College of Science, Dublin, and in 1878 became professor of natural history in Queen's College, Cork. His principal works are: 'Wanderings of a Naturalist in India,' 'The Western Himalayas and Cashmere' (1867), 'Notes of a Naturalist in the Nile Valley and Malta' (1870), 'Field and Forest Rambles, with Notes and Observations on the Natural History of Eastern Canada' (1873), and his 'Monograph on the British Fossil Elephants' (1877). He was elected F.G.S. in 1870, and F.R.S. in 1872.

[Nature, xxvi. 377.] G. T. B.

ADAMS, CLEMENT (1519?–1587), schoolmaster and author, was born at Buckington, Warwickshire, about 1519. He was educated at Eton, whence he was elected to King's College, Cambridge, 17 Aug. 1536, of which he is supposed to have been elected fellow in 1539. He took the degree of B.A. in 1540–1, and of M.A. in 1544, and was appointed schoolmaster to the king's henchmen at Greenwich 3 May 1552, at a salary of 10*l.* per annum. He died 9 Jan. 1586–7, and was buried at St. Alphege, Greenwich.

The earliest mention of Adams in the printed literature of the sixteenth century is by his contemporary, Richard Eden, the father of English geography. From the pages of his little read and less known 'Decades' we learn that Clement Adams was a schoolmaster and not a traveller. To Adams we owe the first written account of the earliest English intercourse with Russia. Eden writes: 'Wheras I have before (p. 252) made mention howe Moscouia was in our tyme discoured by the direction and information of the sayde master Sebastian [Cabote] who longe before had this secreate in his minde, I shall not neede here to describe that viage, forasmuch as the same is largely and faithfully written in the Latyn tonge by that lerned young man, Clement Adams, scol mayster to the Queenes henshemen (i.e. pages of honour) as he received it at the mouth of the sayde Richard Chancelor.'

The incidental allusion to the old pilot major Sebastian Cabot has some significance in connection with Adams. Cabot, it is well known, made a famous Mappe-monde, recording, among other things, the discoveries of himself and his father, John Cabot, along the coast of 'Newfoundland' in 1497, the date of which discovery has been the subject of much debate among geographers and antiquaries. A contemporary copy of Cabot's map, discovered in Germany, is preserved in the Bibliothèque Nationale in Paris, the original of which is now lost, in a volume edited by Nathan Chytræus, first published in 1594. It would appear that there was also a copy preserved at Oxford at the period named; be this as it may, we learn from Hakluyt, in 1584, that yet another copy was made and 'cut' by Adams, which was evidently well known at the period, for we read in a MS. by Hakluyt on 'Westerne Planting' (discovered in 1854) of 'the copye of [Gabote's] map sett out by Mr. Clemente Adams, and is in many marchants houses in London.' Hakluyt, five years later, amplifies this statement as to the map by Adams, in quoting a legend relating to the discoveries of the Cabots to be found upon it, described by him as 'an extract taken out of the mappe of Sebastian Cabot, cut by Clement Adams, concerning his [Cabot's] discovery of the West Indias which is to be seene in her Maiesties privie gallerie at Westminster, and in many other ancient merchants houses.' No copy of this map engraved by Adams is now known to exist. The only basis for the assumption that he was a traveller is the association of his name with that of Richard Chancellor. That he did not accompany Chancellor in his first voyage to Russia in 1553 is certain, for the name of every person above the rank of an ordinary seaman that accompanied both Sir Hugh Willoughby and Chancellor in the voyage is preserved to us in the pages of Hakluyt (cf. edition of 1589, p. 266). The name of the only clerkly person among the two crews was that of John Stafford, 'minister' on board the 'Edward Bonaventure,' commanded by Chancellor.

The work referred to by Eden was committed to writing by Adams upon Chancellor's return from his first voyage to Russia in 1554. The title runs thus: 'Nova Anglorum ad Moscovitas navigatio Hugone Willowbeio equite classis præfecto, et Richardo Cancelero nauarcho. Authore Clemente Adamo, Anglo.' It was first printed by Hakluyt in his Collections of 1589. This is followed by a translation headed thus: 'The newe Nauigation and discouerie of the kingdome of Moscouia, by the North east, in the yeere 1553; Enterprised by Sir Hugh Willoughbie, knight, and perfourmed by Richard Chanceler, Pilot maior of the voyage. Translated out of the former Latine into English,' probably by Hakluyt himself. In the two subsequent editions of Hakluyt the Latin text by Adams is omitted.

[The Decades of the Newe Worlde, by Peter Martyr Angleria, translated by Richarde Eden, London, 1555, 4to, p. 256; History of Trauayle in the E. and W. Indies, by R. Eden, augmented by R. Willes, Lond. 1577, 4to, p. 268; Hakluyt, Westerne Planting, 1584, MS. first printed in Maine, Hist. Soc. Collections, Documentary History, vol. ii.; Hakluyt, Principall Navigations, Lond. 1589 fol., pp. 270–292; ibid. 2nd edition, 1599–1600, fol., iii. 6; Marnius and Aubrius, Rerum Moscoviticarum Auctores varii, Francofurti, 1600, fol.; Major's Notes upon Russia, 1852, ii. 194; Cooper's Athenæ Cantab. ii. 6, 541; Pepys MS. 6821 (102) Magd. Coll. Camb.; also MSS. Cotton, Julius B. ix. 46; Harl. 7033, 96]. C. H. C.

ADAMS, FRANCIS (1796–1861), physician and classical scholar, was born 13 March 1796 at Lumphanan, Aberdeenshire, the son of James Adams, a small farmer, was educated at a parish school, and afterwards at the grammar school, Aberdeen. On entering the latter at the age of 15, he found himself backward in classical attainments, and with extraordinary energy devoted, in his own words, 'seventeen hours a day to the study of Virgil and Horace,' reading each of these authors six or seven times in succession. Obtaining a bursary at King's College, Old Aberdeen, he graduated there M.A., and afterwards studied medicine. Coming to London, he became a member of the College of Surgeons, 1 Dec. 1815, but, returning to Scotland, settled as a medical practitioner in the small village of Banchory Ternan, where he spent the remainder of his life. He received an honorary LL.D. from the university of Glasgow 6 Nov. 1846, and the degree of M.D., also honorary, from King's College, Aberdeen, 8 Nov. 1856. He died 26 Feb. 1861. Dr. Adams married the daughter of Mr. William Shaw, by whom he left a family. His second son was Andrew Leith Adams [q. v.].

Dr. Francis Adams combined in a remarkable manner the character of a busy country doctor and an indefatigable scholar. Through the whole of his life his fondness for classical and especially Greek literature amounted to a passion. Though unceasingly engaged in his profession, he found time to read 'almost every Greek work which has come down to us from antiquity, except the ecclesiastical writers,' and to produce some important works. In pure scholarship his chief works were 'Hermes Philologus,' on the difference between the Greek and Latin syntax, &c. (8vo, London, 1826); papers on Greek prosody, &c. in the 'Classical Journal,' and an appendix to Dunbar's 'Greek Lexicon,' containing valuable explanations of the Greek names of animals, plants, &c. It is understood that he had a large share in compiling the last edition of that lexicon, especially the English-Greek portion. He also published 'Arundines Devæ,' or poetical translations on a new principle, by a Scotch physician, 8vo, Edinburgh, 1853; and in early life a translation of 'Hero and Leander' from the Greek of Musæus, with other poems (Aberdeen, 1820).

But Adams's most important labours were in the subject of Greek medicine, a department of learning in which he effected more than had been done by any British scholar for nearly a century and a half. His attention was first drawn to the subject by a Dr. Kerr, of Aberdeen, whose library, after his death, Adams acquired, and made the foundation of his studies. In 1834 he published the first volume of a translation of Paulus Ægineta, but the publication was interrupted by the failure of the publisher. The scheme was afterwards taken up by the Sydenham Society of London, and the complete translation published in three volumes ('The Seven Books of Paulus Ægineta, translated from the Greek, with a Commentary,' Lond. 1844–7, 8vo). The translation is useful, as the only English one of the writer, but the chief value of the work resides in the commentary, which shows wide and accurate learning, and gives a fuller account of Greek and Roman medicine (to some extent of Arabian also) than is elsewhere accessible in English, or perhaps in any modern language. Considering the isolated position of the writer, remote from great libraries and immersed in professional work, it is a very remarkable performance. Adams afterwards prepared for the Sydenham Society an English translation of Hippocrates, comprising only the supposed 'genuine' works ('The Genuine Works of Hippocrates, translated from the Greek,' London, 1849, 2 vols. 8vo). This is valuable as the only complete English version, and the introduction and notes are important. He further brought out, under the auspices of the same society, an edition of Aretæus, the revised Greek text with an English translation. Both parts are valuable, and especially so considering the paucity of such works published in England ('The Extant Works of Aretæus the Cappadocian, edited and translated by F. Adams,' London, 1856, 8vo). This work, involving reference to important libraries, brought Adams into communication with many English and foreign scholars, and procured for him his honorary degree from Aberdeen.

Adams was regarded as a good practitioner and skilful operator. He showed his interest in his profession by frequent visits to the surgical wards of the Aberdeen infirmary. His medical writings consisted solely of memoirs, of which the most important were 'On the Human Placenta' ('London Med. Gazette,' 1848, &c.; reprinted Aberdeen 1858), 'On Uterine Hæmorrhage,' 'On a Case of Dislocation of the Knee-joint,' &c. These memoirs show, along with much learning, a strong tendency to paradox—e.g. Adams obstinately refused to believe that the sounds of the fœtal heart could be heard by auscultation. He was an excellent naturalist, being well versed in the botany and ornithology of Scotland, especially of Deeside.

After Adams's death a monument was erected to his memory at Banchory by public subscription. It is a granite obelisk, bearing a Latin inscription by Professor Geddes of Aberdeen. His bust in marble, by Brodie, is in the university of Aberdeen, having been presented by his son, Dr. Leith Adams.

Adams's reputation in his own special field of scholarship is very high. His translations are good and generally accurate, though not brilliant and not always elegant. His notes are less valuable for critical insight than for their richness in accessory learning. The achievement of so much good work, under such difficulties, cannot but be regarded as evidence of a very remarkable character.

Besides the works mentioned above, Adams wrote numerous papers and reviews in medical journals.

[Aberdeen Herald, 2 March 1861; Scotsman, 27 Feb. and 9 March 1861 (notice copied in Med. Times and Gazette, 1861, i. 292); MS. communications from family and other friends.]

J. F. P.

ADAMS, GEORGE (1698?–1768?), translator, in prose, of Sophocles, dramatic poet, and probably a polemic and apologist, was sometime a fellow of St. John's College, Cambridge (Cooper, *New Biographical Dictionary*), where he took his degrees of B.A. and M.A. respectively in 1719 and 1735 (*Graduati Cantabrigienses*, 1787). Between these two dates he published the work by which he is best known, entitled 'The Tragedies of Sophocles, translated from the Greek. With Notes Historical, Moral, and Critical,' 2 vols., 8vo, London, 1729. At this time he was either beneficed or otherwise established in the immediate neighbourhood of Kimbolton Castle, for, in the dedication of his 'Sophocles' to William, fifth earl and second duke of Manchester, with whom he was on terms of intimacy or acquaintanceship, he speaks of the joy diffused by his grace's presence amongst those 'who lived near the place of his usual residence,' and of the 'sadness and discontent' which sat 'upon every brow' at his absence when, in fulfilment of his duties as a lord of the bedchamber, he was called away to 'shine as a star in its proper sphere near the person of his majesty.' The context of these passages shows the author to have been an ardent protestant and a devoted partisan of the Hanoverian succession. In addition to his translation of Sophocles, Adams wrote what Mr. D. E. Davy calls 'The Heathen Martyr' (*MS. Additions to Graduati Cantabrigienses*, 1823), and what the 'Gentleman's Magazine' for October 1746, p. 560, registers amongst the books and pamphlets published during that month as 'The Life of Socrates: an Historical Tragedy,' 8vo, London, 1746. It is not unlikely that Adams was the author of 'An Exposition of some Articles of Religion, which strike at the Tenets of the Arians and Socinians. Likewise at the Infidels, Romanists, Lutherans, and Calvinists. In several Sermons and Dissertations,' 8vo, London, 1752. In a Latin dedication to Dr. Thomas Sherlock, bishop of London, the author of this work describes himself as having exercised his sacred office (*sacro munere*) in that diocese for a period of over twenty years. It is equally possible further to credit him with another volume, the identity of whose authorship with that of the 'Exposition' is generally accepted, by 'George Adams, M.A.,' entitled 'A System of Divinity, Ecclesiastical History, and Morality. Collected from the Writings of Authors of various Nations and Languages, and from the noblest Doctors of the Christian Church,' 8vo, London, 1768. The likelihood of the identity of the author of these two later works with the translator of 'Sophocles' suggested a question in 'Notes and Queries,' 3 March 1860; but the question has so far remained unanswered. Adams may have been the same with the Rev. George Adams who was preferred to the prebend of Seaford on 24 Aug. 1736, and was transferred to that of Wittering on 28 Oct. following, both in the cathedral church of Chichester, and who vacated the latter in 1751–2 (Le Neve's *Fasti Ecclesiæ Anglicanæ* (ed. Hardy, London, 1854), ii. 274–5). Of course the 'System of Divinity' may have been of posthumous publication; but if the foregoing surmises be correct, Adams probably died not before 1768, the year of the issue of his latest work, when he was about seventy years of age.

[Dedication of the Tragedies of Sophocles, 1729, and of An Exposition, &c., 1752; Gent. Mag. Oct. 1746; Watt's Bibliotheca Britannica.]

A. H. G.

ADAMS, GEORGE, the elder (*d.* 1773), mathematical instrument maker to George III, obtained a world-wide reputation as a maker of celestial and terrestrial globes, and his 'treatise describing and explaining the construction and use of new celestial and terrestrial globes' passed through thirty editions. The book first appeared in 1766, and its dedication to the king has been attributed to Dr. Johnson. The thirtieth edition was issued in 1810, with a preface and additions by Adams's younger son Dudley. Adams was also the author of: 1. 'Micrographia Illustrata, or the knowledge of the microscope explained' (1746), which included 'a translation of Mr. Joblott's observations on animalculæ,' and passed through four editions between its date of publication and 1771. 2. 'The Description and Use of a new Sea-quadrant for taking the altitude of the sun from the visible horizon' (1748). 3. 'The Description and Use of the Universal Trigonometrical Octant, invented and applied to Hadley's Quadrant' (1753). Adams died in 1773, according to the statement of his second son, Dudley Adams, in his preface to the thirtieth edition of his work on the globes, and not in 1786 as previous biographers have stated.

[Dudley Adams's edition of the Treatise on the Globes (1810); A. de Morgan in S. D. U. K. Biog. Dict.; Brit. Mus. Cat.]

ADAMS, GEORGE, the younger (1750–1795), was the son of George Adams [q. v.], the mathematical instrument maker to George III, and succeeded his father in that office and in the superintendence of his business. He was the author of a large number of elementary scientific works, which, according to a writer in the 'British Critic,' were so planned as 'to comprise a regular and systematic instruction in the most important branches of natural science with all its modern improvements.' He also wrote largely on the use of mathematical instruments, and his books on that subject were highly valued. In politics he was a staunch tory, and as such was received with favour at court by George III. In many of his published works he combined a religious with a scientific aim, and 'applied all his knowledge,' says the 'Gentleman's Magazine,' 'to the best of purposes—to combat the growing errors of materialism, infidelity, and anarchy.' He died 14 Aug. 1795, at Southampton, and was succeeded in his business and in the post of mathematical instrument maker to the king by his brother, Dudley Adams. His works are: 1. 'An Essay on Electricity, to which is added an Essay on Magnetism' (1784). 2. 'Essays on the Microscope' (1787). 3. 'An Essay on Vision, briefly explaining the fabric of the eye' (1789). 4. 'Astronomical and Geographical Essays' (1790). 5. 'A Short Dissertation on the Barometer' (1790). 6. 'Geometrical and Graphical Essays, containing a description of the mathematical instruments used in geometry, civil and military surveying, levelling and perspective' (1790). 7. 'Lectures on Natural and Experimental Philosophy,' in five volumes (1794). To many of Adams's books elaborate plates were published separately, and almost all of them passed through more than one edition.

[Gent. Mag. lxv. 708; A. de Morgan in S. D. U. K. Biog. Dict.; Brit. Mus. Cat.]

ADAMS, JAMES (1737–1802), philologist, entered the Society of Jesus at Watten, and afterwards became professor of languages at the college of St. Omer. He left for Edinburgh on the breaking out of the French revolution. After serving as a missionary for many years he died at Dublin, 7 Dec. 1802. He had it in contemplation to publish his 'Tour through the Hebrides,' being much disgusted with the work of that 'ungrateful depreciating cynic, Dr. Johnson.' His work on the 'Pronunciation of the English Language' contains, according to Park, 'many ingenious remarks on languages and dialects, though the style of the writer is characterised by much whimsical eccentricity.' He was the author of the following works: 1. 'Early Rules for taking a Likeness' (from the French of Bonamici), 8vo, 1792. 2. 'Oratio Academica, Anglice et Latine conscripta,' 8vo, 1793. 3. 'Euphonologia Linguæ Anglicanæ, Latine et Gallice scripta,' 1794, 8vo. 4. 'The Pronunciation of the English Language vindicated from imputed Anomaly and Caprice, in two parts, with an Appendix on the Dialects of Human Speech in all Countries, and an Analytical Discussion and Vindication of the Dialect of Scotland' (Edinb. 1799, 8vo). 5. 'Rule Britannia, or the Flattery of Free Subjects paraphrased and expounded,' 8vo, 1768. 6. 'A Sermon preached at the Catholic Chapel of St. Patrick, Soho Square, March 7, the day of public fast,' 8vo, 1798.

[Oliver's Collectanea S. J., 41; Foley's Records, vii. 3; Lowndes's Bibl. Man.; Brit. Mus. Cat.] J. M.

ADAMS, JOHN (*fl.* 1680), topographer, was a barrister of the Inner Temple. In 1677 he engraved on copper a map of England and Wales 'full six feet square,' the special feature of which was that the distance of each town from its nearest neighbours was 'entred in figures in computed and measured miles' (see *Phil. Trans.* xii. 886). But the work was declared by critical friends to be very roughly done, and Adams set to work to improve it. To supply temporarily the many omissions of villages, he laboriously drew up, in 1680, the 'Index Villaris, or an Alphabetical Table of all Cities, Market-towns, Parishes, Villages, Private Seats in England and Wales,' and dedicated it to Charles II. This 'Index' he reprinted with elaborate additions in 1690, and again in 1700. Meanwhile, under the patronage of several members of the Royal Society, he undertook a survey of the whole country, in order to make his map as full and correct as possible. He completed his journeys before 1685, and in that year published his newly revised map under the title of 'Angliæ totius tabula.' A reissue, called 'A New Map of England,' is ascribed in the British Museum Catalogue to 1693. Reduced and coloured copies of the revised map, which was of the original size (i.e. six feet square), were sold with the second and third editions of the 'Index Villaris.' Adams has been identified, on inadequate grounds, with a 'Joannes Adamus Transylvanus,' the author of a Latin poem describing the city of London, which was translated into English verse about 1675, and is reprinted in 'Harleian Miscellany,' x. 139-50.

[Gough's British Topography, i. 50-1, 724; Preface to Adams's Index, 1680; Lowndes's Bibliographer's Manual, ed. Bohn; S. D. U. K. Biog. Dict.; Brit. Mus. Cat. of Maps and of Printed Books.] S. L.

ADAMS, JOHN (1662-1720), provost of King's College, Cambridge, was the son of a Lisbon merchant in the city of London. He was educated at Eton, went to King's College, Cambridge, in 1678, graduated B.A. in 1682 and M.A. 1686. He afterwards travelled in France and Italy, and became an accomplished linguist. He was presented by Jeffreys to Hickam in Leicestershire in 1687. He afterwards became rector of St. Alban's, Wood Street, in the gift of Eton College, and was presented to the rectory of St. Bartholomew by the lord chancellor Harcourt. He became prebendary of Canterbury in 1702 and canon of Windsor in 1708. He was chaplain to King William and to Queen Anne, with the last of whom he was a great favourite. Swift dined with him at Windsor, and says that he was 'very obliging' (*Journal to Stella*, 12 Aug., 16 and 20 Sept. 1711). In 1712 he was elected provost of King's College, and resigned the lectureship of St. Clement Danes. He was Boyle lecturer in 1703, but his lectures were never printed. He was vice-chancellor of Cambridge university in 1712-3. He died of apoplexy on 29 Jan. 1720. He was an eloquent preacher, and fifteen of his sermons are in print.

[Chalmers's Dictionary; Addit. MSS. 5802, 135, 136; Harwood's Alumni Etonenses.]

ADAMS, JOHN (1750?-1814), a voluminous compiler of books for young readers, was born at Aberdeen about 1750. Having graduated at the university there, he obtained a preaching license, and coming to London was appointed minister of the Scotch church in Hatton Garden. Subsequently he opened a school or 'academy' at Putney, which proved very successful. He died at Putney in 1814. Most of his numerous works passed through many editions, and were largely used in schools. Among them may be mentioned: 1. 'The Flowers of Ancient History,' 1788, reviewed in the 'Gentleman's Magazine' for April 1788 (lviii. 339). 2. 'Elegant Anecdotes and Bon Mots,' 1790. 3. 'A View of Universal History' (3 vols.), 1795, which includes a brief account of almost every country in the world down to the date of publication. 4. 'The Flowers of Modern History,' 1796. 5. 'Curious Thoughts on the History of Man,' 1799. 6. 'The Flowers of Modern Travels' (4th edition), 1802. Adams also published by subscription a volume of sermons dedicated to Lord Grantham in 1805, and he was the author of a very popular Latin schoolbook, entitled 'Lectiones Selectæ,' which reached an eleventh edition in 1823.

[Gorton's Biog. Dict. Appendix; S. D. U. K. Biog. Dict.; Brit. Mus. Cat.] S. L.

ADAMS, JOHN (1760?-1829), also known as ALEXANDER SMITH, seaman, mutineer, and settler, was serving under this latter name as an able seaman on board H.M.S. Bounty at the time of the mutiny and piratical seizure of that ship 28 April 1789 [see BLIGH, WILLIAM]. In this mutiny he took a prominent part, and stood sentry over the captain during the preparations for turning him adrift. Afterwards, when the ship returned to Tahiti, where several of the ship's company determined to stay, Smith, with eight others, was of opinion that such a plan was too dangerous. These nine men accordingly put to sea in the Bounty, taking with them from the island the women they had married and half a dozen men as servants; and notwithstanding the close search that was made for them [see HEYWOOD, PETER] nothing was heard of them for nearly twenty years. In 1808 a Mr. Folger, commanding an American merchant ship, accidentally landed at Pitcairn's Island, and found there a mixed population of thirty-five souls, speaking English, and governed by a certain Alexander Smith, who made no secret of being one of the mutineers of the Bounty. According to his story they had made this island after leaving Tahiti, and, having resolved to settle there, ran the ship on shore, took out of her all that they could, and set her on fire; but four years later the Tahitian men rose one night and murdered all the Englishmen, Smith alone escaping, and he severely wounded. In revenge for this the women, also in the dead of night, killed all the murderers, Smith being thus left the one man on the island, with some eight or nine women and several children. The story was reported to the admiralty by the senior officers at Valparaiso and Rio de Janeiro, but no steps were taken to verify it; and it was either not known or forgotten when, on 17 Sept. 1814, Sir Thomas Staines and Captain Pipon in the frigates Briton and Tagus, on their way from the Marquesas to Valparaiso, touched at the same island, not knowing exactly what it was, the latitude and longitude as laid down on the chart being extremely erroneous. To their surprise they found that this unknown island was inhabited by an English-speaking race, descended, as they were told, from the mutineers of the Bounty, and educated in the precepts of christianity by Smith, who now called himself Adams. He is described as being at this time (1814) a man of venerable appearance, and about sixty years old. At first he naturally supposed that the ships of war had come with the intention of seizing him and sending him to England, but was reassured by his visitors, who seem to have considered the lapse of time and the good government of the island as expiating the offence of which he had been guilty. 'His exemplary conduct and fatherly care of the whole of the little colony,' wrote Sir Thomas Staines, 'could not but command admiration. The pious manner in which all those born on the island have been reared, the correct sense of religion which has been instilled into their young minds by this old man, has given him the pre-eminence over the whole of them.'

In 1825 the island was again visited by Captain Beechey in H.M.S. Blossom. He describes Adams as an old man now in his sixty-fifth year, which is possibly understated, as eleven years before Sir Thomas Staines had spoken of him as sixty, and 'venerable' in appearance. Captain Beechey obtained from him a detailed narrative of the course of events since he came to the island; but comparing it with what he had formerly told Sir Thomas Staines the conclusion is that little or no reliance is to be placed on it. A certain part of the story of the settlement of Pitcairn's Island is thus necessarily lost; for Adams, as the only white survivor, was the only witness. No one seems to have thought that anything could be gained by examining the old women who came to the island with him. It may be interesting to add to this account that several of the Pitcairn islanders, who had become too numerous for their old home, were in 1856 transported to Norfolk Island.

Adams died in 1829. His later life is often referred to as an example of a sincere and practical repentance following on a career of crime. It appears easy to overrate its value as such. Of Adams's antecedents we know nothing; but he must have been, in many respects, an exceptional man, for the average able seaman of 1789 was certainly not qualified to train young children in the principles of morality or religion, or to teach them to speak the correct English which these islanders had learnt. We may, therefore, almost assume that he had had an education very unusual in his rank in life. And for the rest there were many circumstances attending the celebrated mutiny of the Bounty which tend to distinguish it as a naval and a legal rather than a moral crime.

[Sir John Barrow's Eventful History of the Mutiny and Piratical Seizure of H.M.S. Bounty, 12mo, 1831; Marshall's Royal Naval Biography (Sir Thomas Staines), suppl. part 1 (vol. v.), p. 96; Shillibeer's Narrative of the Briton's Voyage (1817), pp. 81–97; F. W. Beechey's Narrative of a Voyage to the Pacific, i. 49–100, with a good portrait at p. 51.] J. K. L.

ADAMS, JOSEPH, M.D. (1756–1818), was the son of an apothecary in Basinghall Street. After attending Hunter's lectures at St. Bartholomew's, he began business as an apothecary; but in 1796 obtained the M.D. degree from Aberdeen and settled at Madeira as a physician. In 1805, after a successful career, he was elected physician to the Small-pox Hospital. He was for some years editor of the 'Medical and Physical Journal.' He was admitted a licentiate of the College of Physicians in 1809 on the special recommendation of the president, Sir Lucas Pepys, without passing through the ordinary formalities, and died from a broken leg on 20 June 1818. He was a warm admirer and defender of John Hunter, and published: 1. 'Observations on Morbid Poisons, Phagedæna, and Cancer,' 1795. A second edition of this, his chief book, appeared in 1796. 2. 'Observations on the Cancerous Breast,' 1801. 3. 'A Guide to the Island of Madeira,' 1801. 4. 'Answer to Objections against the Cow-pox.' 5. 'A Popular View of Vaccine Inoculation,' 1807. 6. 'An Inquiry into the Laws of different Epidemic Diseases,' 1809. 7. 'A Philosophical Dissertation on Hereditary Peculiarities of the Human Constitution,' 1814. 8. 'Memoirs of the Life and Doctrines of the late John Hunter, Esq.,' 1816. Also a few pamphlets, and many contributions to the 'London Medical and Physical Journal' (cf. xii. 141, 193, 332, 552).

[Munk's College of Physicians, iii. 76; London Medical and Physical Journal, xxii. 87, xl. 85.]

ADAMS, RICHARD (1619-1661), collector of verse, the second son of Sir Thomas Adams, alderman of London, was born on 6 Jan. 1619-20; admitted fellow-commoner of Catherine Hall, Cambridge, 28 April 1635; died 13 June 1661. Among the Harleian MSS. is a thin quarto (No. 3889) lettered on the outside 'R. Adams. Poems.' One or two short pieces of inferior merit are signed 'R. Adams,' or 'R. A.,' but most of the poems in the collection are accessible in print. Like so many of the manuscript collections of the seventeenth century, Harl. MS. 3889 is no doubt a medley of verses by various hands. Adams certainly cannot be the author of the delightful song, 'Pan, leave piping, the gods have done feasting' (sometimes called 'The Green Gown,' or 'The Fetching Home of the May'), for the words of that song were composed, according to the best authority, not later than 1635 (vide *Westminster Drollery*, ed. Ebsworth, p. 54, Appendix). The capital verses on 'Oliver Routing the Rump, 1653,' beginning 'Will you heare a strange thing never heard of before?' were first printed in the 'Merry Drollery,' 1661, p. 53; they reappeared in 'Wit and Drollery,' 1661, p. 260; and in 'Merry Drollery Compleat,' 1670, and again in 'Loyal Songs,' 1731; oddly enough, they are not in the 'Rump Collection.' This song is unsigned in Adams's commonplace book; and judging from the signed verses it is far better than anything he could have written.

[Information from Mr. Ebsworth; Harl. MS. 3889; Cooper's New Biographical Dictionary.]
A. H. B.

ADAMS, RICHARD (1626?-1698), ejected minister, was the sixth in lineal succession of a family of ministers; his father was incumbent of Wirrall, Cheshire; his grandfather was rector of Woodchurch, Cheshire. His brother Thomas (1633?-1670) [q. v.] was also an ejected minister. Richard, after graduating M.A. at Cambridge on 26 March 1644, entered Brasenose, Oxford, on 24 March 1646, aged about twenty, and graduated B.A. in 1648 and M.A. in 1651. He became fellow of Brasenose, but resigned in 1655, on being admitted to the rectory of St. Mildred's, Bread Street. From this he retired in 1662 as a presbyterian, and became pastor of a small congregation in Southwark. He was a practical preacher, a devout and quiet man. He died on 7 Feb. 1698, leaving a widow. He edited the expositions of Philippians and Colossians in Matthew Poole's 'Annotations upon the Holy Bible,' 1683-5, a work based on the same author's 'Synopsis Criticorum,' 1669-76. He published a 'Funeral Sermon' for Henry Hurst, 1690; other sermons of his are in the 'Morning Exercises at Cripplegate,' 1660-90, reprinted 1844-5.

[Funeral Sermon by Dr. John Howe, 1698; Coles' MS. Athenæ Cantab. Brit. Mus.; Wood's Athenæ Oxon.; Calamy's Account; Walker's Sufferings.]
A. G.

ADAMS, ROBERT (*d.* 1595), architect, was author of a large plan of Middleburgh, dated 1588, and a pen-and-ink drawing intended to demonstrate the complete defensibility of London, called 'Thamesis Descriptio.' With the same object he 'drew and engraved,' according to Walpole, 'representations of the several actions while the Spanish Armada was on the British coasts.' It seems, however, that Ryther engraved them. Adams was 'surveyor of the queen's buildings' and a 'man of abilities.' An inscription to his memory is in the north aisle of Greenwich Church.

[Walpole's Anecdotes of Painting; Redgrave's Dict. of English Artists.]
E. R.

ADAMS, ROBERT (1791-1875), surgeon, was born about 1791 in Ireland, but of his early life nothing is known. He entered Trinity College, Dublin, and became B.A. in 1814, proceeded M.A. in 1832, but not M.D. till 1842. He began the study of medicine by apprenticeship to Dr. William Hartigan, became licentiate of the Royal College of Surgeons of Ireland in 1815, and was elected fellow in 1818. After spending some time on the Continent to perfect his medical and surgical knowledge, he returned to Dublin to practise, and was elected surgeon successively to the Jervis Street Hospital and the Richmond Hospital. He took part in founding the Richmond (afterwards called the Carmichael) School of Medicine, and lectured there on surgery for some years. He was three times elected president of the Royal College of Surgeons of Ireland, and in 1861 was appointed surgeon to the queen in Ireland and regius professor of surgery in the university of Dublin. Adams had a high reputation as a surgeon and pathological anatomist. His fame chiefly rests on his 'Treatise on Rheumatic Gout, or Chronic Rheumatic Arthritis of all the Joints (8vo, London, 1857, with an Atlas of Illustrations in 4to; 2nd edition, 1873). This work, though describing a disease more or less known for centuries, contains so much novel and important research as to have become the classical work on the subject. Dr. Adams also wrote an essay on 'Disease of the Heart' in the Dublin Hospital Reports, and contributed to Todd's 'Cyclopædia of Anatomy and Physiology' some articles on 'Abnormal Conditions of the Joints,' besides other papers in medical journals. He died on 13 Jan. 1875.

[Medical Times and Gazette, 1875, i. 133.]
J. F. P.

ADAMS, SARAH FLOWER (1805–1848), poetess, wife of William Bridges Adams, and daughter of Benjamin and sister of Eliza Flower [see Adams, William Bridges, and Flower, Benjamin], was born at Great Harlow, Essex, 22 Feb. 1805. After the death of her father in 1829 she lived with the family of Mr. W. J. Fox, and became a contributor to the 'Monthly Repository,' then conducted by him. In 1834 she married Mr. W. B. Adams, and died of decline in August 1848. Her principal work, 'Vivia Perpetua, a Dramatic Poem,' was published in 1841. She is likewise authoress of numerous contributions to the 'Monthly Repository,' chiefly in the years 1834 and 1835, and of a long poem in ballad metre, entitled 'The Royal Progress,' on the surrender of the sovereignty of the Isle of Wight to Edward I by Isabella, Countess of Albemarle, which appeared in the 'Illuminated Magazine' for 1845. She also composed several hymns, set to music by her sister, and used in the services at Finsbury Chapel; numerous unpublished poems on social and political subjects, principally written for the Anti-Corn Law League, specimens of which will be found in the fourth volume of Fox's 'Lectures to the Working Classes;' and a little religious catechism entitled 'The Flock at the Fountain.' Although Mrs. Adams was endowed with so much dramatic talent as to have meditated adopting the stage as a profession, the bent of her literary genius was rather lyrical than dramatic. 'Vivia Perpetua,' but moderately interesting as a play, is couched throughout in a fine strain of impassioned emotion, symbolising, in the guise of Vivia's conversion to christianity, the authoress's own devotion to the high ideals which inspired her life. This truth of feeling redeems Mrs. Adams's eloquence from the imputation of rhetoric, and, notwithstanding the artlessness of the construction and the conventionality of the stage accessories, renders her work genuinely impressive. Vivia's monologue on forswearing the altar of Jupiter is especially eloquent. The authoress, however, was more happily inspired in her hymns, which, as simple expressions of devotional feeling at once pure and passionate, can hardly be surpassed. 'Nearer to Thee'—often erroneously attributed to Mrs. Beecher Stowe—is known wherever the English language is spoken; and the lines beginning 'He sendeth sun, He sendeth shower,' are even more exquisite in their blended spirit of fervour and resignation. All who knew Mrs. Adams personally speak of her with enthusiasm; she is described as a woman of singular beauty and attractiveness, delicate and truly feminine, high-minded, and in her days of health playful and high-spirited. She left no descendants.

[W. J. Fox, Lectures addressed chiefly to the Working Classes, vol. iv. lect. 9; Westminster Review, vol. l. pp. 540–42; private information from Mrs. Bridell Fox and Mr. W. J. Linton.]
R. G.

ADAMS, THOMAS (*d.* 1620?), printer, son of Thomas Adams, yeoman, of Neen Savage, Shropshire, was first apprenticed to Oliver Wilkes, stationer, on 29 Sept. 1582, for seven years, and turned over to George Bishop on 14 Oct. 1583, for the same period. He was admitted a freeman of the Stationers' Company on 15 Oct. 1590, and came upon the livery 1 July 1598. He appears to have commenced business by having the books, ballads, &c., printed by Robert Walley, assigned to him 12 Oct. 1591, and from that time to 1614 a considerable number of entries may be found to his name in the registers (Arber's *Transcript*, vols. iii. and iv.). They include books in all classes; some were issued jointly with John Oxenbridge, Peter Short, and John Newbury, &c. He also printed music books; among others, pieces by John Dowland, the lutenist, and Thomas Ravenscroft. On 14 March 1611, he is described as younger warden, and as the purchaser of the entire stock of Bishop, his former master, including the remainders of sixty important works (*ib.* iii. 453–5). He became warden in 1614, and died about 1620. In the latter year he is recorded as a benefactor to the company in the sum of 100*l.*, to be defrayed for public charges at the discretion of the court.

[Ames's Typogr. Antiquities, ed. Herbert, ii. 1305; Nichols's Lit. Anecdotes, iii. 593.]
H. R. T.

ADAMS, THOMAS (*fl.* 1612–1653), a divine who was pronounced by Robert Southey to be 'the prose Shakespeare of puritan theologians . . . scarcely inferior to Fuller in wit or to Taylor in fancy,' has left only the most meagre personal memorials behind him. His many title-pages and epistles dedicatory seem to be almost the sole sources of information now available. From these we ascertain that he was in 1612 'a preacher of the Gospel at Willington' in Bedfordshire, between Bedford and St. Neots. Here he is found in 1614, and from this sequestered rural parish issued his 'Heaven and Earth Reconciled,' 'The Devil's Banquet,' and other of his quaintly titled sermons. On 21 Dec. 1614 he became vicar of Wingrave, Bucks, which he is said to have held until 1636. From 1618 to 1623 he held the preachership of St. Gregory's under St. Paul's Cathedral, and during the same period preached occasionally at St. Paul's Cross and Whitehall. He was likewise 'observant chaplain' to Sir Henrie Montague, lord chief justice of England. To Montague he dedicated, in 1618, 'The Happiness of the Church; or a description of those Spiritual Prerogatives wherewith Christ hath endowed her considered in contemplations upon part of the twelfth chapter to the Hebrews; being the sum of divers sermons preached in St. Gregorie's, London, by Thomas Adams, preacher there.' Throughout these and later years his epistles dedicatory and incidental references show that he lived on friendliest and most intimate terms ('inward' is his word) with the foremost men in state and church: William, Earl of Pembroke, Sir Thomas Egerton, Lord Ellesmere, and others are addressed as personal friends rather than mere nobles or patrons. In 1629 he collected into a massive folio his numerous occasional sermons, which, in contrast with Henry Smith's small duodecimos, had been printed in small quartos. John Bunyan was then only two years old, but it seems certain that the Bedfordshire preacher's quartos and great folio came to be known and devoured by the 'immortal dreamer.' His 'Sermons' as thus collected he dedicated to the 'parishioners of St. Bennet's, near to Paul's Wharf, London,' and to Lords Pembroke and Manchester. In 1633 appeared a vast Commentary on the 'Second Epistle of St. Peter' (folio), dedicated to Sir Henrie Marten, Knt. In 1653, in a pathetic little epistle before 'God's Anger and Man's Comfort'—two sermons first recovered by the present writer—he addresses 'the most honourable and charitable benefactors, whom God hath honoured for His almoners, and sanctified to be His dispensers of the fruits of charity and mercy, *in this my necessitous and decrepit old age.*' Newcourt and Walker enter him as 'sequestered,' but neither adduces authority or proof, and there is little probability in the statement. Adams's vehement and courageous denunciation of popery offended Laud, and there is to be sought the secret of his later neglect. He must have died before the Restoration.

Thomas Adams stands in the forefront of our great English preachers. He is not so sustained as Jeremy Taylor, nor so continuously sparkling as Thomas Fuller, but he is surpassingly eloquent and brilliant, and much more thought-laden than either. He lays under contribution the spoils of an omnivorous learning and recondite reading; nor less noticeable is the vigour with which a 'character' is dashed off, in the style of Overbury or Earle, and a 'portrait' taken outmatching John Bunyan. It is impossible to overstate his convincing fervour and his resistless impressiveness of appeal, in spite of faults of sudden incongruity and lapses of taste. His works have been republished in Nichol's 'Puritan Divines' (3 vols. 8vo, 1862), edited by the Rev. Dr. Thomas Smith, and with a life by Professor Angus, and his 'Commentary on the Second Epistle of St. Peter' by Sherman.

[Works as above; Lipscomb's Buckinghamshire, iii. 536; Newcourt's Repertorium, i. 302; Walker's Sufferings of the Clergy, part ii. p. 164; Life by Dr. Angus, as above.]
A. B. G.

ADAMS, Sir THOMAS (1586–1668), lord mayor of London, born at Wem, Shropshire, in 1586, and educated at Cambridge, carried on business as a draper in London. In 1639 he became sheriff of London, master of the Drapers' Company, and alderman of the ward of Portsoken, being transferred to Bishopsgate in 1641 and to Cornhill in 1646. As alderman he made in May 1640 a return of such persons in Portsoken ward as were capable of lending money to the king. He always appears as a consistent royalist, and, though returned as a member, never sat in parliament. In 1645 he was elected to the office of lord mayor. During the year of his mayoralty his house was searched in hopes of finding the king, who it was supposed lay there concealed. For his loyalty to the king he was imprisoned in the Tower, and excluded from all public offices. He was elected M.P. for London in 1654 and 1656. At the Restoration he was one of the deputies from the city to the Hague to attend on Charles II on his return from Breda to England, and with the rest of the deputies was knighted, and after the Restoration was created a baronet June 13, 1660. During his lifetime he founded and endowed the free school of Wem, his native place, and presented to it the house in which he was born. He also founded the Arabic Lecture at Cambridge, to which he gave 40*l.* a year for ever, and, at the instigation of Mr. Wheelock, the first reader of Arabic, bore the expense of a translation of the Gospels into the Persian language for circulation in that country, with a view to the conversion of Mahometans. He is described as having been a devout member of the English church, and a regular communicant at the monthly celebrations of the sacrament. In his old age he was afflicted with the stone, which carried him off in his 82nd year, 24 Feb. 1667–8. Though four of his sons survived him, the baronetcy became extinct before the end of the last century, having been held by five of his descendants. He was buried at Sprowston in Norfolk (Blomefield's *Norfolk*, x. 460), and his funeral sermon was preached in the church of St. Catharine Cree, by his friend and former fellow-commissioner at the Hague, Dr. Nathaniel Hardy, 10 March following. This sermon, which contains a fulsome panegyric written in the worst taste, was printed in 1668. Most of it was reproduced in Wilford's 'Memorials,' p. 87, which is the authority for most of the facts of his life. It is said that the stone taken from him after his death weighed more than 25 ounces, and was preserved at Cambridge. There is a long Latin inscription on his monument at Sprowston, written in the style of the period, which may be seen in Wilford's 'Memorials,' appendix, pp. 27, 28.

[Wilford's Memorials of Eminent Persons; Peck's Desiderata Curiosa; Fuller's Worthies; Kimber's Baronetage; Domestic State Papers; Delaune's Angliæ Metropolis.] N. P.

ADAMS, THOMAS (1633?–1670), one of the ejected divines of 1662, was born at Woodchurch, Cheshire, where his father and grandfather, the owners of the advowson, were both beneficed. Entering Brasenose College in July 1649, he became B.A. on 3 Feb. 1652, and fellow the same year. He was M.A. on 28 June 1655, and lecturer-dean. After a distinguished career at college he was ejected from his fellowship for nonconformity in 1662, and he spent the remainder of his life as chaplain in private families. He died on 11 Dec. 1670. His learning, piety, good-humour, and diligence are celebrated by Calamy. He wrote: 'Protestant Union, or Principles of Religion wherein the Dissenters agree with the Church of England;' and 'The Main Principles of Christian Religion,' in 107 articles, 1675 and 1677, prefaced by his younger brother Richard (ejected minister of St. Mildred's, Bread Street, London) [q. v.], and addressed to the inhabitants of Wirrall.

[Wood's Athenæ (Bliss), iv. 604; Fasti, ii. 170, 187; Calamy's Account (1713), p. 66; Harl. MS. 2153, 40, 78; Gastrell's Not. Cestr. (Chetham Soc.) i. 180–1; Ormerod's Hist. Cheshire, ii. 524.] J. E. B.

ADAMS, THOMAS (1730?–1764), brigadier-general, commenced his military service in 1747 as a volunteer with the army under the command of the Duke of Cumberland in the Netherlands. On 25 June of the same year he obtained a commission as ensign in the 37th foot, in which regiment he rose to the rank of captain nine years later. He was subsequently transferred to the 84th foot, and was serving as a major in that regiment in India, when, in 1762, five years after the battle of Plassey, he was appointed to the command of the united forces of the crown and of the East India Company in Bengal. It was a very critical period in British Indian history. Notwithstanding the victory at Plassey, the British power was by no means so completely established as to be free from the risk of overthrow. Clive was in England. Mir Kásim, the astute minister and son-in-law of that Mir Jaffier whom Clive had placed upon the throne of Bengal in place of Suráj-ud-dowlah, had in turn displaced his master and had been formally invested as nawáb at Patna in the previous year. The vices of venality and corruption which Clive, himself by no means over-scrupulous, had described as the chief dangers to British rule in India, were rampant in the Calcutta council chamber. By the unscrupulous action of the council and by the rapacity of the subordinate servants of the company trade was disorganised, the nawáb was deprived of his revenues, and the British name was rapidly becoming synonymous with oppression and fraud. Disputes on the subject of transit duties and an unjustifiable attack made by Mr. Ellis, one of the members of the council, upon the city of Patna, followed by the death of Mr. Amyatt, who had been sent as an envoy to the nawáb, and who was killed by the troops of the latter when resisting an attempt to make him prisoner, brought on war between the company and the nawáb. The forces of the latter numbered 40,000 men, including 25,000 infantry trained and disciplined on the European system, and a regiment of excellent artillerymen well supplied with guns. To oppose this force, Major Adams had under his command a small body of troops, variously estimated at from 2,300 to 3,000, of whom only 850 were Europeans. His artillery also was inferior to that of the enemy. The campaign commenced on 2 July 1763, and lasted for four months, in the course of which Adams fought four actions, took two considerable forts and nearly 500 pieces of cannon, and totally defeated the most powerful native army that up to that time had confronted us in India. The two principal battles were those of Gheriah and Andwanala. The former lasted for four hours; the issue was at one time doubtful, the nawáb's troops breaking through a portion of the English line and capturing two guns, but the gallantry of the Europeans and steadiness of the sepoys under Adams's excellent generalship saved the day, and the enemy were compelled to retreat with the loss of all their guns and stores. At the close of the campaign Major Adams was compelled by ill-health to resign his command, and died at Calcutta in January 1764. As soon as the intelligence of the campaign reached England, Adams was advanced to the rank of brigadier-general, but he had already been dead some months when his commission was issued. He is described by a recent military historian as a man who 'to calmness and coolness in the field of battle united great decision of character and clearness of vision not to be surpassed. He could plan a campaign and lead an army.'

[Sír Mutakharin's Transactions in India; Mill's History of British India; Marshman's History of India; Malleson's Decisive Battles of India.]

A. J. A.

ADAMS, WILLIAM (*d.* 1620), navigator, was born, as he himself tells us, 'in a town called Gillingham, two English miles from Rochester, one mile from Chatham, where the king's ships do lie.' At the age of twelve he began his seafaring life, being apprenticed to Master Nicholas Diggins of Limehouse, with whom he remained for twelve years. He afterwards entered the navy, acting as master and pilot, and for about eleven or twelve years served the company of Barbary merchants, until the opening of the Dutch trade with India tempted him 'to make a little experience of the small knowledge which God had given him' in that 'Indish traffick.' Accordingly in 1598 he joined, as pilot-major, a fleet of five ships fitted out by the Rotterdam merchants and commanded by Jacob Mahu. The vessels were small, ranging in size from 75 tons to 250 tons, but were overcrowded with men. The Charity, the ship in which Adams sailed, was of 160 tons and carried 110 men. Sailing from the Texel on 24 June, the expedition began a voyage which was to prove one long series of disasters. Sickness broke out, and on reaching the Cape Verd islands on 21 Aug. a rest of three weeks was found necessary. Then the commander Mahu died, and the fleet was driven to the coast of Guinea, and another landing to refresh the sick took place at Cape Gonsalves, south of the line. But here fever attacked the crews, so that their leaders determined at once to sail for Brazil, which they did, and coming on the island of Annabon in the Gulf of Guinea, they attacked the town and obtained supplies. Thus were lost two months on the African coast, and from the middle of November to the beginning of April 1599, the ships lay tossing in the South Atlantic. At length they entered the Straits of Magellan, but only to be caught by the winter and to remain there till 24 Sept. before they entered the South Sea. Hardly clear of the straits, the fleet was scattered by a storm. Two of the ships were driven back into the straits, and eventually returned to Holland. Of the others, one was captured by a Spanish cruiser, and the Charity and the admiral-ship Hope finally met again on the coast of Chili. But the commanders and a great part of the crews of both ships were killed in ambushes by the natives, and among them Thomas, the brother of William Adams. Thus reduced to extremity and fearing to be taken by the Spaniards, the survivors took council and finally determined to stand away boldly for Japan, where they hoped to find a market for the woollen cloth which formed a large part of their cargo. Leaving the coast of Chili on 27 Nov., the two ships sailed on prosperously for some three or four months; but then bad weather came on and they were separated. The Hope was never heard of again; the Charity held on, and at last, with most of her crew sick or dying, and with only some half-dozen men able to stand on their feet, she sighted Japan, and on 19 April 1600 anchored off the coast of Bungo in the island of Kiushiu. The unfortunate mariners were received with kindness, and notice of their arrival was at once sent to the capital city Ozaka, from whence orders were soon after received for Adams to be despatched thither.

In 1598 the famous soldier Taiko Sama (or Hidéyoshi), who had raised himself to the head of affairs, had died, leaving an infant son. The chief guardian of the young prince was Iyéyasu, an old fellow-soldier of Taiko Sama, and the influence and power which he speedily acquired roused the jealousy of his rivals. A civil war broke out, and at the very moment when Adams set foot in Japan, the two factions were preparing for action, which resulted a few months later (October 1600) in a decisive victory for Iyéyasu. The conqueror became the actual ruler of the country, although he did not receive the title of Shogun till 1603.

Before Iyéyasu, then, 'the emperor,' Adams was brought and examined as to his country and the cause of his coming. He was then kept in prison for nearly six weeks, and, although kindly treated, lived in dread of death, expecting to be led out to undergo the native punishment of crucifixion. Indeed the Portuguese of Nagasaki tried to persuade the Japanese that the Dutch were pirates and deserved to be executed; but Iyéyasu, with the fairness which always distinguished his dealings with foreigners, refused to punish men who had done him no wrong. He set Adams at liberty and restored him to his comrades, and ordered a daily allowance of rice and a small annual pension to be given to them. But the ship could not be cleared; and so, after some waste of money in the cause, the crew divided what remained 'and every one took his way where he thought best.'

Then began the intercourse between Iyéyasu and Adams which led rapidly to the advancement of the latter. The practical Englishman had found favour in the eyes of the sagacious ruler. In simple language Adams tells the story of his success. He built for the Shogun a small ship of 80 tons, 'by which means I came in more favour with him, so that I came often in his presence, who from time to time gave me presents and at length a yearly stipend to live upon, much about seventy ducats by the year, with two pounds of rice a day, daily. Now being in such grace and favour, by reason I learned him some points of geometry and understanding of the art of mathematics with other things, I pleased him so that what I said he would not contrary.' He also built a second ship of 110 tons, which was seaworthy enough to carry home the Spanish governor of the Philippine Islands, who was wrecked on the coast of Japan. Finally, to requite his services, Iyéyasu bestowed on him an estate 'like unto a lordship in England, with eighty or ninety husbandmen that be as my slaves or servants.' This estate was at Hémi near Yokosuka, and has been described as having '100 farms or households upon it, besides others under them, all which are his vassals, and he hath power of life and death over them, they being his slaves, and he as absolute authority over them as any tono (or king) in Japon hath over his vassals' (Cocks's *Diary*, i. 181). But whatever favours Iyéyasu might grant, there was one which he steadily denied. After five years Adams asked leave to return to England, where he had left a wife and two children, but was refused. Another application, when the inspiriting news came that the Dutch were at Achin and Patani, fared no better.

At length, in 1609, Dutch ships appeared in the port of Firando in the extreme west of the kingdom, and got leave to establish a factory. Two years after another vessel arrived, and two commissioners were sent up to court, and by Adams's influence obtained ample trading privileges. And now for the first time the exile learned that Englishmen were trading in the East, and so indited his well-known letter 'to my unknown friends and countrymen,' telling the story of his misfortunes and calling for help. This letter was written in October 1611, and reached the English factory in Bantam early in 1612. But Adams's story was already known in England through reports of the Dutch, and a trading fleet of three ships had sailed in April 1611 to open trade with Japan. On 12 June 1613 the Clove, under command of Captain John Saris, sailed into the harbour of Firando. Adams was summoned, and at last, on 29 July, found himself again among his countrymen. Next followed a journey by Saris in company with Adams to Suruga, Iyéyasu's head-quarters, in order to obtain trading privileges; and by the end of November an English factory was formally settled at Firando. Adams, in one of his letters, had advised the choice of a place in the eastern parts of the kingdom, nearer the great cities, instead of a port where the Dutch were already in possession of the market. However, the advice came too late; Firando was chosen, and eight Englishmen were appointed members of the factory. The chief, or cape-merchant as he was called, was Richard Cocks, whose diary has survived to give us the history of this early English settlement in Japan. Next in rank came Adams himself, who, postponing his long wished-for return to England, now entered the service of the company. When he accompanied Saris to court, he had at last got Iyéyasu's leave to return to his country.

He did not choose to do so and take passage in the Clove, then on the point of sailing, according to his own account, because of 'some discourtesies' received from Saris. The latter, indeed, was unduly suspicious of Adams, and tried to drive a hard bargain with him on the terms of his proposed service. But there were pressing reasons why he should remain, at least for a time, in Japan. He had a Japanese wife and two children, and he was ill provided with money. He was ambitious, too, to discover the north-west or north-east passage to England, and this may have influenced him. In the end he agreed to enter the company's service for 100*l.* a year, payable at the end of two years. His actual term of service extended from 24 Nov. 1613 to 24 Dec. 1616, and during that time he was chiefly employed in trading voyages and in accompanying the English to the court of the Shogun when they carried up the customary presents or on other occasions. In 1615, in a voyage which was intended for Siam, but which failed in its object, he put into the Loochoo Islands, which had been lately added to the Japanese dominion. The next year he made a successful voyage to Siam, and in 1617 and 1618 he twice visited Cochin China.

In 1616 Adams's patron Iyéyasu died and was succeeded by his son Hidétada, who soon gave proof of hostility to foreigners; and although Cocks states that Adams was in favour with this Shogun also, his influence was evidently of no great weight. The privileges of both English and Dutch were curtailed, and the persecution of Christians, which for some time had practically ceased, now broke out with renewed violence. The English venture in Japan had also by this time proved a failure, and to make matters worse the Dutch declared war and took English shipping and attacked our factory at Firando. Peace was scarcely restored when, on 16 May 1620, Adams died. A little more than three years after, in December 1623, the English factory was dissolved and our countrymen withdrew from Japan. There is no record of Adams's age at the time of his death, but it was probably more than sixty years, as he could hardly have been under forty when he landed in Japan. He left about 500*l.*, which he bequeathed in equal portions to his wife and daughter who survived him in England, and to his son and daughter in Japan. His will was preserved at one time in the archives of the East India Company; but it has now disappeared. He lies buried on the summit of the hill above the village of Hémi-mura (the site of his estate) and overlooking the harbour of Yokosuka. In 1872 Mr. James Walter discovered his tomb with that of his Japanese wife, who survived him thirteen years. Adams's memory lived in Japan. A street in Yedo, Anjin Cho (Pilot Street), was named after him, Anjin Sama being his Japanese title; an annual celebration is still held in honour of the Englishman who was 'in such favour with two emperors of Japan as never was any christian in these parts of the world.'

[Adams's Letters printed in Purchas his Pilgrimes, part i.; Rundall's Memorials of the Empire of Japon (Hakluyt Society), 1850; Hildreth's Japan, 1855; Griffis, The Mikado's Empire, 1876, p. 262; Diary of Richard Cocks (Hakluyt Society), 1883; The Far East Newspaper (Yokohama), vol. iii. No. 1.] E. M. T.

ADAMS, WILLIAM (1706–1789), divine, was born at Shrewsbury 17 Aug. 1706, and at thirteen entered Pembroke College, Oxford. He graduated M.A. in 1727, became fellow of his college, and, in 1734, tutor in place of Mr. Jorden. Samuel Johnson, born in 1709, had been one of Jorden's pupils; and during his short university career, 1728–9, formed a friendship with Adams which lasted till Johnson's death. In 1730 Adams accepted the curacy of St. Chad's in Shrewsbury. In 1747 he was made prebendary of Lichfield, and in 1749 of Llandaff, becoming precentor of Llandaff in 1750. In 1755 he became rector of Counde in Shropshire; and in 1756 proceeded B.D. and D.D. at Oxford. He was elected to the mastership of Pembroke, to which was attached a prebend of Gloucester, in 1775, and resigned St. Chad's. He was made archdeacon of Llandaff in 1777. He retained these offices and the rectory of Counde till his death in his prebendal house at Gloucester, 13 Jan. 1789. He married Sarah Hunt, and left a daughter, married, in 1788, to B. Hyatt of Painswick in Gloucestershire. Adams's friendship with Johnson is commemorated by Boswell, to whom he gave some information about their common friend. Adams attended the first representation of 'Irene' in 1749. He tried to reconcile Johnson to Chesterfield's incivility in 1754, though at the same time taking a message from Warburton to Johnson approving of his 'manly behaviour.' In June 1784 Johnson, accompanied by Boswell, paid a visit to Adams at Oxford. Johnson stayed at Pembroke lodge for a fortnight, and was greatly pleased by the attentions of Adams and his daughter. Adams published some occasional sermons, one of which 'On True and False Doctrine,' preached at St. Chad's, 4 Sept. 1769, and directed against the methodist doctrines of W. Romayne, led to some controversy, in which neither of the principals took part. His chief work is an 'Essay on Mr. Hume's Essay on Miracles, by William Adams, M.A., chaplain to the Bishop of Llandaff,' 1752. It is said to have been the first answer to Hume, whose essay was first published in 1748 (BURTON'S *Life of Hume*, i. 285), and was a temperate statement of the argument that the divine power supplies an adequate cause for the production of the alleged effects, which are therefore credible upon sufficient evidence.

[Life in Chalmers's Dictionary 'from private information;' Gent. Mag. vol. lix.; Rawlinson MSS. fol. 16, 4; Nichols's Illustrations, v. 277; Boswell's Johnson.] L. S.

ADAMS, WILLIAM (*fl.* 1790), potter, was a favourite pupil of Josiah Wedgwood. 'While with him he executed some of his finest pieces in the jasper ware. He subsequently went into business on his own account, and produced much of this beautiful ware, modelled with great care.' Leaving Wedgwood he settled at Tunstall, and started a business under the style of 'William Adams & Co.' An exquisite vase, said to be Wedgwood's last work, was made by him in conjunction with William Adams. Adams died between 1804 and 1807 (CHAFFERS, 672). By the excellence of his work he might claim a high place amongst English ceramists. He made, however, no fresh departure in the art, and produced little that was not imitative.

[Eliza Meteyard's Life of Wedgwood, ii. 515–16; Shaw's History of Staffordshire Potteries; Chaffers's Keramic Gallery, figs. 334, 335; Chaffers's Marks and Monograms on Pottery and Porcelain, p. 671.] E. R.

ADAMS, SIR WILLIAM. [See RAWSON.]

ADAMS, WILLIAM (1814–1848), author of the 'Sacred Allegories,' was a member of an old Warwickshire family, being the second son of Mr. Serjeant Adams, by his marriage with Miss Eliza Nation, daughter of a well-known Exeter banker. He was educated at Eton and Oxford, and between the time of his leaving school and entering the university was the pupil of Dr. Brasse, author of 'Brasse's Greek Gradus,' by whom his great abilities were first appreciated. He obtained a postmastership at Merton, and in 1836 took a double first-class, his elder brother having gained a similar distinction eighteen months previously. In 1837 he became fellow and tutor of his college, and in 1840 vicar of St. Peter's-in-the-East, a Merton living generally held by a resident fellow. With his immediate predecessor at St. Peter's, Bishop Hamilton, and his immediate successor, Bishop Hobhouse, Mr. Adams was very intimate. He always took a deep interest in the welfare of the parish, and has left us an interesting memorial of his incumbency in his well-known 'Warnings of the Holy Week,' a set of lectures preached at St. Peter's in Holy Week, 1842. In the spring of this year he went to Eton as one of the examiners for the Newcastle scholarship, and, while bathing there, was all but drowned, and caught a violent cold which, flying to his lungs, ultimately proved fatal. It was hoped that a few months of residence in a warm climate would restore his health, and he accordingly passed the winter of 1842 in Madeira. But the disease had gained too firm a hold to be checked, and he resigned his living, settling at Bonchurch, Isle of Wight. Here he passed the last few years of his life, busily engaged with his pen, and taking part in every effort to improve the spiritual condition of the neighbourhood. One of his last public acts was to lay the foundation-stone of the new church at Bonchurch; and a few months later his remains were laid in the churchyard of the old church, where, by a happy design, his grave has the 'shadow of the cross' ever resting upon it.

All Adams's allegories were published when he was virtually a dying man. 'The Shadow of the Cross,' written at Arborne Cottage, near Chertsey, in the summer of 1842, was followed by the 'Distant Hills' in 1844. The design of both was to show the privileges of the baptised Christian and the danger of forfeiting those privileges. His next work, the 'Fall of Crœsus,' was less successful; not from any falling off in point of composition, for everything that Adams wrote was written in the same pure and graceful style, but because the choice of subject was less happy. It is simply an English version of the story of Herodotus, with a christian colouring. But his next production, the 'Old Man's Home,' was the most successful of all his works. Perhaps the fact that the scene of it was laid in the beautiful Undercliff, which he knew and loved so well and described so vividly, may have been one cause of its success. But the story itself is a singularly impressive one, and additional interest will be attached to the 'old man,' who is represented as hovering on the borderland between sanity and insanity, but full of true aspirations which to his keepers were unintelligible, when it is known that the author's father had done much to promote a more considerate treatment of the insane. This story was a special favourite with the poet Wordsworth. The 'King's Messengers' was written during the very last months of Adams's life. Its object is to illustrate the danger of a wrong, and the blessedness of a right, use of money; and in the delineation of the characters the writer shows a dramatic power which he had not before displayed. Besides the works which bear William Adams's name there are two others which are to be ascribed to him, the 'Cherry Stones, or Charlton School,' a capital story, deservedly popular with boys, for the completion and editing of which the public is indebted to his brother, the Rev. Henry Cadwallader Adams, a well-known author; and 'Silvio,' an allegory written before any of the others, and revised and published with a modest preface by another brother in 1862.

The popularity of Adams's allegories, which, besides passing through many editions in English, have been translated into more than one modern language, has been out of all proportion to their apparent slightness. The circumstances of their composition, no doubt, give a tinge of romantic interest to them—an interest which extends to the brief career of their pious and gifted author. But apart from this, there is a peculiar fascination about them which carries the reader along, and which thoroughly reflects the personal character of the man. He had a singular gift of attracting all kinds of people to him, from the highly cultivated Oxonian down to the Bonchurch peasant, who used to speak of him after his death as 'the good gentleman.'

[Memoir prefixed to the Sacred Allegories; A remembrancer of Bonchurch, Isle of Wight, the burial-place of the Rev. W. Adams, by J. W., 1849; Neale's Earthly Resting Places of the Just; information from the Rev. H. C. Adams, the Rev. Coker Adams, and C. Warren Adams, Esq., all brothers of William Adams, and from the Rev. F. W. Erskine Knollys, his very intimate friend.] J. H. O.

ADAMS, WILLIAM, LL.D. (1772)–1851), a learned lawyer, was the youngest son of Patience Thomas Adams, filazer of the court of King's Bench, and was born at 39 Hatton Garden, London, 13 Jan. 1772. By his father's side he was connected with an old Essex family, and his mother was of the family of William of Wykeham. He was educated at Tunbridge school, and in 1788 entered Trinity Hall, Cambridge, of which he became a fellow. At the age of twenty-five he began to attend the courts at Doctors' Commons. In 1799 he took the degree of LL.D., and in November of the same year he was admitted into the College of Advocates. Obtaining a high reputation for business capacity and mastery of legal details, he rendered valuable service on several important commissions. He served on the commission appointed in 1811 to regulate the practice of the vice-admiralty courts abroad, and on that which was occupied from 1815 till 1824 in inquiring into the duties, offices, and salaries of the courts of justice and the ecclesiastical courts of England. His chief claim to distinction is, however, the part he took in the negotiations for a treaty with the United States in 1814 after the capture of Washington; he was one of the three commissioners sent to represent England, and was entrusted with the sole preparation of the despatches relating to maritime law, the most delicate and important part of the negotiation. In 1815 he was also named one of the three plenipotentiaries sent to conclude a convention of commerce between Great Britain and the United States, which was signed on 3 July. Excessive labour connected with the preparation of the case against Queen Caroline had serious effects on his health, and in 1825 he was compelled on this account to resign his profession. He spent the last years of his life in retirement at Thorpe in Surrey, where he died 11 June 1851.

[Gent. Mag. (new series), xxxvi. 197–9; Annual Register, xciii. 297.] T. F. H.

ADAMS, WILLIAM BRIDGES (1797–1872), was an ingenious and prolific inventor in the early days of railroads. The invention by which he is best known is the fish-joint for the rails of railways. Before the date of this invention (1847) engineers had failed in all their efforts to contrive a joint which should firmly unite the ends of the rails while allowing fast traffic to be carried over them. Bridges Adams applied the well-known 'fish' or overlapping plate to the ends of the rails, and set the joint in the space between two of the supporting 'chairs,' instead of immediately over a 'chair,' so that the destructive effect of the pressure between the wheels and the chair was avoided. This joint is still universally used on railways. Adams also originated many valuable improvements in rolling stock, and did much to reduce the inordinate weight of the earlier locomotives. For a time he manufactured railway plant at works at Bow, but he was unsuccessful alike in his commercial enterprises and in his inventions. His works failed, and he realised but small profit from any of his many patents; even that for the fish-joint brought him in very little, and soon passed out of his hands. He took out no less than thirty-two patents. Besides patents connected with railways he patented improvements in carriages for common roads, in ship propulsion, guns, wood-carving and other machines. He was the author of several books—'English Pleasure Carriages,' 1837; 'Railways and Permanent Way,' 1854; 'Roads and Rails,' 1862—and of memoirs and articles innumerable. He read several papers to the Society of Arts and the Institution of Civil Engineers, and contributed largely to the journal of the first-named society, as well as to many of the scientific and technical periodicals. Besides his writings on technical subjects, he was the author of several political pamphlets, published under the pseudonym of Junius Redivivus. Most of these were issued about the time of the 1832 Reform Bill. He died at Broadstairs, and was buried at St. Peter's. In 1834 he married Sarah Flower [see Adams, Sarah Flower].

[A very full biographical notice in Engineering newspaper, 26 July 1872 (xiv. 63), and a shorter sketch in the Journal of the Society of Arts, 2 August 1872 (xx. 763); Men of the Time (eighth edition).] H. T. W.

ADAMSON, HENRY (*d.* 1639), poetical writer, a native of Perth, was the son of James Adamson, who had been dean of guild in 1600, and provost in 1610 and 1611. He was the author of 'The Muses Threnodie or Mirthfull Mourning on the Death of Master Gall. Containing varietie of pleasant poeticall descriptions, morall instructions, historical narrations and divine observations, with the most remarkable antiquities of Scotland, especially at Perth' (Edinburgh, 1638, 4to). The multifarious contents of the book bear out the promise of the elaborate title. Preceding the elegy is a whimsical description, in rhymed octosyllabic verses, of the curiosities (which the owner used to fancifully call his 'gabions') in Mr. Geo. Ruthven's closet. The elegy itself gives a long account of the antiquities of Perth and the neighbourhood; Ruthven and Gall are introduced as speakers, and the 'gabions' are made to bear a part. It was chiefly owing to the encouragement and advice of William Drummond, of Hawthornden, that this curious poem was published. In the year after its publication the author died prematurely. He had been trained for the pulpit. A very elaborate edition of the 'Muses Threnodie' was issued (in two volumes) in 1774 by a Scotch antiquary, James Cant.

[Cant's preface to the Muses Threnodie, 1774.] A. H. B.

ADAMSON, JOHN (*d.* 1653), was principal of the university of Edinburgh and a bosom friend of Andrew Melville; he is deserving of remembrance as the editor of 'Τὰ τῶν Μουσῶν Εἰσόδια. The Muses Welcome to the High and Mighty Prince Iames by the grace of God King of Great Britaine, France, and Ireland, Defender of the Faith, &c. At his Majestie's happie Returne to his olde and native Kingdome of Scotland, after 14 yeeres absence, in Anno 1617. Digested according to the order of his Majesties Progresse. By I. A. [John Adamson].'

John Adamson was son of Henry Adamson, provost of Perth, and grandson of Dr. Patrick Adamson, archbishop of St. Andrew's [see Adamson, Patrick]. Educated in 'grammar' learning in his native city, Master Adamson proceeded early to the university of St. Andrew's, where subsequently he held the professorship of philosophy. In 1589 he was appointed to one of the professorial chairs in the university of Edinburgh, which office he held with great reputation until 1604. In 1604, having been presented to the church of North Berwick, he resigned his professorship. Later he was translated to the parish of Libberton, near Edinburgh. In 1625, on the death of Dr. Robert Boyd of Trochrig, he was appointed principal of the university of Edinburgh, and filled the post till 1653, the year of his death; when he was succeeded by the 'holy Leighton.' It is believed that he collected the Latin poems of Andrew Melville, entitled 'Viri clarissimi A. Melvini Mvsæ' (1620). His 'Dioptra Gloriæ Divinæ' (1637) is a masterly commentary on Psalm XIX, and his 'Methodus Religionis Christianæ' (1637) has much of the terseness and suggestiveness of Musculus. His 'Traveller's Joy, to which is added The Ark' (1623), has been undeservedly overlooked by the historians of Scottish poetry. The 'Muses Welcome' preserved speeches and 'theses' and poems by himself and nearly all his famous contemporaries—e.g. David and Alexander Hume, Drummond of Hawthornden, David Wedderburn, Dr. Robert Boyd, David Primrose. The gem of the collection is Drummond's 'Panegyricke to the King,' which contains his enumeration of the rivers of Scotland, done with a picturesqueness and felicity of characterisation not inferior to Michael Drayton. Nichols's 'Progresses of James I' preserves the 'speeches.'

[The Muses' Welcome, ut supra; Melville's Musæ (ib.); Dr. M'Crie's Andrew Melville, ii. 456, 511; Corser's Collectanea Anglo-Poetica, i. 12–14; Works enumerated; MSS. at North Berwick, Libberton, Edinburgh.] A. B. G.

ADAMSON, JOHN (1787–1855), antiquary and Portuguese scholar, was the last surviving son of Lieutenant Cuthbert Adamson, R.N., by his second wife Mary Huthwaite. He was born on 13 Sept. 1787 at his father's house in Gateshead, and, having been educated at the Newcastle Grammar School, entered, in 1803, the counting-house of his elder brother Blythman, a merchant in Lisbon. The anticipation of the French invasion of 1807 caused him to leave the country, but he was already full of that devotion to Portgual which was to fashion his literary career. While at Lisbon he studied the language and collected a few books, among them being the tragedy of Dona Ignez de Castro, translated and printed by him in 1808 as his first attempt in authorship. On his return to England he became articled to Thomas Davidson, a Newcastle solicitor and clerk of the peace for Northumberland, to whom the 'Memoirs of Camoens' were afterwards dedicated by him 'as a token of respect and esteem.' In 1810 he printed a small collection of sonnets, chiefly translations from the minor works of Camoens. The year following he was appointed undersheriff of Newcastle, and retained the office until the passing of the Municipal Corporation Act in 1835. He became a member of the Literary and Philosophical Society of Newcastle about this time, and was from 1825 to his death one of its secretaries. On 3 Dec. 1812 he married his cousin, Elizabeth Huthwaite, who subsequently bore him four sons and three daughters. He was one of the founders of the Antiquarian Society of Newcastle in 1813, and was then appointed secretary with the Rev. J. Hodgson. That he held the office with useful effect is shown by the issue of a printed catalogue of the library three years after, followed by supplements.

Newcastle during the early part of this century numbered many notable antiquaries and book collectors among its townsmen. Specially eminent were John Fenwick, J. Trotter Brockett, and the Rev. J. Hodgson, who with Adamson were the chief founders of the Typographical Society of Newcastle, which was to consist of only thirty members. The books brought out under the auspices of this body are well and uniformly printed in crown octavo, and are illustrated with vignettes of the arms and devices of the respective editors, cut in wood by Bewick and his pupils. The edition was usually a limited one, and in most instances for private circulation only. The first in the series was 'Cheviot,' edited in 1817 by Adamson, under whose care ten other trifles in verse were issued between 1817 and 1831. His more considerable productions, with the exception of the 'Memoirs of Camoens,' published by Longman, also rank among the publications of the society. All of these possess his device by Bewick on the title-page, a ruined Gothic arch embowered in trees. In 1820 appeared the work by which his name is best remembered, and which still retains its value as a storehouse of well-arranged facts—'The Memoirs of Camoens.' It was well received, Robert Southey (*Quar. Review*, 1822, April) speaking warmly in its favour. The two volumes comprehend a life of the poet, notices concerning the *rimas* or smaller poems, a translation of an essay by Dom Joze Maria de Souza, an account of the translations and translators of the 'Lusiad,' a view of the editions of Camoens, and notices of his commentators and apologists. Portuguese literature was not, however, Adamson's sole pursuit. He was attentive to his professional duties, and interested himself in local affairs. He was also a skilled numismatist, and devoted much attention to conchology. His 'Conchological Tables' (1823) is a useful guide for amateurs; his private cabinet comprehended 3,000 different species. He also collected fossils and minerals; the former were presented by him to the museum at Newcastle, and the latter to the university of Durham. In 1836 he printed a catalogue of his Portuguese library under the name of 'Bibliotheca Lusitana.' The books are carefully described, and the notes contain much bibliographical information. It was a remarkable collection, brought together by the labour of twenty-five years and the expenditure of much money. Unfortunately, with the exception of the volumes relating to Camoens and a few others, the library was destroyed by a fire on 16 April 1849. His love for the sonnet prompted him to bring out, in 1842, the first part of a collection entitled 'Lusitania Illustrata,' consisting of translations from Portuguese sonnetteers and biographical notices. This was followed, in 1846, by a second part devoted to ballads. As regards his merit as a translator, it is enough to observe that a somewhat austere rendering of the original is his chief characteristic. In 1845 he printed another small volume of original and translated sonnets, and in 1853 appeared his last work, being an edition of the first five cantos of the 'Lusiad,' translated by his deceased friend, Quillinan, with preface, lists of editions and translations, and a few notes by the editor. As a reward for his services in connection with the literature of her country, the Queen of Portugal had conferred upon him the knighthoods of Christ and of the Tower and Sword. He was a fellow of the Society of Antiquaries of London, and a member of many English and continental philosophical and antiquarian bodies. In spite of failing health he continued his ordinary occupations to within three days of his death, which took place on 27 Sept. 1855. He lies buried at Jesmond cemetery, near Newcastle.

His writings are: 1. 'Dona Ignez de Castro, a tragedy from the Portuguese of Nicola Luiz, with remarks on the history of that unfortunate lady.' Newcastle, 1808, 12mo, pp. 124. 2. 'Sonnets from the Portuguese of Luis de Camoens, &c. [translated by J. A.],' [Newcastle, 1810]. 3. 'Catalogue of the Library of the Antiquarian Society of Newcastle-upon-Tyne, by J. A., secretary.' Newcastle, 1816, 4to; and Supplement, 1822. 4. 'Cheviot, a Poetical Fragment, by R. W[harton], [ed. by J. A.].' Newcastle, 1817 (Newcastle Typographical Soc.). 5. 'The Marriage of the Coquet and the Alwine [ed. by J. A.].' Newcastle, 1817 (N. Typ. Soc.). 6. 'Lines addressed to Lady Byron [written by Mrs. Cockle, ed. by J. A.].' Newcastle, 1817; 20 copies privately printed (N. Typ. Soc.). 7. 'Reply to Lord Byron's "Fare thee well" [written by Mrs. Cockle, ed. by J. A.].' Newcastle, 1817 (N. Typ. Soc.). 8. 'Elegy to the Memory of H.R.H. the Princess Charlotte of Wales, by Mrs. Cockle [ed. by J. A.].' Newcastle, S. Hodgson, 1817 (N. Typ. Soc.). 9. 'Elegy on the Death of his late Majesty George III, by Mrs. Cockle' [ed. by J. A.]. Newcastle, S. Hodgson, 1817, cr. 8vo, pp. 8 (N. Typ. Soc.). 10. 'Memoirs of the Life and Writings of Luis de Camoens.' London, Longman, 1820, 2 vols. cr. 8vo, portraits and plates. 11. 'Conchological Tables, compiled principally for the use of shell collectors [by J. A.].' Newcastle, 1823 (N. Typ. Soc.). 12. 'Verses written at the house of Mr. Henderson, at Longleeford, near Cheviot, during the winter of 1817 [by his son, ed. by J. A.].' Newcastle, 1823 (N. Typ. Soc.). 13. 'Lines to a Boy pursuing a Butterfly, by a Lady [Mrs. Septimus Hodgson, ed. by J. A.].' Newcastle, 1826 (N. Typ. Soc.). 14. 'Epistle to Prospero, by Jose Maria de Pando, translated into English by H[ugh] S[alvin], [chaplain] of H.M.S. Cambridge [ed. by J. A.]. Newcastle, 1828 (N. Typ. Soc.). 15. 'The Tynemouth Nun, a Poem, by Robert White [ed. by J. A.].' Newcastle, 1829 (N. Typ. Soc.). 16. 'Imperii caput et rerum pulcherrima Roma, Carmen latinum apud scholam Novocastrensem aureo numismate donatum, auctore E. H. Adamson, annos xiv. nato [ed. J. A.].' Novis Castris, 1831 (N. Typ. Soc.). 17. 'An Account of the Discovery at Hexham, in Northumberland, of a Brass Vessel containing a number of the Anglo-Saxon Coins called *Stycas*, with 25 plates' (in *Archæologia*, xxv. 1834, pp. 279–310). 'Further Account . . . with 7 plates' (*ib.* xxvi. 1836, pp. 346–8). 18. 'Bibliotheca Lusitana, or Catalogue of Books and Tracts relating to the History, Literature, and Poetry of Portugal, forming part of the library of J. A.' Newcastle, 1836 (N. Typ. Soc.). 19. 'Lusitania Illustrata, Notices of the History, Antiquities, Literature, &c. of Portugal: Literary Department, part i. Selection of Sonnets, with Biographical Sketches of the Authors.' Newcastle, 1842. 'The same: Literary Department, part ii. Minstrelsy.' Newcastle, 1846 (N. Typ. Soc.). 20. 'Reply of Camoens.' Newcastle, 1845. 21. 'Sonnets.' Newcastle, 1845. 22. 'The Lusiad of Luis de Camoens, books i. to v.; translated by Edward Quillinan, with notes by J. A.' London, 1853.

[Notes and Queries, 1st series, i. 178, viii. 104, 257; Martin's Cat. of Books Priv. Printed, 1834, p. 419, &c.; Dibdin's Northern Tour, 1838, i. 332, &c.; Gent. Mag. 1855 (Dec.), 657.]

H. R. T.

ADAMSON, PATRICK (1537–1592), a distinguished Scotch prelate, was born at Perth on or about 15 March 1536–7. His enemies taunted him with being a baker's son—'ane baxter's sone, ane beggar borne' (Sempil's *Legend of the Bishop of St. Andrew's Life*, 1591); but in the biographical sketch by his son-in-law, Thomas Wilson, appended to the posthumous tract, 'De Sacro Pastoris Munere,' 1619, he is said to have been born 'parentibus ingenuis et stirpe honesta.' He was educated first at the grammar school, Perth, and afterwards at the university of St. Andrews, where he took his master's degree in 1558 under the name of Patricius Constyne. Two years afterwards, as Mr. Patrick Consteane, he was declared qualified by the general assembly for ministering and teaching, and in 1563 was appointed minister of Ceres in Fife. In the general assembly at Edinburgh, in June 1564, he begged to be allowed to travel into France and other countries in order to increase his knowledge, but was forbidden to leave his congregation without special license from the assembly. In the same year he wrote a copy of Latin hexameters (included in his 'Poemata Sacra,' 1619), in which he assailed the Romanists of Aberdeen. The title of the piece is 'De Papistarum Superstitiosis Ineptiis.' Early in 1566 he threw up his charge, and went to France as tutor to the eldest son of Sir James Macgill, of Rankeillor, clerk-general. In the following June, while he was residing with his pupil at Paris, Adamson (called variously, at this date, Coston, Constant, Constean, or Constantine) published a poem of thanksgiving on the occasion of the birth of the son of Mary Queen of Scots. The infant was described in the title as 'serenissimus princeps' of Scotland, England, France, and Ireland, an act of indiscretion which gave such offence that the author was imprisoned for six months. On his release, which he owed to the intercession of his royal mistress, he moved into the province of Poitou, and afterwards to Padua; thence he proceeded to Geneva, where he made the acquaintance of Theodore Beza and studied Calvinistic theology. On the homeward journey he revisited Paris with his pupil, but, finding it distracted by civil war (1567–8), thought it prudent to retire to Bourges, where he lay concealed for seven months at an inn. Here Adamson beguiled the time by translating the Book of Job into Latin hexameters, and composing a Latin tragedy on the subject of Herod. He also made a Latin translation of the Scottish Confession of Faith. The exact date of his return is unknown; but in March 1571 the assembly, 'seeing there were so few labourers in the Lord's vineyarde,' urged him strongly to return to the ministry, a request to which he agreed by letter at the meeting of the assembly in the following August. Some of his biographers state that he was in Paris at the time of the massacre of St. Bartholomew in 1572, but MacCrie (Notes to the *Life of Andrew Melville*) showed that this is a mistake arising from a misunderstanding of Adamson's words in the dedication of his Catechism, 'Scripsi quidem in Gallia in ipso furore'—words which merely contain a reference to the civil war of 1567–8. On rejoining the ministry Adamson was presented to the living of Paisley. In 1572 he published at St. Andrews his Catechism, under the title of 'Catechismus Latino sermone redditus et in libros quattuor digestus,' which he had composed for the use of the young king; and this was followed by his Latin translation of the Scottish Confession of Faith, 'Confessio Fidei et Doctrinæ per Ecclesiam Reformatam Scotiæ recepta.' On 8 Feb. in this year he preached a sermon on the occasion of the elevation of John Douglas, rector of St. Andrews University, to the archbishopric of that diocese. 'In his sermon,' says Calderwood, 'he made three sorts of bishops, "My lord bishop," "my lord's bishop," and "the Lord's bishop." "My lord bishop," said he, "was in time of papistrie; my lord's bishop is now, when my lord getteth the benefice, and the bishop serveth for a portion out of the benefice to make my lord's title sure; the Lord's bishop is the true minister of the Gospell."' Three years afterwards (1575) he was one of the deputies named by the general assembly to discuss questions relating to the jurisdiction of the kirk with commissioners appointed by the regent Moreton; and with two others he was chosen in 1576 to report the proceedings to the regent. About this time he appears to have finally adopted the name Adamson in preference to Constant. His adversaries did not fail to twit him on his change of name:—

> Twyse his surnaime hes mensuorne;
> To be called Cōsteine he tho^{t} schame,
> He tuke up Cōstantine to name.
>
> . . . . .
>
> Now Docto^{r} Adamsone at last.

On the death of Douglas, in October 1576, Adamson, who had been serving as chaplain to the regent, was raised to the archbishopric of St. Andrews. Before his installation he had declared that he would resist any attempt on the part of the assembly to deprive him of his privileges; and his life now became one constant struggle with the presbyterian party. In April 1577 he was ordered by the assembly to appear before certain commissioners to answer the charge of having entered upon the archbishopric without being duly consecrated. On this occasion he appears to have made submission to the assembly; but in July 1579 other charges were brought against him—that he had voted in parliament without the assembly's permission, that he had opposed from his place in parliament the interests of the church, and that he had collated to benefices; for which offences he was again ordered to appear before commissioners. To escape from his opponents he retired to the castle of St. Andrews, where he was prostrated by a great illness ('a great fedity' he calls it), from which his medical attendants could give him no relief. In his extremity he sought the assistance of a wisewoman, Alison Pearson, who treated him so successfully that he completely recovered. His enemies ascribed his cure to witchcraft, seized the unfortunate woman, and confined her in the castle of St. Andrews, whence, with the connivance of the archbishop, she contrived to escape. A few years afterwards (1588) she was again apprehended, and after a trial before the court of justiciary was committed to the flames; one of the charges brought against her being that she had concocted for the archbishop a beverage of ewe's milk, claret, herbs, &c., making 'ane quart att anis, quhilk he drank att twa drachtis, twa sindrie dyetis' (Pitcairne's *Criminal Trials*, i. 165). In June 1583 Adamson delivered some powerful sermons before the king, 'inspired,' says Calderwood, 'with another spirit than faithful pastors are.' At the end of this year he went as James's ambassador to the court of Queen Elizabeth, pretending, as his enemies alleged, that he was going to Spa for the sake of his health. Of his proceedings in London the satirist Sempil has given a coarse account, which is followed with much satisfaction by Calderwood. If one may believe these authorities, the archbishop constantly defrauded his creditors, and was a very gross liver. From the bishop of London (it was asserted) he borrowed a gown to preach in, and never returned it; from the French ambassador he tried to borrow a hundred pounds, but had to be content with ten. He had only one audience with the queen, and on that occasion his conduct in the precincts of the palace—under the very walls—was so unseemly that he narrowly escaped a cudgelling at the hands of the gatekeeper. His enemies accused him of using all possible misrepresentations during his stay in England to bring reproach upon the presbyterian party; but none could deny that his eloquence attracted many hearers, and that he was held in high respect by English churchmen for learning and ability. In the following May he returned to Scotland, and sat in the parliament which met on the 22nd of that month. Strong measures were passed in this parliament against the presbyterians, Adamson and Montgomery being the leading counsellors. But while he stood high in the king's favour and constantly preached before him, Adamson became daily an object of greater dislike to the people, so much so that on one occasion, when he was preaching at the High Church, Edinburgh, the majority of the congregation rose from their seats and abruptly left the building. In 1585 he published a 'Declaration of the King's Majesty's Intention in the late Acts of Parliament,' a tract which gave great offence to the presbyterian party, especially when it was inserted two years afterwards in Thynne's continuation of Holinshed, 'with an odious preface of alledged treasons prefixed unto it.' Long afterwards, in 1646, at the time of the civil wars, this 'Declaration' was reprinted—and by the puritans!

The close of 1585 witnessed the return to Scotland of Andrew Melville, with many of the noblemen who had fled to England after the raid of Ruthven; and now the prospects of the presbyterian party began to brighten. When the synod of Fife met at St. Andrews in the following April, a violent attack was made on Adamson by James Melville, professor of theology, the nephew of Andrew. The scene was animated. At Melville's side throughout the delivery of the address sat the archbishop. After making some observations of a general character on the discipline of the kirk, Melville turned fiercely on Adamson, sketched shortly the history of his life, upbraiding him with his opposition to the kirk, and assured him that the 'Dragon had so stinged him with the poysoun and venome of avarice and ambition, that swelling exorbitantlie out of measure, he threatned the wracke and destructioun of the whole bodie in case he were not tymouslie and with courage cut off' (Calderwood). Seeing there was no chance of gaining a fair hearing, Adamson made no attempt at an elaborate defence. At a later meeting of the synod he was charged to offer submission (1) for his transgression of the ordinances of the general assembly; (2) for the injuries he had inflicted on the kirk; (3) for his contemptuous bearing before the synod; (4) for 'opin avowing of antichristian poprie and blasphemous heresy.' In answer to these charges the archbishop, appearing in person, denied that the synod had any jurisdiction over him, and appealed to the king and parliament. Then, taking the charges severally, he contended (1) that his suspension by the assembly was illegal; (2) that all he had done was done openly from his seat in parliament; (3) that the complaint was too general, but that he was prepared to answer any particular charge set down in writing; (4) that he had shown himself from his earliest years a public opponent of popery. But these answers did not satisfy his opponents, and the synod passed sentence of excommunication on the archbishop, who replied by excommunicating Andrew and James Melville with some others. In the following month the general assembly remitted the sentence of excommunication passed by the synod, as the illegality of the synod's proceedings was obvious; and the Melvilles, for the active part they had taken, did not escape the king's displeasure, Andrew being ordered to reside in his native place until further notice, and James being dismissed to his professorial duties. As archbishop of St. Andrews, Adamson was *ex officio* chancellor of the university, and he was now required by the king to give public lessons, which the whole university was to attend (James Melville's *Diary*). At the next meeting of the assembly (June 1587) more trouble awaited him. He was charged with detaining the stipends of certain ministers within his diocese, and with allowing himself to be put to the horn for not settling the claims of his creditors. It was further alleged that he had failed to supply two gallons of wine for the celebration of communion. At the time when these charges were occupying the assembly's attention, the poet Du Bartas was in Scotland; and the king, for the amusement and edification of his distinguished guest, determined that a disputation should take place between the rival champions, Andrew Melville and Adamson. Word was sent to Melville that the king and Du Bartas would attend his lecture in the class-room. Melville replied that the lecture had been just delivered; but this excuse would not serve, and within an hour's space he had to lecture again. Adamson listened to the address, which dealt with the recent legislation against the kirk, and the next morning delivered a discourse in defence of the episcopal system. Melville followed with a second address, in which he directed his argument not against Adamson, but against certain popish writers, whose opinions on church-government bore a marked resemblance to the views propounded by the archbishop. At the close of the lecture Adamson was too dismayed to make any reply, but the king came to his aid with a rambling pedantic dissertation. It should be added that this curious narrative rests solely on the authority of Adamson's opponent, James Melville.

In August 1588 Adamson was once more assailed by the assembly, the charges being that he had solemnised the marriage of the Earl of Huntley with the daughter of the Duke of Lennox, and that he had abstracted some entries and mutilated others in the assembly's registers. As he did not appear in person to answer these charges, the matter was referred to the presbytery at Edinburgh, who excommunicated him—a sentence which was confirmed by the general assembly. His situation was now one of some difficulty. The king, whose help had been so useful in the past, now deserted him, and granted the revenue of the see to the Duke of Lennox. It was in vain that Adamson tried to gain favour by dedicating to James Latin translations of the Lamentations of Jeremiah and the Book of Revelation, both published in 1590. Weighed down by sickness and poverty, he appealed in his distress to his old opponent, Andrew Melville, who, moved by pity, induced the presbytery of St. Andrews to remit the sentence of excommunication on condition that Adamson should make a free confession of his errors. On 8 April the archbishop's signature was obtained for the Recantation, and on 12 May for an Answer to and Refutation of the book falsely called the 'King's Declaration;' a ratification of both being exacted from him on 10 June. The episcopal writers affirm that the Recantation and Answer are purely fictitious, and that the archbishop was induced to sign documents of which the contents were misrepresented. The earliest printed edition of the papers is dated 1598. They were afterwards turned into Latin, and printed at the end of Melvin's 'Poemata,' 1620. If, as is probably the case, the Recantation is spurious, Adamson was merely served as he had served his opponent Lawson, who, dying in the full conviction of the truth of presbyterian principles, was represented by the archbishop—who actually forged a testament to that effect—to have abjured presbyterianism and to have exhorted his brethren on his deathbed to embrace the episcopal system (CALDERWOOD). Adamson died on 19 Feb. 1592, a few months before the passing of the 'Ratification of the Liberty of the True Kirk,' a measure which secured the triumph of his adversaries.

His character has been variously estimated. 'A man he was of great learning,' says Spottiswood (vi. 385), 'and a most persuasive preacher, but an ill administrator of the church patrimony.' Wilson, his son-in-law, styles him 'divinus theologus, linguæ sacræ sui temporis coryphæus, politioris omnis disciplinæ et scientiæ thesaurus,' and so on. His ability was allowed even by his enemies. James Melville's words are: 'This man had many great gifts, but especially excelled in the tongue and pen; and yet for abusing of the same against Christ, all use of both the one and the other was taken from him, when he was in greatest misery and had most need of them.'

By his wife Elizabeth, daughter of William Arthur, of Kernis, he had two sons, James and Patrick, and a daughter, who became the wife of Thomas Wilson, advocate. In 1619 his collected works were published by his son-in-law, under the title of 'Reverendissimi in Christo Patris Patricii Adamsoni, Sancti-Andreæ in Scotia Archiepiscopi dignissimi ac doctissimi, Poemata Sacra, cum aliis opusculis; studio ac industria Tho. Voluseni, J. C., expolita et recognita,' Londini, 4to. With the exception of 'Jobus,' a Latin version of the Book of Job, most of the pieces in this collection had been printed during the author's lifetime. 'Jobus,' with the Latin versions of the Decalogue (from book ii. of the Catechism) and the Lamentations of

Jeremiah, is included in vol. ii. of Lauder's 'Poetarum Scotorum Musæ Sacræ,' Edinb. 1739. Separately from the collection, Wilson also published two treatises of Adamson's, one entitled 'De Sacro Pastoris Munere tractatus,' Lond. 1619; the other, 'Refutatio Libelli de Regimine Ecclesiæ Scoticanæ,' 1620. In the dedication of the version of Revelations (1590) Adamson mentions that he had written a book against his opponents under the title of 'Psillus,' and in the dedication of the 'Catechism' (1572) he mentions that he was engaged on a treatise, 'De Politia Mosaica.' Wilson, in the biographical sketch appended to the 'De Sacro Pastoris Munere,' gives the titles of several works of Adamson's, 'quæ fere omnia, temporis injuria et malevolorum hominum odiis atque invidia huc illuc disjecta, in varias sunt manus discerpta,' p. 21. They include Latin versions of Ecclesiastes, Daniel, and the Minor Prophets; Commentaries on St. Paul's Epistles; and Annals of England and Scotland. The editor of Melvin's 'Poemata' roundly charges Wilson with drawing up a fictitious list of the archbishop's writings.

[Calderwood's True History of the Church of Scotland, Wodrow Society, i–v; Book of the Universal Kirk of Scotland; Spottiswood's History of the Church of Scotland; Life by Wilson, appended to De Sacro Pastoris Munere, 1619; James Melvil's Diary, Bannatyne Club; Dalyell's Scottish Poems of the Sixteenth Century, 1801; Melvin's Poemata, 1620; Cat. of Scotch State Papers, pp. 190, 239, 240, 312, &c.; MacCrie's Life of Andrew Melville; S. D. U. K. Biographical Dictionary (art. by Craik); Anderson's Scottish Nation; Scott's Fasti Ecclesiæ Scoticanæ.]
A. H. B.

ADAMSON, THOMAS (*fl.* 1680), master gunner in King Charles II's train of artillery, published, in 1680, a treatise of Thomas Digges, entitled 'England's Defence, a Treatise concerning Invasion.' Thomas Digges (a son of Leonard Digges the elder) had been muster-master-general of Queen Elizabeth's forces in the Low Countries; and his treatise had been exhibited in writing to the Earl of Leicester shortly before the Spanish invasion in 1588. When the fear of a French invasion was imminent, Adamson edited this tract with additions of his own, giving an account of 'such stores of war and other materials as are requisite for the defence of a fort, a train of artillery, and for a magazine belonging to a field army;' adding also a list (1) of the ships of war, (2) of the governors of the garrisons of England, (3) of the lord lieutenants and high sheriffs of the counties adjacent to the coasts; and concluding his tract by a statement of the wages paid per month to the officers and seamen in the fleet.

[England's Defence, 1680, fol.] A. H. B.

ADDA (*d.* 565), king of Bernicia, the eldest son of Ida, founder of the Anglian kingdom of Bernicia, succeeded his father in 559, and, according to Nennius, reigned eight years. Simeon of Durham and the Chronologia, prefixed to Bishop More's MS. of Bæda, place the reign of Glappa lasting for one year between the reigns of Ida and Adda. The Genealogia in the Appendix to Florence of Worcester makes Adda reign for seven years after the death of his father, and puts Clappa (Glappa) after him. The early Northumbrian chronology is confused and uncertain (see *Mon. Hist. Brit.* p. 75 note). The gradual conquest made by the Bernicians, in which at one time the invaders and at another the natives were victorious, must have made the reign of Adda full of fighting. He died in 565. The name Adda may probably be discerned in conjunction with the patronymic syllable *ing* in Addington.

[Nennius; Simeon of Durham; App. to Florence of Worcester; Mon. Hist. Brit. 74, 75, 290, 524.] W. H.

ADDENBROOKE, JOHN (1680–1719), founder of the hospital which bears his name at Cambridge, was born in 1680 at Swinford Regis in Staffordshire. He was educated at Catharine Hall, Cambridge, graduated B.A. 1701, M.A. 1705, and was elected a fellow of the college. In 1706 he was admitted an extra-licentiate of the College of Physicians, and took a M.D. degree at Cambridge in 1712. Of his practice nothing is known. In 1714 Dr. Addenbrooke published 'A Short Essay upon Freethinking.' He praises Bentley's reply to Collins, and gives as his reason for joining in the controversy that freethinkers are so set against clergymen that they may care more for what a layman says. A man may think as freely, he says, who believes a proposition as one who does not. Two things are essential to true freethinking—absence of prejudice and the full exertion of abilities of thought. The understanding may be distempered, and is so more often than the body. Hence no man can determine the guilt of another in having erroneous opinions. These are the chief points of Addenbrooke's rather indefinite essay. He died in 1719, and bequeathed about 4,000*l.* 'to erect and maintain a small physical hospital' at Cambridge, a foundation which has since been of the greatest service to the study of physic in that university. There is a tablet to his memory in the chapel of St. Catharine's.

[Munk's College of Physicians, ii. 14.]

N. M.

ADDINGTON, Baron (1805–1889). [See Hubbard.]

ADDINGTON, ANTHONY, M.D. (1713–1790), physician, born on 13 Dec. 1713, was the youngest son of the owner and occupier of a moderate estate at Twyford, Oxfordshire, where the family had been settled for generations. He was sent as a scholar to Winchester School in 1758 and was elected thence to Trinity College, Oxford. He graduated B.A. 1739, M.A. 1740, and having fixed on medicine as his profession, he graduated M.B. 1741 and M.D. 1744. Settling as a physician at Reading, he married, in 1745, the daughter of the head-master of the grammar school there. He obtained a good general practice, and a special reputation for the treatment of mental disease. He built a house contiguous to his own for the reception of his insane patients. In 1753 Addington published, with a dedication to the lords of the admiralty, 'An Essay on the Sea Scurvy, wherein is proposed an easy method of curing that distemper at sea, and of preserving water sweet for any cruise or voyage.' The essay displayed considerable reading, but was even then of little practical value. The method proposed for preserving the freshness of water at sea was the addition to it of muriatic acid, the hydrochloric acid of more recent chemistry.

In 1754 Addington left Reading for London. In 1755 he was a candidate of the College of Physicians, in 1756 a Fellow, and, being Censor in 1757, delivered the Gulstonian Lecture. For twenty years Addington practised in London with eminent success. Among his patients was Lord Chatham, his professional connection with whom ripened into something like confidential friendship. In the 'Chatham Correspondence' there are several letters from the statesman indicating a warm personal interest in the physician and his family. During his severe illness in 1767 Chatham respectfully declined George III's suggestion that another physician should be called in to Dr. Addington's assistance. The opposition saw in this confidence a proof that Chatham's disease could only be insanity. This gossip, with injurious reflections on Addington's professional character, is reproduced in one of Horace Walpole's letters to Mann (April 5, 1767; *Letters*, 1857, v. 45), in which Addington is referred to as 'originally a mad doctor' and as 'a kind of empiric' (see also Walpole's *Memoirs of the Reign of George III*, ii. 450). Chatham, in a grateful letter to Addington, ascribed his recovery to his physician's 'judicious sagacity and kind care.' Four years before, Addington had restored to health Chatham's second son, William Pitt, by a course of treatment which included the seductive remedy of port wine (Lord Stanhope's *Life of Pitt*, 2nd edition, i. 12).

Chatham seems to have sometimes used Addington as his mouthpiece in society, and in communicating to him a striking memorandum of his views on the future of the struggle with the American colonists in the July of 1776, Chatham strictly enjoined him, when repeating them in conversation with others, to employ 'the very words' of the written paper. Addington's excessive zeal was perhaps concerned in the misunderstanding between Chatham and Bute in the winter of 1778. Sir James Wright, a friend of Lord Bute, told Addington, who was his physician, that Bute desired to see Chatham recalled to office. Addington communicated this statement to Chatham, with the doubtful addition that Bute desired a coalition ministry, of which Chatham should be the head and he himself a member. Chatham was indignant with the project, which Bute disclaimed. But some months after Chatham's death in the same year a report was diffused, originated, according to Horace Walpole (*Last Journals*, ii. 275), by Bute, that the overtures had been made by Chatham to Bute. To rebut this insinuation a statement was drawn up and issued, probably by Lady Chatham and William Pitt, certainly not by Addington, to whom its authorship is generally ascribed, though both external and internal evidence proves the contrary. It was entitled 'An Authentic Account of the Part taken by the late Earl of Chatham in a Transaction which passed in the Beginning of the Year 1778.' It consisted of letters from and to Addington, Sir James Wright, and Chatham, and of 'Dr. Addington's narrative of the transaction.' The statement and the controversial correspondence to which it gave rise were reprinted in the 'Annual Register' for 1778, and what is essential in them is to be found in the appendix to Thackeray's 'Chatham.'

In 1780 Addington retired with savings sufficient for the purchase of the valuable reversionary estate of Upottery, in Devonshire. His last years were passed at Reading, where he attended the poor gratuitously. He was called in by the Prince of Wales to attend George III in 1788, and was examined before parliamentary committees in regard to the king's condition. He alone foretold the early recovery which actually took place, on the ground that he had never known a case of insanity, not preceded by melancholy, which was not cured within twelve months.

During his last illness he was gratified by the news that his eldest son, the new Speaker, had been voted a salary of 6,000*l.* a year, in place of the previous plan of remuneration by fees and sinecures. He remarked to a younger son: 'This is but the beginning of that boy's career.' He was buried in the church at Fringford by the side of his wife, whom he lost in 1778.

[Pellew's Life and Correspondence of the first Viscount Sidmouth (1847), vol. i.; Munk's College of Physicians, 2nd ed. (1878), ii. 198; Chatham Correspondence (1840), vol. iv.; Parliamentary History, xxvii. 692.] F. E.

ADDINGTON, HENRY, first Viscount Sidmouth (1757–1844), was the son of Dr. Anthony Addington [see Addington, Anthony]. When five years old he was sent to school at Cheam, where he remained about six years. He then entered Winchester as a commoner, and in 1771 was admitted to Lincoln's Inn. A lifelong friendship formed at Winchester with George Huntingford, then an assistant master, and afterwards warden of the college, and successively bishop of Gloucester and Hereford, is a proof of the high character which Addington bore at school. After a year's residence as a private pupil with Dr. Goodenough, afterwards bishop of Carlisle, Addington in 1774 went up to Oxford as a commoner of Brasenose. His life there appears to have been studious. He took the degree of B.A. in 1778, and the next year obtained the chancellor's medal for an English essay. While at Oxford he showed a taste for writing English verses, in which he occasionally indulged in after life, though with no great success. On leaving the university he turned to the study of law. In 1781 he married Ursula Mary, daughter of Leonard Hammond of Cheam. He was intimate with William Pitt from childhood, and this intimacy led him to leave the law for a political career. He was elected M.P. for Devizes in 1784. At the end of that year Pitt formed his first administration, and Addington was one of his warmest supporters. The minister endeavoured in vain to excite the ambition of his friend, and though in 1786 Addington was persuaded to second the address, he hardly ever spoke in parliament. He devoted himself to committees and to learning the practice and procedure of the house. Addington's temper and character, however, won him universal esteem, and his friendship with Pitt enhanced his importance. In 1789 the influence of Pitt procured his election as speaker. He was well fitted for this office, which he held with great credit for eleven years and in three parliaments. In the session after his election the salary of the speaker, which up to that time had been derived from fluctuating sources, was fixed at 6,000*l.* a year. A proposal appears to have been made to him in 1793 that he should enter the cabinet as secretary of state, but he preferred to keep the speakership. Until 1795 much of his time was taken up by the proceedings against Warren Hastings. In connection with this case the speaker concurred in the constitutional maxim, established in 1790, that an impeachment is not abated by a dissolution. During this period of his life Addington spent his vacations in domestic enjoyment at Woodley, an estate which he bought in the neighbourhood of Reading. In after years Addington said that, as early as 1797, Pitt told him 'that he must make up his mind to take the government.' The words were possibly spoken under the pressure of the difficulties of the time. They could scarcely have been said with serious intention; yet they perhaps show that Pitt was led by his friendship to think highly of Addington's political abilities. This friendship caused the speaker on one occasion to forget his usual impartiality. In the dispute which took place in the house between Pitt and Tierney in 1798, he certainly allowed his friend to set at nought the authority of the chair. He took no means to prevent the quarrel being carried further, and, though he was informed that a duel was arranged, he did not interfere to stop it, and even went to Putney to be present at the meeting (May's *Parliamentary Practice*, p. 338). Addington took an active part in the patriotic efforts which were excited by the war. He suggested the voluntary subscription raised (1797–8) to augment the amount brought in by the assessed taxes, and gave 2,000*l.* to the fund. He also devoted much time and attention to the Woodley cavalry, a troop of volunteers which was under his command.

While Addington agreed with Pitt as to the necessity of the union with Ireland, he did not approve of the policy of concession by which the minister hoped to make the union a healing measure. In a debate in committee on 12 Feb. 1799, he made a speech of considerable weight in support of the project, but declared that 'if he had to choose between the re-enactment of the popery laws and catholic emancipation, coupled with parliamentary reform, as the means of restoring tranquillity to Ireland, he should give the preference to the former.' In January 1801, the king openly expressed his abhorrence of the plan of catholic relief, and wrote to the speaker, to whom he had already shown much favour, expressing his wish that Addington 'would from himself open Pitt's eyes on the danger' of agitating the question. Addington did what he could, and believed that he had succeeded in his mission. But Pitt would not give way. The king sent for Addington and desired him to take the government. 'Where,' he said, 'am I to turn for support if you do not stand by me?' Addington at once consulted Pitt, who entreated him to accept the charge, declaring that he 'saw nothing but ruin' if he hesitated. He accordingly set about forming an administration. As, however, the members of the cabinet who agreed with Pitt on the catholic question, and several others, among whom were Lords Cornwallis and Castlereagh and Canning, refused to take office under Addington, 'he was forced to call up the rear ranks of the old ministry to form the front ranks of a new ministry' (MACAULAY, *Biographies*, p. 212). The illness of the king delayed the actual change in the administration. Addington had resigned the speakership, but Pitt still remained *de facto* minister. Pitt's friends took advantage of the delay. They affected to believe that Addington looked on himself as a mere *locum tenens* for Pitt, whose position as regards the catholic question was changed by an assurance which he gave the king that he would not again enter on it during his majesty's life. Pitt did not conceal his readiness to return to office if the opportunity were offered him. Without his authority his friends urged Addington to retire in his favour. Addington naturally refused a request which implied his own inferiority. On 14 March the king was so far convalescent as to be able to transact business, and Addington entered office as first lord of the treasury and chancellor of the exchequer. The king was delighted with his new minister. Addington's very mediocrity suited his master, and this congeniality, and the fact that his assumption of office extricated the king from a difficulty and promised the success of his policy, were expressed in the phrase 'my own chancellor of the exchequer.' Official duty made it necessary for Addington to reside near London, and the king assigned him the White Lodge in Richmond Park. Pitt gave him his warm support in parliament, and declared his readiness to help him whenever he needed his advice. On his accession to office the question of the eligibility of clergymen to sit in the House of Commons came before parliament in the case of Horne Tooke. Addington brought in and carried a bill (41 Geo. III, c. 63) which at once declares and enacts their disqualification for membership.

Negotiations for a peace with France at once engaged the attention of the minister, and he received much help from Pitt in the settlement of the preliminary articles. These negotiations arrayed against the government a party of tories led by Lord Grenville and Windham. This party was called the New Opposition to distinguish it from the old whig opposition, which approved the peace. The definitive treaty, the peace of Amiens, was signed in March 1802. Although the country did not gain all that it expected, the peace was highly popular. The Foxites rejoiced, and on a motion of censure the government policy was approved in the House of Commons by 276 to 20. Pitt upheld the peace, though he saw more clearly than Addington the necessity of preparing for war at the same time. Addington seems to have believed in the sincerity of Bonaparte. Some rest was needful for the country, and in after years even Windham acknowledged that, without the peace of Amiens, England could not have maintained the struggle. Addington was over-hasty in giving the country the relief it needed, and at once put the forces on a peace footing. On one occasion Addington seemed careless of Pitt's political reputation, and a slight estrangement arose between them. This passed away. But as the course pursued by the First Consul and the tone of the 'Moniteur' threatened war, and no adequate measures for defence were taken by the government, Pitt grew dissatisfied with the conduct of affairs, and absented himself from parliament. The encroachments of France caused the public to feel less satisfied with the peace. In November, Canning formed a plan for inducing Addington to resign by presenting him with an address calling on him to give way to Pitt. The project came to Pitt's knowledge, and was dropped by his wish. His friends were, however, successful in prevailing on him to give no further advice to the government. The tone of Addington's financial statement, which was considered boastful and invidious, exasperated the Pittites. In the country the ministry still continued popular and was upheld by the 'Times.' This popularity depended on the peace, and, in March 1803, it became evident that war was at hand. Addington proposed a large augmentation of the navy and the embodiment of the militia. He found his position shaken, and hoped to strengthen it by the help of Pitt. He first proposed that they should both hold office under a first minister, whose position in the cabinet should be merely nominal. When this proposal was refused, he offered with great generosity that Pitt should be the first minister, and that he should hold office under him. Pitt insisted on bringing Lord Grenville, Windham, and others with him into the administration. Addington wished to strengthen the existing government by the addition of Pitt. Pitt insisted on the virtual dissolution of the cabinet and the introduction of men who had violently opposed the measures of the existing administration. The negotiations failed. Addington did not tell the king of his proposals until after their failure, although they implied a total change in the character of the administration. The friendship between Addington and Pitt was for a time wholly broken. The war was renewed in May 1803. The ministry gained considerable popularity by a bill for the armament of the nation. Before long the unsatisfactory character of Addington's arrangements became apparent. His regulations with respect to the volunteers were such as to discourage the movement and to curtail its efficiency. The naval administration of Lord St. Vincent was extremely faulty. Canning in his bitter verse poured scorn on Addington and his colleagues, on their commonplace abilities and measures. The 'Doctor'—the nickname given to Addington—was made the object of coarse and violent satire by the wits. His friends retaliated by beginning a war of pamphlets. 'A Few Cursory Remarks,' by a Mr. Bentley, published without Addington's consent, contained an attack on Pitt. The contempt felt for Addington was changed into hatred. Early in 1804 the old and new oppositions combined against him. 'You will get Pitt in again,' was Sheridan's warning to Fox. 'I can't bear fools, anything but fools,' was his reply. Pitt at last openly opposed the government. The majority sank to 37, and Addington on 30 April declared his intention to resign. With a respectable majority in the house, with a body of firm personal adherents, and with considerable influence in the country, he left office because he could not stand with Pitt against him, and dared not face the combination of talented men of all parties who joined in exposing his incapacity. His industry and good intentions could not make up for his own dulness and the incapacity of his colleagues. The pompous manner and sententious gravity which became the speaker's chair were ill suited for debate. With the country gentry he was popular. Self-satisfied and honourable, a strong churchman, narrow in mind and sympathies, he was trusted by them. They understood him, for he was one of themselves. He was frank and jovial, and used in old age to call himself the last of 'the port-wine faction.' His very mediocrity suited them better than the loftiness of Pitt. In his use of patronage he did not rise even to the highest standard of his time, for he conferred on his son at the age of sixteen the rich sinecure of the clerkship of the pells. On leaving office, however, he refused a peerage and a pension.

For a while Addington opposed the new ministry of Pitt. Before the close of 1804, however, the two old friends were reconciled. In January 1805, Addington was created Viscount Sidmouth, and entered the cabinet as president of the council. The reconciliation was short-lived. Lord Sidmouth pressed for places for his friends. At the same time they voted against Pitt's wishes in the matter of the impeachment of his friend Lord Melville. Pitt declared that 'their conduct must be marked,' and in July Lord Sidmouth left the ministry. The distressing illness of his eldest son, who died in 1823, and his own weak health, kept him for some months away from public life. In February 1806, he was invited to join the coalition government of Lord Grenville and Fox, for his compact party of some fifty adherents in the Commons and the confidence which the king had in him made him a useful ally. He was at first lord privy seal, becoming afterwards lord president of the council. He differed from his colleagues in their negotiations with the king on the catholic question, but acted honourably in not separating himself from them. Some of the old Pittite party continued hostile to him, and to please them Perceval passed him over in 1809, while he tried to gain his friends. The attempt failed. Perceval afterwards offered him a place in the cabinet, but Lord Sidmouth would not act with Canning and refused the offer. Ecclesiastical matters always had a charm for Lord Sidmouth, and his zealous churchmanship led him, in 1811, to bring in a bill requiring all dissenting ministers to be licensed, and restraining unlicensed preachers. The bill would have pressed hardly on nonconformists. An outcry was raised, and on the second reading it was thrown out by the lords without a division. In the summer of this year Lady Sidmouth died. On the return of Lord Sidmouth to public affairs in 1812, he accepted the presidency of the council in the cabinet of Perceval. When, on Perceval's assassination about a month afterwards, Lord Liverpool reconstructed the administration, Lord Sidmouth accepted the office of secretary of the home department, which he held for ten years.

In 1812 the labouring classes were suffering severely from the depression in agriculture and trade. Work was scarce, prices were high, and were kept up by protective restraints. Riots broke out, and the north was disturbed by the outrages of the Luddites. Kindly as Lord Sidmouth was by nature, his administration was severe, and, during ten years of lawlessness and misery, he ruled with unwavering sternness. He carried a temporary measure for the preservation of peace and for extending the power of the justices. Fourteen Luddites were hanged in one day at York. His severity was highly applauded, and the dean and chapter of Westminster made him lord high steward of that city. It was hoped that the opening of the foreign ports in 1815 would have relieved the distress of the poor. But in order to keep up prices, the government carried a corn law fixing the protecting price of wheat at 80*s.* a quarter. Lord Sidmouth considered that any reduction 'would be improvident and hazardous.' During the debates on this subject there was some rioting in London, and the home secretary showed much promptness in quelling the disorders. In 1816 the discontent of the working classes took a more decidedly political direction. Up to 1817 the government used the ordinary legal means of repression. The more dangerous outbreaks of that year led to coercive measures. After the attack on the prince regent, Lord Sidmouth moved for a committee of secrecy, for the suspension of the Habeas Corpus Act, and for the revival of the laws against seditious meetings. Other measures of the like character were also adopted. At the same time the state trials were disgracefully mismanaged, and the Spa Fields rioters escaped without punishment. Lord Sidmouth determined to strike at what he believed to be the root of the disorder of the time by a rigorous enforcement of the laws restraining the liberty of the press. He issued a circular to the lords lieutenant of counties, setting forth the opinion of the law officers of the crown with respect to the power of justices over those charged with the publication of blasphemous or seditious libels, and instructing them as to how they should deal with unlicensed vendors of pamphlets. Opinions were expressed in parliament as to the unconstitutional character of this circular, and it was rightly alleged that the secretary had usurped the functions of the legislature. In spite of the tremendous powers with which he was armed, Lord Sidmouth sustained a mortifying defeat in the triple acquittal of William Hone, who was tried on *ex officio* informations for the publication of certain parodies, alleged to be blasphemous and seditious libels. The employment of spies in state cases occasioned various accusations to be made in parliament against the ministers, and a charge was brought against the secretary of state of having fomented by these agents the very disturbances which they were suppressing with so much severity. These charges were rejected, and, in 1818, a bill of indemnity was passed which was regarded as the triumphant acquittal of the minister. About the same time the notorious Thistlewood sent a challenge to Lord Sidmouth, for which he was indicted and imprisoned. The terrible event known as the Manchester massacre (16 Aug. 1819) was, to some extent, the result of the inopportune exhortations to a display of energy given by the secretary of state. Lord Sidmouth hastened to express the thanks of the government to the magistrates and to the troops. Strong indignation was felt throughout the country at the conduct of all concerned in the massacre. Upheld by the prince regent, who fully approved the coercive policy of the minister, and by the tory majority in parliament, Lord Sidmouth in a reply from the throne uncourteously repelled a petition from the common council of London praying for an inquiry, and caused the removal of Earl Fitzwilliam from his lord-lieutenancy for taking part in a meeting held on this occasion. In the next session he introduced four of those repressive measures which are known as the 'Six Acts.' In common with the other cabinet ministers, Lord Sidmouth escaped the danger of the Cato Street conspiracy; and he had a full share in the shame and unpopularity which the proceedings against Queen Caroline brought upon the government.

Desire for rest caused Lord Sidmouth to retire from office in 1821, though he remained a member of the cabinet. In 1823 he married, as his second wife, Mary Anne, daughter of Lord Stowell and widow of Mr. T. Townsend. On the death of Lord Stowell in 1836, Lord Sidmouth received a considerable increase of fortune and resigned a crown pension which had been granted to him in 1817. He retired from the cabinet in 1824, because he disapproved the recognition of the independence of Buenos Ayres. After that date he seldom attended parliament. Consistent to his old tory politics he opposed catholic emancipation in his last speech (April 1829), and voted against the Reform Bill (May 1832) in the last division in which he took part in person. His old age was happy and honoured, saddened only by the deaths of his friends, and especially by the death of his wife, which took place in 1842. He loved to talk of old times and to remember that many of his former political enemies had been reconciled to him. From a generous affection for the memory of Pitt, he destroyed all the papers which seemed to him to prove that his former friend had treated him badly. He died on 15 Feb. 1844, and was buried at Mortlake. He left one son and four daughters.

[Pellew's Life of Sidmouth; Stanhope's Life of Pitt; Memorials of C. J. Fox, ed. Lord J. Russell; Lord Malmesbury's Diaries, vol. iv.; Lewis's Administrations of Great Britain, 1783–1830; Eden's Letters on the Peace, 1802; A Few Cursory Remarks, &c., by a Near Observer, 1803; A Plain Answer, &c., 1803; A Brief Answer, &c., 1803; Spirit of the Public Journals, vii. viii.; Ann. Reg.; Edin. Rev. xxviii. 516, xxxiii. 187; Walpole's History of England.] W. H.

ADDINGTON, HENRY UNWIN (1790–1870), permanent under-secretary for foreign affairs, was the son of the Right Hon. John Addington, brother of the first Lord Sidmouth, and was born 24 March 1790. He was educated at Winchester school, and entered the Foreign Office in January 1807. After serving on various diplomatic missions he in 1814 became secretary of legation to Switzerland, and was afterwards transferred successively to Copenhagen and Washington. Though he retired from active service on a pension in 1826, his experience was taken advantage of on several occasions as a plenipotentiary: in 1826 during the negotiations with the United States in London, in 1828 at the diet of Frankfort, and from 1829 to 1833 at Madrid. From 1842 to 1854 he acted as permanent under-secretary of state for foreign affairs, and on his retirement from that office he was sworn a privy councillor. He died 6 March 1870.

[Times, 8 March 1870.] T. F. H.

ADDINGTON, STEPHEN, D.D. (1729–1796), independent minister, born at Northampton on 9 June 1729, was the son of Samuel Addington. He was educated under Doddridge, whose academy he entered in 1746. He settled in the ministry at Spaldwick, Huntingdonshire. In 1752 he married Miss Reymes, and removed to a congregation at Market Harborough. In 1758, on the removal of Dr. John Aikin to Warrington, he began to take pupils to board. Hence he was led to produce a good many school-books; an 'Arithmetic,' a 'Geographical Grammar,' a 'Greek Grammar,' 1761, and other similar works. In 1781 he removed to London, to a congregation in Miles Lane, Cannon Street. In 1783 he became also tutor in the Mile End Academy. In theology he belonged to the conservative section of dissent. He was afflicted with palsy, and died on 6 Feb. 1796. A list of twenty of his publications is given in the 'Gentleman's Magazine,' 1796, p. 348. Most worthy of note are: 1. 'A Dissertation on the Religious Knowledge of the Antient Jews and Patriarchs, containing an Enquiry into the Evidences of their Belief and Expectation of a Future State,' 1757. 2. 'A Short Account of the Holy Land,' 1767. 3. 'The Christian Minister's Reasons for baptizing Infants,' 1771. 4. 'An Enquiry into the Reasons for and against inclosing Open Fields,' 1772. 5. 'The Life of Paul the Apostle, with critical and practical remarks on his Discourses and Writings,' 1784 (a poor performance).

[Prot. Diss. Mag. vol. iii. (portrait); Wilson's Dissenting Churches.] A. G.

ADDISON, CHARLES GREENSTREET (*d.* 1866), legal writer, was the son of W. Dering Addison, of Maidstone. In 1838 he published 'Damascus and Palmyra,' descriptive of an eastern journey. He afterwards wrote a 'History of the Knight Templars,' the first two editions of which appeared in 1842 and a third in 1852. In 1843 he published another historical work on the Temple Church. He was elected to the bar in 1842, joined the home circuit, and was a revising barrister for Kent. In 1848 he married Frances Octavia, twelfth child of the Honourable James Wolfe Murray, Lord Cringletie, by whom he left seven children. He is best known as the author of two legal text-books of some reputation, a 'Treatise on the Law of Contracts,' 1845, and 'Wrongs and their Remedies, a Treatise on the Law of Torts,' 1860, which have gone through several editions in England and America.

[Law Times, March 10, 1866.]

ADDISON, JOHN, D.D. (*fl.* 1538), divine, a native of the diocese of York, was admitted to a fellowship at Pembroke Hall, Cambridge, in 1505, and graduated B.D. in 1519, and D.D. in 1523. He became chaplain to Fisher, bishop of Rochester, and in the twenty-fifth year of the reign of Henry VIII he was attainted by parliament of misprision of treason for concealment of the pretended revelations of Elizabeth Barton, the 'Holy Maid of Kent,' and it was enacted that he should lose his spiritual promotions from 20 March 1533–4.

Dr. Addison superintended the publication of Bishop Fisher's 'Assertionis Lutheranæ Confutatio,' 1523, and had a grant from the king of the sole printing of it for three years. In or about 1538 he wrote a book in support of the pope's supremacy over all bishops, to which a reply was made by Cuthbert Tunstal, bishop of Durham, and John Stokesly, bishop of London.

[Lewis's Life of Bishop Fisher, i. 204, ii. 113, 348, 351, 405; Cooper's Athenæ Cantab. i. 68; Calendars of State Papers.] T. C.

ADDISON, JOHN (1766?–1844), composer and performer on the double bass, was the son of a village mechanic, and as a child showed considerable musical capability, learning to play on the flageolet, flute, bassoon, and violin. He became member of the Royal Society of Musicians 7 Oct. 1793 (*Records of Royal Soc. of Musicians*). He married, about 1793, an orphan ward of his parents, Miss Willems, who was a niece of the bass singer Reinhold, and after her marriage sang herself with success at Vauxhall. She soon afterwards obtained an engagement at Liverpool, where her husband adopted the musical profession, playing first violoncello and then double bass in the orchestra. The Addisons then went to Dublin, and in 1796 Mrs. Addison appeared at Covent Garden in 'Love in a Village.' In 1797 they went to Bath, and then to Dublin and Manchester, where John Addison for a time abandoned music for mercantile speculations which resulted in the loss of a considerable sum. Resuming his original career, he made himself known by composing several now forgotten operas for Covent Garden and the Lyceum, the most successful of which were the 'Sleeping Beauty' (1805) and the 'Russian Impostor' (1809). He played the double bass for many years at the opera, and at the Ancient and other concerts, besides achieving some success as a teacher of singing. He died at Camden Town 30 Jan. 1844

[Grove's Dictionary of Music, i. 30; Musical Examiner for 10 Feb. 1844; The Georgian Era (1834), iii. 530; Gent. Mag. 1844.] W. B. S.

ADDISON, JOSEPH (1672–1719), essayist, poet, and statesman, son of Lancelot Addison [see ADDISON, LANCELOT] by his first wife, was born 1 May 1672, at his father's rectory, Milston, near Amesbury, Wilts, and baptised the same day on account of his apparent delicacy. His father, on becoming dean of Lichfield (1683), sent the boy, who had already been at schools in Amesbury and Salisbury, to a school at Lichfield; and here, according to a story reported by Johnson, he was the leader of a 'barring-out.' He was soon transferred to the Charterhouse, though not placed upon the foundation, and there became the hero of Steele, his junior by three years. Steele saw Addison in his home circle, and long afterwards (*Tatler*, No. 235) commemorated its unique charm. The impartial tenderness of the father, he says, equally developed the mutual affection of his children and their respect for himself. In 1687, Addison was sent to his father's college, Queen's College, Oxford. His classical acquirements soon attracted notice, and Dr. Lancaster, then fellow and afterwards provost of Queen's, happening to see some of his Latin verses, obtained for him in 1689 one of the demyships at Magdalen, many of which were then vacant in consequence of the attack upon the privileges of the college by James II. Addison took his M.A. degree in 1693, and gained a probationary fellowship in 1697, and a fellowship in 1698, which he held till 1711. He took pupils, and rapidly acquired reputation for elegant scholarship, especially for his knowledge of Latin poetry. His own Latin poems are highly praised by Johnson, and Macaulay prefers him to all his British rivals except Milton and Buchanan. They include a poem on the Peace of Ryswick, on an altar-piece of the Resurrection at Magdalen, a description of a bowling-green, a barometer, and a puppet-show, addresses to Dr. Hannes and Burnet of the Charterhouse, and a mock-heroic war between the cranes and pigmies. In the last Macaulay notes an anticipation of Swift's description of the king of Lilliput, taller by the breadth of a nail than any of his courtiers. Addison's classical reputation soon extended to the literary circles of London. He wrote a poetical address, congratulating Dryden upon the translations from the classical poets by which the veteran ruler of English literature was eking out a scanty income. Dryden inserted this in the third part of the 'Miscellany Poems' (1693); and to the fourth part, which appeared in 1694, Addison contributed a translation of parts of the fourth Georgic, and a didactic 'account of the greatest English poets.' The last is dedicated to H. S., said to be Henry Sacheverell, who was Addison's contemporary at Magdalen, and destined afterwards to be conspicuous as a political opponent. (A correspondent of Johnson's, however, ascribes it to a Manxman of the same name; see, too, NICHOLS's *Literary Anecdotes*, i. 113.) In 1697, Addison contributed an anonymous essay upon the Georgics to Dryden's translation of Virgil; and in a 'postscript to the Æneis' Dryden repaid his services by a high compliment to the 'ingenious Mr. Addison of Oxford.' Referring to Addison's translation of the fourth Georgic, he declares that 'after his "Bees" my latter swarm is scarce worth the hiving.'

Addison was thus taking a place amongst the professional authors. A correspondence with Tonson (published by Miss Aikin) shows that the bookseller had engaged him for a translation of Herodotus. His academical position might suggest the intention of taking orders, expressed in the conclusion of the poem to H. S. (3 April 1694). Tickell says that Addison was deterred from this step by his modesty; Steele attributes the change of intention to the favour of Charles Montague, afterwards Earl of Halifax. Halifax, Pope's Bufo, had himself gained his first successes as a poet; he aspired to be a patron of letters; and in those days political patronage was beginning to descend upon the literary class. Halifax was already the patron of Congreve, the rising poet to whom Dryden was just bequeathing his reputation and his literary sceptre. Congreve, according to Steele (who appeals to Congreve himself in confirmation), introduced Addison to Montague, now chancellor of the exchequer. A poem 'to the King,' in 1695, introduced by a dedication to Lord Somers, testified to Addison's political orthodoxy and literary facility. It was followed (1697) by a Latin poem on the Peace of Ryswick, with a dedication to Montague. Montague obtained, through Somers, a pension of 300*l.* a year for the young poet; and declared at the same time, in a letter to the head of Magdalen, that, though represented as unfriendly to the church, he would never do it any other injury than by keeping Addison out of it. The pension was intended, it seems, to enable Addison to qualify himself for diplomatic employments by foreign travel. He left England in the autumn of 1699, and, after a short stay in Paris, settled for nearly a year at Blois to acquire the language. An abbé of Blois told Spence (*Anecdotes*, p. 184) that Addison lived there in great seclusion, studying and seeing no one except the masters—of French, presumably—who used to sup with him. In 1700 he returned to Paris, qualified to talk French and to converse with the famous authors Malebranche and Boileau. Boileau, as Tickell tells us, discovered for the first time that Englishmen were not incompetent for poetry by a perusal of Addison's Latin verses; and the influence of Boileau may be traced in Addison's later writings. He left France in December 1700 (misdated 1699 in his 'Travels') for a tour through Italy. He sailed from Marseilles; was driven by a storm into Savona; thence crossed the mountains to Genoa, and travelled through Milan to Venice, where his fancy was struck by a grotesque play upon the death of Cato. He visited the little republic of San Marino, passed hastily through Rome, and spent the Holy Week at Naples. He climbed Vesuvius, visited the island of Capri, and returned by Ostia to Rome, where he spent the autumn. Thence he reached Florence, and, crossing the Mont Cenis, reached Geneva in November 1701. Throughout, if we are to judge from his narrative, he seems to have considered the scenery as designed to illustrate his beloved poets. He delights to take Horace as a guide from Rome to Naples, and Virgil for a guide upon the return journey. At every turn his memory suggests fresh quotations from the whole range of Latin poetry. The works of ancient art preserved at Rome delight him specially by clearing up passages in Juvenal, Ovid, Manilius, and Seneca. He turns from the christian antiquities with the brief remark that they are so 'embroiled with fable and legend that there is little satisfaction in searching into them.' But Addison was no mere dilettante. His classical acquirements were but the appropriate accomplishment of a mind thoroughly imbued with the culture of his age, in which the classical spirit was regarded as the antithesis of Gothic obscurity. Though a sincere and even devout christian, he looked upon catholic observances with a contempt akin to that of the deistical Shaftesbury. He turns from poetry to point a moral against popery and arbitrary power. The peasants on the 'savage mountain' of San Marino are happy because free; whilst tyranny has converted the rich Campagna of Rome into a wilderness. These sentiments are expressed with great vigour in the best written of his poems, the 'Letter from Italy,' written as he was crossing the Alps, and addressed to Halifax, who had been driven from office soon after Addison's departure from England. He still had powerful friends. Manchester, now secretary of state, had been known to him in Paris; and Addison waited for some months at Geneva, expecting to receive an appointment to act as British agent in the camp of Eugene. Instead of this, he soon heard of the death of William III and the expulsion from power of his political friends. He had received only one year's payment of his pension, and had nothing but his fellowship to depend upon. He continued his travels, however, reaching Vienna in the summer of 1702, where he stayed whilst writing the graceful dialogues upon medals, composed chiefly of illustrations from Latin poetry, which he was too diffident to publish in his lifetime. He left Vienna in the winter, visited Hamburg, and in the summer reached Holland and heard of his father's death. He returned to England about September 1703.

Addison's finances are a mystery. Swift in the 'Libel on Delany' says that he was left in distress abroad and became 'travelling tutor to a squire.' Swift is pointing a sarcasm, and his statement is not corroborated. The bookseller Tonson, who met Addison in Holland, was authorised by the 'proud' Duke of Somerset to propose that he should become tutor to the duke's son. The negotiation failed, apparently because Addison offended the duke by intimating that the payment of expenses and a hundred guineas a year was insufficient. At any rate, Addison returned to England and remained for over a year without employment. He retained his old friendships, however, with the party leaders; and had made friends with distinguished Englishmen abroad, especially with Edward Wortley Montagu, afterwards husband of Lady Mary, and with Stepney, English envoy at Vienna and one of Halifax's friends. Addison became a member of the famous Kitcat Club, to which all the great whigs belonged, and wrote one of the toasts inscribed upon their glasses, in honour of the Duchess of Manchester. When the government began to incline towards the whigs, it was natural that Addison should come in for a reward. Godolphin, as Budgell tells us (*Memoirs of the Boyles*, 1732, p. 151), wished for a poet to celebrate the battle of Blenheim (13 Aug. 1704). He had a conversation with Halifax, reported with suspicious fulness by Budgell. Halifax said that he could mention a competent writer, if it were understood that he should be well rewarded. Godolphin thereupon sent Boyle, then chancellor of the exchequer, who found Addison in an indifferent lodging, and gave him by way of retaining fee a commissionership of appeals, vacated by the death of Locke. The success of his poem, the 'Campaign,' was rewarded by a further promotion to an under-secretaryship of state. Godolphin, according to Tickell, saw the poem when finished 'as far as the applauded simile of the angel,' and gave the commissionership in consequence. The anecdote has been coloured by the desire to represent Addison as a poor author raised from a garret to fortune by discerning patronage. Godolphin cared more for horse-racing than poetry, and was much less likely to reward the author of a set of verses than to gratify an important politician by advancing an adherent. In any case, the poem and the simile achieved a great success. The poem, like all Addison's performances of the kind, shows facility and poetic sensibility, stopping short of poetic genius. It is better than a similar poem of Halifax's on the battle of the Boyne, but does not stand out at any great elevation above the work of the time; and Macaulay's remark that it is not absurdly mythological is praise which might equally be applied to Halifax and others. Macaulay notes that the simile of the angel owed its great effect to its allusion to the famous storm of 1703; and Johnson quotes the remark of Dr. Madden that if he had proposed the same topic to ten schoolboys, he should not have been surprised if eight had brought him the angel. Warton unkindly calls the poem a 'Gazette in rhyme' (*Essay on Pope*, i. 29). But it was on the higher level of official poetry, and helped Addison's rise in literature and politics. His political preferments prove the esteem of powerful friends. From 1704 to1708 he was a commissioner of appeals. In 1705 he received the under-secretaryship in the office of Sir Charles Hedges. He retained it when Hedges, a tory, made way (Dec. 1706) for Sunderland, a whig. In 1706 Addison accompanied Halifax on a complimentary mission to invest the Electoral Prince of Hanover, afterwards George II, with the Garter. In 1709 he became secretary to Wharton, the new lord-lieutenant of Ireland. An office, the keepership of the records, was found for him, and the salary raised to 400*l*. a year (see the fourth *Drapier's Letter*). The official duties, whatever they may have been, did not distract his attention from literature. His 'Remarks on several Parts of Italy,' published in 1705, became so popular that it rose to four and five times the original price before a second edition was brought out in 1718. He wrote the opera 'Rosamond' in conformity with a principle afterwards expounded in the eighteenth 'Spectator.' It seemed monstrous to the common sense of the time that music should induce people to listen to unintelligible Italian nonsense. Addison therefore composed an English poem, showing some lyrical facility and characteristic humour. It failed, however, on the stage, though it afterwards succeeded when set to new music by Arne. He helped Steele about the same time in the 'Tender Husband,' an obligation which Steele acknowledged with his usual warmth. He dedicated the play to Addison in affectionate terms; he declared afterwards (*Spectator*, No. 555) that many of the 'most applauded strokes in it' were Addison's; and said that the best comment upon his productions would be an account of the time when Addison was at home or abroad.

Addison's social qualities helped his rise. His high character, modesty, and sweetness of temper won for him the esteem of his patrons and of many literary friends, of whom he was the equal or the patron. He early formed a close friendship with Swift, to whom he presented (1705) a copy of his Italian travels (now in the Forster Library) inscribed 'to the most agreeable companion, the truest friend, and the greatest genius of his age.' Steele was his most ardent admirer. Less famous men, especially Tickell, Ambrose Philips, Eustace Budgell (a cousin), Davenant, Colonel Brett, and Carey, formed a little circle united by a common veneration for their chief. Addison, according to Pope's account, generally spent much of his time with these friends at coffee-houses; and Pope found their prolonged sittings too much for his health (Spence, pp. 199, 286). The statement, if accurate, refers chiefly to the period of the 'Spectator;' and these social meetings are placed at Button's, which succeeded Will's as the resort of the wits; Button being an old servant of Addison's or Lady Warwick's who set up his coffee-house under Addison's patronage about 1711. It is generally said that Addison gave in too much to the ordinary drinking habits of the time; and indications in his letters and elsewhere confirm this solitary imputation upon his moral propriety. The annotator to the 'Tatler' (vol. iv. p. 300, ed. 1797) gives a report that Addison shortened his life by an excessive use of 'Canary wine and Barbadoes water,' and says that Tonson boasted of paying his court to the great man by giving him excuses for such indulgence. Steele seems to suggest the truth in the 'Tatler' (No. 252). Speaking obviously of Addison, he says that 'you can seldom get him to the tavern; but when once he is arrived to his pint and begins to look about and like his company, you admire a thousand things in him which before lay buried.' Addison, in fact, though not intemperate according to the standard of his time, sometimes resorted to stimulants to overcome bashfulness or depression of spirits. The charm of his conversation when once the ice was broken is attested by observers less partial than Steele. Swift, who never mentions him without praise, declares that, often as they spent their evenings together, they never wished for a third person (Delany, *Observations*, p. 32). Lady Mary Wortley Montagu declared that Addison was the best company in the world; Dr. Young speaks of his 'noble stream of thought and language' when once he had overcome his diffidence; and even Pope admitted the unequalled charm of his conversation (Spence, *Anecdotes*, pp. 232, 335, 350). The most characteristic touch is preserved in Swift's 'character of Mrs. Johnson,' where he notices her admiration of Addison's practice of agreeing with people who were 'very warm in a wrong opinion.' The unfavourable view of the practice is given in Pope's lines:

> Damn with faint praise, assent with civil leer,
> And without sneering teach the rest to sneer.

Addison's sensitive modesty disqualified him for the rough give-and-take of mixed society, but gave incomparable charm to his talk with a single congenial friend, or to the ironical acquiescence under which he took refuge in large gatherings.

The charm may be inferred from the writings in which he revealed his true power. Addison had taken his share of political warfare. In November 1707 he had published an anonymous pamphlet on the 'Present State of the War,' exhorting his countrymen to seize the opportunity of finally separating France from Spain, and insisting upon the poverty and misery of the French people to encourage the hope of finally overwhelming them. He came into parliament in Nov. 1708 for Lostwithiel; and that election being set aside 20 Dec. 1709, he was elected for Malmesbury by the influence of Wharton (Spence, p. 350) or his colleague Sir J. Rushout, to whose brother he had been tutor at Oxford (Aikin). He held the seat during his life; Swift notes upon his re-election in 1710 that it 'passed easy and undisputed,' and that 'if he had a mind to be chosen king, he would hardly be refused' (*Journal to Stella*, 8 Oct. 1710); but his modesty prevented him from ever speaking. In the autumn of 1710, when the whig ministry was falling, he defended them in the 'Whig Examiner,' of which five papers only appeared (14, 21, 28 Sept., 5, 12 Oct. 1710). They contain a spirited and, for Addison, a bitter attack upon the 'Examiner,' then the organ of Harley and St. John, but not yet committed to Swift. Addison, however, was to withdraw for a time from active political exertion and to achieve his greatest success. The fall of the whigs involved his loss of office. He tells Wortley Montagu (21 July 1711) that he has lost within twelve months a place of 2,000*l.* a year, an estate in the Indies of 14,000*l.*, and his mistress (Aikin,

ii. 44). Nothing is known of the last misfortune. It is singular, however, that in the same year (1711) he bought the estate of Bilton in Warwickshire for 10,000*l.* (IRELAND, *Beauties of the Avon*, p. 70). In 1735 it was valued at about 600*l.* a year (*Egerton MS.* 1973, f. 107). It has been generally said that he was enabled to make this purchase by inheriting the fortune of his brother Gulston, who, through Addison's influence (*Wentworth Papers*, 75, 6), had been appointed to succeed 'Diamond' Pitt as governor of Fort St. George. A correspondence preserved in the British Museum (*Egerton MS.* 1972) shows this to be a mistake. Gulston, who died 10 Oct. 1709, made Addison an executor and residuary legatee. The difficulty, however, of realising an estate left in great confusion and in so distant a country, was very great. The trustees were neglectful, and Addison declares that one of them deserved the pillory, and that he longs to tell him so 'by word of mouth.' It was not till 1716 that a final liquidation was reached; and the sum due to Addison, after deducting bad debts and legacies, was less than a tenth part of the whole estate, originally valued at 35,000 pagodas, or 14,000*l.*: the sum, doubtless, to which Addison's letter refers. Addison, however, was not poor. He had, besides his lodgings, a 'retirement near Chelsea,' where Swift dined with him (*Journal to Stella*, 18 Sept. 1710), which had once belonged to Nell Gwyn, and whence he could stroll through fields to Holland House, then occupied by Lady Warwick. He abandoned the large profits of 'Cato' in 1713, and had resigned his fellowship in 1711.

Steele, more impecunious, started the 'Tatler' on 12 April 1709. Addison, who was absorbed in his official duties, and had just started for Dublin, which he reached on 21 April (letter to Swift, 22 April 1709), was not concerned in the venture. He recognised Steele's hand by a remark, borrowed from himself, in the number of 23 April. He contributed a paper or two soon afterwards; but it was not till the 81st number (15 Oct.) that his papers became frequent and important. He wrote frequently during the following winter, which he spent in London, and again in the latter part of 1710, after an interruption caused by a residence at Dublin during the spring and summer. The effect of Addison's papers was very great. 'I fared,' said Steele in the preface to the final volume, 'like a distressed prince who calls in a powerful neighbour to his aid. I was undone by my auxiliary; when I had once called him in, I could not subsist without dependence on him.' Forty-one papers are attributed to Addison, and thirty-four to Addison and Steele in conjunction. The paper began by including articles of news, mixed with dramatic criticism and short essays and novels in the older sense of the word. With Addison's co-operation the essay became more important, and the article of news declined. Steele's acknowledgment in the last number seems to imply that the religious reflections in Addison's more serious papers and allegorical visions were popular at the time. Some of the purely humorous papers, such as the 'Political Quidnuncs' in No. 155, the 'Virtuoso's Will,' No. 216, and the 'Frozen Words,' No 254, show the unrivalled vein of playful humour soon to be more brilliantly manifested.

The last 'Tatler' appeared 2 Jan. 1711. The first 'Spectator' appeared on the following March 1, and it was published daily till No. 555, 6 Dec. 1712. The 'Spectator' carefully abstained from politics in a time of violent party spirit. It consisted entirely of essays on the model gradually reached in the 'Tatler,' and it made an unprecedented success. The sale was lowered to a half by a stamp duty imposed 1 Aug. 1712, and Steele says in the last number that the duty paid weekly was over 20*l.* This would give a daily sale of only 1,600. Addison says in No. 10 that the sale already amounted to 3,000; and in the 'Biographia Britannica' it is said that of some numbers 20,000 were sold in a day. Steele tells us that the first collected edition was of 9,000 copies. From an agreement preserved in the British Museum (*Add. MS.* 21110), it seems that Addison and Steele sold their half-share of the 'Spectator,' when first collected in volumes, to a stationer named Buckley for 575*l.* Whatever the precise numbers, the 'Spectator' made a mark in English literature, and fixed a form which was adopted with servile fidelity by many succeeding periodicals till the end of the century.

Addison wrote 274 'Spectators,' distinguished by a signature of one of the letters in CLIO. General opinion has attributed to him the greatest share of the triumph. Johnson observed (BOSWELL, 10 April 1776) that of the half not written by Addison, not half was good. Macaulay says that Addison's worst essay is as good as the best of any of his coadjutors. The judgment has been called in question by Mr. Forster (see *Essay on Steele*), and differs from that of Hazlitt (*Round Table*, No. 6, and Lect. V. on *Comic Writers*), who thought Steele more sympathetic than the urbane and decorous Addison. As a plain matter of fact, however, there can be no doubt that Addison's essays were those which achieved the widest popularity, which are still remembered when the old 'Spectator' is mentioned, and which were the admiration of all the critics of the eighteenth century. Johnson only expresses the opinion expressed with various modifications by Kames, Blair, Hurd, Beattie, and other judges of the period, when he pronounces Addison's to be 'the model of the middle style,' and ends his Life by declaring that 'whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison.' The style of Addison, says Landor (letter to Mrs. Shelley, communicated by Mr. Garnett), 'is admired; it is very lax and incorrect. But in his manner there is the shyness of the Loves: there is the graceful shyness of a beautiful girl not quite grown up. People feel the cool current of delight, and never look for its source.' Addison's greatest achievement is universally admitted to be the character of Sir Roger de Coverley. Sir Roger is the incarnation of Addison's kindly tenderness, showing through a veil of delicate persiflage. Sir Roger was briefly sketched by Steele in the second 'Spectator.' He is portrayed most fully in a series of fifteen 'Spectators' by Addison, in July 1711, which describe a visit to his country-house. Six essays by Steele are interspersed, but only two of them, in which Addison permitted Steele to tell Sir Roger's love story, are of any significance. Budgell described a hunting-party in one number. Sir Roger then disappears till he comes to London to see Prince Eugene in January 1712. Addison takes him to the Abbey in another paper, 18 March; to Philips's 'Distressed Mother' in a third, 25 March; and to Vauxhall in a fourth, 20 May. After this, Steele introduced him (to Addison's vexation, it is said) to a woman of the town (20 June). On 23 Oct. Addison describes his death. 'I killed him,' he told Budgell, 'that nobody else might murder him' (Budgell's *Bee*, i. 27). The other papers contributed by Addison may be classified as humorous, critical, and serious. To the humorous belong a great variety of papers touching upon the various social follies of the day, often with exquisite felicity of gentle ridicule; and of these some of the most popular appear to have been those in which Addison, with an air of condescension hardly so pleasant as Steele's generous gallantry, touched the various foibles and fashionable absurdities of women. The most important criticism is a series of seventeen papers on 'Paradise Lost' which appeared on Saturdays from 5 Jan. to 3 May 1712. Though the critical doctrines are obsolete and the judgments often worse than obsolete, these papers may be said, not certainly to have originated, but to have set the stamp of the highest critical authority of the time upon, the lofty and what may be called the orthodox estimate of Milton's genius. Two papers on Chevy Chase on 21 and 25 May 1711, are noticeable as showing more decidedly a genuine poetical sensibility, and doing something to call general attention to a then despised branch of literature. Six papers upon 'Wit' in the same month, and a more ambitious series of eleven papers on the 'Pleasures of the Imagination' in June and July 1712, are the foundation of Addison's claim to be an æsthetic philosopher. The philosophy, indeed, is superficial; but the excellence of the style and the genuine taste gave them a high, though temporary, reputation. In 1864 Mr. Dykes Campbell printed (privately), at Glasgow, 'Some portions of Essays contributed to the "Spectator" by Mr. Joseph Addison: Now first printed from his MS. note-book.' The note-book was bought at a sale by Mr. Campbell in 1858. The internal evidence and the handwriting prove that it contains three essays—'Of the Imagination,' 'Of Jealousy,' and 'Of Fame'—carefully written out in his own hand, and subsequently worked up into 'Spectators' on the same topics, viz. Nos. 170, 171 (on Jealousy), 233, 236, 237 (Love of Fame), 411–14, 416–18, 420, 421 (on the Pleasures of Imagination). The whole is a very interesting illustration of Addison's mode of composition. Of the graver papers the most remarkable are a series which appeared from Saturdays beginning Oct. 20, 1711. Some people guessed that they might have been originally intended for sermons, and they may illustrate the remark attributed to Mandeville (Hawkins, *History of Music*, v. 315, 316), that Addison was a 'parson in a tyewig,' or Tonson's saying that he 'ever thought him a priest in his heart' (Spence, p. 200). We may add that the 'divine poems' published in some of them during the autumn of 1712 (two of which have been erroneously attributed to Marvell) are not only excellent illustrations of the gentle piety which gives a charm to much of Addison's prose, but represent also his highest poetical achievements.

The 'Spectator' dropped in Dec. 1712. Addison, now at the height of his reputation, made a new experiment. Tonson (Spence, p. 46) and Cibber profess to have seen the first four acts of 'Cato' upon Addison's return from his travels in 1703. The play may have been suggested, as Macaulay observes, by the performance which he saw at Venice. Addison was now entreated to bring it upon the stage, and, after asking Hughes to write a fifth act, decided to write it himself, and finished it, according to Steele (*Preface to 'Drummer'*), in a week. Steele further undertook to pack a house, a device which Addison's immense popularity may have rendered superfluous. The play was accordingly acted at Drury Lane (Genest, ii. 512) on 14 April 1713. Its dramatic weakness has never been denied. The love scenes are incongruous. It consists in great part of declamation, which Addison's taste restrained within limits, and polished into many still familiar quotations, but which remains commonplace. The success, however, at the time was unprecedented. Whigs and tories not only united in admiring Addison, but were equally anxious to claim a right to his fine phrases about liberty. Addison himself disclaimed party intention. Pope, the friend of the tory circle, wrote an eloquent prologue. Swift himself attended a rehearsal after a long period of estrangement from the author. Bolingbroke, as Pope told Caryll (30 April 1713), sent for Booth, the actor of Cato, and presented him with fifty guineas for 'defending the cause of liberty so well against a perpetual dictator,' *innuendo* Marlborough; and the whigs, says Pope, intend a similar present and are trying to invent as good a sentence. He afterwards (*Ep. to Augustus*, v. 215) sneered at Addison for appearing to claim some political merit in a copy of verses sent with 'Cato' (Nov. 1714) to the princess royal. No tories, however, could scruple at the political maxims of 'Cato,' and men of all parties applauded it to the echo. It ran for twenty nights, the last performance being on 9 May. A fourth edition appeared on 4 May, and eight were published in the year. The three managers gained each 1,350*l.* by the season; to which subsequent performances at Oxford enabled them to add 150*l.* more, a sum then unprecedented (Cibber's *Apology*, 377, 387). It was translated into French, Italian, and German; the Jesuits translated it into Latin, that it might be played by the scholars at St. Omer; and Voltaire praised it as the first reasonable English tragedy, and speaks of the sustained elegance and nobility of its language, though blaming its dramatic weakness, and observing that the barbarism and irregularity sanctioned by Shakespeare have left some traces even in Addison (*Letters to Bolingbroke and Falkener* prefixed to *Brutus* and *Zaire*; *Life of Louis XIV*; and 18*th Letter on the English*). 'Cato' marks in fact the nearest approach in the English theatre to an unreserved acceptance of the French canons, of which Philips's 'Distressed Mother'—an adaptation of Racine's 'Andromaque'—had given an example in the previous year (1712). The influence, however, of Shakespeare, though eclipsed, was not extinguished. Rowe was writing tragedies in imitation of his style; and Addison himself (though De Quincey strangely asserts the contrary in his 'Life of Shakespeare') frequently speaks of him with high praise (see *Tatler*, 41; *Spectator*, 25, 39, 40, 61, 160, 419, 592).

John Dennis made a splenetic, though not pointless, attack upon the awkward dramatic construction of 'Cato,' due chiefly to Addison's attempt to preserve the unities, from which full quotations are given in Johnson's Life of Addison. Pope defended Addison (or revenged grievances of his own) by a savage 'Narrative of the Frenzy of John Dennis.' Addison thereupon conveyed to Dennis a disavowal of any complicity in this attack, and a disapproval of its manner. Such a disavowal, though no more than due to Dennis and to Addison's own character, chagrined Pope. Pope was already involved in a bitter quarrel with Ambrose Philips, and became irritated against the whole clique who gathered round Addison at Button's. When he published the first four books of his Homer in 1715, a version of the first 'Iliad' by Tickell appeared simultaneously. Tickell indeed expressly disavowed any intention of rivalry, declaring that he had abandoned a task now fallen into abler hands, and that he published his fragment only to bespeak public favour for an intended translation of the 'Odyssey.' Pope, in a conversation reported by himself, admitted to Addison that he had no monopoly in Homer, and accepted Addison's proposal to read Pope's version of the second book as he had read Tickell's version of the first. Pope came, however, to believe in, or assert, the existence of a conspiracy against his fame. Addison had prompted Tickell to write, or corrected Tickell's verses, or written them himself in Tickell's name. Another proof of this plot, as he told Spence, was given to him by Warwick, soon to be Addison's stepson. Addison had encouraged Gildon to attack Pope in a pamphlet on Wycherley, and had afterwards paid the assailant ten guineas. Hereupon Pope wrote to Addison expressing his scorn for underhand dealings, and enclosing, as a proof of his own openness, a sketch of the famous lines finally incorporated in the 'Epistle to Arbuthnot.' Addison, he said, ever afterwards 'used him very civilly.' A complimentary reference to Pope's Homer in the 'Freeholder' is the only clear indication we have of Addison's later feeling.

The accusation has been fully discussed, and is the subject of a note by Blackstone in the 'Biographia Britannica,' arguing for Addison's innocence, which has been proved by later revelations. Tickell's manuscript has been preserved, and proves his authorship of the translation. All that can possibly be said is that Addison did not prevent Tickell from publishing what (on Pope's own admission) he had a perfect right to publish, and what could in no case seriously injure Pope. The Warwick story is a bit of gossip which Pope (if indeed he did not invent it) should have rejected with scorn. Pope's main desire in the whole affair was apparently to disprove a report that the satire on Addison had been written after its victim's death. There is independent evidence, indeed, to disprove this, though there is also a very strong presumption that it was never shown to Addison. Pope's evidence in his own case is that of a man who lied by preference; it is irreconcilable with dates, and it is the more suspicious because we now know that almost the whole correspondence with Addison was deliberately manufactured by Pope from other letters in order to give colour to his account of their relations. The satire itself must stand upon its own base. It shows Pope's feeling towards Addison, and has that amount of truth, whatever it may be, which is implied in its internal probability and coherence. We may see that a keen but hostile observer could plausibly attribute to Addison the faults characteristic of the head of a coterie—love of flattery and jealousy of outsiders—and may infer that he saw one, though a very unfavourable, aspect of the truth.

After 'Cato,' Addison returned to essay writing. He contributed fifty-one papers to the 'Guardian' (which Steele now edited in place of the 'Spectator') between 28 May and 22 Sept. 1713, and twenty-four papers to a revived 'Spectator,' probably conducted by Budgell, between 18 June and 29 Sept. 1714. In the earlier part of the same year he gave two papers to Steele's 'Lover.' It is enough to say that these generally display the old qualities, but with fewer conspicuous successes. His purely literary activity ends with the production of the 'Drummer,' a prose comedy founded on the story of the drummer of Tedworth, told in Glanvill's 'Sadducismus Triumphatus.' Addison gave it to Steele with an especial injunction of secrecy. It was represented without success in 1715, and then published by Steele, who thought that beauties too delicate for a theatre might please in the closet. Tickell slurred its authenticity by excluding it from his edition of Addison's works; Steele vehemently protested in a dedicatory letter to Congreve prefixed to a new edition; nor has any critic since that time doubted that it displays Addison's characteristic humour without the dramatic force which he did not possess.

The death of Queen Anne and the triumph of the whigs restored Addison to politics. He was appointed secretary to the lords justices, and, on Sunderland becoming lord-lieutenant, to his old secretaryship. On Sunderland's retirement from this office after ten months' tenure, Addison was appointed one of the lords commissioners of trade. During the same period he had published the 'Freeholder' (fifty-five papers, from 23 Dec. 1715, to 9 June 1716), a political 'Spectator' in defence of orthodox whig principles imperilled by the rebellion in Scotland, and now remarkable chiefly for two numbers devoted to the tory fox-hunter—an admirable portrait halfway between Sir Roger de Coverley and Squire Western.

On 3 Aug. 1716, Addison was married to the Countess of Warwick. He was an old family friend; his residence at Chelsea had made him a neighbour of Holland House; and he had taken an interest in the education of her son, a lad of seventeen, though the statement that he had actually been his tutor is inaccurate. The courtship had lasted for some time, as appears from a copy of verses addressed by Rowe to the countess on Addison's departure for Ireland in the previous year. The marriage is generally said to have been uncomfortable. Johnson says that it resembled the marriages in which a sultan gives his daughter a man to be her slave; and there is a report that Addison used to escape from his uncomfortable splendour at Holland House to a coffee-house at Kensington. Little value can be attached to such gossip. The match probably facilitated Addison's official elevation. Sunderland triumphed over Townshend in the spring of 1717, and brought in Addison as his fellow secretary of state. Addison's political success must be considered chiefly as a proof of his extreme personal popularity. He had neither the power derived from great social position, nor that of a vigorous debater. It has been added (SPENCE, p. 175) that he was too fastidious in his style to be capable of writing a common despatch. Macaulay argues that this could only apply to an ignorance of official forms. No proof, indeed, is required that he could write easily, though he could polish carefully. Steele says that when Addison had settled his plan, he could walk about and dictate—and Steele had often been his amanuensis—as easily and correctly as his words could be written down. Pope says that the 'Spectators' were often written quickly and sent to press at once, and that he wrote best when he had not too much time to correct. Warton had heard that Addison would stop the press, when almost the whole impression of a 'Spectator' had been worked off, to insert a new preposition or conjunction (*Essay on Pope*, i. 145). We can hardly say with confidence how far his nicety may have sometimes interfered with his official despatch writing.

Addison's health was meanwhile breaking. He retired in March 1718, with a pension of 1,500*l.* a year, and undertook some literary work never completed. A tragedy on the death of Socrates is mentioned; and he left behind a fragmentary and very superficial work on the evidences of the christian religion. He also meditated a paraphrase of the Psalms. His last published work was destined to be of a different character, and brought him into conflict with his old friend Steele.

Steele's boundless admiration for Addison has been noticed. When supplanted by his ally, he rejoiced, as he says, to be excelled, and proudly declared that, whatever Mr. Steele owed to Mr. Addison, the world owed Addison to Steele. The harmony, however, was disturbed. We learn from Steele's correspondence that he borrowed money occasionally from his richer friend. Johnson tells a story, upon apparently good authority, that Addison once put an execution into Steele's house for 100*l.*, and that Steele was deeply hurt. The most authentic form of the anecdote comes from the actor, B. Victor (*Original Letters*, &c., vol. i. pp. 328–9), who knew Steele and gave the facts in a letter to Garrick. The statement is that Steele borrowed 1,000*l.* from Addison in order to build a house at Hampton Court; that Addison advanced the money through his lawyers with instructions to enforce the debt when due; and that upon Steele's failure to pay at the year's end, the house and furniture were sold and the balance paid to Steele, with a letter briefly telling him that the step had been taken to arouse him from his 'lethargy.' Steele, it is added, took the reproof with 'philosophical composure,' and was afterwards on good terms with Addison. Upon this showing, it was not a case of a friend suddenly converted by anger into a severe creditor, but a deliberate plan from the first to give a serious lesson. However well meant or well taken, such reproofs are severe tests of friendship. Steele, whose imprudent zeal made him the scapegoat of his party, was probably hurt when he received no office, and only a share in the patent of the playhouse, upon the triumph of the whigs. He was hurt, too, at being superseded by Tickell in Addison's favour, and at the appointment of the younger man as under-secretary to their common friend. Steele says to his wife in 1717 that he asks nothing from 'Mr. Secretary Addison.'

Steele published a paper called the 'Plebeian' (14 March 1719), attacking the proposed measure for limiting the number of peers. Addison replied temperately in the 'Old Whig' (19 March), with a constitutional argument for a measure calculated, as he thought, to preserve the right balance of power. Steele replied in two more 'Plebeians' (29 and 30 March), and in one of them made an irrelevant and coarse allusion, harshly described by Macaulay as an 'odious imputation' upon the morals of his opponents. Addison made a severe and contemptuous reply in a second 'Old Whig' (2 April), ending, however, with an expression of his belief that the 'Plebeian' would write well in a good cause. Macaulay first pointed out that Addison did not, as Johnson says, call Steele 'little Dicky.' Steele had the last word in a 'Plebeian' (6 April) written with some bitterness about Addison's whiggism, but ending with a quotation from 'Cato' as expressive of sound nature. Some regret for the breach of their old alliance appears in the concluding sentences, but there is no trace of a reconciliation.

Addison was fast breaking. On his deathbed he sent for Gay, and begged forgiveness for some injury, presumably an interference with Gay's preferment, of which he accused himself. He sent also, as Young tells us ('*Conjectures on Original Composition*,' *Works*, p. 136), for his stepson Warwick, and said to him: 'See in what peace a christian can die.' The incident is supposed to be alluded to in Tickell's fine address to Warwick with Addison's words. He

taught us how to live, and (oh! too high
The price of knowledge) taught us how to die.

He left to Tickell the care of his works, which he bequeathed to Craggs in a touching letter; and died of asthma and dropsy, 17 June 1719. Lady Warwick died 7 July 1731.

He left a daughter, born 30 Jan. 1719, apparently of rather defective intellect (*Gentleman's Magazine*, March 1797 and May 1798; Lady Louisa Stewart's introduction to the Works of Lady M. W. Montagu, p. 15; and letters in *Egerton MS.* 1974), who lived many years at Bilton, dying unmarried in 1797. His library was sold in May 1799, bringing 456*l.* 2*s.* 9*d.*

There is a portrait of Addison in the National Portrait Gallery, two at Magdalen, and one (presented by his daughter in 1750) at the Bodleian. A so-called portrait in Holland House seems to be really the portrait of his friend Sir A. Fountaine (*Notes and Queries*, 4th ser. xii. 357, 5th ser. v. 488, vi. 94; *Joseph Addison and Sir A. Fountaine, the Romance of a Portrait*, London, 1858).

Addison's Latin poems appeared in the 'Examen Poeticum Duplex,' London, 1698, and the 'Musarum Anglicanarum Analecta,' vol. ii., Oxford, 1699. The latter collection includes two poems, on the Peace and to Dr. Hannes, not in the former. A poem on Skating attributed to P. Frowde in the last was published as Addison's by Curll in 1720.

The third part of the 'Miscellany Poems' (1693) includes the poem 'To Mr. Dryden;' the fourth part (1694), the translation of the fourth Georgic, an 'Account of the Greatest English Poets,' the 'Song for St. Cecilia's Day,' a translation of Ovid's 'Salmacis;' the fifth part (1704) contains the letter from Italy (already published), the Milton imitated in a translation from the third Æneid, and various translations from Ovid. Macaulay mentions (see note to article 'Macaulay' in Lowndes's *Manual*) that 'Spectator' Nos. 603 and 623 should be given to Addison.

A translation of an oration 'in defence of the new philosophy,' made in the schools at Oxford (7 July 1693), attributed to Addison, is appended to a translation by W. Gardiner of Fontenelle's 'Plurality of Worlds' (London, 1728). A 'Discourse on Ancient and Modern Learning,' published by Osborne in 1739, from a manuscript belonging to Somers and afterwards to Jekyl, is regarded by Hurd as a genuine, though early, piece, and is reprinted in Addison's works. A 'Dissertatio de insignioribus Romanis Poetis' was published in 1692, 1698, 1718, 1725, and 1750, and was regarded as valuable by Dr. Parr (*Notes and Queries*, 3rd series, ix. 312). An 'Argument about the Alteration of the Triennial Election of Parliaments,' attributed to Addison, was first published in Boyer's 'Political State' in 1716. It was afterwards claimed by De Foe (*Notes and Queries*, 1st series, v. 577), and, though admitted in Bohn's edition, is apparently not Addison's. Other publications are as follows:

1. 'A Poem to His Majesty,' presented by the Lord Keeper (Somers) 1695. 2. 'Letter from Italy to the Right Hon. Charles Lord Halifax, in the year 1701.' Printed 1703. 3. 'Remarks on several Parts of Italy,' 1705. Second edition, 1718. 4. 'Fair Rosamond,' an opera in three acts, and in verse (anonymous), 1707. 5. Papers in 'The Tatler,' 1709–10. 6. 'The Whig Examiner,' 1710. 7. Papers in 'Spectator,' 1711–12. (The papers on Milton, on the Imagination, and on Coverley have been published separately.) 8. 'Cato,' 1713. 9. Papers in 'Guardian,' 1713. 10. 'The late Trial and Conviction of Count Tariff,' 1713. 11. Papers in eighth volume of 'Spectator,' 1714. 12. 'The Drummer' (anonymous), 1716 (acted 1715). 13. 'The Freeholder,' 1716. 14. 'The Old Whig,' 1719. This (with the 'Plebeian') is included only in Greene's and Bohn's edition of his works. The 'Dialogues on Medals' and the 'Evidences of the Christian Religion' were published posthumously in Tickell's edition of his works.

Of collected editions we may mention Tickell's, in 4 vols., 1721; the Baskerville edition, in 4 vols. 4to, Birmingham, 1761; another collected edition, in 4 vols., London, 1765, often reprinted in 12mo; an edition (with grammatical notes) by Bishop Hurd, in 6 vols. 8vo, in 1811; a fuller edition, edited by G. W. Greene, New York, 1856; the most complete and convenient edition is that contained in Bohn's 'British Classics,' 6 vols. 1856.

[Tickell's Preface to Addison's Works; Steele s Preface to the Drummer, in an Epistle Dedicatory to Mr. Congreve, occasioned by Mr. Tickell's Preface; Spence's Anecdotes (1820); Egerton MSS. 1971–4; life in Biographia Britannica; life in Johnson's Lives of the Poets; Addisoniana, a loose collection of anecdotes by Sir R. Phillips (1803), which contains fac-similes of letters to Wortley Montagu, then first published; life by Lucy Aikin (1843), and the review of this, which is one of Macaulay's best essays; Nathan Drake's Essays illustrative of the Tatler, Guardian, and Spectator (1805); Prefaces to Chalmers's British Essayists, vols. i., vi., and xvi.; Tyers's Historical Essay (1783), which is valueless; Swift's Works; Pope's Correspondence in Elwin's edition; Carruthers's Life of Pope.] L. S.

ADDISON, LANCELOT, D.D. (1632–1703), dean of Lichfield, the father of Joseph Addison, was born in 1632 at Meaburn Town Head, manor of Mauldismeaburn and parish of Crosby Ravensworth, Westmoreland. He was the son of a Rev. Lancelot Addison, and his ancestors were settled at Meaburn Town Head in 1564, if not earlier (*Notes and Queries*, 5th series, vii. 31). After receiving his early education at the grammar school of Appleby he was sent to Queen's College, Oxford, between which and the counties of Cumberland and Westmoreland there had long been a close connection. According to the college books he was admitted on 24 Jan. 1650–1 as a 'batteler.' Among his college contemporaries (Wood, *Fasti*, ed. Bliss, ii. 175) was Joseph Williamson, a Cumberland man, who rose to be a principal secretary of state under the Restoration, who befriended him in after life, and from whom, it has been surmised, Joseph Addison received his christian name.

He proceeded B.A. 25 Jan. 1654–5, and M.A. 4 July 1657. In 1657 he was one of the Terræ filii, and the speech which he delivered in that capacity was deemed by those in authority so offensive an attack on the puritanism then dominant in and out of the university, that he was forced to retract it in convocation on his knees. In disgust doubtless at this treatment, he withdrew from Oxford to the neighbourhood of Petworth in Sussex, and having meanwhile, apparently, taken orders, he ministered zealously to the royalist and episcopalian squires of the district. At the Restoration he received the appointment of English chaplain at Dunkirk. In 1662 Dunkirk was purchased back by France, and its English governor, Andrew Lord Rutherford, created earl of Teviot, transferred his services to Tangier, just acquired by Charles II. Addison accompanied Lord Teviot as the chaplain of the new dependency. His probably contemporaneous record of his earlier impressions of Tangier was not published until 1681, when Tangier was reoccupying public attention in England. It then appeared as 'The Moors Baffled, being a discourse concerning Tangier, especially when it was under the Earl of Teviot,' and gives a lively account of garrison life at Tangier and of the military and administrative achievements of Lord Teviot, who was killed in a skirmish with the Moors when he had been governor little more than a year. A second edition, with the author's name, was issued in 1685 as 'A Discourse of Tangier under the Government of the Earl of Teviot.'

In 1670 Addison visited England, and married Jane, sister of the Right Rev. William Gulston, S.T.P., who was made bishop of Bristol in 1679. According to Anthony à Wood, Addison was, against his own wish, superseded in his chaplaincy at Tangier; but his services there seem to have been so far recognised that, in the title-page of a work which he published in 1671, he is designated 'Chaplain to his Majesty in Ordinary.' This was 'West Barbary, or a Short Narrative of the Revolutions of the Kingdoms of Fez and Morocco, with an account of their present customs, sacred, civil, and domestic.' It was 'printed at the theatre in Oxford,' and dedicated to Williamson, who was one of the curators of the Sheldonian press. Macaulay calls it 'an interesting volume.' In 1671, also, Addison received from a friendly squire the living of Milston, near Amesbury, Wiltshire, worth 120*l.* a year, to which was added in 1678 a prebendal stall in Salisbury Cathedral. In 1675 he published 'The Present State of the Jews (more particularly relating to those of Barbary), wherein is contained an exact account of their customs, secular and religious. To which is annexed a summary discourse of the Misna, Talmud, and Gemara.' This work, dedicated to 'Sir' Joseph Williamson, contains much curious information, and justice is done in it to the private virtues of the Jews of Barbary. A second edition appeared in 1676; a third in 1682. In 1675 Addison took at Oxford his B.D. and D.D. degrees. In 1678 'The First State of Muhametism, or an Account of the Author and Doctrine of that Imposture,' appeared anonymously; but Addison's authorship of it was avowed in the second edition, published in 1679 as the 'Life and Death of Muhamed.' In 1683 he was appointed dean of Lichfield, and in 1684 collated to the archdeaconry of Coventry, which he held with his deanery *in commendam.* As a member of the lower house of convocation, which met at Westminster on 4 Dec. 1689, Dean Addison was one of the opponents of the policy of comprehension favoured by the upper house, and on account of this and other displays of his high-church zeal, he lost, it has been said, his chance of becoming one of King William's bishops. He died on 20 April, 1703, and was buried in the churchyard of Lichfield Cathedral, inside which, in 1719, a mural monument was erected to his memory. The inscription on it (written, it has been surmised, by Tickell) records that his son, Joseph, just before his own death, was superintending its erection.

Besides the works mentioned, Dean Addison wrote several theological and devotional, of which the titles are given in the 'Biographia Britannica.' Of more general interest is his 'Modest Plea for the Clergy,' a spirited defence of his order. The first edition of it appeared anonymously in 1677; but though its authorship was afterwards formally avowed, Dr. Hickes, when reprinting it with other treatises in 1709, declared that after making due inquiry he had been unable to discover its author's name, or even whether he was a clergyman.

Dean Addison left besides Joseph, his eldest son, three children by his first wife—she died, it is supposed, about 1686 (*Notes and Queries*, 5th series, vi. 350)—'each of whom,' Steele says (second preface to the *Drummer*, Epistolary Correspondence, 1809, pp. 611–2), 'for excellent talents and singular perfection was as much above the ordinary world as their brother Joseph was above them.' Gulston (1673–1709), the dean's second son, after having been long in the service of the East India Company at Fort St. George, was appointed its governor in succession to Thomas Pitt (Chatham's grandfather), and died a few weeks after this promotion. Lancelot (1680–1711), the third son, was first of Queen's College, Oxford, and then a demy of Magdalen, of which he became a fellow in 1706. At the university he won a reputation for his classical learning. About the time of his brother Gulston's death he visited Fort St. George, and died there in 1711 (*Egerton MS.* 1972, fol. 50). Their sister Dorothy (1674–1750) married the Rev. James Sartre, originally a French pastor at Montpelier, afterwards a prebendary of Westminster. Swift (*Journal to Stella*, 25 Oct. 1710), after dining with her in the company of Addison and Steele, says of her: 'Addison's sister is a sort of a wit, very like him. I am not fond of her.' After her first husband's death in 1713 she married a Mr. Combe, and survived till 1750. Dean Addison's second wife, originally Dorothy Danvers, of a Leicestershire family, was a widow when he married her. She died, without issue, in 1719.

[Dean Addison's Works; Memoir in Biographia Britannica (Kippis's), i. 43–44; Wood's Athenæ Oxonienses, ed. Bliss, iv. 517–19; information communicated by the Provost of Queen's College, Oxford.] F. E.

ADDISON, LAURA (*d.* 1852), actress, made her first appearance upon the stage in November 1843, at the Worcester Theatre, as Lady Townley in the 'Provoked Husband.' Her family had opposed her desire to become an actress; she had no introduction, teacher, or patron, but was altogether self-instructed. She was very favourably received by the public. She fulfilled an engagement at Glasgow, and, playing Desdemona to the Othello of Macready, secured the good opinion and the friendship of that tragedian. At his instance, after she had played with success at Dublin and Edinburgh, she was engaged by Mr. Phelps, and made her first appearance at Sadler's Wells, then under his management, in August 1846, as Lady Mabel in the 'Patrician's Daughter' of Westland Marston. She remained at Sadler's Wells three seasons, representing Juliet, Portia, Isabella in 'Measure for Measure,' Imogen, Miranda, and Lady Macbeth; she appeared as Panthea upon the revival of Beaumont and Fletcher's comedy of 'A King and no King;' and she was the first representative of Margaret Randolph and Lilian Saville in the poetic tragedies of 'Feudal Times' and 'John Saville of Haysted,' by the Rev. James White. In 1849 she was playing at the Haymarket with Mr. and Mrs. Charles Kean, and in 1850 she accepted an engagement at Drury Lane under Mr. Anderson's management, representing the characters of Mrs. Haller in the 'Stranger,' Mrs. Beverley in the 'Gamester,' Bianca in 'Fazio,' and Leonora in an English version of Schiller's 'Fiesco,' &c. &c. In 1851 she left England for America, and died the following year on a voyage from Albany to New York.

[Tallis's Drawing Room Table Book, 1851.] D. C.

ADDISON, THOMAS (1793–1860), an eminent physician, was born at Long Benton, near Newcastle, in April 1793. His father, Joseph Addison, belonged to a family of yeomen which had long been settled at Lanercost in Cumberland, and was in business as a grocer. Thomas, the younger son, was educated at Newcastle grammar school, and afterwards at the university of Edinburgh, where he graduated M.D. in 1815, writing an inaugural dissertation, 'De Syphilide.' He afterwards came to London, where he was appointed house surgeon to the Lock Hospital, and studied diseases of the skin under the celebrated Bateman. Although a doctor of medicine, Addison entered as a student at Guy's Hospital, was appointed assistant physician to the hospital in 1824, and lectured on materia medica in 1827. In the latter position he attracted a large class of students, and was in 1837 promoted to the office of physician to the hospital and joint-lecturer on medicine with Dr. Bright. In his hospital practice he soon became distinguished for his remarkable zeal in the investigation of disease both by observation of cases during life and by post-mortem examinations. He thus acquired a brilliant reputation as a clinical teacher, and contributed perhaps more than any of his colleagues to the fame which Guy's Hospital attained as a school of medicine during his connection with it. Addison laboured as a teacher and investigator till the state of his health compelled him to resign his hospital appointments, and he died not long after his retirement at Brighton on 29 June 1860. He was buried in Lanercost Abbey, Cumberland.

Addison's contributions to the science of medicine were numerous and important. His researches on pneumonia (published 1837 and 1843) brought to light truths novel at the time, which are now generally accepted as indisputable. The memoir on pulmonary phthisis was not less original, though its conclusions are more open to question. They have nevertheless had great influence on the progress of knowledge in this subject. After publishing some important papers on diseases of the skin, Addison produced in 1855 the work by which he is, and will always be, best known, though less valued by his own pupils and immediate successors than his earlier works. In this, the 'Essay on Disease of the Supra-renal Capsules,' he announced a discovery of remarkable originality, viz., that these organs, not previously known to be the seat of any definite disease, were in certain cases affected in such a way as to produce a fatal malady, with well-marked symptoms, including a remarkable discoloration of the skin, and now known as 'Addison's disease.' The novelty of Addison's views, as well as the rarity of the phenomena by which they could be confirmed, caused them to be received with much incredulity, and two memoirs relating similar cases, not written but supported by Addison, were declined by a London medical society to which they were presented for publication. But the reality of the facts and the correctness of Addison's explanation are now generally admitted, both in this country and abroad. Although the disease, from its rarity, has fortunately no great practical importance, its discovery remains one of the most brilliant achievements of medicine in the nineteenth century. To the therapeutical side of medicine Addison devoted less attention, and in this he was less successful than in research. Partly from this cause, and partly, perhaps, from defects of manner which are attributed to him, he never obtained a large practice or accumulated great wealth; but, indeed, to both these objects of the ambition of many men, Addison seems to have been comparatively indifferent. His soul was in his hospital work; the correct diagnosis of disease, the efficient instruction of his pupils, and the prosperity of the Guy's medical school were the objects for which he lived.

Addison's independent publications were: 1. 'An Essay upon the Operation of Poisonous Agents' (jointly with John Morgan), 8vo, London, 1829. 2. 'Observations on the Disorders of Females connected with Uterine Irritation,' 8vo, London, 1830. 3. 'Elements of Practice of Medicine' (jointly with Richard Bright, M.D., but chiefly by Addison), vol. i. only published, 8vo, London, 1839. 4. 'On Disease of the Supra-renal Capsules,' 4to, London, 1855.

His other memoirs were chiefly published in the Guy's Hospital reports for various years, and republished as 'A Collection of the Published Writings,' &c. Edited by Dr. Wilks and Dr. Daldy. New Sydenham Society, London, 1868.

[Munk's Roll of the Royal College of Physicians, 2nd edition, iii. 205, London, 1878; Biography prefixed to Syd. Soc. collection above cited; Greenhow's Lectures on Addison's Disease, London, 1875; Lonsdale's Worthies of Cumberland, London, 1873.] J. F. P.

ADDY, WILLIAM (*fl.* 1685), a writing-master in London, was the author of a system of shorthand published in 1685. The method, a modification of that of Jeremiah Rich, was so much practised that the Bible, the New Testament, and the Singing Psalms were published, according to its system, two years later. The 1695 edition of his work was entitled 'Stenographia, or the Art of Short-Writing compleated in a far more compendious methode than any yet extant,' 12mo. It was engraved throughout. The Bible had a portrait of Addy, engraved by Sturt from a painting by Barker; and the same engraver executed the rest of the work. In subsequent editions of the Bible the preliminary leaves were changed, and the book dedicated to King William. All the title-pages are dated 1687.

[James H. Lewis's Hist. of Shorthand, p. 94.] J. E. B.

ADEL- [See Ethel-]

ADELA (1062?–1137), mother of Stephen, king of England, and the fourth, and probably the youngest, daughter of William the Conqueror and Matilda of Flanders, was born about 1062. Her beauty and valour in her early years are described by many contemporary Norman chroniclers. While she was still a child she was affianced to Simon Crispin, earl of Amiens, the son and heir of Ralph, earl of Valois and Mantes, who received his military training at the court of William the Conqueror. But soon after his father's death in 1074 Simon fell into a settled melancholy; and on being summoned in 1077 to marry Adela, he refused, and withdrew to a monastery. But already in 1075 Adela had been demanded in marriage by Stephen, earl of Meaux and Brie, son and heir of Theobald, earl of Blois and Chartres, a powerful neighbour of William the Conqueror in Normandy; and although Stephen's suit had at first been unfavourably received, it was repeated in 1080, and readily accepted by William and his nobles. Adela was married in the same year at Breteuil, and the ceremony was repeated with much splendour at Chartres, the chief town in her father-in-law's dominion. Baldric of Anjou, abbot of Bourgeuil, and other courtly poets, speak of her at the time as being her father's equal in bravery, a Latin and Greek scholar, and a generous patron of poetry, at which she was herself an adept (*Histoire Littéraire de la France*, vii. 152, ix. 131).

In 1090, on the death of Theobald, her

husband's father, Stephen succeeded to his rule, and Adela played an active part in public life. In most of the charters issued by Stephen her name was mentioned, and an inscription, until recently legible, on a gate at Blois testifies to a grant of privileges to the town from 'Stephen the Earl and Adela the Countess' conjointly. Disputes between monasteries, and ecclesiastical affairs generally, she seems to have controlled by her own authority, with the aid of her intimate friend Ivo, bishop of Chartres. It was through her energy and beneficence that the cathedral of Chartres was rebuilt in stone, and freed from all taxation on condition that anniversary services should be performed for ever in honour of her husband and herself. With Hildebert, bishop of Mans, she maintained throughout her married life very friendly relations, and many of his letters to her on ecclesiastical subjects are still extant. In 1095 her husband, at her desire, left Blois to join the first crusade, and she was nominated regent in his absence. At the moment she was much occupied with domestic duties. A large family was growing up about her, and although she sent her two eldest sons, William and Theobald, to a monastic school at Orleans, the rest she zealously educated herself. But she contrived to perform her public business with due thoroughness. 'In you,' wrote Bishop Hildebert to her, 'is all that is needed to guide the helm of the state.' She aided Louis VI of France with a hundred soldiers, equipped under her supervision, to repress a rebellion about 1096. In 1097 she entertained Anselm, while passing from England to Rome during his quarrel with her brother William II, and became his pupil in order to benefit her children by the instruction she obtained of him. In 1098 Adela was taken seriously ill, and she piously attributed her recovery to the intercession of St. Agiles, before whose shrine, in a chapel of Resbac in La Brie, she had her couch placed at a very critical moment of her sickness. About 1099 her husband returned home; he had behaved with doubtful courage in an attempt to raise the siege of Antioch, and Adela resented his disgrace. In 1101 she induced him to join William, earl of Poitou, in a second expedition to the Holy Land, where he was slain fighting at the siege of Ramula.

After her husband's death, Adela continued in the regency in behalf of her sons, all of whom were still in their minority; she frequently, however, associated their names, and especially that of Theobald, the second son and deemed by her the most able of her children, with her own in official documents. Between 1103 and 1105 Anselm was often her guest. He stayed with her from the spring to the autumn of 1103, and when he, with Eadmer, came from Rome to Blois some months later, he stated to Adela his grounds of dispute about investitures with her brother, Henry I. She attempted to arbitrate between them; she summoned Henry and Anselm to meet her at the castle of L'Aigle in Normandy, and there a temporary reconciliation was arranged. On 24 May 1105, Anselm, in a letter to the pope, praises highly Adela's skill in the mediation. About the same time the countess granted an asylum at her court to Agnes of Ponthieux, the ill-used wife of the Norman baron, Robert of Belesme. In 1107 Adela was engaged in a quarrel with Ivo of Chartres, as to the qualifications for admission to the chief monastery of his diocese, and Pope Pascal, who had been visiting the king of France, came to Adela at Chartres to settle the dispute. Anselm had already addressed him in the countess's behalf, but Pascal decided the question in favour of Ivo. Nevertheless Adela gave him a sumptuous reception, and he celebrated Easter in her dominions. In 1108 Adela received Boemund of Antioch, an enthusiastic crusader, and at her earnest request he celebrated his marriage with Constance, daughter of Philip I of France, at Chartres. Later in 1108 Hugh of Puiset, a powerful neighbour, attacked Adela, and she, with her son Theobald, went to Paris to demand aid of Philip I. The request was granted, and Hugh was defeated by the joint forces of France and Blois. In 1109 Adela resigned the government to Theobald. She passed over her eldest son William as mentally and physically Theobald's inferior. In accordance with a previous suggestion of Anselm, she spent the last years of her life in a convent. She took the veil at the Cluniac priory of Marcigny on the Loire, in the diocese of Autun. But the countess for some years afterwards still exerted herself in public affairs. She induced Count Theobald to ally himself with his uncle Henry I against France in 1117–8. She continued to bestow munificent gifts on monasteries and churches, especially on that of Ste. Foy at Colomiers, her favourite retreat; and she settled many clerical disputes. She urged Hugh of Fleury to write his valuable chronicle of French history, which was dedicated to her niece, the Empress Matilda, after her death. She corresponded with Hildebert of Mans, and visited Thurstan, archbishop of York, when he passed through France to appeal to Rome in his quarrel with the archbishop of Canterbury; in 1135 she received from Peter, abbot of Clugny, a full account of the death of her brother, Henry I. She died in 1137 at the age of about seventy-five, and was buried at Caen beside her mother and her sister Cecilia in the abbey of the Holy Trinity. Her grave bore the inscription 'Adela, filia regis.'

Of Adela's children, William, the eldest son, played a very unimportant part in history. Theobald, her successor, proved a capable ruler; he named his only daughter Adela, and she became the wife of Louis VII of France, and mother of Philip Augustus. The countess in 1114 sent Stephen, her third son, to the court of Henry I, and she lived long enough to see him crowned king of England. Her sons, Henry and Philip, she devoted to the church, and the former became an eminent bishop of Winchester, while the latter held the see of Chalons. Another son, Humbert, died young, and of a seventh, Eudo, mentioned in one of Adela's charters, nothing is known beyond the name. Of Adela's daughters, Matilda married Ralph, earl of Chester, and, with her husband and her cousin Prince William, was drowned in the White ship in 1120. Adela married Milo de Brai, lord of Montlheri and viscount of Troyes, a marriage that Ivo of Chartres subsequently annulled on the ground of consanguinity. Some authorities mention two other daughters, Alice, who became the wife of Reynald III, earl of Joigni, and Eleanora, the wife of Raoul, earl of Vermandois (*L'Art de vérifier*, xi. 362–3).

[Ordericus Vitalis, Historia Ecclesiastica, is the chief contemporary authority. The best account of Adela's life will be found in Mrs. Green's Lives of the Princesses of England, i. 34–72, where very full references to all the original authorities are given; see also Freeman's Norman Conquest, iii. and iv., and his William Rufus.] S. L.

ADELAIDE, Queen Dowager (1792–1849). **Amelia Adelaide Louisa Theresa Caroline**, eldest child of George, duke of Saxe-Coburg Meiningen, and of Louisa, daughter of Christian Albert, prince of Hohenlohe-Langenburg, was born 13 Aug. 1792. Brought up by a widowed mother (her father died 1803), her reputation for amiability determined Queen Charlotte to select her as a wife for William Henry, duke of Clarence, whose marriage, with that of his three brothers, took place when the death of the Princess Charlotte made it desirable to provide heirs for the crown. A temporary difficulty, caused by the refusal of parliament to raise the duke's allowance of 18,000*l.* a year by more than 6,000*l.* instead of the 10,000*l.* demanded, was got over, and the princess and her mother arrived in London for the marriage, 4 July 1818. It took place at Kew, simultaneously with that of the Duke of Kent, on 18 July, and proved a happy one, despite the disparity in years (the bride was in her twenty-sixth, the bridegroom in his fifty-third year) and the absence of any preliminary courtship.

The Duke and Duchess of Clarence passed the first year of their marriage in Hanover, where, in 1819, a daughter was born to them, to live only a few hours. Their second child, the Princess Elizabeth Georgina Adelaide, born 10 Dec. 1820, died in the following year. Their principal English residence was Bushey Park, where they lived in comparative retirement until the accession of William to the throne on the death of George IV, 26 June 1830. By a bill passed in the following November, the queen was nominated as regent, in case a child of hers should survive the king, and provision was made for her widowhood by a settlement of 100,000*l.* a year, with Marlborough House and Bushey Park, of which she was immediately constituted perpetual ranger. The royal coronation took place on 8 Sept. 1831.

Her supposed interference in politics rendered the queen very unpopular during and after the reform agitation, and her carriage was once assailed in the streets by an angry mob, who were only beaten off by the canes of her footmen. On the dismissal of the whig (Lord Melbourne's) ministry in 1834, the words of the 'Times,' 'The queen has done it all,' were placarded over London. The dismissal of her chamberlain, Lord Howe, for a vote adverse to the ministry, caused her much annoyance, and she refused to accept any one in his place, which he continued to fill unofficially.

In the spring of 1837, Queen Adelaide was summoned to Germany to her mother's deathbed, and had not long returned, when the commencement of the king's last illness entailed a long and arduous attendance. He died in her arms on 20 June, and was buried at Windsor on 8 July, the queen, contrary to precedent, assisting at the funeral service. Her health was shattered by the fatigues she had undergone, and her subsequent life was that of an invalid seeking relief by change of climate. She spent a winter in Malta (1838–39), where the church of Valetta, erected by her at a cost of 10,000*l.*, remains a permanent memorial of her stay, visited Madeira in 1847, and died from the rupture of a blood-vessel in the chest at Bentley Priory, near Stanmore, 2 Dec. 1849. Her written requests that she should be buried simply, and her remains borne to the grave by sailors, were complied with at her interment at Windsor on 13 Dec.

She had long lived down her unpopularity, and won universal esteem by her blameless life and royal munificence in charity. She subscribed about 20,000*l.* yearly to public institutions, and her private donations were equally liberal. Her domestic life was overshadowed by the loss of her children, a blow no less to ambition than to affection.

[Doran's Memoir of Queen Adelaide, London, 1861; Maley's Historical Recollections of the Reign of William IV., London, 1860; Molesworth's History of England from 1830 to 1874, London, 1874; Greville Memoirs, ed. by H. Reeve, 4th ed., London, 1875.] E. M. C.

ADELARD of Bath (12th cent.), a writer on philosophy, of English birth, flourished about the beginning of the twelfth century. His English name was Æthelhard. His native place is said to have been Bath; but of the facts of his life little is known beyond the few references to travels contained in his own writings, and an entry in the Pipe Roll, 31 Henry I (1130), granting him a small sum of money from the revenues of Wiltshire (*Pipe Roll*, ed. Hunter, p. 22). He is said to have studied at Tours and Laon, and to have lectured in the latter school. He then travelled much more widely than was at the time common, and appears to have passed through Spain, the north of Africa, Greece, and Asia Minor. He was one of those Englishmen who lived for a time in the Norman kingdom of Sicily, and he is known to have visited Syracuse and Salerno. Later writers have ascribed to him profound knowledge of the Greek and Arab science and philosophy, but in regard to this nothing can be laid down with certainty. That Adelard knew Greek is almost certain; but it has not yet been determined whether the translation of Euclid's 'Elements' (undoubtedly executed by him, though often ascribed to Campanus of Novara, with whose comments it was published in 1482 at Venice) was made from an Arab version or from the original. From the character of the translation, the former supposition seems the more satisfactory. On his return from travel, Adelard threw into systematic shape such of the Arab teachings as he had acquired, and the work—printed some time after 1472, though without date, under the title 'Perdifficiles Quæstiones Naturales'—seems to have enjoyed some popularity. Other treatises, on the astrolabe, on the abacus, and a translation of the Kharismian Tables, exist in manuscript (see Jourdain, *Recherches sur les Traductions d'Aristote,* 2nd ed., 1843, pp. 97–8). The most notable work in respect of philosophy is entitled 'De Eodem et Diverso' (on Identity and Difference), and exists only in manuscript (see Jourdain, as above, pp. 260–273). It is in the usual allegorical form, and unfolds the arguments by which the divinities, Philocosmia (Worldliness) and Philosophia, accompanied respectively by the five foolish satisfactions of fortune, power, dignity, fame, and pleasure, and by the seven wise virgins, the Liberal Arts, endeavour to win the soul of man. Apart from quaintness of form, the work is remarkable as stating one of the many solutions offered by mediæval thinkers to the pressing difficulty of reconciling the real existence of the individual with the equally real existence of the species or genus. Adelard, defining the individual as the only existent, at the same time finds in the said individual, when regarded in various fashions, the species and the genus. Species and genus are, therefore, indifferent to the peculiarities of the individual, identical amid diversity; and the view appears to its author to furnish a means of reconciling Platonic idealism with Aristotelian empiricism.

[On Adelard see, in addition to Pits, whose literary notices are rarely of much value, Jourdain, as above, pp. 97–9, 258–77, 452–4; Hauréau, Phil. Scolastique, 2nd ed. 1872, i. 345–61.] R. A.

ADELIZA (*d.* 1066?) was the daughter of William I. The continuator of William of Jumièges (lib. viii. cap. 34) states that 'Adelidis,' a daughter of William I, was betrothed to (King) Harold, and remained single after his death. Orderic (573 c.) states that she took the veil, but makes her sister Agatha the betrothed of Harold. William of Malmesbury mentions that one of William's daughters was betrothed to Harold, but makes him speak of her to William as dead in 1066 (*Gest. Reg.* lib. iii. c. 238). Mr. Planché asserts (but gives no authority) that she was born in 1055, was betrothed to Harold in 1062, and was dead by 1066.

[Freeman's Norman Conquest, iii. 112, 659 (1st ed.), 112, 667–70 (2nd ed.); Planché's Conqueror and his Companions (1874), i. 82.] J. H. R.

ADELIZA of Louvain (*d.* 1151), second queen of Henry I, was daughter of Godfrey ('Barbatus') of Louvain, duke of Brabant or Lower Lotharingia, descended in the male line from Charles the Great. The date of her birth is not known, but she is described as 'puella' in 1120. It was partly the report of her singular beauty (on which all the chroniclers are agreed), and partly 'ob spem prolis adipiscendæ' (GERVASE, i. 92, Rolls Ser.), that Henry, then in his fiftieth year (and a widower since May 1118), sought her hand in the above year. The contract of marriage was signed 16 April 1120; but, owing to the delay in the bride's arrival, the marriage itself did not take place till 24 Jan. 1120–1, the royal pair being crowned by the Archbishop of Canterbury six days later. It was on this occasion that Henry of Huntingdon (p. 243, Rolls Ser.) composed, in praise of her beauty, the elegiacs beginning:

> Anglorum regina, tuos, Adeliza, decores
> Ipsa referre parans musa stupore riget.

Of a gentle and retiring disposition she took no part in politics, but devoted herself to soothing and pacifying the disappointed and sullen king. She also interested herself greatly in the literary movement of the day, taking under her special patronage Geoffroi Gaimar, Philip du Than, the author of the 'Voyage de St. Brandan,' and David the Trouveur. On the death of Henry (1 Dec. 1135) she disappears from view; but it is probable that she retired to the castle of Arundel which, with its honour, had been left to her in dower for life. We find her residing there in 1139, when the empress landed in the neighbourhood, and was received into the castle 'ab Adeliza quondam regis Henrici regina tunc autem amica (*sic*) vel uxore W. Comitis de Arundell' (GERVASE, ed. Stubbs, i. 110). The date of her marriage to William de Albini [see ALBINI, WILLIAM DE, *d.* 1176] is unknown; but as she left by him seven children, it cannot have been long after Henry's death. Her only recorded acts after 1139 are her foundation of the small priories of Pyneham and of the Causeway (De Calceto), and her benefactions to that of Boxgrove, all in Sussex, with her gifts to Henry's abbey of Reading and to the cathedral church of Chichester. To the latter she presented the prebend of West Dean in the year 1150, after which date there are no further traces of her. It is stated by Sandford that 'she was certainly buried at Reading;' but she has since been proved to have left her husband and retired to the abbey of Affligam near Alost, in Flanders, which had been founded by her father and uncle, and to which her brother Henry had withdrawn in 1149. Here she died on 24 March 1151 (*Annals of Margam*), and was buried: 'Affligenam delata vivendi finem facit IX. kal. Aprilis et sepulta est e regione horologii nostri' (SANDERUS, *Chorographia Sacra Brabantiæ*). While lady of Arundel she had subenfeoffed her brother Joceline ('the Castellan') in the lordship of Petworth on the occasion of his marriage with the heiress of the Percies, by whom he was ancestor of the earls of Northumberland.

[Strickland's Lives of the Queens of England (1840), vol. i.; Lawrence's Memoirs of the Queens of England (1838), vol. i.; Henry Howard's Howard Memorials (1834), x.; Butkens' Trophées du Brabant, vol. i.; Sanderus' Chorographia Sacra Brabantiæ.] J. H. R.

ADKINS, ROBERT (1626–1685)—misspelled 'Atkins' in the 'Nonconformists' Memorial'—was one of the most notable of the two thousand ejected ministers of 1662. He was born at Chard, Somersetshire, in 1626. His father intended to put him into business, but, discovering that his heart was set upon being a preacher of the gospel, he sent him to Oxford. He was entered of Wadham College, of which he became ultimately a fellow. He had for tutor the afterwards famous Bishop Wilkins. When Adkins 'first appeared in the pulpit at St. Mary's [Oxford], being but young and looking younger than he was, from the smallness of his stature, the hearers despised him, expecting nothing worth hearing from "such a boy," as they called him. But his discourse soon turned their contempt into admiration' (*Nonconf. Mem.* ii. 32). Cromwell appointed him one of his chaplains. But, like Richard Baxter, he found the place unsuitable 'by reason of the insolency of the sectaries.'

He is found settled at Theydon 'as the successor of John Feriby and the predecessor of Francis Chandler.' His ministry here extended from 1652–3 to 1657. Calamy states that 'he found the place overrun with sects, but his solid doctrine, joyned with a free and obliging conversation, so convinced and gained them that after a while he had not one dissenter left in the parish.' His health having given way, he removed to Exeter, at the instance of Thomas Ford, then minister of the cathedral of Exeter. Here he first preached in the parish church of St. Sidwell, while the choir of the cathedral was being prepared for him. When the alterations were completed, the choir, commonly known as East Peter's Church, was capable of accommodating a vast congregation. Adkins soon had it crowded. He was held the best preacher in the west of England. He was ejected from St. Peter's under the act of 1660, but was immediately chosen to St. John's in the same city, which was then vacant. From his plain speaking against vice he was 'troubled' by 'a gentleman of great quality.' But Bishop Gauden stood his friend. When the Act of Uniformity came, he was a second time ejected, i.e. from St. John's. In his farewell sermon, preached 17 Aug. 1662, he spoke thus memorably: 'Let him never be accounted a sound christian that doth not fear God and honour the king. I beg that you would not suffer our nonconformity, for which we patiently bear the loss of our places, to be an act of unpeaceableness and disloyalty. We will do anything for his majesty but sin. We will hazard anything for him but our souls. We hope we could die for him, only we dare not be damned for him. We make no question, however we may be accounted of here, we shall be found loyal and obedient subjects at our appearance before God's tribunal.' Like Baxter, he could have gained a mitre for conformity by the influence of his friend the Earl of Radnor; but 'he was faithful to his conscience to the last.' He remained in Exeter after his ejection. 'Some of the magistrates, who were very severe against other dissenting ministers, yet favoured and connived at him.' Dr. Lamplugh, bishop of Exeter, quashed all 'procedure' against him, and 'spoke very honourably of Mr. Adkins for his learning and moderation.' Notwithstanding he was called on to endure a good deal of suffering. He died 28 March 1685, aged 59. His funeral sermon was preached by George Trosse. There were published of his 'The Sin and Danger of Popery, in six sermons' (Exon. 1712, 8vo) and his 'Farewell Sermon at St. John's' (Exon. 1715, 8vo).

[Calamy's Account (1713), ii. 214; Calamy's Continuation (1727), p. 238; Calamy and Palmer's Nonconf. Mem. ii. 32–35, ed. 1802; David's Annals of Evangelical Nonconf. in Essex, 1863, pp. 524–26.] A. B. G.

ADOLPH, ADOLF, or ADOLPHE, JOSEPH ANTONY (1729–1762), painter, born at Nikolsburg in Moravia, was the son of Joseph Frank Adolph, painter to Prince C. Max von Dietrichstein. He came to England in 1745; he painted an equestrian portrait of George III when Prince of Wales, which was engraved by Baron. The engraving was published in 1755. During his stay in England, which lasted for some years, Adolph is said to have been engaged chiefly as a portrait painter; but on his return to Austria he was employed in the decoration of interiors, adorning walls with frescoes, and painting the ceilings of large saloons. Three altar-pieces by him are in the collegiate church of Nikolsburg. He died at Vienna, 17 Jan. 1762.

[Nagler's Künstler-Lexikon (edited by Meyer, 1872); Heineken's Dict. des Artistes dont nous avons des Estampes.] C. M.

ADOLPHUS FREDERICK, Duke of Cambridge (1774–1850), the tenth child and seventh son of King George III and Queen Charlotte, was born at the Queen's Palace, St. James's Park (now Buckingham Palace) in the evening of 24 Feb. 1774. On 2 June 1786 he was made a knight of the Garter, with three of his elder brothers; and on that occasion a new statute was read enlarging the number of the order, and ordaining that it should 'in future consist of the sovereign and twenty-five knights, exclusive of the sons of his majesty or his successors.' Having received his earlier education at Kew under Dr. Hughes and Mr. Cookson, he was sent, with his brothers Ernest and Augustus—afterwards severally Dukes of Cumberland and Sussex—to Göttingen, at the university of which they were entered on 6 July 1786. The three members of the 'little colony' sent by the king were 'highly delighted and pleased' with their academical pursuits and associations. 'I think,' writes the king to Bishop Hurd under date 30 July, 'Adolphus for the present seems the favourite of all, which, from his lively manners, is natural; but the good sense of Augustus will in the end prove conspicuous' (Jesse's *Memoirs of the Life and Reign of George III*, ii. 531).

In 1793 Prince Adolphus Frederick, who had visited the court of Prussia to perfect his knowledge of military tactics, was appointed colonel in the Hanoverian army, and, after serving for a short time as a volunteer with the British forces before Dunkirk, arrived in England in September of the same year, towards the close of which he was appointed colonel of the Hanoverian guards. He served in the campaign of 1794–5 as colonel and major-general in General Walmoden's corps, and on 24 Aug. 1798 was promoted to be lieutenant-general in the Hanoverian service, from which he was transferred, 18 June 1803, with the same rank, to the British army. On 17 November following he was appointed to be colonel-in-chief of the king's German legion, a force in British pay, and destined for the relief of Hanover, then menaced, together with the rest of eastern and northern Europe, by the French armies. Disappointed, however, at the indifference of the Hanoverians to the honour and advantage of their connection with England, the prince presently returned to this country, leaving the British forces under the command of Count Walmoden, who soon afterwards surrendered.

Peerages fell comparatively late to the younger sons of George III, and were conferred simultaneously on the Princes Augustus—whose principal creation was that of

Duke of Sussex—and Adolphus on 24 Nov. 1801, when the latter was created Baron of Culloden, Earl of Tipperary, and Duke of Cambridge. On 3 February following, 1802, the Duke of Cambridge was sworn a member of the privy council, and took his place at the board on the left hand of the king.

In 1804 the Duke of Cambridge was nominated to the military command of the home district, and on 5 Sept. 1805 received the colonelcy of the Coldstream guards, to which was added, 22 Jan. 1827, the colonelcy-in-chief of the 60th, or the King's Royal rifle corps. Several years previously, on 26 Nov. 1813, he had been promoted, with his brother, the Duke of Cumberland, to be field-marshal in the British army.

The Duke of Cambridge again took the command in the electorate of Hanover on the recovery of its independence after its sometime annexation to the kingdom of Westphalia; and after the treaty of Vienna, October 1814, had elevated the electorate into a kingdom, the Duke of Cambridge was, in November 1816, appointed to the viceroyalty. He continued to discharge the important functions of the office until the year 1837, when the death of King William IV opened the throne of Hanover to the Duke of Cumberland. The administration of Hanoverian affairs by the Duke of Cambridge was characterised by wisdom, mildness, and discretion, and by the introduction of timely and conciliatory reforms. He successively weathered the storms, whether popular or academical, of the revolutionary period of 1831, and his prudent management of affairs is said to have gone 'a great way to preserve the Hanoverian crown for his family.'

In July 1811 the Duke of Cambridge had been elected chancellor of the university of St. Andrews in succession to Viscount Melville; but held office only till April 1814, when he was succeeded by Lord Melville, the son of his predecessor, who accepted the distinction '*vice* the Duke of Cambridge resident in Germany' (*Gent. Mag.* April 1814). After his return to this country the Duke of Cambridge acquired great popularity; and he was recognised as 'emphatically the connecting link between the throne and the people' (*United Service Gazette*, 13 July 1850). He was an indefatigable supporter of public charities. In committee meetings he was accustomed to act as a peacemaker and healer of divisions, or else as a thorough and fearless investigator, who was determined to 'put the burden and disgrace of the dispute on the right shoulders' (*Times*, 9 July 1850). He was president of at least six hospitals, and the patron or vice-patron of more than a score of other beneficent corporations. 'He was also a supporter of almost every literary and scientific institution of importance in the empire' (*United Service Gazette*, 13 July 1850); and in the various manifestations of his devotion to the fine arts, especially painting and music, achieved in his day a fair reputation in the latter among amateur performers.

In politics the Duke of Cambridge was on the conservative side, having in early life withstood, not without being sensibly affected by their influence, the attractive overtures of the leaders of the whigs, Fox, Sheridan, the Prince of Wales, the Duke of Sussex, and the Duchess of Devonshire. The duke's partisanship was modified, however, by a constant desire to support, whenever he could do so conscientiously, the measures of any government which for the time represented the choice of the sovereign. He was not an orator, either in the House of Lords or in any other place; but his earnestness and sincerity won from his audiences the tribute of attention and respect. He died at Cambridge House, Piccadilly, on the evening of Monday, 8 July 1850, and was buried at Kew, amidst the scenes of his childhood, and near his favourite suburban retreat.

The Duke of Cambridge married at Cassel on 7 May, and on 1 June 1818 in London, the Princess Augusta Wilhelmina Louisa, third daughter of Frederick, landgrave of Hesse-Cassel, by whom he left a son and two daughters—the present Duke of Cambridge, the Princess Augusta Caroline, married to Frederick William, reigning grand duke of Mecklenburg Strelitz, and the Princess Mary Adelaide, the wife of the Prince and Duke of Teck.

The Duke of Cambridge was a prince of Brunswick-Luneberg; G.C.B. 2 Jan. 1815; G.C.M.G., 1825; G.C.H. (grand cross of the royal Hanoverian Guelphic order); knight of the Prussian orders of the black and the red eagle; a commissioner of the Royal Military College and the Royal Military Asylum; ranger of Richmond Park 29 Aug. 1835; ranger of St. James's Park and Hyde Park 31 May 1843; warden and keeper of the New Forest 22 Feb. 1845; and honorary LL.D. of Cambridge, 4 July 1842.

[Jesse's Memoirs of the Life and Reign of George III; Gent. Mag. Aug. 1850, N.S. xxiv. 204; Annual Register; Times, 9 July 1850; United Service Gazette, 13 July 1850.]

A. H. G.

ADOLPHUS, JOHN (1768–1845), barrister-at-law, historical and miscellaneous writer, born 7 Aug. 1768, was of German extraction. His grandfather had been domestic physician to Frederick the Great, and wrote a French romance, 'Histoire des Diables Modernes,' which is in Watt's 'Bibliotheca Britannica' wrongly ascribed to the grandson. His father lived for a time in London on the liberality of a wealthy uncle, who provided the son with education, and sent him at the age of fifteen to be placed in the office of his agent for some estates in St. Kitts. Adolphus's chief occupation was attendance at the sittings of the one law court of the island, and in little more than a year he returned to London. His great-uncle was dead, having left him a sum which would not support him while studying for the law, but enabled him to be articled to an attorney. He was admitted an attorney in 1790, but after a few years abandoned his profession for literature. In 1793 he married Miss Leycester, a lady 'of good family and little fortune.' He acquired the friendship of Archdeacon Coxe by helping him in the 'Memoirs of Sir Robert Walpole.' In 1799 appeared his first acknowledged work, 'Biographical Memoirs of the French Revolution,' strongly anti-Jacobin in tone, and in this, as in other points, differing widely from the 'Biographical Anecdotes of the Founders of the French Republic,' published anonymously in 1797, and often but erroneously ascribed to Adolphus. He wrote the memoirs in the 'British Cabinet' (1799), a series of portraits of more or less distinguished Englishmen and Englishwomen, from Margaret of Richmond to the second Lord Hardwicke. In 1802 appeared his chief work, the 'History of England from the Accession of George III to the Conclusion of Peace in 1783.' It conveyed in a vigorous and perspicuous, if sometimes rather inflated style, the results of considerable industry; and though avowedly written in what would now be called a conservative spirit, Adolphus was praised in No. 2 of the 'Edinburgh Review' 'for perfect impartiality in narrating events and in collecting information.' Among its merits was the excellence of its summaries of parliamentary debates. The papers of Lord Melcombe (Bubb Dodington) had been placed at Adolphus's disposal in the preparation of his history, and they enabled him to throw light on the conduct of Lord Bute, and on the political transactions of the earlier years of the reign of George III, who, in conversation, expressed his surprise at the accuracy with which some of the first measures taken after his accession had been described (George Rose's *Diaries and Correspondence* (1860), ii. 189).

The success of the history and the friendly offices of Archdeacon Coxe brought Adolphus into close connection with Addington, then prime minister, who gave him (Henderson's *Recollections*, p. 98) 'a handsome salary' for political services which included energetic electioneering and occasional pamphleteering. In 1803 Adolphus published a 'History of France' from 1790 to the abortive peace of Amiens, and a pamphlet, 'Reflections on the Causes of the present Rupture with France,' in vindication of the policy of the English government. On the authority of his son is to be assigned to him 'A Letter to Robert' [Plumer] 'Ward, Esq., M.P.,' occasioned by his pamphlet entitled 'A View of the relative Situations of Mr. Pitt and Mr. Addington,' issued in 1804, a defence of Addington when Pitt had gone into opposition. Adolphus had meanwhile entered himself at the Inner Temple, and in 1807 he was called to the bar. He joined the home circuit, and devoted himself specially to the criminal branch of the law. At the Old Bailey he worked his way to the leadership, which he retained for many years. The first of his more notable forensic successes was his very able defence in 1820 of Thistlewood and the other Cato Street conspirators. Among the cases in which he subsequently distinguished himself were the trials of Thurtell, Greenacre, and Courvoisier. In 1818 he published, in four volumes, 'The Political State of the British Empire, containing a general view of the domestic and foreign possessions of the crown, the laws, commerce, revenue, offices, and other establishments, civil and military;' in 1824, 'Observations on the Vagrant Act and some other Statutes, and on the Powers and Duties of Justices of the Peace,' in the main a protest against some 'grandmotherly' legislation of the time; and in 1839 'Memoirs of John Banister,' the comedian, with whom he had been personally intimate. His history had gone through four editions when, in his seventieth year, Adolphus began the task of continuing it to the death of George III. Vol. I. was re-issued in 1840, 'printed for the author,' and with a long list of subscribers from the queen and members of the royal family downwards. Vol. VII., closing with the fall of the Addington administration, appeared in 1845, and Adolphus was working at the eighth volume when, within a few weeks of entering his seventy-eighth year, he died on 16 July 1845. Besides the works already mentioned he wrote several chapters of Rivington's 'Annual Register' and papers for the 'British Critic.' His latest contributions to periodical literature were biographical sketches of Barons Garrow and Gurney for the 'Law Magazine.' The anonymous 'Memoirs of Queen Caroline' (London, 2 vols., 1824) have been ascribed to him (*Notes and Queries*, 5th series, iv. 233–4).

[Recollections of the Public Career and Private Life of J. A., with extracts from his diaries, by his daughter, Emily Henderson (1871); The late John Adolphus, a letter from his son, John Leycester Adolphus, to the editor of Fraser's Magazine (July 1862) (being a commentary on the Sketch of Adolphus in the number for May 1862, by An Old Apprentice of the Law; Editors and Newspaper and Periodical Writers of the Last Generation); Memoir in Gentleman's Magazine for Sept. 1845; Law Magazine (1846), xxxiv. 54, &c., Mr. Adolphus and his Contemporaries at the Old Bailey.] F. E.

ADOLPHUS, JOHN LEYCESTER (1795–1862), barrister-at-law and author, was the son of John Adolphus [q. v.]. He received his first education at Merchant Taylors', and, as head monitor, was elected, in 1811, a scholar of St. John's College, Oxford. In 1814 he gained the Newdegate English verse prize, of which the subject was 'Niobe,' in 1816 took a second class in classics, and in 1818 was awarded the chancellor's prize for an English essay. In 1821 appeared anonymously the work which afterwards made his reputation, 'Letters to Richard Heber, Esq., containing critical remarks on the series of novels beginning with "Waverley," and an attempt to ascertain their author.' The volume displayed great acumen and remarkable delicacy. The demonstration that Sir Walter Scott was the author of the Waverley Novels rested chiefly on the coincidences of style, treatment, and sentiment in Scott's acknowledged poetry and prose, and in his then unacknowledged fictions; but collateral evidences of various kinds, accumulated with industry and detailed with much ingenuity, were amply adduced. Scott was highly pleased with the work. Writing to his friend Richard Heber, then member for the university of Oxford, to whom Adolphus had addressed his 'Letters,' he expressed his belief that they were the handiwork of his correspondent's brother, Reginald, afterwards bishop of Calcutta, and he spoke most favourably of the volume in the Introduction to the 'Fortunes of Nigel.' On learning who was the author, Scott gave him an invitation to Abbotsford, and Adolphus paid him several visits there between 1823 and 1831, of which he contributed interesting accounts to Lockhart's 'Life of Scott.'

In 1822 Adolphus was called to the bar of the Inner Temple. He at once joined the Northern circuit, and became solicitor-general of the then county palatine of Durham in 1855. In conjunction successively with R. V. Barnewall and T. F. Ellis, he produced reports of the cases tried in the King's and Queen's Bench from 1834 to 1852, when he was made by Lord St. Leonards judge of the Marylebone County Court. He was a bencher of the Inner Temple, and soon before his death, which occurred on 24 Dec. 1862, he had been appointed steward or legal adviser of his old Oxford college, St. John's. Adolphus was for years an active member of the General Literature Committee of the Christian Knowledge Society. He was the author of 'Letters from Spain in 1856 and 1857,' published in 1858, and of many metrical *jeux d'esprit*. One of these, 'The Circuiteers, an Eclogue,' parodying the forensic style of two eccentric barristers on the northern circuit, Macaulay is said to have pronounced to be 'the best imitation he ever read' (*Notes and Queries*, 3rd series, v. 6). Adolphus was engaged in completing his father's 'History of England under George III' at the time of his death.

[The late Mr. John Adolphus, by D. C. L., Times 30 Dec. 1862; Memoir in Gentleman's Magazine for February 1863; Mrs. Henderson's Recollections of John Adolphus.] F. E.

ADRAIN, ROBERT (1775–1843), mathematician, was born at Carrickfergus in Ireland, 30 Sept. 1775. He headed a company of insurgents in the rebellion of 1798, but contrived, though badly wounded, to escape to America, where he became a school teacher, first at Princeton, New Jersey, and afterwards at York and at Reading, Pennsylvania. In 1810 he was appointed professor of mathematics and natural philosophy in Rutgers College, New Brunswick, New Jersey, passed thence, at the end of three years, to Columbia College, New York, and was transferred in 1827 to the university of Pennsylvania, where he attained the dignity of vice-provost. He appears to have returned to New York in 1834, and he certainly occupied his former post in Columbia College when he edited Ryan's 'Algebra,' in 1839. He died at New Brunswick, 10 Aug. 1843. His mathematical powers, and a creditable acquaintance with the work of French geometers, were displayed in two papers communicated to the American Philosophical Society in 1817 (*Transactions*, 1818, vol. i. new series), entitled respectively, 'Investigation of the Figure of the Earth, and of the Gravity in different Latitudes,' and 'Research concerning the mean Diameter of the Earth.' He started two journals for the discussion of mathematical subjects, the 'Analyst,' published at Philadelphia, 1808, &c., and the 'Mathematical Diary,' of which eight numbers appeared at New York, 1825–7. He also edited Hutton's 'Mathematics,' and belonged to several learned societies, both in Europe and America.

[Dictionary of American Biography, by Francis S. Drake, Boston, 1872.] A. M. C.

ADRIAN IV (*d.* 1159), pope, is remarkable as being the only Englishman who ever sat in the chair of St. Peter. His early history is obscure. His name is said to have been Nicholas Breakspear. His father was a poor man, who became a monk in the monastery of St. Albans, and left his son without a protector. The lad made his way to France, maintaining himself by alms. He studied at Arles, and was at length received into the house of the canons regular of St. Rufus near Valence. At first he was in a menial position, but his intelligence and aptitude won him admission into the order. He gradually rose in esteem till he was elected prior and afterwards abbot of St. Rufus. But his discipline was too strict for the canons, and they began to murmur against the foreigner whom they had raised to be their master. They carried their complaints to Pope Eugenius III. Once he made peace; the second time he saw that Abbot Nicholas deserved a higher position. He made him cardinal of Albano in 1146, and soon afterwards sent him on an embassy to the Scandinavian kingdoms. There the Cardinal of Albano did much to strengthen the connexion of the northern church with Rome. He founded at Drontheim a new archiepiscopal see for Norway, and showed much skill in conciliating the clergy. When he returned to Rome, in 1154, he was hailed as the Apostle of the North, and, on the death of Pope Anastasius IV, was elected to be his successor. He was enthroned on Christmas Day, 1154, under the name of Adrian IV.

Adrian IV is described as a man of mild and kindly bearing, esteemed for his high character and learning, famous as a preacher, and renowned for his fine voice (*Vita*, in Muratori, iii. pt. i. 441). He accepted the pontificate with a reluctance which was pardonable in the difficulties which beset the office and threatened its authority. Rome, under the influence of Arnold of Brescia, was animated with a strong republican spirit. William, the Norman king of Sicily, refused to recognise the papal suzerainty over his kingdom. The Greeks were striving to reassert their power in Italy, and threatened the spiritual authority of the pope. Adrian IV was not a man to abate anything of the claims of his office. He was a staunch disciple of the ideas of Hildebrand, and felt himself bound to assert them. At first he was helpless against his enemies in Italy. The only quarter where he could look for aid was the newly elected emperor, Frederick Barbarossa, who had already set forth the imperial claims over North Italy, and announced his intention of coming to Rome to be crowned.

Adrian IV's pontificate began with a disturbance. The Roman republicans fell upon a cardinal in the street and grievously wounded him. The pope showed his resoluteness by a measure which none of his predecessors had ventured to use. He laid Rome under an interdict. The citizens soon began to suffer from the cessation of pilgrims during Lent. As Easter drew near, they could endure no longer, and made submission to the pope. Arnold of Brescia was driven from Rome, and the pope consented to leave the Leonine city and celebrate Easter Day at the Lateran. But this triumph was counterbalanced by the hostilities of the Sicilian king, whose army in May wasted the Campagna. Adrian IV excommunicated William; but this was poor comfort. He looked with mingled hope and anxiety to the approach of Barbarossa, whom he besought to capture the exiled heretic, Arnold of Brescia. Arnold was made prisoner, and Frederick advanced to Nepi, whither the pope went to meet him on 7 June 1155. When Adrian IV came into Frederick's presence, Frederick did not come forward and take the bridle of the pope's horse, or assist him to dismount. On this Adrian refused him the kiss of peace. For some days there was a warm dispute whether or no custom required from the king this observance. Adrian IV's pertinacity won the day, and Frederick, who had the loftiest views of the imperial prerogative, received the pope anew, and led his horse in the sight of the whole German army. Then pope and king proceeded in friendship to Rome. The Roman envoys to the king, demanding that he should respect the rights of the city, were contemptuously dismissed. Rome consequently adopted an attitude of sullen hostility. Frederick encamped on Monte Mario, and his coronation was performed in St. Peter's, unknown to the Roman people, early in the morning of 18 June. When the Romans heard of this, they rushed in anger to storm the Leonine city. Frederick with his troops returned to help the pope, and there was a bloody conflict before the Romans could be driven to recross the Tiber. Adrian IV used the opportunity of the emperor's wrath to urge the execution of Arnold of Brescia, who was tried before the papal officials and put to death.

Frederick was crowned emperor; but he was forced to leave Rome, as he could get no provisions for his troops. Adrian IV accompanied him, as Rome was not safe for a pope. They went to Tivoli and the Alban Hills. Adrian IV urged Frederick to march against the excommunicated King of Sicily. But Frederick's troops were suffering from the heat of an Italian summer. He resolved to retire northwards, and left the pope bitterly disappointed. Adrian IV had crowned Frederick, but had got nothing in return. Neither Rome nor Sicily was reduced to obedience to the papacy. Adrian IV could not return to Rome, and stayed at Tivoli. There he received overtures from the barons of Apulia, who were preparing to revolt against the Sicilian king. The Byzantine emperor, Manuel I, sent an offer to the pope that he would make war against William of Sicily, if the pope would grant him three of the maritime cities of Apulia. Adrian IV went to Benevento to meet the Apulian barons. William, afraid of the coming storm, made overtures for peace, which Adrian IV would have accepted; but the majority of the cardinals opposed a step which would be regarded as hostile to the interests of the emperor. William's offers were accordingly rejected, whereupon he prepared for war. He succeeded in defeating the Greeks and the Apulians, and his success enabled the pope to carry out his policy of alliance with Sicily. In June 1156, Adrian IV at Benevento received King William, and conferred on him the investiture of Sicily and Apulia. William took the oath of fealty to the pope, and agreed to pay a yearly tribute, and to defend the pope against all his foes. Strengthened by this alliance, Adrian IV aimed at returning to Rome. He moved northwards, through Narni to Orvieto, where he took up his abode. He was the first pope who had visited Orvieto, and while he was there he did much to improve the buildings of the city. Thence he passed on to Viterbo, where he negotiated with the Romans, who judged it prudent to make peace with the pope and welcome him back to Rome, whither he returned at the end of the year.

Meanwhile the good understanding between Adrian IV and the emperor had passed away. Frederick regarded the pope's alliance with Sicily and with the Romans as a breach of his engagements towards the empire. Adrian IV looked with suspicion on Frederick's increasing power, and dreaded his influence in Italy. The pope had a specific ground of complaint. In 1156 Archbishop Eskil, of Lund in Sweden, who had aided Adrian when a cardinal in his disposal of the northern church, was taken prisoner in Germany on his return from a pilgrimage to Rome. He was imprisoned for a ransom, and, in spite of the pope's remonstrances, Frederick refused to interfere to procure his release. Adrian IV determined to ascertain clearly the emperor's intentions. He sent his chief adviser, Cardinal Roland of Siena, to the diet of Besançon, which Frederick held in October, 1157. Roland was a man imbued with the loftiest ecclesiastical pretensions. He gave Frederick the greeting of the pope and cardinals: 'The pope greets you as a father, the cardinals as brothers.' It was unheard before that cardinals should rank themselves as the equal of the emperor. Then Roland handed Frederick a letter of the pope, which was read in the assembly. It complained of Eskil's treatment, and went on to say that the pope had conferred on the emperor many benefits: 'qualiter imperialis insigne coronæ libentissime *conferens*, benignissimo gremio suo tuæ sublimitatis apicem studuerit confovere. . . . Si majora *beneficia* excellentia tua de manu nostra suscepisset . . . non immerito gauderemus' (Radevicus, in Muratori, vi. 747). The language was studiously equivocal. The expressions *to confer benefices* were the current phrases of feudal law. They were interpreted by the German nobles to mean that the pope claimed to be the feudal lord of the empire and confer it like a fief. There were angry cries from the assembly. Cardinal Roland boldly exclaimed, 'From whom then does the emperor hold the empire if not from the pope?' The Pfalzgraf Otto of Wittelsbach laid his hand on his sword, and would have cut Roland down if he had not been prevented. The emperor with difficulty restored order. The legate's papers were seized, and it was found that they contained letters of complaint against the emperor addressed to the German churches. The legates were bidden to make their way back to Rome at once, and leave Germany undisturbed.

Frederick I replied to the pope's challenge by a letter which was circulated through his dominions. He asserted that the empire was held from God alone, and that whoever maintained that it was held from the pope contradicted the institution of God and the teaching of St. Peter; he would face death rather than permit the honour of the empire to be diminished. Soon afterwards he issued an edict limiting appeals to the pope and forbidding journeys to Rome without the permission of the ecclesiastical authorities (Radevicus, 748). Adrian IV was indignant at the treatment of his legates, and issued a letter of complaint, addressed to the German bishops, in which he bade them admonish the emperor to return to the right path from which he had strayed. But the German bishops sided with the emperor, and gave the pope an answer which showed the growth of a strong national spirit. They said that they could not countenance the words of the pope, which seemed by their ambiguity to assert unheard-of claims. They besought the pope to explain his words, so as to give peace to the empire and to the church.

Meanwhile Frederick I was preparing for an expedition into North Italy. Adrian IV judged it prudent not to declare himself the enemy of one who was so powerful. On 1 Feb. 1158, he sent from Rome legates who met the emperor at Augsburg. They greeted him with reverence and modesty, and handed him a letter from the pope, in which Adrian IV explained that he had used the term *beneficium* in its scriptural, not in its feudal signification ('Ex beneficio Dei, non tanquam ex feudo, sed velut ex benedictione.'—RADEVICUS, 760). Frederick I was satisfied with this explanation, and friendly relations between him and the pope were restored. But Frederick's success against Milan, and his lofty assertion of the imperial claims in the diet of Roncaglia (November 1158), filled the pope with alarm. He began to draw nearer to William of Sicily, and to uphold the Italian against the imperial party. He showed his ill-will towards the emperor by refusing to confirm the election to the archbishopric of Ravenna of a person who was in the favour of Frederick I. Soon afterwards he sent a letter to Frederick, forbidding him to interfere in a dispute between Brescia and Bergamo concerning the possessions of their churches. This letter was brought by a poor messenger who thrust it into the emperor's hands and at once disappeared. Frederick I retorted by ordering the imperial chancery to change its style of addressing the pope, and revert to more ancient usage. The emperor's name was to be set before that of the pope, and the pope was to be addressed in the second person singular, and not the second person plural. Adrian IV deeply resented this slight. He is said to have exhorted Milan to revolt. An open breach with the emperor seemed imminent.

But the counsels of Bishop Eberhard of Bamberg turned the pope once more to peace. In April 1159 he sent an embassy to Frederick I, and proposed a renewal of the treaty made in 1153 between the emperor and his predecessor. Frederick answered that he had been true to that treaty, but Adrian IV had broken it by his alliance with Sicily. He proposed that the differences between him and the pope should be submitted to arbitrators. The pope replied by proposing conditions to be imposed on imperial envoys sent to Rome. These Frederick I rejected, and many fruitless embassies passed between them. In May Adrian IV withdrew from Rome to Anagni, where he was nearer Sicily. Frederick I received envoys from the citizens of Rome, and agreed to receive their submission and confirm the rights of their senate. The imperial ambassadors appeared in Rome; the envoys of Milan and Sicily were busy at Anagni. Adrian IV was preparing to put himself at the head of the enemies of Frederick I, and issue an excommunication against him, when he died of an attack of quinsy at Anagni on 1 Sept. 1159.

Adrian IV's pontificate was a period of constant struggles, mainly of his own seeking. His object was to maintain the claims of the Roman Church as they had been defined by Gregory VII. In this he showed skill, resoluteness, and decision; but he had for his antagonist the mightiest of the emperors. He bequeathed to his successor a hazardous conflict, in which the papacy succeeded in holding its own.

In English affairs, Adrian IV is celebrated for his grant of Ireland to Henry II. The English king sent, to congratulate Adrian IV on his succession, an embassy of which John of Salisbury was a member. The envoys were charged to lay before the pope the king's desire to civilise the Irish people and bring them fully into the pale of the Roman Church. Adrian IV granted Ireland to the king, on the ground that all islands converted to Christianity belonged to the Holy See (RYMER, *Fœdera*, i. 19). John of Salisbury says that this claim rested on the donation of Constantine (*Metalog.* lib. iv. c. 42). John of Salisbury records that Adrian IV was deeply impressed by the responsibilities of his office; he said, in conversation, that the pope's tiara was splendid because it burned with fire (*Polycrat.* lib. viii. c. 23). The bulls and letters of Adrian IV are to be found in Baronius, Radevicus, and Migne's 'Patrologia' (vol. clxxxviii.). Oldoinus in Ciaconius, i. 1062, says that Adrian IV, before he became pope, wrote a treatise, 'De Conceptione Beatissimæ Virginis,' a book, 'De Legatione sua,' and a catechism for the people of Norway and Sweden.

[Muratori (Rerum Italicarum Scriptores) has three lives of Adrian IV, one by Bernardus Guidonis (*fl.* 1320), vol. iii. pt. i. 440; a second by Cardinal Nicolas of Aragon (*fl.* 1350), ibid. 441, &c.; a third by Amalricus (*fl.* 1360), vol. iii. pt. ii. 372. Otto, Bishop of Frising, De Gestis Frederici I, in Muratori, vi. 720, &c., and his friend Radevicus, ibid. 745, &c., tell of Adrian IV's dealings with the emperor. John of Salis-

bury (Polycraticus, lib. vi. and viii.) gives some details of his own intercourse with Adrian IV. Of modern writers see Baronius, Annales Ecclesiastici, sub annis 1154–9; Ciaconius, Vitæ Pontificum, i. 1055, &c.; Gregorovius, Geschichte der Stadt Rom; Milman, Latin Christianity; Giesebrecht, Geschichte der deutschen Kaiserzeit.] M. C.

ADRIAN DE CASTELLO (1460?–1521?), called also DE CORNETO, from his birthplace, a small town in Tuscany, was distinguished both as a statesman and as a reviver of learning. His family was obscure, and the date of his birth is uncertain; but as he speaks of himself in the preface to his treatise 'De Vera Philosophia' as having been still a young man on his second visit to England, when sent thither as collector by Innocent VIII, we may assume that he is not likely to have been born before the year 1460. He was first sent by that pope as nuncio to Scotland in 1488, to compose the dissensions between James III and his nobles; but as King James was killed before his arrival, he was recalled. He had, however, reached England, and was very well received by Henry VII, who, by the advice of Archbishop (afterwards Cardinal) Morton, employed him as his agent at Rome on his return. It was apparently next year that he came back to England as collector of the papal tribute called Peter pence. He had also been appointed by Innocent one of the seven papal prothonotaries. On 10 May 1492 he obtained from the king the prebend of Ealdland in St. Paul's Cathedral, and seven days later, from Archbishop Morton, the rectory of St. Dunstan-in-the-East. On 29 June following he received a grant of denisation by letters patent (GAIRDNER's *Letters of Ric. III and Henry VII*, vol. ii. p. 373, Rolls Ser.). Innocent VIII. died the same year, and Adrian returned to Rome, 'thrown' as he himself expresses it, 'into the mill of affairs by Pope Alexander VI.' He was made clerk of the papal treasury, while at the same time he was Henry VII's ambassador at Rome. In 1498 he was sent to France with a message of condolence on the death of Charles VIII, but did not go on to England. In a contemporary letter it is hinted that Henry VII was not at this time quite satisfied with the manner in which he had disbursed some moneys in his behalf at Rome. If so, it was but a passing cloud; for though Adrian apparently never revisited England, he was promoted during his absence first (1502) to the bishopric of Hereford, and two years later to that of Bath and Wells. The bull for this second promotion was obtained on 2 Aug. 1504; and on 13 Oct. Henry despatched a commission to Rome to certain persons to take his fealty and give him the temporalities of his see. On the 20th of the same month he was enthroned by proxy and received the spiritualities, his proxy being the accomplished scholar, Polydore Vergil, his sub-collector of Peter pence. Between the dates of these two English preferments he was created by Alexander VI cardinal priest, with the title of St. Chrysogonus. This was on 31 May 1503. It was rather more than two months later that —if the received story may be trusted—Pope Alexander was poisoned at an entertainment given by him, owing to the miscarriage of a plot of the pope's own son Cæsar Borgia, who had intended Adrian to be the victim. There is no doubt that the pope's mortal illness was attributed at the time to a supper in Cardinal Adrian's garden near the Vatican, from which other guests were also sufferers, including Cæsar Borgia, and that Cardinal Adrian himself fell into a violent fever. Pope Alexander survived the banquet more than a week, and we do not hear of any other death resulting from it. But Cardinal Adrian, according to his own account—for the historian Paulus Jovius (*Vitæ Illust. Viror.* i. 260, ed. Basil, 1578) tells us he heard it directly from himself—was suddenly seized with a burning sensation in the intestines which brought on giddiness and stupor, and was driven to seek relief in a cold bath; and though he in time recovered his health, it was not before his outer skin had peeled off from the whole surface of his body. The strictly contemporary diary of Antonio Giustinian states that Adrian's attack returned on at least three successive days, the first seizure having been, apparently, not on the very day of the banquet, but shortly after. Altogether there is nothing in the recorded symptoms which goes very far to confirm the story of the poisoned flagon.

After the death of Alexander VI Adrian seems to have lost all his influence at the papal court. Under Julius II, in 1509, he quitted Rome for fear of the pope's displeasure, and fled to Venice, from which he afterwards proceeded to Trent, and seems to have remained in that neighbourhood till he heard that Julius was dead (1511). He at once repaired to Rome, and was admitted into the conclave, though it is said to have been already closed before his arrival. But he did not remain on much better terms with the new pope, Leo X, than with his predecessor, and in 1517 he was implicated in the conspiracy of Cardinals Petrucci, De Sauli and Riario, who had suborned a surgeon to apply poison to a fistula from which the pope was suffering. The plot was discovered, and on the trial of the three principal conspirators, two other cardinals, of whom Adrian was one, were named as privy to it. On hearing the charge against himself it is stated in a contemporary letter that he shrugged his shoulders, and burst out laughing. His complicity, according to the same writer, consisted merely in the fact that Cardinal Petrucci, being in company with him when the surgeon happened to pass by, had said to him significantly, 'That fellow will get the college out of trouble,' and he had neglected to give the pope warning. But the accusation did not take him by surprise; and when the matter was investigated in consistory he and the other cardinal fell at the pope's feet, confessing their guilt with tears in their eyes, and imploring his forgiveness. The pope seems to have taken a lenient view of their offence, and reduced the fine by which it was visited by the consistory from 60,000 to 25,000 ducats. But Adrian apparently felt that he was no longer safe in Rome. He fled to Venice in the disguise of a fool, and was never again seen in the imperial city.

It is possible, indeed, that he might have returned, for the Venetians were his friends and the pope inclined to be conciliatory; but he had also given great offence to Henry VIII and Wolsey. Three years before Henry had persuaded the pope to deprive him of his office of collector of Peter pence, and give it to the king's Latin secretary, Andreas Ammonius (see brief of Leo X, 31 Oct. 1514, in Rymer, *Fœdera*, xiii. 467). The arrangement, however, does not seem to have been completed, and Polydore Vergil, Adrian's sub-collector, urged him strongly to get it set aside. A letter addressed to him by Polydore on this subject was intercepted, and the writer thrown into prison. The sub-collectorship was then given to Ammonius, Adrian being for the time allowed to retain the office of collector. But when this new scandal arose the King of England was particularly anxious that Adrian should not go unpunished; and he sent repeated messages to Rome urging that he should be deprived not only of the collectorship, but also of the cardinalate. The former request was easily conceded, and his rival, Silvester de Gigli, bishop of Worcester, was made collector in his room. But deprivation of the cardinalate could only take place after lengthened judicial process, and the court of Rome was slow to move. Sentence of deprivation, however, was at last pronounced on 5 July 1518. The bishopric of Bath was at the same time taken from him and given to Cardinal Wolsey, who had previously farmed it of him.

It is characteristic of the times that his complicity in the plot against Leo should be accounted for by Paulus Jovius as due to a foolish prophecy by a fortune-telling woman that Pope Leo was to meet with a premature death, and be succeeded by an old man, named Adrian, whose place of birth was obscure, but whose great learning and abilities had gradually advanced him to the highest honours. Of course it is shown that the prophecy was fulfilled by the election of Adrian VI on Leo's death, though Adrian de Castello not unnaturally applied it to himself (*Vitæ Ill. Viror.* ii. 77). From this time nothing more is known of Adrian's history. By one account it is supposed that he took refuge among the Turks in Asia. But a more probable rumour is mentioned in Sanuto's diaries, that he remained in great secrecy at Venice till the death of Leo X in 1521, on hearing of which he at once left for Rome, but was believed to have been murdered on the way. The writings of Adrian de Castello are: 1. A poem entitled 'Venatio,' printed by Aldus in 1505. 2. A treatise, 'De Vera Philosophia,' Bologna, 1507. 3. Another, 'De Sermone Latino et modo Latine loquendi,' Basil, 1513. There is also preserved an elegant Latin inscription which he wrote on a young man, named Polydorus Casamicus, who was the pope's usher, and died at the early age of twenty-four. He was a man of high taste in art as well as in letters. He was known at Rome as 'the rich cardinal,' and built a fine palace there, in front of which he inscribed the name of his patron, Henry VII, willing that it should go after his own decease to that king and his successors.

[Polyd. Vergil, Hist. Anglic.; Aubéry, Histoire Générale des Cardinaux (cited in Biog. Brit.); Wharton's Anglia Sacra, i. 576; Rymer's Fœdera; Calendar of State Papers, Henry VIII, vols. i. and ii.; Calendar of Venetian State Papers, vols. i.–iv.; Pauli Jovii Vitæ Illustrium Virorum; Dispacci di Antonio Giustinian, ii. 107–8; Gairdner's Letters of Richard III. and Henry VII, Rolls Ser.]

J. G.

ADY, JOSEPH (1770–1852), a notorious impostor, was at one time a hatter in London, but failing in that business he hit upon the device of raising funds by means of circular letters, promising, on the receipt of a suitable fee, to inform those whom he addressed of 'something to their advantage.' This remarkable individual, who in numerous instances baffled the magistrates and post-office authorities, was, some months previous to his death in 1852, removed from prison to his brother's residence in Fenchurch Street, in consequence of a rapid decline of health, a memorial to that effect having been presented to the home secretary.

[Gent. Mag. Oct. 1852, p. 437; De Quincey's Works, vi. 258, 327.] T. C.

ADYE, STEPHEN PAYNE (*d.* 1794), brevet-major of the royal artillery, entered the Royal Military Academy, Woolwich, as a cadet, in 1757, and was appointed as second-lieutenant in the royal artillery in 1762. He served some time as brigade-major of artillery in North America, where he prepared his well-known book on courts-martial, entitled 'Treatise on Courts-Martial, to which is added an Essay on Military Punishments and Rewards.' [Printed at New York, and reprinted in London, 1769.] The book went through several subsequent editions, the second appearing in London in 1778, and, modified at the hands of later editors, is still a recognised work. Major Adye died in command of a company of invalid artillery, in Jersey, in 1794. He was the first of a name distinguished in the British artillery annals for more than a century. Of three sons in the regiment, the eldest, Captain Ralph Willett Adye, who died in 1808, was author of the 'Pocket Gunner,' a standard work of reference, which first appeared in 1798, and has passed through many editions; the second, Major-General Stephen Adye, served in the Peninsula and at Waterloo, and died director of the royal laboratories in 1838; the third, Major James Adye, died in 1831. A surviving son of the last is Lieutenant-General Sir John Adye, R.A., G.C.B., now Governor of Gibraltar.

[Kane's List of Officers Royal Artillery (revised edit. Woolwich, 1869); Note to Off. Cat. Royal Artillery Museum.] H. M. C.

ÆLFGAR, Earl (*d.* 1062?), was the son of Leofric of Mercia and his wife Godgifu, the 'Lady Godiva' of legend. Bitter jealousy existed between the ancient Mercian house and the new and successful family of Godwine. When, in 1051, Godwine and his sons gathered their forces against the king and his foreign favourites, Ælfgar and Leofric were among the party which stood by Eadward at Gloucester, and on the outlawry of Harold his earldom of East Anglia was given to Ælfgar. The new earl ruled well, and the next year, on the restoration of Godwine's house, cheerfully surrendered the government to Harold. On the death of Godwine in 1053, the West Saxon earldom was given to Harold, and East Anglia was again committed to Ælfgar. In 1055, at the Witenagemot held in London, Ælfgar was accused of treason, and was outlawed 'for little or no fault at all,' according to all the Chronicle writers, save one. The Canterbury writer, however, who was a strong partisan of Harold, says that Ælfgar owned his guilt, though he did so unawares. He fled to Ireland and engaged eighteen ships of the Northmen. He crossed to Wales and made alliance with Gruffydd of North Wales. With Gruffydd and a large host of Welshmen, Ælfgar and his Norse mercenaries invaded Herefordshire. Ralph, the king's nephew, the earl of the shire, met the invaders with an army composed both of Frenchmen and English. He foolishly compelled his English force to go to battle on horseback, contrary to their custom. He and his Frenchmen fled first, and the battle was lost. Ælfgar and his allies entered Hereford. They sacked and burnt the minster and the city, slaying some and taking many captive. To check this invasion the whole force of the kingdom was gathered under Earl Harold, and Ælfgar and his allies were chased into South Wales. In 1055 Ælfgar made peace with Harold, was reconciled to the king and restored to his earldom. On the death of Leofric, in 1057, Ælfgar received his father's earldom of Mercia. The position of his new earldom as regards Wales and Ireland encouraged his restlessness, and the weakness and instability of King Eadward the Confessor made rebellion no serious matter. It was probably while the only force capable of maintaining order in the kingdom was removed by the pilgrimage of Harold, that Ælfgar was, in 1058, outlawed for the second time. His old allies were ready to help him. Gruffydd and a fleet of the Northmen, which seems to have been cruising about on the look-out for employment, enabled him to set his outlawry at defiance and to retain his earldom with the strong hand. In one good deed Ælfgar and Harold acted together. On the surrender of the see of Worcester by Archbishop Aldred in 1062, both the earls joined in recommending Wulfstan for the bishopric (Will. Malm., *Vita S. Wulstani*, lib. i. c. 11; ap. Wharton's *Anglia Sacra*, ii. 251). Soon afterwards, probably in the same year, Ælfgar died. His wife's name was Ælfgifu. He left two sons, Eadwine and Morkere, who played a conspicuous part in English history. A charter of the abbey of St. Remigius at Rheims records that Ælfgar gave Lapley to that house for the good of the soul of a son of his named Burchard, who was buried there (Dugdale, *Monasticon*, vi. 1042; Alien Priory of Lappele). His daughter, Aldgyth, married her father's ally Gruffydd, and, after the deaths of Ælfgar and Gruffydd, married as her second husband Harold, her father's old enemy [see Aldgyth].

[Anglo-Saxon Chron.; Florence of Worcester; Vitæ Edwardi Regis, ed. Luard, in Rolls Series; Freeman, Norman Conquest, ii. passim.]

W. H.

ÆLFGIFU [Lat. Elgiva] (*fl.* 956), wife of King Eadwig, has been made the subject of monastic legend, and it should be remembered that she was the enemy of Dunstan, and that her fall marked the triumph of the party which he upheld. Signatures to a charter make it certain that she was the wife of Eadwig, and that her mother's name was Æthelgifu. Her father's name is not known. The 'Chronicle' says that Archbishop Oda parted Eadwig and Ælfgifu because they were too near akin. A contemporary 'Life of Dunstan,' written some forty years later by a foreigner from Lüttich, who describes himself as B., and attributed, though without good reason, to Brihtferth, speaks of an unlawful connection between the king and Ælfgifu, and makes the monstrous assertion that Æthelgifu encouraged this connection both with herself and her daughter in the hope that Eadwig would marry one or other of them. The writer says that on the day of his coronation, 956, Eadwig left the feast, at which the bishops and nobles of his kingdom were sitting, for the company of these women. Indignant at this insult, Archbishop Oda proposed that he should be brought back, and Dunstan and Bishop Kinesige were sent to seek him. They found the king in the company of Æthelgifu and her daughter with his crown thrown carelessly on the floor. The abbot reproached Æthelgifu, and led the king back to the feast by force. Æthelgifu did not forget the insult. She prevailed on Eadwig to banish Dunstan, and to give her leave to seize his goods. The biographer refers to a belief which he evidently discredits, that she sent messengers to tear out the eyes of the abbot, but that he embarked before they could take him. A 'Life of St. Oswald,' written about the same time as the 'Life of Dunstan' by B., and copied by Eadmer, says that Eadwig left his lawful wife for Ælfgifu, that Oda used armed force against him, a statement which refers to the insurrection of the Northumbrians and Mercians, and that the archbishop seized the lady and banished her to Ireland. Florence of Worcester repeats both the statement of the 'Chronicle' and the account which adds adultery to Eadwig's offence, and makes no decision between them.

The story of Ælfgifu grew rapidly. Æthelgifu figures more prominently in older accounts; by later writers the first place in the story is assigned to her daughter. Osbern in his 'Life of Dunstan,' written in the time of Lanfranc, asserts that when the people of the north rose against Eadwig they caught the adulteress at Gloucester, as she fled with the king, that they hamstrung her and so slew her. The same writer, in his 'Life of Oda,' says that the archbishop, finding it impossible to keep the king apart from the woman he loved, seized her, carried her from the court, and, having had her branded in the face, sent her to Ireland. After a while she came back with her scars healed, and then the 'men of the servant of God' seized her at Gloucester, and put her to death in the way described in the 'Life of Dunstan.' This is the latest form of the story. That the young king, who was then probably not more than fifteen years old, should have left the coronation feast for the society of his wife and her mother is natural enough, and the fact that their marriage was uncanonical would give double bitterness to the words with which Dunstan executed his commission.

What the relationship between the king and Ælfgifu was cannot be made out with certainty. Mr. Robertson has suggested with considerable probability that Æthelgifu was foster-mother of Eadwig. This spiritual relationship would render his marriage with her daughter unlawful. No weight need be given to the vile accusations of immorality which the monastic writers make against the boy-king and his wife and her mother. If, as William of Malmesbury believed, Dunstan urged Oda to force the king to repudiate Ælfgifu, her mother had good reason to hate him. Leaving, however, this late statement out of the question, the fact that the abbot was charged by the assembled nobles with the insulting mission which he executed on the day of Eadwig's coronation was enough to insure her evil will; and she was upheld in her designs against Dunstan by enemies within the walls of his own abbey. If we may trust the 'Life of St. Oswald,' the banishment of Ælfgifu was connected with the revolt of the north in 958. For the personal cruelties inflicted on her there is not one scrap of evidence, for they are not mentioned until 150 years after they are said to have been practised. Even if they had ever been inflicted on Ælfgifu or Æthelgifu—for the mother and daughter are confounded together—Dunstan could have had nothing to do with them; for they would belong to the period of the war which preceded the election of Eadgar when the abbot was still in exile.

[S. Dunstani Vita, auctore B.; Epistola Adelardi de Vita S. Dunstani; Vita, auctore

Osberno; Vita, auctore Eadmero, all in Memorials of St. Dunstan, ed. Dr. Stubbs, Rolls Ser., see Introd.; Osbernus de Vita Odonis; A.S. Chron. sub ann.; Florence of Worcester; Inquiry into the Life of King Eadwig, by J. Allen, 1849; Robertson's Historical Essays, 1872.] W. H.

ÆLFGIFU (*fl.* 1030), called 'of Northampton,' to distinguish her from Ælfgifu-Emma, wife of Æthelred and of Cnut, was the daughter of Ælfmær, the Northumbrian earl who was slain by Eadric Streona in 1006. Her mother was a noble lady named Wulfruna. Ælfgifu is said by Saxo to have been the mistress of Olaf, king of Norway, 'the Saint,' and to have been taken from him by Cnut. If Olaf really fought on the side of Æthelred against the Danes, as his *saga* alleges, he may have met Ælfgifu while he was engaged in defending her country. But his connection with her and his presence in England are both doubtful. It is certain, however, that Ælfgifu became the mistress of Cnut, and that she bore him Harold and Swend. A scandalous tale was accepted in England that Ælfgifu, being unable to bear children, pretended that these two were her sons, but that really Swend was the son of a priest and Harold was the son of a shoemaker. In order to exclude these sons of Cnut and Ælfgifu from the succession to the English throne, Ælfgifu-Emma made Cnut promise, when he sought to marry her, that the crown should descend only on such children as he might have of her. The position held by Ælfgifu of Northampton was not regarded as necessarily dishonourable, save in the eyes of the church, and, like that of a wife married *more Danico*, depended on the way in which she was treated. Cnut made Swend ruler over his Wendish subjects dwelling about the Oder, and Ælfgifu went with her son to Jomsburg and governed in his name. In accordance with Cnut's policy of establishing his sons in subordinate kingdoms, he sent Swend and his mother Ælfgifu, in 1030, to take charge of his newly acquired kingdom of Norway. Swend was a child both in years and in understanding, and was completely under the influence of his mother. He soon made the Norwegians hate him. Many Danes came over with him, and the young king and his mother showed an undue partiality for them. Heavy burdens were laid upon the people. The natives were treated as an inferior race, and the oath of a single Dane was held to be of equal value in judicial proceedings to the oaths of ten Norwegians. All these evils were held to be the work of Ælfgifu. The Norwegians did not dare to revolt, because Cnut held many hostages for their obedience. The translation of the body of Olaf strengthened the sentiment of nationality. Ælfgifu and her son were present at the ceremony. She vainly tried to sneer down the alleged miracle of the incorruptibility of the saint's body. Bishop Grimkel and Einar Tambarskelver, two of the foremost men of the national party, chid her for her unbelief, which she maintained in spite of miracles. In 1036, the year after the death of Cnut, the Norwegians recovered their freedom under Magnus, the son of Olaf, and Swend was forced to flee to Denmark. The date of the death of Ælfgifu is not known. Her name is not mentioned in the record of her son's flight.

[Anglo-Saxon Chron. sub an. 1036; Florence of Worcester, sub an. 1006, 1036; Snorre, Heimskringla, Saga vii. c. 251, 252, 257; Anon. Roskild. in Langebek, i. 376; Saxo Gramm. x. 192, 196; Encomium Emmæ, ii. 16.] W. H.

ÆLFHEAH (954–1012), Archbishop (St. Alphege), also called Godwine, was born of noble parents. Against the wishes of his widowed mother, he left her and his father's estate, and entered the monastery of Deerhurst in Gloucestershire, and there made himself the servant of all. After a while he longed for a stricter life. He left Deerhurst, and, building himself a hut at Bath, lived there as an anchorite. Many great people came to him for advice; some of them became monks and lived under his rule, and others gave him the means of supporting the new brotherhood. Florence of Worcester says that he became abbot of Bath. If it is true that Eadgar in 970 refounded the church of Bath as a convent of regulars, the new society probably owed to Ælfheah a considerable increase in its numbers. In 984 Ælfheah was made bishop of Winchester. His predecessor Æthelwold had violently driven out the canons from his church, and had put in monks in their stead. When Æthelwold died, the dispossessed clergy and the monks each tried to get a bishop appointed from their own order. Considerable difficulty arose, which was solved by a dream of Archbishop Dunstan, and by his influence Ælfheah was appointed to the bishopric. His sanctity and self-devotion as bishop are celebrated by his biographer Osbern. Dunstan seems to have had a warm regard for him.

Some of the efforts of Ælfheah for the conversion of the heathen Northmen, recorded by Osbern as made during his archiepiscopate, may be assigned to this period of his life. In 994, the Northmen, under Olaf Tryggwesson of Norway and Swend of Denmark, wintered at Southampton. While they were there, King Æthelred sent Ælfheah, the bishop of the diocese, and the ealdorman Æthelward as ambassadors to Olaf. The Norwegian king had, it seems, already received baptism in his own land from English missionaries. He went with the ambassadors to meet the English king at Andover, and there he received the rite of confirmation from Bishop Ælfheah. Another and less trustworthy account says that Olaf first embraced Christianity in England (for both versions of the story see Adam of Bremen, lib. ii. cap. 34, 35; ap. Pertz, *Mon. Germ. Script.* vii.). Ælfheah may at least be said to have caused this famous convert to make a decided choice, and it is certain that the result of the embassy was a promise, which the Norwegian kept, that he would never invade England again. Osbern is therefore probably right in speaking of the hatred which the preaching of Ælfheah stirred up against him among the heathen Northmen, and this religious animosity may have been to some extent the cause of his death.

In 1006 he was made archbishop of Canterbury, and at once journeyed to Rome and obtained the pall. The one act of his primacy of which we have evidence, besides the circumstances of his death, shows that he probably had something of the statesmanlike spirit of Dunstan. The undated council of Enham was, to some extent at least, his work. It was held at a time when the Danish invasion had brought the people very low. A desire of grappling with the spiritual and material evils of the time is evident in the decrees of this council, which the two archbishops are said to have persuaded the king to hold. Its provisions against heathenism, lawlessness, and the sale of slaves, especially to heathen men, and the solemn pledge of loyalty with which the record ends, mark the ways in which the demoralisation of society was making itself felt. A kindred spirit to that of Dunstan appears in the ecclesiastical legislation of the council. Men were to live according to their profession; the stricter life was recommended, but not enforced. With these provisions are directions for the organisation and meeting of a fleet, and of the national land force. While, however, Dunstan had Eadgar to follow his counsels, Ælfheah had Æthelred for his king, and so the decrees of Enham were fruitless, and the state of the country grew ever worse.

In 1011 the large sum of 48,000 pounds was promised to the Danes to buy them off. They did not cease their ravages while the money was being raised. On 8 Sept. they appeared before Canterbury, and on the twentieth day of the siege the city was betrayed by an ecclesiastic, was taken, and burnt. The archbishop with many others was made captive, and was bound, half-starved, and otherwise ill-used. In the hope of gaining a large ransom the Danes took Ælfheah to their ships and kept him prisoner for seven months. Meanwhile the great men of the kingdom remained inactive in London, fearing, as it seems, to come forth until the promised bribe was collected and paid to the invaders. At first Ælfheah agreed to ransom himself; but he remembered the people who would have to suffer to raise the money. He repented and determined that no one should have to pay anything for his life. During his captivity he evidently spoke often on religious matters to his captors, and his words had good effect. At length, on 19 April, 1012, the day had come on which the archbishop had promised to pay his ransom. The fleet lay off Greenwich. On that day the Danes held a great feast, drinking themselves drunk with wine which they had obtained from the South. They demanded the promised ransom. Ælfheah took back his word; he was ready to die, and he would not make others pay for him. The Danes in wrath dragged him into their husting, and gathered round him ready to slay him. Thurkill, their famous leader, saw what was about to happen. He was probably one of those who had heard the archbishop speak of the christian faith and who had believed his words, for soon after this he became a christian and joined himself to the English. He hastened to the spot, and offered to give gold and silver and all that he had, save his ship, if they would spare the life of the archbishop. They would not hearken, and threw at Ælfheah the skulls of oxen, the remnants of their savage feast, and stones and wood, until he sank dying. Then one Thrum, whom Ælfheah had confirmed the day before, seeing that he still lived, to put him out of his agony struck him on the head with his axe and slew him. The deed was done in drunken frenzy, and was probably quickly regretted. For this reason, and because there were many in the host who were converts, the archbishop's body was allowed to be reverently taken to London, and was there buried in St. Paul's. Eleven years after his death, Cnut caused his body to be translated with great pomp to his church at Canterbury. This translation, in which the king took part in person, was a national act, and is of some interest as illustrating the policy of Cnut towards his new subjects. The circumstances of the death of Ælfheah invested him with sanctity, and the Anglo-Saxon Chronicler, writing before the translation, speaks of the mighty works done at his tomb. His name was associated in later years with a great question affecting the national church. When Anselm visited England in 1078, Archbishop Lanfranc consulted him about those whom the English had set up for themselves as saints, and took Ælfheah, who was looked upon by his countrymen as a saint and a martyr, as an example. Lanfranc denied the right of Ælfheah to these honours. Anselm, however, asserted that he was worthy of them, because he died in the cause of justice. Lanfranc was convinced, and did devout honour to his predecessor. At his command Osbern, a monk of Canterbury, wrote lives of Ælfheah in prose and in verse. These compositions were used in the service on the day of the martyrdom of St. Alphege, the name by which the archbishop appears in the Calendar. The prose life remains. It is a piece of hagiology rather than an historical biography. Osbern also wrote an account of the translation of the saint, which was read on the anniversary of that event. A plain and trustworthy account of the death of Ælfheah is contained in the contemporary chronicle of Thietmar, bishop of Merseburg, who states that he had his information from an Englisman named Sewald. Osbern and Florence of Worcester give many particulars of the death with the evident object of heightening the effect and proving the voluntary character of the martyrdom. They apparently depended on some common source.

[Anglo-Saxon Chron.; Thietmari Ep. Merseburg. Chron. lib. vii., Pertz, Scriptores, iii. 849, or Migne, Patrologia, vol. cxxxix. p. 1384; Florence of Worcester; Spelman, i. 525; Osbern, de Vita S. Elphegi, and Historia de Translatione S. Elphegi; ap. Wharton's Anglia Sacra, ii. 122–147; Eadmer, S. Anselmi Vita, i. c. 5; Freeman, Norman Conquest, i. chap. 5.] W. H.

ÆLFHERE (*d.* 983), ealdorman of the Mercians, was a kinsman of King Eadgar. He was the head of the anti-monastic party, which, on the death of Eadgar in 975, attempted to overthrow the ecclesiastical policy he had pursued. Ælfhere and the great men who held with him turned the monks out of the churches in which Eadgar and Bishop Æthelwold had established them. In recording the 'unrighteous and unlawful doings' of Ælfhere in the Anglo-Saxon Chronicle, the writer makes his lament in verse. There were two sides to the question, and the secular clergy and many of the landowners had reason to complain of the aggressions of the monks. After the murder of Eadward, Ælfhere joined with Dunstan in bringing the body of the king, with great pomp, from Wareham to Shaftesbury. He died in 983, and was succeeded in his ealdormanship by his son Ælfric [see Ælfric, *fl.* 950–1016]. The name of Ælfhere is subscribed to most of the charters of the time. Latin writers have blackened the character of this enemy of the monks. William of Malmesbury accuses him in one passage of the murder of King Eadward. The charge is of course untrue, as it implies an action wholly contrary to his policy. He also tells an idle tale of the repentance of Ælfhere, and the loathsome death which marked the divine vengeance for his misdeeds.

[Anglo-Saxon Chron. sub an. 975; Florence of Worcester, sub an. 975; Henry of Huntingdon, lib. v.; William of Malmesbury, Gesta Regum, lib. ii. c. 162, 165; Chron. Monast. de Abingdon, Rolls Ser. i. passim; Freeman, Norman Conquest, i. c. 5, § 1.] W. H.

ÆLFRED (849–901), king of the West-Saxons, is the one great character of our early history whose name still lives in popular memory, and round whose well-known historical career a vast mass of legend has gathered. The name of Ælfred is familiar to many who perhaps do not know the name of any other king or other worthy before the Norman Conquest. And popular belief has made him into a kind of embodiment of the national being; he has become the model English king, indeed the model Englishman. As usual, popular belief has got hold of a half truth. It has picked out for remembrance the man most worthy of remembrance, and, as far as his personal character is concerned, its conception of him has not gone far astray. But his historical position is strangely misconceived. As the one Old-English name that is remembered, Ælfred has drawn to himself the credit that belongs to many men both earlier and later, and often to the nation itself. The king of the West-Saxons grows into a king of all England, and he is made the founder of all our institutions. He invents trial by jury, the rude principle of which is as old as the Teutonic race itself, while the first glimmerings of its actual existing shape cannot be seen till ages after Ælfred's day. So he divides England into shires, hundreds, tithings, and institutes the so-called law of *frankpledge*. In all this we see the natural growth of legend, always ready to find a personal author for national customs which really grew of themselves. It is by a worse process, by deliberate and interested falsehood, that he has been represented as the founder of the university of Oxford and of one of its colleges.

Yet even the legendary reputation of Ælfred is hardly too great for his real merits. No man recorded in history seems ever to have united so many great and good qualities.

At once captain, lawgiver, saint, and scholar, he devoted himself with a single mind to the welfare of his people in every way. He showed himself alike their deliverer, their ruler, and their teacher. He came to the crown at a moment of extreme national danger; a great part of his reign was taken up with warfare with an enemy who threatened the national being; yet he found means personally to do more for the general enlightenment of his people than any other king in English history. Ælfred is great, not by the special development of some one or two powers or virtues, but by the equal balance of all. Appearing in many characters, he avoids the special vices and temptations of each. In a reign of singular alternations of overthrow and success, he is never cast down by ill luck or puffed up by good. In any case of war or of peace, of good luck or of bad, he is ready to act with a single mind, as the needs of the moment most call upon him to act.

For the title of *Great*, often given to Ælfred in modern times, there is no ancient authority. Its use seems to go back no later than the seventeenth century. There is in truth no need for it. Alexander, Charles, William, needed it to mark them off from many smaller bearers of their several names; Ælfred practically has his name to himself. It is a name which has always been in use without ever being very common, but it has never been borne by any one who could possibly be confounded with the West-Saxon king. In the West-Saxon kingly house it is never found before him and only once after him, nor has it been borne by any king of the enlarged English kingdom. In his own age the single male *Ælf*-name in the family stands out in a marked way among the *Æthels* and *Eads*. *Ælfred* is *Ælf-red*, the rede of the elves; it can hardly be needful to point out the mistake of those who fancied that its meaning was *all-peace*. Nor can it be necessary to distinguish the name *Ælf-red* from the utterly distinct name *Ealh-frith*, borne by a Northumbrian king who, owing to a likeness in the corrupt Latin forms of the two names, has been sometimes confounded with the great West-Saxon (see Sir T. D. Hardy's note, WILL. MALM. *Gest. Regg.* ii. 123). The cognate names are *Ælfwine*, *Ælfthryth*, *Ælfgifu*, and others of the same class. Unlike so many of the Old-English names which are purely insular, it seems to have had, like Ecgberht and a few others, a slight currency on the continent (see *Norman Conquest*, i. 779), perhaps owing to some kindred Lombard form, as in the case of some other English names.

Ælfred was the fifth and youngest son of Æthelwulf, king of the West-Saxons, and of his wife Osburh, daughter of his cupbearer Oslac, of the old kingly house of the Jutes of Wight (ASSER). He was born at Wantage in Berkshire in 849. In 853 he was sent to Rome by his father, where the pope, Leo IV, took him to his 'bishopson' and hallowed him to king. It seems impossible to gainsay this last statement of Asser and the Chronicles, strange as it is; and it may help to explain some things that follow. If we literally follow the words of Asser, we must believe that the child was brought back, and that he went again with his father two years later, when Æthelwulf made his own pilgrimage to Rome in 855. But it is perhaps easier to suppose that he stayed at Rome for three years and came back with his father in 856. He was Æthelwulf's best-beloved son, and his hallowing at Rome, an act so contrary to all English precedent and English law, no doubt helped with other causes to set the elder sons of Æthelwulf against their father. On his way home Æthelwulf married and brought back with him Judith, the young daughter of Charles the Bald, king of the West-Franks, and afterwards emperor. And we are driven, however unwillingly, to suppose that Osburh, the mother of Æthelwulf's children, was put away to make room for her (see WRIGHT, *Biographia Britannica Literaria*, Anglo-Saxon Period, p. 385), a step which, among the Franks at least, would be in no way wonderful. In no other way can we understand the well-known story told by Asser, how Ælfred's mother showed him and his brothers a book of poems with a beautiful initial letter, and promised to give it to the one who should first learn to read it. Ælfred found a master, and was soon able to read. This story is placed in Ælfred's twelfth year, about 861, when the mention of his brothers is in any case a difficulty. But in no case could we put the story before the return of Æthelwulf in 856. It follows therefore that Osburh must have outlived her husband's second marriage. The notion that by Ælfred's mother is meant, not his own mother, but the Frankish girl, younger than some of his brothers, whom their father had put in her place, is too wild to be discussed.

Whatever may have been designed by Ælfred's childish hallowing at Rome, no attempt was made to set him up as the immediate successor of his father. And when Æthelwulf tried to fix the succession beforehand, by a will confirmed by the Witan, Ælfred was put in the line of succession after those of his brothers who were put in the line of succession at all. We hear nothing of him directly during the reigns of his brothers Æthelbald and Æthelberht; but on the accession of Æthelred in 866 he at once comes into prominence. During Æthelred's reign Asser gives Ælfred the title of *secundarius*—possibly equivalent to *subregulus*—but he seems rather to look on him as a general helper to his brother than as the local under-king of any particular land. He also (871) implies that he had held that title during the time of his elder brothers. This is very puzzling, and might almost seem to suggest that something of special kingship, beyond the common kingliness of the kin, was held to attach to Ælfred from the Roman hallowing. Anyhow, under Æthelred, Ælfred, young as he still was, was clearly the second man in the kingdom. In 868 he married Ealhswith, daughter of Æthelred surnamed the Mickle, ealdorman of the Gainas (a people whose name survives in Gainsborough), and his wife Eadburh. In 869 he shared the expedition of his brother to Nottingham for the relief of their brother-in-law Burhred, king of the Mercians, against the Danes who had settled in Northumberland. In 871 the Danes first invaded Wessex, and Ælfred appears as the leading spirit of that great year of battles. He shared in the great victory on *Æscesdún* (not the place now specially called *Ashdown*, but the whole long hill with the battle-field on the top) and in the following battles of Basing and Merton. When Æthelred died soon after Easter in that year, Ælfred succeeded to the West-Saxon crown. He succeeded, as Asser assures us and as we certainly have no reason to doubt, with the general good will. But it is to be noticed that neither Asser nor the Chronicles contain any formal notice of his election and coronation. Neither do they in the case of his brothers or in that of many other kings. But the fulness of the narrative at this point makes the omission in this case more remarkable, and we are again led to think what may have been the effect of the will of Æthelwulf and the hallowing by Pope Leo. But that Ælfred should succeed his brother in preference to his brother's young sons was only according to the universal custom of the nation then and down to the election of John.

Ælfred's accession to the crown came in the very thick of the fighting with the Danes. A month afterwards the new king fought with the Danes at Wilton, the ninth and last battle of the year. It is one of those fights in which we read that the English drove the Danes to flight, and yet that the Danes kept possession of the place of slaughter. In battles between irregular levies and a smaller but better disciplined band of invaders, this result is not so unlikely as it seems at first sight. But in any case the West-Saxon kingdom was so weakened by the warfare of this year that Ælfred was glad to make peace with the Danes, doubtless on the usual terms of payment of money. They then left Wessex, and the immediate kingdom of Ælfred had rest for a season.

The second invasion of Wessex by the Danes who remained in England is the event which has made Ælfred's name famous. Some smaller attacks went before the main blow. Thus in 875 the king met and drove away some pirate ships. In 876 the host 'stole' into Wessex and attacked Wareham. The king now made peace with them, and they swore on the holy bracelet, their most solemn oath, that they would leave his dominions. The land-force, however, 'stole' away to Exeter; there, in 877, they renewed their oaths, and left Wessex for Gloucester. It was in the next year, 878, just after Christmas, that the whole Danish power burst upon Wessex. They entered the land at Chippenham; of the eastern part of the kingdom we hear nothing; in Devonshire there was fighting, for a Danish leader was killed, and the banner, the famous Raven, was taken. Somerset seems to have been overrun without a battle, and there is no sign of general resistance till about Easter, when the king, with a small company, raised a fort at Athelney (Æthelinga ige) among the marshes. This acted as a centre for winning back what was lost. The king's force grew, and seven weeks after Easter he marched to Brixton (Ecgbrihtes stán) on the Wiltshire border. There, at the head of the whole force of Somerset and Wiltshire and part of that of Hampshire, he defeated the Danes in the battle of Ethandún (seemingly Edington in Wiltshire), and took their stronghold. The Danes and their king Guthrum now again agreed, with oaths and hostages, to leave Wessex, and further engaged that the king should receive baptism. Guthrum was accordingly baptized at Aller in Somerset. His 'chrisom-loosing' at Wedmore followed, and this last seems to have been the occasion of the peace between Ælfred and Guthrum, which became the model for several later agreements of the same kind.

Such is the historical account, from the Chronicles and from the genuine text of Asser, of the momentary fall and recovery of the West-Saxon kingdom under Ælfred. It is an affair of a few months of one year. The shire in which the king seems to have been at the time is overrun by a sudden inroad, and a short time passes before any military operations can be set on foot in this district. But fighting still goes on to the west. The only difficulty is that we hear nothing of anything that happened in any part of the West-Saxon kingdom besides Somerset and Devonshire. But so striking an event has naturally been seized on as material for legend. Thus one version, forming part of the legend of Saint Neot, and devised for his exaltation (see JOHN OF WALLINGFORD, GALE, i. 535, et seqq.; ASSER, *Mon. Hist. Brit.* 481; and see LINGARD, i. 189), tells us that Ælfred in the early part of his reign rules harshly, and he is rebuked by the saint and punished by being forsaken by his people when the Danes invade the kingdom. He hides in various lurking-places, and now comes in the famous story of the cakes. But there is no trace of all this in the genuine work of Asser. Here is no forsaking and no hiding; Ælfred is reduced to extreme distress, but he never lays down his arms. Another legend is preserved by William of Malmesbury (*Gest. Reg.* lib. ii. cap. 121), which cannot be said to contradict the historical account, except the strange statement that Hampshire, Wiltshire, and Somerset were the only shires that remained faithful. The king while in Athelney has a vision of Saint Cuthberht, and he afterwards goes into the Danish camp disguised as a harper. In a story preserved in the so-called chronicle of Brompton (TWYSDEN, *Decem Script.* 811) we get the tale of his giving the loaf to the poor man who turned out to be Saint Cuthberht. In a northern version (see SIMEON OF DURHAM, *Hist. Eccl. Dun.* lib. i. cap. 10, and the History of Saint Cuthbert, TWYSDEN, *Decem. Script.* 71) the few weeks' sojourn at Athelney grows into a three years' sojourn at Glastonbury, a name doubtless better known at Durham. It is possible that some small kernel of truth may be found in these tales, but, as accounts of the events of the year 878, they are altogether fabulous.

By the treaty now made between Ælfred and Guthrum, a frontier, answering in the main to the Watling Street, was drawn between the immediate dominions of the two kings. That is to say, the West-Saxon king kept the whole of his own kingdom and added to it all south-western Mercia, establishing also an overlordship, however nominal, over the land which was yielded to the Danes. By this arrangement, Ælfred, as compared with his predecessors before the Danish invasions, lost as an overlord, but gained as an immediate sovereign. Ecgberht and Æthelwulf had been kings only of the later Wessex and its eastern dependencies, the land south of the Thames, with such supremacy as they might be able to enforce over the other English kingdoms. And this supremacy was undoubtedly more real than any that Ælfred could for some while enforce anywhere beyond his own kingdom. But his own kingdom was greatly enlarged, and that to a considerable extent by lands which had been lost by earlier West-Saxon kings. And this immediate enlargement of the West-Saxon kingdom was not all. Wessex and her king now stood forth as the only English power in Britain, the one which had lived through the Danish inroads and had come out stronger from them. From this time the recovery of the part of England held by the Danes, and the union of the whole into one kingdom, was only a question of time. The English people everywhere now learned to look to the West-Saxon king as their champion and deliverer.

Ælfred did not however at once bring the recovered part of Mercia under his own immediate government. The Mercian kingdom had come to an end by the flight of its king Burhred, Ælfred's brother-in-law, and the Danish occupation of the country. The part of Mercia which Alfred won back he put into the hands of Æthelred, a man of the old kingly house of Mercia, and who held under the West-Saxon king a position more like that of an under-king than of an ordinary ealdorman. To him he gave in marriage his daughter Æthelflæd, the renowned Lady of the Mercians. Æthelred and Æthelflæd proved the most loyal of helpers both to Ælfred and to his successor Eadward.

The question now suggests itself whether it is not in this extension of the West-Saxon kingdom that we are to look for the origin of the legend which makes Ælfred the author of the division of England into shires and hundreds. As far as regards the hundreds, this notion is as old as William of Malmesbury. It is not at all unlikely that Ælfred may have done in his new dominion what his son Eadward clearly did in the much larger territory which he recovered from the Danes. That territory Eadward clearly mapped out into new shires without regard to the boundaries of the older settlements. It may be that Ælfred had already begun the work in his Mercian acquisitions, and that some of the shires in that quarter may be of his formation.

In 879 Guthrum and his Danes left Wessex for Cirencester, where they were in the part of Mercia ceded to Ælfred. The next year they altogether left Ælfred's dominions, and settled in East-Anglia. For a few years there was quiet, but in 884 we have the marked entry in the Chronicles that the hosts in East-Anglia broke the peace. This was seemingly by failing to renew their hostages, and by giving help to a Scandinavian host which, after much ravaging on the continent, landed in Kent and attacked Rochester. Ælfred drove them back to their ships, and then sent a fleet against East-Anglia which came in for both a victory and a defeat (see the *Chronicles*, sub an. 884, 885, and Æthelward as explained by Lappenberg). In 886 Ælfred took an important step for the defence of his kingdom by occupying and fortifying London, which he put into the hands of Æthelred of Mercia (see the collation of the authorities in EARLE'S *Parallel Chronicles*). This seems to have been accompanied by a general submission to Ælfred of the Angles and Saxons throughout Britain, except so far as they were hindered by Danish masters. This is not very clear, as the only separate English state left was that of Bernicia or Bamburgh. Its prince Eadwulf is said in another account (TWYSDEN, *Decem Script.* 1073) to have been on friendly terms with Ælfred, which most likely implies some measurable overlordship on the side of the greater potentate. Indeed from the language used by the chronicler in recording the events of the year 893 we might be led to think that the Danes themselves, not only in East-Anglia but in Northumberland, had given oaths and hostages at some time before that year. About the same time also as the fortification of London, Ælfred received the submission of several princes of Wales, who agreed to pay to him the same subjection which Æthelred paid in Mercia. Ælfred was thus, in name at least, restored to the position of his grandfather Ecgberht, as overlord of all England, with a much greater immediate dominion than Ecgberht had ever held.

For several years no warlike acts are recorded. We hear chiefly of Ælfred sending alms to Rome, and of his reception of his British friend and biographer Asser, and of saintly wanderers from Ireland. This was the chief time of his literary work, and most likely of his legislation also. When the time of strife came again, it began with an attack from the continent. In 893 the Northmen who had been defeated by King Arnulf of Germany crossed to England, and landed on the borders of Kent and Sussex, while the famous wiking Hasting sailed up the Thames. Ælfred now exacted fresh oaths and hostages from the Danes in England, both in East-Anglia and in Northumberland; but they presently broke their oaths, and joined the invaders. The campaigns which followed in 894 and following years to 897 are told with great detail in the Chronicles. They are remarkable for the great extent of country which they cover. The war begins in south-eastern England, but it presently spreads into the distant west. While the king goes to defend Exeter, attacked by sea by the Danes from Northumberland and East-Anglia, Ealdorman Æthelred has to follow the other army along both the Thames and the Severn. Defeated at Buttington, they go back to Essex; then, with new forces from Northumberland and East-Anglia, they cross the island again, and winter in the Wirrall in Cheshire, within the forsaken walls of the city which had been Deva and which was before long to be Chester. The two next years there is fighting in nearly every part of England. The king, the men of London, and the South-Saxons, show themselves vigorous in resistance, and the war goes on as far north as York. In 897 the invaders seem to have been tired out. Some withdrew to the continent, some to East-Anglia and Northumberland. Warfare by land comes to an end; and, by improvements in the build of his ships, Ælfred is able to put down the small parties of wikings which still infest the channel. We do not read of any renewed peace, of any more oaths or hostages; perhaps Ælfred had learned how little they went for. But the war clearly came to an end, as for three years more the Chronicles have nothing to record.

Two personal notices of Ælfred during this war are worth noticing. At some early stage of it, the details of which are not easy to settle, Hasting himself swore oaths to Ælfred, and consented to the baptism of his two children, Ælfred being godfather to one and Æthelred to the other. At a later stage, when Hasting had broken his oaths, the two boys and their mother fell into the king's hands, and Ælfred gave them back to Hasting. On the other hand, at the very end of the war, Ælfred hanged the crews of the captured Danish ships. After their repeated oath-breakings and harryings, there was nothing wonderful in this; but it may be noticed as the only act of Ælfred which looks at all like harshness.

In the fourth year after the end of the last Danish war, 28 Oct. 901, Ælfred died in his fifty-third year, and was buried in the New Minster, afterwards Hyde Abbey, at Winchester. By his wife Ealhswith, who survived him till 902 or 905, he left five children—two sons, his successor Eadward, who succeeded him, and Æthelward, and three daughters, Æthelflæd, the Lady of the Mercians, Ælfthryth, married to Baldwin, Count of Flanders, and Æthelgifu, Abbess of Shaftesbury.

The general outward result of the reign of Ælfred is thus perfectly plain. When the Scandinavian invasions threatened the utter overthrow of England, and especially of English Christianity, he saved his own kingdom from the general wreck, and made it the centre for the deliverance and union of the whole country. The Danish invasions did more than any other one cause to bring about the unity of England; but that they did so was only because Ælfred was able to use them to that end. The Danes, by breaking to pieces the other kingdoms and leaving one, gave that one an altogether new position. Ecgberht brought all England under his supremacy as a conqueror; Ælfred and his successors were able to win back that supremacy as deliverers. Ælfred did not form a single kingdom of England, but he took the first steps towards its formation by his son and grandsons. His royal style is remarkable. Besides the obvious title of 'West-Saxonum rex,' he very often calls himself 'Rex Saxonum,' a title unknown before, and not common afterwards. No other style so exactly expressed the extent of Ælfred's dominion. It took in all, or nearly all, of the Saxon part of England, and not much besides. For the Mercian ealdormanship of Æthelred consisted to a great extent of lands which had been won by the West-Saxons in the first conquest, and which had afterwards passed under Mercian rule. Of the high-sounding titles which were taken by the kings who followed Ælfred we see no sign in his time. Asser however more than once speaks of him as 'Angul-Saxonum rex,' the earliest use of a name which, as expressing the union of Angles and Saxons under one king, became not uncommon in the next century. Asser, as a Welshman, naturally speaks of the tongue of Ælfred as Saxon, and his land as Saxony. But Ælfred himself, while with minute accuracy he uses the Saxon name in his title, always in his writings speaks of his people and their tongue as English.

As Ælfred extended the bounds of his kingdom, there can be little doubt that his reign greatly tended to the increase of the royal authority within his kingdom. This was the natural result both of his position and of his personal character. It is a mere legend which charges him with oppressive or even harsh rule at any time of his life. But when a king has won the position, both legendary and historical, of Ælfred, even the most suspicious witness against him becomes of importance. Unless we assume sheer invention for contradiction's sake, it must be an exaggeration or distortion of something. Something must have suggested the story. There seems no reason to charge Ælfred, as a great scholar (Kemble, *Saxons in England*, ii. 208) has done, with 'anti-national and un-Teutonic feeling.' But we may believe that the king who had been marked out for kingship by a papal hallowing in his childhood, and who had come to the kingship of his people by what might seem so marked a course of destiny, may from the beginning have held the kingly authority somewhat higher than the kings who had gone before him, somewhat higher than pleased all his subjects. In fact, the strengthening of the kingly power would be the almost necessary result of Ælfred's career. He made his kingdom afresh, and he enlarged its borders. Of all that was done he himself was preeminently the doer. We see the same thing in France under Saint Lewis, a king in whom the warlike side was less prominent than in Ælfred, and who never had to fight for the being of his kingdom. Under kings like Ælfred and Lewis the kingly power grows, simply because every man knows that the king is the power that can best be trusted. Asser emphatically says that Ælfred was the only man in his kingdom to whom the poor could look for help. The circumstances of Ælfred's reign did much also to quicken a change which was then going on both in England and in other parts of Europe. This is the change from the old immemorial nobility of birth to the new nobility of personal service, that is in England the change from *eorlas* to *þegnas*. Rank and power become attached to service due to the king as a personal lord, a process which, in the beginning at least, does much to strengthen the authority of that personal lord. But it does not appear that Ælfred was the author of any formal legal or constitutional changes. In his legislation his tone is one of singular modesty. 'He did not dare to set down much of his own in writ, for he did not know how it would like them that came after.' He speaks of himself as simply choosing the best among the laws of earlier kings, and as doing all that he did with the consent of his witan. And the actual legislation of Ælfred is of exactly the same character as the legislation of the earlier kings. What strikes us most in his laws as compared with the laws of his own predecessor Ine is the absence of any reference to the distinction of English and Welsh. The Britons within the immediate West-Saxon kingdom (that is, no doubt, mainly in Somerset and Devonshire) had now practically become English.

And the events of Ælfred's own reign must have done much to wipe out the distinction. Fighting with the Danes had made Britons and Englishmen one people within the West-Saxon realm.

What is specially characteristic of Ælfred's laws is their intensely religious character. The body of them, like other Christian Teutonic codes, is simply the old Teutonic law, with such changes—more strictly perhaps such additions—as the introduction of Christianity made needful. What is peculiar to Ælfred's code is the long scriptural introduction, beginning with the Ten Commandments. The Hebrew law is here treated very much as an earlier Teutonic code might have been. The translation is far from being always literal; the language is often adapted to Teutonic institutions, while, on the other hand, some very inapplicable Hebrew phrases and usages are kept, and the immemorial Teutonic (or rather Aryan) institution of the *wergild* is said to be a merciful invention of christian bishops. This last error is specially strange, as Ælfred commonly shows a thorough knowledge of the institutions and traditions of his own people.

There is some difficulty as to the language of Asser (*M. H. B.* 497), when he praises Ælfred's zeal for the administration of justice and his censures on corrupt or incompetent judges. As Kemble (*Saxons in England,* ii. 42) shows, it is not very easy to see who the 'comites' and 'præpositi' are; Kemble suggests that the reference may be to the king's own *þening-manna-gemót*, his own court for his own immediate following, and that Ælfred may have begun the system of royal *missi*, controlling to some extent the popular courts, which was in full force in the eleventh century, and out of which sprang our present judicial system. It is hardly needful to say that the story of his hanging the corrupt judges is purely mythical.

The personal character of Ælfred, as set forth by his biographer Asser, certainly comes as near to perfection as that of any recorded man. He gives us not only a picture of a man thoroughly devoted to his work, faithfully discharging the acknowledged duties of his office, but the further picture of one who, as a king, the father of his people, sought for every opportunity of doing good to his people in every way. Many of the details have become household words. His careful economy of time, by which he found means to carry on his studies without interfering with the cares of government, his deep devotion, his constant thought for his people, the various expedients and inventions of a simple age, all stand out in his life as recorded by the admiring stranger. And we must not forget his physical difficulties. The tale of the sickness which beset him on the day of his marriage and at other times of his life seems to have received legendary additions; but the general outline of the story seems to be trustworthy. His bounty was large and systematic. He laboured hard to restore the monastic life which had pretty well died out in his kingdom, by the foundation of his two monasteries, one for women at Shaftesbury, the other for men on the spot which had seen his first resistance to the Danes on Athelney. And besides gifts to the poor and religious foundations at home, he sent alms to Rome and even to India (*Chron.* sub an. 883). In his many-sided activity, he looked carefully after his builders and gold-workers, his huntsmen and falconers, in a state of things when hunting was no mere sport but a serious business.

But it is after all the strictly intellectual side of Ælfred's character which is most specially his own. Any other king would have thought it enough to defend his people with courage, to rule them with justice, to legislate for them with wisdom. Ælfred did all this and more also. He made it his further business to be the spiritual and intellectual teacher of his people. For in all his writings Ælfred is emphatically the teacher. He writes from a sheer sense of duty, to profit his own folk. He undertakes the humble office of a translator, and turns into his native tongue such writings, religious, historical, and scientific, as he thinks will tend to the instruction of his people. As a teacher, he does not bind himself to a servile reproduction of his author; as men do still in writings designed solely for edification, he altered and added to his original, whenever he thought that by so doing he could better profit his readers. He is eminently a national writer; we read that, like Charles the Great, he loved the old Teutonic songs and traditions and taught them to his children, and their effect on himself is often seen in his writings. He grasped the fact, which perhaps it was easier to grasp in his day than it was somewhat later, that men can be really stirred and taught only through their own tongue. It is undoubtedly to what he preserved, to what he himself wrote, to what his example encouraged others to write, that we owe our possession of a richer early literature than any other people of Western Europe, and that the habit of writing in English never died out, even when the English tongue had for a while ceased to be a learned and courtly speech in its own land.

Ælfred himself, in the preface to the Pastoral of Gregory, sets forth and laments the sad lack of learning which he found in his own kingdom at the time of his accession. It was one of the dead times of English intellect; the literary eminence of Northumberland had passed away; the continuous literary eminence of Wessex was to begin with himself. His foundation of schools at Oxford—a tale as old as the so-called Brompton—is purely fabulous; but he did all that he could for the advancement of learning by planting the best scholars in the monasteries which were the schools of the time, and by giving some of them high ecclesiastical preferment. To this end he invited men both from other parts of Britain and from lands beyond sea. He brought Archbishop Plegmund and Bishop Werfrith from Mercia; he brought Grimbold and John the Old-Saxon from other Teutonic lands; from the land of the Briton came Asser, while John the Scot, John Scotus Erigena, might be said to come from both Celtic and Teutonic lands at once. But it was not only men of book-learning that he brought from other lands. Strangers from all parts flocked to become his men, and he gladly received all who brought with them any knowledge or any useful art, the seafaring Othhere no less than Grimbold or Asser. And it should be noticed that his reception and encouragement of strangers, forming as it did a marked feature in Ælfred's character, seems never to have been turned against him as a fault, as it was against some other kings.

But for us Ælfred's greatest and most abiding work in his character of promoter of knowledge is that he gave us our unique possession, a history of our own folk in our own tongue from the beginning. The most reasonable belief seems to be that it was at Ælfred's bidding that the English Chronicles grew into their present shape out of the older local annals of the church of Winchester. We thus have, what no other nation of Western Europe has, a continuous national record from our first coming into our present land. In its earlier parts some mythical names and reckonings may have found their way into its text; but the essential truth of the record becomes more and more strengthened every time it is put to the test. In the course of Ælfred's reign it grows into a detailed contemporary narrative of the most stirring years of his life.

Of Ælfred's own writings the chief are his translations of Boetius's 'Consolation of Philosophy,' of the Histories of Bæda and Orosius, and of the 'Pastoral Care' of Gregory the Great ('þa boc þe is genemned on Læden *Pastoralis* and on Englisc *Hirdeboc*'). The order in which they were written is a matter of some interest which is discussed by Dr. Bosworth in his preface to the Orosius. He is inclined to place them in this order, Boetius, Bæda, Orosius, Gregory. The first three he places in the time of peace, between 887 and 893, and the fourth in the last years of peace after the war with Hasting, between 897 and Ælfred's death. And we may perhaps safely infer that the Boetius is the earliest, and that it was begun in the year 887. For it is in that year that Asser (*M. H. B.* 492) places the beginning of Ælfred's work of translation, and William of Malmesbury (*Gesta Regum*, lib. ii. cap. 122) speaks of Asser as giving Ælfred help in the translation of Boetius. The Gregory cannot be earlier than 890, as Ælfred speaks of Plegmund as archbishop, which he did not become till that year. And, even without dates, we might set down the Boetius as earlier than the Orosius. It is perhaps the most interesting of all Ælfred's works, and best shows the spirit of the man and the way in which he went to work. He wrote for the edification of his people, and a literal translation of the Latin writer was not that which would be most edifying. Whether Boetius was personally a Christian or not is a difficult question; the popularity of his name and writings was largely due to the belief that he was a martyr for orthodoxy at the hands of an heretical prince, and to the existence of several theological treatises bearing his name. These were doubtless the grounds which suggested the works of Boetius to Ælfred or to Asser as a subject for study and translation. But, whatever its author was, the 'Consolation' is certainly not a christian book, though, like many writings of the last days of paganism, it is to some extent tinged with christian thoughts and phrases. It is also a learned book, full of allusions which would be quite unintelligible to Ælfred's unlettered West-Saxons, many of which were not well understood by Ælfred himself. It is also a book written partly in prose and partly in verse. The book needed a thorough recasting to suit Ælfred's purpose. He did thoroughly recast it; the pagan book became christian, the learned book became popular. Short allusions of Boetius to historical or mythological points are expanded into full narratives under the hand of Ælfred. In these expansions Ælfred sometimes makes historical mistakes which he would hardly have made after he had mastered the history of Orosius, and which thus help us to fix the Boetius as the earlier work of the two. On the other hand, he sometimes catches historical analogies with the happy grasp of true genius. The 'Consolation' of Boetius is interspersed with poems, which are specially crowded with allusions which for Ælfred's readers needed a commentator. In Ælfred's hands therefore the *Metres* become prose, and prose of a very different kind from that of the original. Ælfred made it his business to explain whatever would be puzzling. Thus in the Metre in iv. 3 of the 'Consolation,' Boetius tells the story of Odysseus and Kirkê without mentioning the name of either. Odysseus is merely pointed at as 'Neritius dux,' as in iv. 7 he is pointed at as 'Ithacus.' Ælfred explains at length who 'Aulixes' was. He was king of two kingdoms—'Ithacige' = *Ithaca insula*, and 'Retie,' seemingly a corruption of Nêritos. These two kingdoms King Aulixes held of the Emperor Agamemnôn ('Aulixes . . . hæfde twa þioda under þam kasere . . . and þæs kaseres nama wæs Agamemnôn'). The over-king at Winchester understood the position of the over-king at Mykênê so much better than many much deeper scholars that we may forgive him his little slip in the geography of Western Greece.

Then come the two strictly historical works, Bæda and Orosius. The choice of Bæda was obvious. And Orosius, author of a history of the world written from a specially christian point of view, was just the kind of work that suited Ælfred's purpose. But he treated it in his usual way; he added and left out at pleasure. In the first book, where Orosius treats of the geography of Europe, he works in the long original narratives of Othhere and Wulfstan, describing the northern lands which were unknown to Orosius. The historian, in short, no less than the philosopher, is not simply translated by Ælfred, but recast. But, as dealing with a more technical book, Ælfred keeps to technical language in the Orosius in a way in which he did not in the Boetius. Then a Roman *consul* was turned into an English *heretoga*; now he remains a Roman consul.

Of these writings the Gregory is the only one that has been edited by any scholar of the latest critical school. It appeared from the hand of Mr. Sweet among the publications of the Early-English Text Society, 1871–72. The Orosius was edited in 1851 by Dr. Bosworth, who in his preface describes the manuscripts and earlier editions. The translation of Bæda is printed in Smith's great edition of Bæda, 1722. The Boetius was edited in 1864 by Mr. Samuel Fox for Bohn's 'Antiquarian Library.' Strange to say, in this edition the Old-English text is printed in the so-called 'Saxon' characters, though Dr. Bosworth had, thirteen years before, had the sense to print in ordinary type. A uniform critical edition of all the great king's writings would be no small gain to Old-English learning.

Of other writings or alleged writings of Ælfred it appears that a translation of the 'Soliloquies' of Saint Augustine remains unprinted. The separate version of the Metres of Boetius—that is, the separate version of the metrical passages in the 'Consolation'—which is printed in Mr. Fox's edition, seems clearly not to be Ælfred's. The 'Encheiridion,' or 'Handbook'—a book of entries and jottings of all kinds, of the beginning of which Asser (*M. H. B.* 491) gives an account—seems to have been extant in William of Malmesbury's time, and he quotes a story about Saint Ealdhelm from it (*Gest. Reg.* lib. ii. cap. 123; *Gest. Pont.* Rolls Ser. pp. 333, 336). William also mentions a version of the Psalms, which Ælfred began but did not finish. The so-called Proverbs of Ælfred, a work of the thirteenth century, simply bears witness to the veneration in which his name was still held. There seems also to have been extant in the same century an English version of Æsop's Fables by an English king, the authorship of which strangely fluctuates between Ælfred and Henry I (see Wright, *Biographia Britannica Literaria*, Anglo-Saxon Period, p. 396, and Freeman, *Norman Conquest*, iv. 796). The wonder is, not that some spurious writings should have been attributed to Alfred, but that there are not many more.

But, among the writings of Ælfred, we must not forget his will, of which the English text is given by Kemble, Cod. Dipl. ii. 112, and a Latin version in Cod. Dipl. v. 127, where the preface, reciting the will of Æthelwulf, is given at much greater length. In its many special bequests to his children and to other persons, and in its legal and other allusions, especially the account of the minute arrangements made by Æthelwulf for the disposal of his property, it is one of the most instructive documents of the time.

[Our main authorities for the reign and life of Ælfred are his life by Asser and the English Chronicles during his reign. The genuineness of Asser's work was called in question by Mr. Thomas Wright, but it has been generally accepted by later scholars. It has no doubt been interpolated, as in some of the passages about Saint Neot and in the more shameless forgery about Grimbald at Oxford. But the original text can be recovered with no great trouble, very much by the help of Florence of Worcester, who has so largely copied Asser. The work of Asser, thus distinguished, bears every mark of genuineness. It seems quite impossible that any forger could have invented the small touches which bespeak the man writing from personal knowledge, and that man no Englishman but a Briton. The constant use of the word 'Saxon' where Ælfred himself would have used 'English' is of itself proof enough; a later forger might have thought of it, but hardly one so early as to have been mistaken by Florence for the genuine Asser. His notices of York (M. H. B. 474) and of the table-land of Æscesdún (ibid. 477) are evidently, as the writer says of the latter, the result of personal knowledge. It is enough to compare the true Asser with the false Ingulf to see the difference between the two. A few other notices, which seem to come from independent sources, are preserved by Æthelward and William of Malmesbury.

A list of the earlier modern writers on Ælfred is given by Wright, Biographia Literaria, 384. The best known is the life by Sir John Spelman, son of the better known Sir Henry, which first appeared in 1678. In modern times there has been a life of Ælfred by Dr. Giles (London, 1848) and a German life by Wyss. More important is the youthful work of Dr. Pauli, the English version of which was edited by Mr. Thomas Wright. Mr. Wright's notices of Ælfred's works, in his Biographia Literaria, have been referred to already. Of notices of Ælfred in more general writers of English history, the most valuable narrative is certainly that of Lappenberg in the first volume of his Geschichte von England, in the second volume of the English translation by Mr. Thorpe. The constitutional aspect of the reign is treated by Dr. Stubbs, Constitutional History, i. 99, 127, 191–7.]

E. A. F.

ÆLFRED (*d.* 1036), ætheling, was the younger of the two sons of King Æthelred and Emma, daughter of Richard the Fearless. On the conquest of England by Swend in 1013, Ælfred and his brother Eadward were sent over to Normandy under the care of Ælfhun, bishop of London. The æthelings were received at the court of their uncle Richard the Good, whither their mother had fled not long before they came. A promise obtained by Emma from Cnut as a condition of her marriage to him, that the succession to the English throne should be limited to such children as she might bear him, shows that she was careless of the claims of her sons by her former marriage. The English æthelings were, however, held in honour at Rouen, and their cousin Duke Robert attempted to enforce their rights by an invasion of England. His fleet was kept away from our shores by a contrary wind, and the attempt failed. The story told by William of Jumièges that, in spite of this failure, Cnut, feeling his end near, offered that half his kingdom should go to the æthelings, may be rejected as wholly improbable. At the death of Cnut, in 1035, their rights were disregarded by the English witan, for the remembrance of the ill conduct of their father set men against them. The kingdom was divided. Harold reigned at London over the land north of the Thames, and Emma, at Winchester, ruled Wessex in the name of her son Harthacnut, whose cause was upheld by Earl Godwine. The next year Ælfred, with the consent of his brother Eadward, and perhaps in concert with him, made an attempt on England. He landed at Dover, with some force which must have been composed of Normans, and marched westward, intending to have an interview with his mother at Winchester. Owing to the absence of Harthacnut, English feeling had begun even in Wessex to turn towards a union of the kingdom under Harold. His accession in Wessex would have entailed the downfall of Emma, and Ælfred had reason to believe that his mother would favour his enterprise. Earl Godwine met him at Guildford. Convinced of the weakness of the party of Harthacnut, the earl was now on the side of Harold. He set on the company of Ælfred, some he slew outright, some were sold as slaves, others were blinded, scalped, or otherwise cruelly used. Ælfred was taken alive and sent to Ely. As he was in the ship which brought him to the island, he was blinded. He dwelt awhile with the monks, and when he died of the hurts which he had received they buried him in their church. Miracles were said to have been wrought at his tomb. Of no fact in our history have so many different accounts been given as of the death of Ælfred. It forms the subject of a poem in the Abingdon and Worcester versions of the Chronicle. This poem, with one or two additions from other writers, which do not contradict its statements, is the authority for the story here given. Mr. Freeman, by an ingenious course of argument, comes to the conclusion that in this matter 'the great earl is at least entitled to a verdict of Not Proven, if not of Not Guilty.' Setting aside all vague conjectures and considerations of possible motives, it is impossible to deny that the weight of written evidence is distinctly on the side of those who believe that Earl Godwine took Ælfred captive and slew his companions in a fearfully cruel manner, though it cannot be ascertained whether he acted treacherously towards the ætheling. The murder of Ælfred was made the subject of accusation against the earl in the reigns of his brothers Harthacnut and Eadward the Confessor, and was used as an accusation against England and as a plea for the Norman conquest.

[A.S. Chron. Abingdon and Worcester; Florence of Worcester; Will. Gemm. vi. 11, 12, vii. 11; Will. Pict. ed. Giles, 78,79; Encomium Emm. iii. 2–6; Vit. Ead. ed. Luard, 400; Will. of Malm. lib. ii. cap. 188; Henry of Hunt. Mon. Hist. Brit. 758, 761; Freeman, Norman Conquest, i. 542–569.] W. H.

ÆLFRIC (*d.* 1005), archbishop of Canterbury, was a monk of Abingdon. He has been identified by Sir F. Madden, in his preface to the 'Historia Anglorum' of Matthew Paris, with the Ælfric who appears in the 'Vitæ Abbatum' as the eleventh abbot of St. Albans. The account given by Paris of the life of this abbot does not fit in with the life of the archbishop. Paris says that he was the uterine brother of Leofric, the son of an ealdorman of Kent, that Leofric was abbot of St. Albans, and was elected to Canterbury, but that he declared that his brother Ælfric was more worthy of the honour. Leofric is, however, represented as becoming archbishop, and Ælfric as succeeding him in the abbey. This Ælfric must have been past his youth when he took the monastic vows, for he is said to have been the 'chancellor' of Æthelred before he became a monk. He bought Kingsbury and some other lands for his abbey. He composed and set to music a life of St. Alban, which was widely used on the day of that saint. He lived over the year 1045, the time when England was expecting invasion from Magnus, king of Norway and Denmark. In prospect of this danger the abbot walled up the bones of St. Alban. He pretended, however, to send these precious relics to the abbey of Ely for safe keeping in that almost inaccessible island. The biographer records a discreditable tale of deceit practised by both fraternities towards each other. Each claimed to have the genuine relics, and a bitter quarrel ensued. Ælfric died in the midst of this dispute, which was the consequence of his own double dealing. Such is the life given by Matthew Paris. It is wholly incomprehensible. There never was an archbishop of Canterbury named Leofric, and, during the lifetime of this abbot Ælfric, an Ælfric was archbishop of that see. The succession of the abbots as given by Paris from Ælfric the seventh to Ælfric the eleventh abbot is evidently untrustworthy. Sir F. Madden has pointed out that in this case the author seems to have found out that he was mistaken, for in the autograph copy of the 'Vitæ Abbatum' (Nero, D. i. fo. 32) he has added a marginal note stating that, on the refusal of Leofric, his brother accepted the archbishopric. He therefore considers that there is little reason to doubt that Ælfric was the *tenth* abbot, and that on his elevation to the episcopate he was succeeded as abbot by his brother Leofric. The archbishop's bequest to St. Albans and his appointment of Leofric as his executor are certainly in favour of this view. It should, however, be remarked that, while he mentions his sisters and their children in his will, he does not speak of the abbot Leofric as his brother. If Sir F. Madden's view is correct, the life contained in the 'Vitæ Abbatum' must be given up. It is possible that in the life of this abbot, and in that of the seventh abbot also called Ælfric, who may perhaps be the archbishop, the biographer has mixed up the Ælfric who was archbishop, the Ælfric who in 1050 was elected to that see but was rejected, and some third Ælfric who died abbot of his house. A letter prefixed to the glossary of Ælfric the grammarian might well have been addressed to an abbot of St. Albans of the date assigned by Paris to Ælfric the tenth abbot.

Accepting, however, Sir F. Madden's explanation, we find that Ælfric was installed abbot by Oswald, bishop of Worcester and archbishop of York. He is said to have been made bishop of Ramsbury and Wilton in succession to Sigeric, who was translated to Canterbury in 990. Ælfric signs as bishop of Wilton in 994. He was elected archbishop in 995, and died in 1005. In close connection with his death the 'Chronicle' mentions the consecration of Brihtwold at Ramsbury. It is therefore probable that neither Ælfric nor Brihtwold succeeded to Ramsbury immediately on the translation of their predecessors, and that both Sigeric, for a while at least, and Ælfric after him held that see along with the archbishopric. A letter (HARPSFELD, *Hist. Eccl.* p. 198) which speaks of Ælfric as though he were not a bishop at all at the date of his election to Canterbury is probably spurious, yet it may, as Dr. Stubbs suggests, have a substratum of truth as pointing to the fact that he was not consecrated to the see of Ramsbury until shortly before the death of Archbishop Sigeric and his own translation. It has, however, been held that he was, as bishop of Ramsbury, one of the leaders of the fleet which, in 992, was gathered together at London. But the bishop who had this command was more probably Ælfstan of London (961–995). An imperfect interpolation in the least trustworthy version of the 'Chronicle' records that, when Ælfric was made archbishop, he expelled the clerks from his cathedral church and put monks in their place. As the account is not contemporary, and was evidently written for the purpose of glorifying the monks, it deserves little credit. Florence ascribes the expulsion of the clerks to Archbishop Sigeric. William of Malmesbury refers to the story in the 'Chronicle,' and throws doubt upon it. There seems no means of ascertaining the truth about this matter. Perhaps the whole story is a fable. Ælfric is said to have been consecrated in 996, the year after his election to Canterbury. As there is no reason to doubt that he was bishop of Ramsbury before he was made archbishop, this notice of his consecration probably refers to the gift of the pall. The author of the 'Life of Dunstan' who calls himself B., in dedicating his work to the archbishop, speaks of his remarkable ability. Ælfric died in November 1005, and was buried at Abingdon. In the reign of Cnut his body was translated to Canterbury. His will is extant. By it he left his books, and land at Kingsbury and other places, to St. Albans, and also gave land to Abingdon. He left to the king his best ship and armour of defence for sixty men, and gave a ship to the people of Kent, and another to the people of Wiltshire, the shires of his two dioceses. He appointed Leofric, abbot of St. Albans, one of his executors. The ships left to Kent and Wiltshire were intended to lighten the burdens of the people by paying for them a portion of the ship-tax which each shire was bound to furnish in kind.

[A.S. Chron.; Florence of Worcester; Chron. Monast. de Abingdon, Rolls Ser.; Chron. Monast. S. Albani, Gesta Abbatum, ed. Riley, Rolls Ser.; M. Paris, Hist. Anglorum, i., ed. Madden, Rolls Ser.; Eadmer de Vita S. Oswaldi; Wharton's Anglia Sacra, ii. 201; Vita Dunstani auctore B., Memorials of St. Dunstan, Rolls Ser.; Migne, Patrol. cxxxix.; Codex Dipl. iii. 278, 280, 283, 351; Stubbs, Registrum Sacrum Anglic.] W. H.

ÆLFRIC, abbot of St. Albans. [See Ælfric, archbishop of Canterbury.]

ÆLFRIC (*fl.* 950?–1016?), ealdorman of the Mercians, was the son of the ealdorman Ælfhere [see Ælfhere], and was therefore akin to the royal house. He was called 'Child' Ælfric, and is spoken of as a man of some consequence during the lifetime of his father. He succeeded to his father's ealdormanship in 983. At a meeting of the witan held at Cirencester in 986, he was banished for some cause not stated by the chroniclers, but, from an apparent reference to him in a charter, he would seem to have been accused of treason against the king. Henry of Huntingdon, who often preserves local feeling, speaks of the cruelty of Æthelred in connection with this banishment, but in judging the actions of men of this time who like Ælfric were constantly guilty of treachery, allowance must be made for the utter want of governance, the alternate violence and weakness of the kings, and the evident signs of factious influence which marked the later days of the English monarchy. It was probably this Ælfric who was the father of Ælfwine, 'of mighty kin among the Mercians,' who, in 991, fought at Maldon in the following of Brihtnoth, and who is commemorated in the song of that battle. Before 991 Ælfric was probably restored to favour, for an ealdorman Ælfric joined Archbishop Sigeric and the ealdorman Æthelweard in buying off the Danes from attacking their lands, and in persuading the king to make a general peace with them and to pay them tribute. War soon followed this peace. In 992 a fleet was gathered at London. It was placed under the command of two bishops and two lay leaders. One of these was Ælfric, in whom the king now put more faith than in any other. For some unexplained reason Ælfric, the night before the fleets should have joined battle, gave warning to the enemy of the intended movements and fled, leaving his ship and his men to be taken by the Danes. One account represents him as fleeing to the enemy. He probably went to them under cover of night, and, having thus escaped from his own countrymen, fled away. The English fleet, when it found itself betrayed, dispersed, losing only the traitor's ship. In anger at the treachery of Ælfric, the king caused his son Ælfgar to be blinded. Ælfric appears again in 1003, restored to favour and command. In that year Swend was invading England, and was ravaging Wiltshire. A strong force of the men of Wiltshire and Hampshire was gathered to withstand him. Unhappily Ælfric was appointed leader. The armies came well in sight of each other. Then Ælfric 'turned to his old tricks,' he feigned himself sick and began to retch, and said that he was grievously ill and could not fight. When his men saw the unwillingness of their leader, they were discouraged. The army was scattered, and the Danes went on with their ravages. The name of an ealdorman Ælfric appears in a charter of Æthelred to Ely in 1004; this new treachery was probably therefore soon forgiven.

In 1016, when Eadmund and Cnut met in battle at Assandun, where all the great folk of England perished, an ealdorman Ælfric fell among the rest, fighting on the side of his native king. A letter addressed by Pope John (XV?) to an ealdorman Ælfric, reproving him for seizing some estates belonging to Glastonbury Abbey, can scarcely refer to the Mercian ealdorman. If the patriot of 1016 was a West Saxon, it may have been addressed to him. The name Ælfric was common at this period, and it is impossible to be sure about the identity of those who bore it.

That the traitor in 992 and 1003 was the same man may, however, be taken as certain (on the identity of the ealdormen named Ælfric see Freeman's *Norman Conquest*, i. 305, 306). Whether the son of Ælfhere, the traitor in the fleet and in the field, and the ealdorman who fell at Assandun, were one person, cannot be said with certainty. It may have been so, for we know too little of the causes of the events of the time to decide such a question on the mere ground of the improbability of changes in men's conduct.

[A.S. Chronicles; Florence of Worcester; Henry of Huntingdon; Historia Eliensis, ii. c. 7; Thorpe's Diplomat. p. 282; Memorials of St. Dunstan, p. 396, Rolls Ser.; Will. of Malmesbury, Gest. Reg. lib. ii. c. 151; Freeman's Norman Conquest, i. c. 5.] W. H.

ÆLFRIC (*fl.* 1050), archbishop-elect of Canterbury, was a kinsman of Earl Godwine. From early youth he was brought up in the monastery of Christ Church, and was much beloved by his fellow monks. He was well skilled in worldly matters and took delight in them. On the death of Archbishop Eadsige (October 1050) Ælfric was elected to the see of Canterbury by the monastic chapter of his house. In this election the clergy of the province seem to have concurred. The monks sent to Godwine, in whose earldom they were, and informed him of the canonical election of Ælfric and begged him to use his influence in behalf of his kinsman. The earl promised to do all he could in the matter. King Eadward was, however, at this time inclined to the faction which opposed the earl, and refused his request in behalf of Ælfric. In the mid-Lent meeting of the witan, in 1051, Robert of London was appointed archbishop, much to the anger of English churchmen.

[Lives of St. Edward the Confessor, ed. Luard, Rolls Ser.] W. H.

ÆLFRIC, called Ælfric Bata (*fl.* 1005), was a monk and a disciple of Ælfric the abbot, called Ælfric Grammaticus [q. v.], at Winchester, some time before 1005. From the Oxford MS. of Ælfric's 'Colloquium' it appears that Ælfric Bata added something to this work composed by his master, and, as the Grammar and Glossary of Grammaticus are combined in that manuscript with the Colloquy, it is not unlikely that Ælfric Bata copied and edited the whole collection. It has been supposed that some of the writings attributed to the master were the work of the disciple. As, however, the only ground on which this opinion rests is that it is either impossible or unlikely that they should have been written by Ælfric, archbishop of Canterbury, there is no reason for accepting it, for it is capable of ample proof that the archbishop and the grammarian were not the same person. Ælfric Bata, no less than his master, was regarded as an opponent of transubstantiation. Osbern, who wrote with the evident intention of upholding this doctrine, of which his patron, Archbishop Lanfranc, was the champion, in his 'Miracles of St. Dunstan' represents the saint appearing in a vision to a worshipper at his tomb and saying that he had been opposing Ælfric Bata, who was 'trying to dispossess the church of God.'

[For Ælfric's Colloquium, see Ælfric Grammaticus, Miracula S. Dunstani, Osbern, in Memorials of St. Dunstan, ed. Stubbs, p. 136 (Rolls Series); Wright's Biog. Lit.] W. H.

ÆLFRIC, abbot, called Grammaticus (*fl.* 1006), was a celebrated author and translator. As no name seems to have been more common at the close of the tenth century than that of Ælfric, and as it was borne by several ecclesiastics of whom some record exists, there has been much controversy about this writer's identity. Mores (*De Ælfrico*, &c., ed. Thorkelin, 1789), who is followed by Wright (*Biog. Brit. Lit.* i. 480), Dean Hook (*Abps. of Cant.* i. 439), and Mr. Freeman (*Norman Conquest*, i. c. 5), identifies him with Ælfric, archbishop of Canterbury [q. v.] This theory is impossible, for in the second preface to the 'Homilies' he speaks of the days of Æthelred as already past; and though in the earlier preface he offers his work to Archbishop Sigeric (*d.* 994), who approved it, yet the second preface was probably written at a later time, and after the death of Æthelred in 1016. Besides, we find him describing himself as abbot when writing the 'Life of Æthelwold,' bishop of Winchester, in 1005, in which year Ælfric, archbishop of Canterbury, died. By Wharton (*Anglia Sacra*, i. 125) he is held to be one with Ælfric, archbishop of York, and this opinion is adopted by Thorpe in his preface to the 'Homilies.' Bishop Stubbs (Mosheim's *Eccl. Hist.* ed. Stubbs, ii. 86, *n.*) has pointed out that on this theory 'the archbishop [of York] would have lived to nearly ninety years of age, a fact that would have most likely been recorded if it were so.' Ælfric the writer never speaks of himself by any higher title than that of abbot, and there is no ground for identifying him with any bishop or archbishop. The identification is finally confuted in the account of the grammarian by Dr. E. Dietrich of Marburg in Wiedner's 'Zeitschrift für historische Theologie,' 1855 xxv. 487–594 and 1856 xxvi. 163–256 (cf. *Ælfric's Lives of the Saints*, ed. Skeat, Early Eng. Text Soc. 1881-1900). The tradition that he was archbishop of Canterbury probably arose from the use which has been made of his writings in theological controversy. It pleased those who insisted on his opinions being accepted as the doctrine of the church of England in early days to entertain the belief that he was its chief pastor. All that can be certainly known about Ælfric must be gleaned from his writings. In his early days he was taught by a secular priest, who could scarcely understand Latin. Ælfric despised the ignorance of the secular clergy. 'There was no one,' he says, 'who could write or understand Latin letters until Dunstan and Æthelwold revived learning.' Ælfric found a more capable teacher, for he became a pupil of Æthelwold. It is therefore probable that he was a monk of Abingdon, where Æthelwold was abbot. When Æthelwold was made bishop of Winchester (963), he expelled the secular clergy from the old minster, and sent to Abingdon for monks to fill their place (Vita S. Æthel. 12, in *Chron. de Abingdon*, ed. Stevenson, R.S.). Ælfric was most probably among those who came, for the next thing we know about him connects him with Winchester. Ethelmær, the ealdorman of Devonshire, the great patron of monasticism in the west, finished the monastery he was building at Cerne. At his request Ælfheah, who succeeded Æthelwold at Winchester (984–1005), sent Ælfric to rule over the new foundation. Ælfric was, he tells us, at that time 'a monk and a mass-priest.' He afterwards became abbot of Ensham, which was also founded by Æthelmær, and was completed, it is said, in 1005 (DUGDALE, *Monas.* ed. 1817 &c. iii. 1). A letter to an Ælfric who was evidently a monk is attached to Ælfric's 'Glossary.' It describes the person addressed as high in favour with Cnut, and begs him to use his influence with the king to obtain his assent to a request. It is possible that this Ælfric may have been the abbot of Ensham; but it is more likely that the person addressed was the abbot of St. Albans of the same name [q. v.]. Ælfric remained on intimate terms with his patron Æthelmær and his son Æthelweard, and did much of his work in translating to please them. In the preface to his translation of Genesis he tells Æthelweard that he will not translate anything more, and says: 'I pray thee, dear ealdorman, that thou bid it me no more, lest I be disobedient to you or a liar if I do it.'

The name of Ælfric has become famous from the vigour with which he opposed the doctrine of transubstantiation, and parts of his writings which treat this subject have been republished from time to time whenever any special agitation has arisen on the sacramental question in England. His school books, and especially the preface to his Grammar, show that he took a warm interest in education, which was fully in accord with the spirit of the monastic revival of his time. The employment of his talents by ealdormen and bishops is an evidence that his learning was recognised by his contemporaries. He was for the most part engaged in translation and compilation. His writings are: 1. Two books of 'Homilies,' each containing forty sermons. These he compiled and translated into English from the sermons of various Latin writers which were used in the church. He says that he undertook this work because there was little gospel light for any except such as could read Latin, save what was contained in the books translated by King Ælfred. These homilies are mostly appropriated to the different Sundays and saints days throughout the year. They are short and vigorous, and are usually filled with narrative. One of them, the sermon 'on the sacrifice,' for Easter Sunday, contains strong statements against the teaching of the Romish church on the subject of the eucharist. In this matter he probably owed much to Ratramn of Corbie (*cir.* 860), the opponent of Paschasius Radbert. In a sermon for St. Peter's day he also puts forth doctrine which is not in accord with the tenets of the church of Rome concerning that apostle. As the homilies were accepted by Archbishop Sigeric, and Ælfric was employed by other bishops, they may be held to express the teaching of the church of England at that time, even though the writer was never a bishop himself. For this reason the Paschal homily has been frequently used in controversy. It was published with other smaller translations in 1566. An interesting introduction on the state of the Anglo-Saxon church, and a recommendation signed by Matthew Parker, archbishop of Canterbury, Thomas Young, archbishop of York, and thirteen other bishops, are appended to it. The title is 'A Testimonie of Antiquitie, shewing the auncient fayth in the Church of England touching the Sacrament of the body and bloude of the Lord here publikely preached, and also concerning the Saxons time 800 years ago. Imprinted at London by John Day, dwelling ouer Aldersgate beneath S. Martyns.' Extracts from Ælfric's writings concerning the sacrament were printed in Foxe's Martyrology, ed. 1610. The

'Testimonie' has frequently been reprinted, e.g. by W. L'Isle in 1623. It was re-edited by Mr. Copinger, and published by Pickering, London, 1877. In 1715 Elizabeth Elstob, niece of the great Anglo-Saxon scholar Hickes, made two attempts to publish the 'Homilies.' She did not accomplish more than a few pages in either case. The homily for the Nativity of St. Gregory was published by her in 1709, and was reprinted in 1839. The two books of homilies, the second containing five additional discourses in the original Anglo-Saxon, with a modern English version, were edited by Thorpe and printed for the Ælfric Society, London, 1844–46. The sermons for saints' days have been edited by Mr. Skeat for the Early English Text Society 1881. 2. 'A Treatise on the Old and New Testaments' (ed. W. L'Isle, 1623). This work has also afforded food for controversy. Mr. H. Soames in his 'Bampton Lectures' (No. 96), and in his 'Latin Church in the Anglo-Saxon Times,' declares that Ælfric followed Jerome in his opinions on the subject of canonicity; while Dr. Lingard, in his 'History and Antiquities,' maintains that he is in accord with the Tridentine dogma. 3. The 'Heptateuchus,' an abridgment and translation of the first seven books of the Old Testament, with the Book of Job, &c., edited by E. Thwaites, Oxford, 1699. 4. The Life of St. Æthelwold in 'Chron. Monasterii de Abingdon,' ii. 255, ed. Stevenson, R.S., beginning 'Alfricus Abbas, Wintoniensis alumnus.' 5. 'Excerpts from St. Æthelwold's Rule of St. Benedict,' for the monks of Ensham. A proposal for publication under the editorship of W. E. Buckley, of Brasenose College, Oxford, was put forth by the Ælfric Society. 6. 'Canons,' written for Wulfsy, bishop of Sherborn (991–1001). These canons relate to the duties of priests. They magnify the priestly office, saying that there is no difference in order between a priest and a bishop, though the bishops have distinct duties and precedence. They refer to the universal habit of the marriage of the clergy and to their worldly lives. Canon 36 contains the same teaching concerning the 'Holy Housel' as the Paschal homily. 7. A 'Pastoral Letter,' written for Wulfstan, archbishop of York (1003–1023), in which he makes the archbishop declare that he will not forcibly compel his clergy to chastity, but admonishes them to observe that rule. 8. A letter entitled 'Quando dividis Chrisma,' on the use of the holy oil. These three, 6, 7, 8, are printed in Thorpe's 'Ancient Laws and Institutes,' published under the direction of the Commissioners of Public Records, 1840. The Corpus Christi College MS. of the 'Canons' ends with the 35th; *cetera desunt.* From this Spelman printed in the 'Concilia,' vol. i., and Migne in the 'Patrologia,' vol. cxxxix. This is all that Migne publishes of Ælfric's works, on account, he says, of their anti-catholic tendency. 9. A 'Latin Grammar and Glossary,' printed by W. Somner in the 'Dictionarium Saxonico-Latino-Anglicum,' Oxford, 1659. This grammar gained Ælfric the title of Grammaticus. It is founded on the grammars of Donatus and Priscian. It was written for, and is dedicated to, the boys of England. A twelfth-century fragment of the grammar was found by Sir T. Phillipps at Worcester, and published by him under the signature T. P., London, 1838. The grammar is included in the 'Sammlung englischer Denkmäler,' Berlin, 1880. 10. The 'Colloquium,' a dialogue written by Ælfric and enlarged by Ælfric Bata, his disciple. This is an amusing reading-book, designed to help young scholars to speak Latin correctly. It contains descriptions of the daily life of men of various occupations—e.g. of the ploughman, the king's huntsman, and the monastic scholar. It is published in Thorpe's 'Analecta Anglo-Saxonica,' 1834, and in 'Altsächsische und angelsächsische Sprachproben,' Halle, 1838. 11. A treatise 'De Temporibus Anni,' published by the Historical Society of Science in 'Popular Treatises on Science during the Middle Ages,' ed. T. Wright, 1841; and one or two short letters.

[Authorities cited; Ælfric's works; Wright's Biog. Brit. Lit.] W. H.

ÆLFRIC (*d.* 1051), archbishop of York, called PUTTOC, or the kite (cf. SHAKESPEARE'S 2 *Henry VI*, III. ii. 191–3), first appears as provost of Winchester. He was consecrated to the see of York in 1023. Wharton (*Anglia Sacra*, i. 125) asserts his identity with the Abbot Ælfric, called the Grammarian [q. v.]. A refutation of this theory was put forth by E. R. Mores (published by Thorkelin, 1789), who attempted to prove that the grammarian was Ælfric, archbishop of Canterbury. The theory of Mores, which is adopted with some hesitation by Wright (*Biog. Lit.* vol. i.), seems impossible for chronological reasons. At the same time it is difficult to believe that the Archbishop of York could have been the grammarian, as he must in that case have lived to a very great age, and some record would probably have been given of this if such had been the fact. Ælfric of York was a benefactor to the collegiate churches of Beverley and Southwell. At Beverley he instituted the offices of chancellor, sacristan, and precentor, and translated the body of St. John of Beverley with great magnificence.

In 1026 he went to Rome, and obtained the pall from Pope John XIX. When Cnut wrote his letter from Rome to his English subjects, he addressed it to Ælfric as well as to Æthelnoth of Canterbury. On the accession of Harthacnut, the king sent Ælfric with Earl Godwine to disinter and outrage the body of his brother Harold. William of Malmesbury, who takes the worst view of Ælfric's character, says (*Gesta Pontif.* lib. iii.) that this base deed was done by his advice. As neither Florence nor the Chronicle mentions this, the assertion must be regarded with suspicion. In 1040, Ælfric, with others, accused Earl Godwine and Bishop Lyfing of the murder of the ætheling Ælfred, the king's half brother. Harthacnut took away the bishopric of Worcester from Lyfing and gave it to Ælfric. While Ælfric held Worcester, the men of the bishopric made an insurrection against Harthacnut. The king sent the great earls with his housecarls to lay waste the shire and slay all its men. This barbarous measure is also attributed by William of Malmesbury to the advice of Ælfric, and he says that the archbishop took this way of revenging himself on the men of Worcester because they refused to receive him as their bishop. The next year the king gave back the bishopric to Lyfing. In 1043, Ælfric assisted at the coronation of Eadward the Confessor. He died at Southwell, 22 Jan. 1051, and was buried at Peterborough. The dark character given by William of Malmesbury to Ælfric, which Mr. Freeman freely accepts (*Norman Conquest*, i. c. 6), is probably to be referred, at least to some extent, to monkish prejudice against a patron of the secular clergy. Sufficient proof of the untruth of Malmesbury's statement as to the part taken by Ælfric in the Worcester outrage seems to be contained in the silence of Florence of Worcester, who simply says that it took place while Ælfric held the bishopric, and in the words of the Worcester writer of the Chronicle, who, in recording the death of Ælfric, says: 'An exceeding pious man was he and wise.'

[Anglo-Saxon Chronicle; Florence of Worcester; William of Malmesbury, Gesta Regum, lib. ii., and Gesta Pontificum, lib. iii.; T. Stubbs, Pontif. Ebor., ap. Twysden, Dec. Script.; Simeon of Durham; Fasti Eboracenses, Dixon, ed. Raine.]
W. H.

ÆLFSIGE (*d.* 959) was made bishop of Winchester in 951. On the death of Oda, which took place in 958, Ælfsige was elected to the archbishopric of Canterbury. He set out on his journey to Rome to obtain the pall. He was overtaken on the Alps by a heavy snowstorm, and died from the effects of the cold. His companions returned home safely. This is all that is certainly known about him. As Ælfsige was appointed to Canterbury during the reign of Eadwig, he probably belonged to the party opposed to the policy of Dunstan. This is sufficient to account for the dark picture given of him in later legends. His election is regarded as a postponement of the just claims of Dunstan, and is said to have been procured by simony. William of Malmesbury adds a story of his insulting the tomb and memory of his predecessor Oda, and speaks as though his death was the consequence of his sin.

[Florence of Worcester; Stubbs, Introduction to Memorials of Dunstan, Rolls Ser., and Vita S. Dunstani, auct. B., p. 37, Osbern, p. 107, Eadmer, p. 198, and William of Malmesbury, p. 294 in Memorials.]
W. H.

ÆLFTHRYTH, Lat. Eltrudis (*d.* 929), was a younger daughter of King Ælfred. She was brought up in her father's court with her brother Eadward. Asser dwells on the care with which the brother and sister were educated. Ælfthryth learnt all that was held fitting for people of high birth to know. She studied the Psalms and English books, and, above all, the English songs which her father loved so well. Ælfthryth married Baldwin II, count of Flanders, a violent and greedy man. She received Chippenham and two other estates in Wiltshire by her father's will. In 912 she gave Lewisham with its dependencies, Greenwich and Woolwich, to the abbey of St. Peter at Ghent. Her husband, Baldwin, died in 915, and was buried in the abbey of St. Bertin. Two years after his death Ælfthryth had his body moved to Ghent and buried in the church of St. Peter. She died in 929, and was laid beside her husband. She had two sons and two daughters. Her elder son, Arnulf, succeeded his father as count of Flanders. Fifth in descent from Arnulf was Matilda, daughter of Baldwin V and wife of William the Conqueror. Ælfthryth forms, therefore, an important link in the genealogy of the royal family of England. Her second son, Adelulf, was count of Boulogne.

[Asser, de Rebus gestis Ælfredi; Æthelweard, Chron. i.; Sigebert, Chron. 918, in Recueil des Historiens, &c. viii. 310; Frodoard, Hist. iv. 10; L'Art de vérifier, &c. xiii. 282; Dugdale, Monasticon, vi. 987.]
W. H.

ÆLFTHRYTH, or in Latin **ELFRIDA** (945?–1000), was the daughter of Ordgar, the ealdorman of Devon. Her first husband was Æthelwald, the ealdorman of the East

Anglians, who died about 962. Two years after his death she married King Eadgar. On the death of Eadgar and the accession of Eadward, the stepson of Ælfthryth, the ealdorman Ælfhere [q. v.] headed a reaction against the revived monasticism of Dunstan. As Ælfthryth was by her first marriage sister-in-law of Æthelwine, the head of the monastic party, and was also probably opposed to the election of her stepson Eadward, she no doubt upheld the cause of the monks. Eadward was slain at Corfe, and Æthelred, the son of Ælfthryth, was made king in his stead. Osbern, writing in the latter part of the eleventh century, was the first who attributed the death of Eadward to his stepmother. His statement gains additional weight by the confirmation of Florence of Worcester. The fact that the contemporary chronicler does not mention the names of the murderers of Eadward, and his statement that his kinsmen would not avenge his death, is consistent with the assertion of the guilt of Ælfthryth. And as Ælfhere, the champion of the secular clergy, joined with Dunstan in the translation of the body of Eadward, the death of the king may probably be set down to personal rather than political motives. Ælfthryth was alive in 999, but had died by 1002, as in that year her son Æthelred granted lands to the monastery of Wherwell for the good of her soul. She is represented in a new light—as a kindly grandmother to one of her son's children—in the will of Æthelstan, a son of Æthelred, who left his bequests for ecclesiastical purposes 'for the soul of Ælfthryth, my grandmother who afed me.' This is all that is really known about her. She is the subject of a romance told by William of Malmesbury, and improved on by later writers. The growth of this romance has been discussed in an essay by Mr. Freeman, who believes the story to contain germs of truth, and infers from it that Ethelwald in some way met with a violent death, and that there was some canonical impediment to the second marriage of Ælfthryth with Eadgar.

[A.S. Chron.; Florence of Worcester; Osbern, Vita Dunstani, see Introd. by Dr. Stubbs in Memorials of Dunstan, Rolls Series; Wharton's Anglia Sacra, ii. 113; William of Malmesbury, ii. 165; Gaimar, 3605; Bromton, ap. Twysden, Dec. Script., 865; Codex Dipl. iii. 314, 322, 364; Freeman's Historical Essays, i. 15.] W. H.

ÆLFWEARD (*d.* 1044), bishop of London, was a monk of Ramsey. He was made abbot of Evesham by King Æthelred in 1014. He found his monastery in a distressed state. Twice the monks had been turned out of their house, their last expulsion being the work of Ælfhere, the ealdorman of the Mercians. The powerful Godwine of Lindesey unlawfully seized and kept many of its estates. By the king's help Ælfweard managed to oust Godwine and recover the property of his house. He was also successful in resisting the claim of the bishop of Worcester over the abbey, and asserted its liberty by appointing the prior Avitius dean of the vale of Evesham. He added a guest-house to the buildings of the abbey. Cnut, who is said to have been a kinsman of Ælfweard, enriched Evesham with many gifts for his sake. Ælfweard also was liberal in his benefactions; some of these were books, and others relics of saints, of which he was a great collector. He was made bishop of London in 1035, but retained his position as abbot. On the death of Harold in 1040 Ælfweard was sent on an embassy to Harthacnut, who was then at Bruges, to invite him to take possession of the throne. Short as the voyage was, it was long enough to admit the interruption of a storm, which was stilled by a miracle. At the close of his life Ælfweard fell sick of leprosy, a judgment, it is said, inflicted on him by the vengeance of a departed saint and virgin, whose resting-place the bishop disturbed and plundered in his eager desire for the acquisition of relics. In his misery he gave up, it appears, his office of abbot, and applied as a favour for admission into the house over which he had long and liberally presided. The monks, however, refused to take him in. As a punishment for their ingratitude he took away all the books and sacred vessels with which he had enriched the abbey, together with some, it is said, which had been given by other benefactors. Taking these treasures with him, he had himself carried to Ramsey, where he found a welcome. There he died, 27 July 1044, and there he was buried.

[Hist. Rames., Gale, XV Scriptores, 447–452; Chron. Abb. de Evesham, R.S., 81–85; Simeon of Durham, Twysden, Dec. Script. 182; Dugdale, Monasticon, ed. 1817, seq. ii. 2; Freeman, Norman Conquest, i. 568, ii. 69.] W. H.

ÆLFWIG (*d.* 1066), abbot of New Minster, was the uncle of Harold, and was probably the brother of Earl Godwine. He was made abbot in 1063. When Harold marched to meet the Normans, Ælfwig joined him with twelve of his monks, wearing coats of mail over their monastic garb, and with twenty armed men. He and his monks fell fighting at Senlac. After the battle their bodies were recognised by the habit of their order, which was seen beneath their armour. The Conqueror punished the convent severely for the part which it had taken in resisting his invasion.

[Liber de Hyda, ed. Edwards, R.S.; Destructio Monast. de Hida, Dugdale, Monasticon, ii. 437; Freeman, Norman Conquest, vols. ii. and iii.]
W. H.

ÆLFWINE (*d.* 1047), bishop of Winchester, one of the priests or chaplains of Cnut, was made bishop of Winchester in 1032, and died in 1047. He is said to have been a monk and sacristan of the monastery of St. Swithin's, the cathedral church of Winchester. He is made the lover of Emma, the widow of Æthelred and Cnut, in the famous legend of her ordeal. Emma fell under the displeasure of her son Eadward in 1043, and passed the rest of her life in retirement at Winchester, which was the natural place for her abode. In order to make the relations between the bishop and the lady perfectly intelligible, the legend-mongers represent Ælfwine as her kinsman, and allege that he came over from Normandy with her; that he was then a layman, and that before he became a monk he was earl of Hampshire. The whole story is unhistorical. It is one of the most famous legends of our early history, and was the subject of a ballad said to have been sung at Winchester, in 1333, at the enthronement of Adam of Orlton.

[Anglo-Saxon Chron.; Ann. Winton. ap. Annales Monast. ii. 21, ed. Luard, R.S.; Rudborne, Hist. Maj. ap. Wharton's Anglia Sacra, i. 233; Higden, Polychronicon; Warton, History of English Poetry, i. 87.] W. H.

ÆLLA (*d.* 514?), a Saxon ealdorman, landed in Britain with his three sons in 477. The place of his landing, Keynor, or Cymen's ora, preserves the name of his eldest son. Ælla defeated the Britons, and made them flee for shelter to the great forest of the Andredsweald. The invaders established themselves along the coast, and were called South Saxons. They made slow progress in the work of conquest. Many native princes combined together against them, and, in 485, fought with Ælla and his sons 'near the bank of Mearcrædsburn.' The battle was bloody and indecisive. Ælla found his forces so much weakened that he sent for help to his countrymen across the sea. His invitation was answered by a large Saxon immigration. With this reinforcement Ælla and his son Cissa, in 491, laid siege to the strong city of Anderida. The city was girt by Roman walls, of which large portions still remain. The defence was obstinate. Henry of Huntingdon records the traditional details of the siege. The population was thick, for Anderida stood in the midst of a mining district. When the city fell, Ælla 'slew all that dwelt therein, so that not one Briton was left there.' The overthrow of Anderida raised Ælla to the kingship of the South Saxons. He is said to have helped the West Saxons in 508 in their struggle with Natanleod. Ælla was looked on as the head of all the Teutonic settlers in Britain, and is reckoned as the first Bretwalda. He died about 514, and was succeeded by his third son, Cissa.

[Anglo-Saxon Chron.; Henry of Huntingdon, lib. ii.; Bede, Hist. Eccles. lib. ii. cap. 5.]
W. H.

ÆLLA (*d.* 588), king of the Deirans, was the son of Iffa, ealdorman of the Deirans, an Anglian tribe settled in the country called in later times the East Riding of Yorkshire. On the death of Ida, the Deirans cast off the Bernician supremacy, and, in 559, Ælla was made the first Deiran king, while the descendants of Ida continued to reign in the northern kingdom. It may be that the rivalry of these two Anglian kingdoms was the determining cause of the introduction of Latin Christianity into England, by sending into slavery those Anglian youths who excited the interest of Gregory in the market at Rome. Gregory, after playing on the name of their people, asked of what tribe they were, and being told that they were of Deira, he declared that they must be delivered from wrath. Next he asked the name of their king. 'Ælla,' was the answer. 'Then,' said he, 'Alleluia should be sung in that land.' Ælla did not live to see this come to pass. On his death, in 588, the Bernician king Æthelric subdued Deira. The two sons of Ælla fled into exile. The younger of them, Eadwine, was destined to return and reign gloriously. A daughter of Ælla named Acha married Æthelfrith, the son and successor of Æthelric, and had several sons by him. One of these was Oswald, under whose rule both the Northumbrian kingdoms were united.

[Anglo-Saxon Chron.; Florence of Worcester; Bede, Hist. Ecc. ii. 1, iii. 6; Green, Making of England, c. 5 and 6.] W. H.

ÆLLA (*d.* 867), though not of royal blood, was chosen king by the Northumbrians, when they deposed Osberht. While Northumbria was divided between the parties of the two kings, the Danish host, which had wintered in East Anglia, crossed the mouth of the Humber and took York. By the intervention of the chief men of the land peace was made between the rival kings. They joined their forces, and drove the Danes into York. Part of their army succeeded in entering the city. But the Danes rallied, and after a fierce battle the Northumbrians were defeated with great slaughter. Both Ælla and Osberht were slain. This victory established the Danish power in Northumbria. This is all that is really known of Ælla. Different stories are told of him and of the cause of the Danish invasion. It is said that he caused the sea-king, Ragnar Lodbrog, to be bitten to death by serpents; that the sons of the hero came to avenge their father's death; that they took Ælla alive, and slew him in the barbarous manner described as carving an eagle on him. Another story makes Ælla violate the wife of a rich merchant of York, who avenged the wrong by calling in the invaders. This story may be compared with many others which attribute successful invasions to vengeance taken for personal wrong, and especially with the famous story of Count Julian.

[Anglo-Saxon Chron.; Asser, de rebus gestis Ælfredi; Simeon of Durham; Henry of Huntingdon, lib. v.; Saxo Gramm. ix. 176, 177; Peter Olafsson, in Langebek, Scriptores Rer. Dan. i. 111; Gaimar, 2598–2830; Mon. Hist. Brit. pp. 795–798.] W. H.

ÆLNOTH (*fl.* 1085–1109), monk and biographer, was born at Canterbury, spent his prime in Denmark, and was, perhaps, prior of the convent of St. Canute in Odense. His life of St. Canute the Martyr is dedicated to King Nicholas (1105–1134), but appears to have been written in the reign of Eric, his predecessor. Langebek agrees with Bartholinus in fixing 1109 as the date of the dedication. He there speaks of having lived twenty-four years in Denmark, which would make 1085 the year of his removal from England. This is about the date at which he places the removal to Denmark of relics of St. Alban, and the probability is that he accompanied them. His sole work is the 'Historia Ortus, Vitæ et Passionis S. Canuti.' It was first published at Copenhagen in 1602; was republished in 1631; formed a supplement to Jo. Meursii 'Hist. Danica,' Florence, 1746; and was first accurately edited in the Bollandist 'Acta Sanctorum' (10 July), by J. B. Sollerius.

[Bircherod in Westphalen's Monumenta Inedita Rer. Germ. præcip. Cimbric. et Megapol., Leipzig, 1739–45; Langebek and Suhm's Scriptores Rer. Danic. Med. Æv., Copenhagen, 1772 ff.] A. G.

ÆLSINUS (10th cent.), Anglo-Saxon miniaturist, was a monk of New Minster, or Hyde Abbey, Winchester. In a Miscellany among the Cotton MSS. in the British Museum (Titus, D. xxvii.) there is an 'Office of the Holy Cross,' written by Ælsinus for Ælfwine, afterwards abbot of Hyde. It is ornamented with miniatures of the Crucifixion and the Blessed Trinity. The miniatures are in outline of a greenish tint, and the composition of both is very pleasing. Prefixed to the 'Office' is a calendar commencing in 978, which is probably the date of the 'Office.'

[Paper by Gage in Archæologia, xxiv. 40.] C. M.

ÆSC, or **OISC** [Ash] (*d.* 512?), the son of Hengist, ealdorman of the Jutes, landed with his father at Ebbsfleet in 449. War broke out between the new settlers and the natives in 455. The Jutes met the Britons at Aylesford. Horsa, the brother of Hengist, fell in the fight, but the Jutes gained the day. The consequence of this victory was that Hengist and Æsc were made kings of their people. In this change of title from ealdorman to king is contained the first institution of the English kingship. Hereditary succession was secured by the association of Æsc with his father in the new dignity. Æsc took part with Hengist in the battle of Crayford in 457, and the two kings inflicted so decisive a defeat upon the Britons that they 'forsook Kentland, and with much fear fled to London.' After this, however, the energy of Aurelius Ambrosianus infused new spirit into the natives, and the tide of Jutish conquest received a sharp check. By 465 the fortune of the war had again changed, and Hengist and Æsc won a great battle at Wippedsfleet, where twelve of the Welsh leaders were slain. The conquest of Kent was secured by another victory of the Jutish kings in 473, and 'the Welsh fled from the Angles like fire.' During the lifetime of his father, Æsc probably reigned as under-king over a division of the Kentish men, and his kingship may perhaps indicate the existence of a tribal division, which is said to be marked by the later kingdoms of the East and West Kentings of the eighth century, and to be preserved in the ecclesiastical arrangement which fixed the two sees of Canterbury and Rochester in the two divisions of the shire. In 488 Hengist died. Æsc succeeded to the kingdom, and reigned for twenty-four years. Henry of Huntingdon says that his reign was glorious, and the assertion is confirmed by the fact that Æsc's successors, the kings of the Kentish men, took the patronymic of Oiscingas or Æscingas.

[Anglo-Saxon Chron.; Bede, Hist. Ecc. lib. ii cap. 5; Guest, Early English Settlements; Green, Making of England, c. 1.] W. H.

ÆTHEL- [See Ethel-]

ÆTHELSTAN. [See Athelstan.]

AFFLECK, Sir EDMUND (1723?–1788), admiral, fifth son of Mr. Gilbert Affleck, of Dalham Hall, Suffolk, was raised to the rank of lieutenant in July 1745, commander in May 1756, and captain 23 March 1757; but though he served throughout the seven years' war, first in the Mercury of twenty guns, and afterwards in the Launceston of forty, he had no opportunities for distinction. During the years of peace he continued still actively employed, and in 1778 was appointed to the Bedford, seventy-four, and sailed with Vice-Admiral Byron for North America. After refitting at New York Byron took the fleet to sea in October; it was dispersed in a violent gale of wind, and the Bedford so shattered that she had to make the best of her way home. She was thus in the Channel with Sir Charles Hardy in the ignominious campaign of 1779, and afterwards formed part of the force with which Sir George Rodney was sent out to relieve Gibraltar. When they fell in with the Spanish squadron off Cape St. Vincent on 16 Jan. 1780, and when Rodney made the general signal to chase, the Bedford was the first ship that got in amongst the retiring enemy, and the conduct of Affleck at once pointed him out as a man of remarkable energy and decision. After the relief of Gibraltar the Bedford returned to England, and was again sent out to North America with Rear-Admiral Graves, to reinforce the squadron with Arbuthnot in Gardiner's Bay. In the following January, whilst out on a cruise looking for some expected French transports, the Bedford was dismasted in a violent gale, which at the same time drove the Culloden on shore. The Culloden's masts were, however, fortunately saved, and when the bad weather which lasted through February had quieted, they were used to refit the Bedford, which, by a brilliant display of energy and seamanship, was got ready for sea and sailed with the squadron on 10 March 1781. In the action of the 16th [see Arbuthnot, Marriot] the Bedford was in the rear of the line, and, owing to the peculiar tactics devised by the admiral, had no effective share. Affleck was afterwards, and throughout the summer, employed as commissioner of the port of New York, with a broad pennant on board any opportune small craft; whilst the Bedford went to sea with the fleet in September. Afterwards, however, he resumed the command of the Bedford, having now the established rank of commodore, and on 12 November sailed with Sir Samuel Hood for the West Indies. He had a very important share in the repulse of the French at St. Christopher's on 26 Jan. 1782. 'The enemy,' wrote Sir Samuel Hood, 'gave a preference to Commodore Affleck; but he kept up so noble a fire and was so well supported by his seconds, Captain Cornwallis and Lord Robert Manners, that the loss and damage sustained in those ships were very trifling, and they very much preserved the other ships in the rear.' On retreating from St. Christopher's, Hood's squadron joined Sir George Rodney, and formed part of the fleet which fought to leeward of Dominica on 9 and 12 April 1782. In these actions, and more especially in the decisive one of the 12th, Affleck distinguished himself; and by taking on himself to pass through a gap in the enemy's line, at almost the same moment that Rodney, unseen in the smoke, passed through another, contributed to the decisive character of the victory. For this service he was made a baronet. He remained on the station till the peace, and on his return to England became, in 1784, rear-admiral of the blue, but never hoisted his flag. A supporter of Pitt, he was M.P. for Colchester from 1782 till his death on 19 Nov. 1788.

[Official Letters, &c. in the Public Record Office.] J. K. L.

AFFLECK, PHILIP (1726–1799), admiral, younger brother of the last [see Affleck, Edmund], went to sea, in the first instance, in the service of the East India Company, and, having afterwards entered the navy, became a lieutenant in May 1755. At Louisbourg, in 1758, he attracted the notice of Boscawen, by whom he was made a commander, and whom, in command of the Grammont sloop, he accompanied to the Mediterranean in the following year. After the defeat of De la Clue, on 18 Aug. 1759, he was again promoted by Boscawen, and was shortly afterwards appointed to the Panther, of 60 guns, and sent out to India, where, for the next two years, he served under the orders of Admirals Steevens and Cornish. He had no further service till he was, in 1779, appointed to the Triumph, 74, in the Channel Fleet under Sir Charles Hardy. In the spring of 1780 he was sent out to the West Indies to reinforce Sir George Rodney, and was with him in the rencounters with Guichen on 15 and 19 May, in his visit to New York in September, at the capture of St. Eustatia in the following February, and returned with him to England in August 1781. He obtained his flag in 1787, and in 1790 went out to the West Indies as commander-in-chief. On his return in 1793 he was appointed one of the lords of the admiralty under the Earl of Chatham, and continued in that office till 1796, when he retired into private life. He had attained the rank of admiral of the white when he died on 21 Dec. 1799.

[Charnock's Biographia Navalis, vi. 346; Naval Chronicle, xxi. 445.] J. K. L.

AGARD or **AGARDE, ARTHUR** (1540–1615), a distinguished antiquary and deputy-chamberlain in the Exchequer, was descended from an ancient Derbyshire family (Camden, *Britannia*, ed. Gough, ii. 306), and was born at Foston in 1540. He was probably at one time a 'scholar of Cambridge,' but no details are known of his university career (Coles, *MS. Athen. Cantab.* i. 37). Educated for the law, he became at an early age clerk in the Exchequer; it has been repeatedly stated on Wood's authority that in 1570 he was promoted by Sir Nicholas Throckmorton, the chamberlain of the exchequer, to the office of deputy-chamberlain, and that for forty-five years he continued to fill this position. But his patent of appointment in the Pell office proves conclusively that he succeeded one Thomas Reve in the deputy-chamberlainship on 11 July 1603 (Palgrave, *Antient Kalendars of the Exchequer*, iii. 451).

Agard's energies were chiefly devoted to preparing catalogues and other aids for succeeding keepers of the rolls, and for students of the state papers at the Tower or at the Palace and Chapter House of Westminster. Three years he spent in making, with the assistance of Sir Walter Cope and Sir Robert Cotton, a catalogue of the records in the Four Treasuries of the Exchequer, as the chief muniment rooms were called, and in drawing up a complete list of all leagues and treaties of peace, of all 'intercourses' and marriages arranged between England and other countries down to the end of the sixteenth century. Both these compilations, of which the latter is still of use to the student, were published, shortly after his death, in Powell's 'Repertorie of Records,' in 1631, and were reprinted in 1772 by Sir Joseph Ayloffe in his 'Calendars of Ancient Charters;' Agard's catalogue of the records was again reissued by the record commissioners in 1836. Many manuscript copies of these works are preserved in the British Museum (*Harleian MS.* 94; *Lansd. MSS.* 137 and 799; *Addit. MSS.* 25, 256). Agard also put together an 'Abbreviatio Placitorum in Banco Regis, 1272–1307' (*Addit. MSS.* 25, 160), and translated the statute as to weights and measures (*Harl. MS.* 251). Neither of these has been printed, and several transcripts of documents in Agard's handwriting, and stated to have been 'revised, repaired, and sorted' by him, are also extant in manuscript (*Harl. MSS.* 94 and 293). Five folio volumes, containing numerous and valuable extracts from ancient records, some in print and some in manuscript, with charters and deeds of various dates from the Conquest onwards collected by Agard, are now among the Stowe MSS. recently purchased from the Earl of Ashburnham for the British Museum. A few of Agard's manuscripts of like character are in the Ashmolean collection at the Bodleian Library. To the elucidation of the Domesday Book Agard gave especial attention, and prepared a Latin treatise upon it, 'which,' an old writer says, 'if you peruse it, it will ready the searcher for the reading and for the better understanding thereof' (Powell's *Repertorie of Records*, p. 133). Its object was to explain obsolete words in the Survey, the etymology of its title, the mode of its compilation, and its general uses. It was printed by Roger Gale as an appendix to his 'Registrum Honoris de Richmond' in 1722 (App. I. pp. 1–7). A copy is among the Cottonian MSS. (*Vitell.* C. ix.).

Agard was probably one of the earliest members, as he was subsequently one of the most active supporters, of a society of antiquaries founded by Archbishop Parker in 1572 (*Archæologia*, i. iii), and including among its members at a little later date Camden, Selden, Stow, Spelman, and Cotton. All of these, and especially the last, with whom he lived on terms of the utmost intimacy, were friends of Agard and warm admirers of his industry. Camden called him *antiquarius insignis* (qu. by Wood, *Athen. Oxon.* ii. ed. Bliss, 427), and Selden referred to him as 'a man known to be most painful, industrious, and sufficient' in archæological matters (*Titles of Honour*, 1614, Index, s.v. 'Gervasius'). For the meetings of this society Agard prepared many elaborate papers on antiquarian topics. During Easter Term, 1591, he read papers there on the antiquity and privileges of the Houses or Inns of Court, and on the antiquity of shires in this country. In 1599 he discussed the terms defining the dimensions of land in England. Five years later, just before the society dissolved, he explained the diversity of the names of this island, and, about the same time, the authority, office, and privileges of English heralds. None of his writings were printed in his lifetime, but these five essays were published by Thomas Hearne in his 'Collection of Curious Discourses written by eminent Antiquaries' (pp. 29–33, 70–81, 100–107, 157–165) in 1720. Another paper, probably read before the same society, on the antiquity of parliament, was printed by Doddridge, with five other antiquarian essays on the question, in a volume on the subject in 1658; and again in 1775, in a later edition of Hearne's 'Collection' (pp. 295–9). Other articles, prepared by Agard—on the antiquity of arms in England (2 Nov. 1598), on the antiquity of the christian religion in England, on stewards, on barons, on dukes, on castles, on funeral ceremonies, on epitaphs, on the offices of constable and marshal, on lawful combat, on seals, on sterling money, and on forests and forest laws—were printed for the first time in 1775 in the revised edition of Hearne's 'Collection,' and many of them are now among the Harleian MSS. (*Harl. MS.* 5177, fol. 131 et seq.). A French treatise of apparently greater pretensions is also to be numbered among Agard's contributions to historical literature. It bears the title 'Aduertissements pur vn Roy ou Prince,' and was dedicated 'a haut et puissant Seign^r Henry, Prince de Galles,' the eldest son of James I. From the address to the prince we gather that the work was completed in 1612. It is now preserved in manuscript in the library of Trinity College, Cambridge, to which it was probably presented by the son of Sir Adam Newton, Prince Henry's tutor; it has never been printed.

All Agard's original English writings are characterised by a pleasant fluency of style and a careful arrangement of recondite facts; but modern historical scholarship has falsified many of his conclusions, and he made some distinct errors (*Archæologia*, i. 345, xiv. 164). He must, however, be credited with considerable critical acumen, and the first discovery of the true authorship of the well-known tract, 'Dialogus de Scaccario,' which had been erroneously assigned to Gervase of Tilbury, is ascribed to him by both Selden (*Titles of Honour*, 1614, Index, s.v. 'Gervasius') and Madox (*Firma Burgi*, 1726, Pref.).

Agard died towards the end of August 1615, at the age of seventy-five (*Cal. State Papers*, 1611–18, p. 305). On the death of his wife in 1611 he caused a monument to be erected to her memory in the cloisters of Westminster Abbey, near the Chapter House, and there, where his life was mainly spent, he was buried. His tomb was inscribed with the words 'Recordorum regiorum hic prope depositorum diligens scrutator' (STANLEY, *Memorials of Westminster Abbey*, p. 443). He bequeathed eleven of his manuscripts to the Exchequer Office, and the rest to his friend, Sir Robert Cotton. The majority of them have since passed to the British Museum.

[Biographia Britannica; Rev. Joseph Hunter, in S. D. U. K. Biog. Dict.; Archæologia, i. vii; Wood, Athen. Oxon. ed. Bliss, ii. 427–8; Rymer's Fœdera, xvi. 497; Lysons's Magna Britannia, v. 253; Bolton Corney on Rose's Dictionary, pp. 21–3; Chester's Registers of Westminster Abbey (Harleian Soc.), pp. 110, 112, 151; information from W. Aldis Wright, Esq., of Trinity College, Cambridge, and G. F. Warner, Esq., of the British Museum.] S. L.

AGAS, RADULPH or **RALPH** (1540?–1621), a land-surveyor, who rose to eminence in the reign of Queen Elizabeth by making maps of London and the two university towns. He was a native of Stoke-by-Nayland, in Suffolk, and it is probable that his birth occurred between the years 1540 and 1545. In 1566 he began to practise as a land-surveyor. It appears that he used to reside chiefly in Suffolk, coming up to town in term time to obtain orders. In the Lansdowne and the Additional MSS. there are several original documents written in a very neat hand by Agas himself. The first is a letter, dated 22 Feb. 1592–3, and addressed to Lord Burghley, lord high treasurer to Queen Elizabeth. It is entitled 'A Noate for the Perfection of Lande Measure, and exact Plattinge of Cities, Castels, Honors, Lordshippes, Maners, and Landes of all sortes.' In this quaint description of the manner of surveying lands, the writer speaks of the 'profitable staff' and the 'theodolite' of some 20 inches in diameter, with a protractor of one foot at least. He adds that 'the measure attendinge uppon this instrument is of steele wier toe pole longe lincked foote by foote, excepte the halfe foot at either ende.' The next document in point of date is addressed to the same nobleman. It is dated in pencil 1597. In this he speaks of his labours in the Fenlands, and states how he had plotted out the ground, gauged the quantity of the waters, the ebbs and flows, and the daily abuses of the landholders; and, while thanking his lordship for bounties already bestowed, alludes to a considerable sum still owing to him for his services. There is also a document in the form of an advertisement printed on a half-sheet quarto, to be issued to his patrons. In this he describes himself as of Stoke-next-Nayland in Suffolk, and asserts that he had practised in survey for more than forty years. He states that he had a perfect knowledge of customary tenures and titles of all kinds, that he was a good penman and well acquainted with old records. In another manuscript, dated 1606, there is an opinion given by him to the commissioners appointed to inquire into the question of concealed lands belonging to the crown. On 17 Nov. 1606, we find him lodging in London at the sign of the 'Helmet' in Holborn, at the end of Fetter Lane; and if we desire to learn what manner of man he was, his qualities, abilities, and pursuits, he has left us ample means of doing so, in a very quaint document issued doubtless as an advertisement. From this it becomes evident that he entertained a very good opinion of himself. Besides his knowledge of surveying, he was able to read old records, and to restore any that were worn, 'obliterated, or dimmed,' as well as to make calendars to them. He could find the weight and measure of any solid body. He was clever at arithmetic, and was an adept 'in writing smaule, after the skantelinge & proportion of copiynge the Oulde & New Testamentes seven tymes in one skinne of partchmente, without anie woorde abreviate or contracted, which maie also serve for drawinge discriptions of contries into volumes portable in verie little cases.' He had a receipt for the preservation of the eye; he could remove and replant without injury trees of a ton weight; and had had forty years' experience in his profession. It is clear, however, from some documents first published by Mr. Peter Cunningham, that the life of Agas was by no means free from troubles. He had married the widow of John Payne, of Stoke-by-Nayland. Family disputes arose as to the disposition of Payne's property, and in one of these quarrels Agas's brother-in-law, Ives, was wounded in the back with a pitchfork. Eventually the matter came before the Court of Star Chamber. In the bill presented to the court Agas and his sons were described as the most pestilent fellows in the neighbourhood, and Agas himself as 'one that in former times hath used the office of magister, and was sometymes parson of Dereham, in the county of Norfolk, being deprived of his benefice for his lewd life and bad conditions, and being deformed in shape and body as in conditions.' The answer of the defendants in the suit asserted that many of the allegations in the bill were absurd, ridiculous, and untrue, and further, 'that the same Radulph Agas was never a parson of Dereham in Norfolk, neyther had anything to do eyther with the church, personage, or minister there; neither was ever deprived from any church or benefice whatsoever, as is falsely and maliciously in the said bill suggested and intended. And touching the infirmity and bodily weakness of the same Radulph Agas, one of the defendants, he saith, that as he received the same by the providence of God in his mother's wombe, so hath he always with humble thanks to his Creator willingly borne and suffered that his infirmity.' The decision of the Star Chamber is not known, as the records of that tribunal are lost.

Agas died at Stoke-by-Nayland, 26 Nov. 1621.

He published: 'A Preparative to Platting of Landes and Tenements for Surueigh. Shewing the diversitie of sundrie instruments applyed thereunto. Patched vp as plainly together, as boldly offered to the curteous view and regard of all worthie Gentlemen, louers of skill, And published instead of his flying papers, which cannot abide the pasting to poasts,' Lond. 1596, 4to. This was written at his 'lodging at the Flower de Luce, ouer against the Sunne without Fleetbridge.' It is only an admonitory essay, and the author says he contemplated writing a full technical treatise on the subject.

His chief claim to remembrance, however, rests on his celebrated maps, or rather bird's-eye views, of London, Oxford, and Cambridge. The earliest was the plan of Oxford, dated 1578, of which a copy is preserved in the Bodleian Library. A copy, probably unique, of the plan of Cambridge, dated 1592, is also preserved there. These extremely curious and valuable maps were bequeathed to the Bodleian Library by Dr. Rawlinson. Having become decayed and dilapidated by exposure, they were some years ago carefully mounted on canvas, on a wooden frame, and covered with glass; by which means they are effectually secured from further injury of the same kind. The plan of Oxford was re-engraved by Robert Whittlesey, at the charge of the university, in 1728. This plate was destroyed in the fire at Mr. Nichols's in 1808. Of the celebrated plan of the cities of London and Westminster, the borough of Southwark, and parts adjacent, two copies have been preserved, one of which is to be found in the Pepysian collection at Magdalen College, Cambridge, and the other is the property of the Corporation of London. There has been much dispute as to the exact date of this admirable view of the metropolis of England as it existed in the time of Queen Elizabeth; and Mr. W. H. Overall, F.S.A., after a careful examination of all the facts, comes to the conclusion that it could not have been prepared earlier than about the year 1591. The map is 6½ feet long and 2 feet 4½ inches wide, and is printed from wooden blocks. In 1737 George Vertue, the engraver and antiquary, published a pretended copy of Agas's map of London, stating that it was executed in 1560, and that it gave a true representation of the metropolis as it existed at the beginning of Queen Elizabeth's reign. Vertue crowned his pretended copy with the date 1560 in Roman numerals, made palpable alterations and omissions in order that he might retain the delusive date, and took other unwarrantable liberties with the object of disguising the fraud. The unhappy result of this tinkering of the original design was that numerous subsequent antiquaries were victims of the deception. Mr. Overall is of opinion that Vertue, having become possessed of the parts of a copy of the map made by some unknown Dutch engraver in the reign of William III, caused them to be 'tinkered,' probably for the purpose of deceiving his antiquarian friends. Of course the numerous copies of the spurious map issued by Vertue are of little or no value; but lovers of antiquity may now consult a correct facsimile of Agas's original plan which has been published with the following title:

'Civitas Londinum. Ralph Agas. A Survey of the Cities of London and Westminster, the Borough of Southwark, and parts adjacent in the reign of Queen Elizabeth, published in fac-simile from the original in the Guildhall Library, with a biographical account of Ralph Agas and a critical and historical examination of the work and of the several so-called reproductions of it by Vertue and others. By William Henry Overall, F.S.A., Librarian to the Corporation of London. The fac-simile by Edward J. Francis.' Lond. 1874, 4to.

Agas likewise executed a plan of Dunwich, in Suffolk, which was engraved for Thomas Gardner's history of that town (1744). The original afterwards came into the possession of Mr. David Elisha Davy, the Suffolk antiquary. Agas's 'Supervisio Manerii de Comerde Magna, alias Abbas Haule, co. Suff.' is preserved in MS. Sloan. 3664.

[Overall's Biography of Agas; Overall's paper read before Society of Antiquaries, Dec. 11, 1873; MS. Lansd. 73, f. 107; 84, f. 69; 165, f. 91; MS. Addit. 12497, f. 342, 346; 19165, f. 127; Biog. Dict., Soc. D. U. K.; Gent. Mag. N.S. xii. 349, 463, 592, xxxv. 468, 578; Bolton Corney, on the New [Rose's] Biog. Dict. (1839), 23, 31–34; Gough's British Topography; Macray's Annals of the Bodleian Library, 335; Dodd's Connoisseur's Repertory, vol. i.; Brayley's Londiniana, i. 81*–84*; MS. Addit. 19165, f. 127; Notes and Queries, 3rd series, xii. 504; Gardner's Historical Account of Dunwich (1744); Ames's Typog. Antiquities, ed. Herbert; MS. Sloan. 3664; Bryan's Dict. of Painters and Engravers, ed. Stanley (1849), p. 679.] T. C.

AGASSE, JAMES LAURENT (*d.* 1846?), animal and landscape painter, was born at Geneva, and received his first instruction in the public art school of that city. Whilst still under twenty he went to Paris, in order that there, in the veterinary school, he might make himself fully acquainted with the anatomy of the horse and other animals. He seems to have subsequently returned to Switzerland. The 'Tübinger Morgenblatt' (1808, p. 876) says that 'Agasse, the celebrated animal painter, now in England, owed his fortune to an accident. About eight years ago, he being then in Switzerland, a rich Englishman asked him to paint his favourite dog which had died. The Englishman was so pleased with his work that he took the painter to England with him.' Nagler says that he was one of the most celebrated animal painters at the end of the last and the beginning of this century. In Meusel's 'Neue Miscellaneen' (viii. 1052 et seq.), a comparison is instituted between Agasse and Wouvermans, wholly in favour of the former. In that partial article much is said of his extreme devotion to art, of his marvellous knowledge of anatomy, of his special fondness for the English racehorses, and his excellence in depicting them. He appears first in our Academy catalogues in 1801 as the exhibitor of the 'Portrait of a Horse,' and continued to exhibit more or less until 1845—a fact inconsistent with Nagler's statement that he died 'about' 1806. In the catalogues his name is given as J. L. Agasse or Agassé. The number of times Agassé changed his address confirms Redgrave's assertion that 'he lived poor and died poor.' The writer of the panegyric already quoted says, however, that it was not for bread or for gain that he laboured, but that he was urged forward by the resistless force of natural genius. Altogether there is sufficient evidence that he was in his day a noteworthy painter, but no material for an unbroken record of his life.

[Nagler, Allgemeines Künstler-Lexicon, 1872, gives an account *inter alia* of his engraved works; Füssli, Neue Zusätze zu dem allgemeinen Künstler-Lexicon; Tübingen Morgenblatt, 1808, p. 876; Meusel, Neue Miscellaneen, viii. 1052; Fiorillo, Geschichte der Mahlerey, v. 841, speaks of Agasse and Charles Ansell as the most celebrated English animal painters; Redgrave's Dictionary.] E. R.

AGELNOTH. [See Ethelnoth.]

AGGAS, EDWARD (*fl.* 1564–1601), bookseller and printer, son of Robert Aggas, of Stoke-near-Nayland, in Suffolk, and most likely a relative of Ralph Aggas [see Agas, Ralph], who was a native of the same place. He was apprenticed to Humphrey Toy, stationer and citizen of London, for nine years, from Easter 1564, and probably took his freedom of the company about the period covered by the break in the records. We find him taking apprentices himself in 1577 and 1580, and down to 1601 his name appears from time to time in the registers (Arber's *Transcript*, vols. ii. and iii.). He brought out many theological works and translations from the French; to some of the latter the letters E. A. are affixed, giving rise to the opinion that they were translated by Aggas himself. Ames says that he was more of a bookseller than printer (*Typogr. Antiq.*, ed. Herbert, p. 1167), and dwelt at the sign of the Dragon in the west end of St. Paul's Churchyard. His device was a wyvern rising out of a ducal coronet, being the arms of the Cliffords, earls of Cumberland. His son, Elmore Aggas, was apprenticed to Gregory Seton for eight years, from 1 Nov. 1603 (Arber, ii. 274).

[For Aggas as a translator, see Collier's Extracts from the Registers of the Stationers' Company (Shakespeare Soc.) ii. 42; and Collier's Bibl. Account of Rarest English Books, ii. 171.]
H. R. T.

AGGAS, or ANGUS, ROBERT (*d.* 1679), landscape and scene painter, was considered a good landscape painter, both in oil and in distemper, and skilful in introducing architecture into his compositions. He was employed by Charles II as a scene-painter for the theatre in Dorset Garden. He was also employed at the Blackfriars and Phœnix Theatres. A landscape by him is preserved in Painter-Stainers' Hall. He died in London in 1679, aged about 60.

[Walpole's Anecdotes of Painters, p. 183 note; Redgrave's Dict. of Artists of the English School.]
C. M.

AGLIO, AUGUSTINE (1777–1857), painter, decorator, and lithographer, was born at Cremona and educated at Milan. About 1801 William Wilkins, the architect, afterwards R.A., made his acquaintance abroad, and travelled with him in Italy and Greece. Aglio executed in aquatint the illustrations to Wilkins's 'Magna Græcia.' He returned to Rome in 1802, and afterwards came to England, where he settled and spent the remainder of his life. He decorated the Opera House in 1804, Drury Lane Theatre in 1806, and the Pantheon in 1811. In 1819 he painted the ceiling and altar-piece of the Roman catholic chapel in Moorfields, and he decorated the summer-house in the gardens of Buckingham Palace and the Olympic Theatre. From 1807 to 1846 he was a frequent exhibitor at the Royal Academy, and sent many works to the exhibitions of the Society of British Artists. His contributions to the Academy were principally landscapes, but to the society he sent many scriptural pieces. A portrait of George IV as a knight of the Garter was lithographed by Aglio in 1823. In 1840 he exhibited at the Royal Academy a picture of 'The Enthronisation of Queen Victoria,' which, with two portraits of the queen and others of his works, have been engraved. In 1844 and 1847 he competed unsuccessfully for the decoration of the Houses of Parliament, sending on the first occasion a large landscape with figures in fresco, and on the second a large oil picture of Rebecca. He was an artist of much industry and versatility, but of no great talent. His most extensive performance was a work called 'Antiquities of Mexico,' illustrated with a thousand lithographic plates from ancient Mexican paintings and hieroglyphics in the royal libraries of Europe. This work was executed at the expense of Lord Kingsborough. Nine volumes out of ten projected were finished and issued in folio (1830–48). A set at the British Museum contains sixty pages of the tenth volume. Aglio also published 'Twelve Pictures of Killarney,' 'A Collection of Capitals and Friezes, drawn from the Antique' (1820), 'Sketches of the Decorations in Woolley Hall, Yorkshire' (1821), and 'Studies of various Trees and Forest Scenery' (two numbers only, 1831). Aglio died 30 Jan. 1859, and was buried in Highgate Cemetery.

[Bryan's Dict.; Pilkington; Brit. Mus. Cat.; Catalogues of Royal Academy and Society of British Artists; Nagler's Künstler-Lexikon (edited by Meyer, 1872).]
C. M.

AGLIONBY, EDWARD (1520–1587?), recorder of Warwick, was born at Carlisle in 1520, and educated at Eton, whence he was elected in 1536 to a scholarship at King's College, Cambridge, of which society he appears to have become fellow in 1539. He graduated B.A. in 1540–1, and M.A. in 1544. He was M.P for Carlisle 1552–3, and became justice of the peace for Warwickshire, where he possessed much property. His residence was at Temple Balshall. In December 1569 the treasure for the supply of the army sent to suppress the northern rebellion was committed to his charge, and he conveyed it safely to Berwick. He was returned for Warwick to the parliament of April 1571, and spoke thrice on the bill for imposing penalties on those who did not attend the services of the Established Church. The measure, he urged, ought to be only temporary in its operation. On 12 Aug. 1572 he was elected recorder of Warwick. Queen Elizabeth visited that town the same day on her way from Bishops Itchington to Kenilworth, and the new recorder made an oration to her majesty, which is printed in Nichols's 'Progresses.' In November 1587 he resigned the recordership 'because of his great age, and impotency to travel, and failing of sight.' He married Catharine, daughter of Sir William Wigston, his predecessor in the office of recorder of Warwick.

Aglionby is the translator of 'A notable and maruailous epistle of the famous Doctor Mathewe Gribalde, professor of the law in the vniuersitie of Padua: concerning the terrible iudgement of god vpon hym, that for feare of men denyeth Christ, and the knowen veritie: with a Preface of Doctor Caluine. Translated out of Latin intoo English by E. A.' Worcester (printed by John Oswen), 1550. It was republished at London, without date, by Henry Denham, for William Norton: 'Now newely imprinted, with a godly and wholesome preseruative against desperation, at all tymes necessarie for the soule: chiefly to be vsed when the deuill dooeth assaulte vs moste fiercely, and death approacheth nighest.' That Aglionby was the E. A. of the title-page is clear from the acrostic contained in 'An Epigram of the terrible example of one Francis Spera an Italian, of whom this booke is compiled.'

[Cooper's Athenæ Cantabrigienses, ii. 21, 543; Nichols's Progresses of Queen Elizabeth (1823), i. 309, 310.] T. C.

AGLIONBY, JOHN, D.D. (*d.* 1611), a native of Cumberland, was sent to Queen's College, Oxford, in 1583, where in due time he became a fellow, and after he was ordained became a distinguished preacher. Whilst travelling abroad he made the acquaintance of the celebrated Bellarmine. He took the degree of D.D. on 17 June 1600, and became rector of Islip, where he died on 6 Feb. 1610–11; he held the office of principal of St. Edmund Hall, which is still in the gift of Queen's College, since 4 April 1601. He was chaplain in ordinary to Elizabeth as well as to James I, and is said to have been a man of great learning, but has left no publication, though, according to Anthony à Wood, he had a very considerable share in the authorised version of the New Testament, which was published within the year of his death.

[Wood's Athenæ and Hist. Antiq. Univ. Oxon.] N. P.

AGNEW, SIR ANDREW (1687–1771), lieutenant-general, fifth baronet of Lochnaw, co. Wigton, N.B., and twelfth and last of the hereditary sheriffs of Galloway, was the eldest of the twenty-one children of Sir James, the fourth baronet of Lochnaw, and was born in 1687. He joined Marlborough's army as a volunteer immediately after the battle of Blenheim, and on 11 May 1705 was commissioned as cornet in Major Andrew Agnew's troop of Lord John Hay's 'Royal Scottish dragoons'—now the Scots Greys—with which he fought bravely at Ramillies, Oudenarde, and Malplaquet. At the peace of Utrecht he was reduced as captain on half-pay of the Scots Greys. Soon after he eloped with a kinswoman, the daughter of Captain Thomas Agnew of the same regiment. This lady, to whom he was married in London, bore him eighteen children. She survived her husband, and died at the age of eighty-seven. At the time of the rebellion of 1715–16 the young laird of Lochnaw was on full-pay in Colonel Pocock's regiment, which was disbanded in Ireland in 1718, when he was removed to the 21st Royal Scots fusiliers, with which corps he served upwards of a quarter of a century, becoming lieutenant-colonel in 1740, and commanding it with distinction at the battle of Dettingen. He held brigade commands under the Duke of Cumberland in Flanders, at Bruges, Ghent, and Ostend, and at the head of his Scots fusiliers accompanied the army sent to Scotland in 1746, when he was detached to Blair Castle, and with miserable resources made a gallant stand against the rebels there from 17 March until relieved at the end of the month. For this service he received the special thanks of the Duke of Cumberland. An account of the transaction was published long after by the late General Melville, who was present as an ensign, under the title, 'Original and Genuine Narrative of the remarkable Blockade and Attack of Blair Castle by the Forces of the Rebels in the Spring of 1746. By a Subaltern Officer of H.M. Garrison' (Edinburgh, 1808). After the battle of Culloden, Agnew accompanied his Scots fusiliers to Glasgow, where he left them on promotion to the colonelcy of the 10th marines. There is preserved at Lochnaw a banner of rich crimson silk, worked with the Agnew arms, which is said to have been carried, as a regimental colour, by the Scots fusiliers at Dettingen. An old popular tune, 'The boatie and the wee pickle row,' once the favourite regimental quick-step, is still called after him 'the Sheriff's march.' But despite his long and popular connection with the regiment, it is a curious fact that Sir Andrew Agnew's name is never once mentioned in the 'Historical Record, 21st Fusiliers,' compiled some years ago by the late Mr. Cannon, of the Adjutant-general's Office, Horse Guards. The colonelcy of the 10th marines appears to have been no sinecure, as Sir A. Agnew, M.P., the eighth baronet, in his very curious and exhaustive family history alludes to a pile of correspondence still extant, dealing with the minutest details of the interior economy of that corps, which had its headquarters at Southampton and was disbanded in 1748. Sir Andrew Agnew was not afterwards actively employed. About 1748 the heritable offices of constable and sheriff of the province of Galloway (the present counties of Wigton and Kirkcudbright), with which the lands of Lochnaw had been invested since the time of King David II, were abolished, Sir Andrew receiving 4,000*l.* as compensation. In 1750 he was appointed governor of Tynemouth Castle, Northumberland, in succession to the Duke of Somerset, a post worth 300*l.* a year. He became a major-general in 1756, and lieutenant-general in 1759. He died at Lochnaw in 1771, in the eighty-fourth year of his age. As a military officer 'the Sheriff,' as he was popularly known, his father having resigned the shrievalty in his favour as early as 1723, appears to have been skilful as well as brave, and as a magistrate shrewd, kindly, and true-hearted, despite his eccentricities. Sir Walter Scott describes him as 'a soldier of the old school, stiff and formal in manner, brave to the last degree, and something of a humourist' (*Hist. of Scotland*); and Dr. Chambers says of him that he was 'a skilful and accomplished officer, distinguished by deeds of personal daring, as well as by an eccentric personal manner that long made him a favourite in the fireside legends of the Scottish peasantry' (CHAMBERS, *Lives of Eminent Scotsmen*).

[Agnew's Hist. Hereditary Sheriffs of Galloway, London, 1864; Chambers's Lives of Eminent Scotsmen, vol. i.] H. M. C.

AGNEW, SIR ANDREW (1793–1849), of Lochnaw, baronet, and promoter of Sabbatarian legislation, was born at Kinsale, Ireland, 21 March 1793. He was seventh baronet of Lochnaw, and head of an ancient and distinguished family in Wigtonshire. His mother was the eldest daughter of John, twenty-sixth Lord Kingsale, premier baron of Ireland. His education was received chiefly from private tutors, but partly at the university of Edinburgh; and he came in his youth under very deep religious impressions. Succeeding his grandfather when only sixteen, he spent his early years chiefly in the improvement of his ancestral castle and estate, and in 1830 he was unanimously elected member of parliament for his own county, Wigtonshire, in the character of 'a moderate reformer.' It was after his third election, in 1832, that the Sabbath movement began to attract public attention, mainly through the efforts of an English association termed the 'Lord's Day Society.' When it was resolved to prosecute measures in parliament for the protection of the Lord's Day, Sir Andrew Agnew in 1832 took charge of the movement.

The first step to be taken was the appointment of a committee of the House of Commons to procure information on the facts of the case, and the next the introduction of a bill to remedy the evil. Sir Andrew Agnew's bill prohibited all open labour on Sunday, excepting works of necessity and mercy. Sir Andrew Agnew encountered intense and varied opposition on account of the thoroughgoing nature of his bill, but he firmly refused to modify it. The bill was introduced on four several occasions. On the first, the second reading was rejected by 79 votes to 73; on the second, by 161 to 125; on the third by 75 to 43; while on the fourth (in 1837) it was carried by 110 to 66. Having thus at length passed into committee, the clauses were about to be discussed when the death of King William IV caused a dissolution of parliament. To the new House of Commons Sir Andrew was not elected, and no further attempt was made to pursue the movement in parliament.

In a private capacity Sir Andrew continued to advocate the cause in many ways, and not without success, and he threw his energies with much ardour into many of the other religious and philanthropic movements of the time. Of genial and kindly nature, he was much beloved and esteemed among those who knew him. An attack of scarlet fever terminated his life, at the age of 56, on Thursday, 12 April 1849.

[Life, by Thomas McCrie, jun., D.D., LL.D., London, 1850; Hansard's Debates.] W. G. B.

AGNEW, PATRICK ALEXANDER VANS (1822–1848), an Indian civil servant, whose murder at Multán by the retainers of Mulráj led to the second Sikh war and to the annexation of the Punjáb as a British province, was the second son of Lieutenant-colonel Patrick Vans Agnew, a Madras officer of considerable reputation, and afterwards a director of the East India Company. After a very successful career at Haileybury College, where he gave evidence of superior talent and of judgment and force of character in advance of his years, Agnew joined the Bengal civil service in March 1841, and in the following year commenced his official life as assistant to the commissioner of the Delhi division. In December 1845 he was appointed assistant to Major Broadfoot, the superintendent of the Cis-Sutlej states, and was present at the battle of Sobraon early in 1846. He was subsequently employed in settling the boundaries of the territory of Maharaja Gholáb Sing, the new ruler of Cashmere, and in a mission to Gilgit, and in the spring of 1848, being then assistant to the resident at Lahore, was sent to Multán with instructions to take over the government of that province from Mulráj, the dewán or governor, who had applied to be relieved of it, and to make it over to Khán Sing, another Sikh official, remaining himself in the capacity of political agent to introduce a new system of finance and revenue. On this mission he was accompanied by Lieutenant W. A. Anderson, of the Bombay army, who had been his assistant on his mission to Gilgit, and also by Khán Sing, the dewán designate, and an escort of Sikh troops. The mission reached Multán on 18 April 1848. On the following day Agnew and Anderson were visited by Mulráj, and some discussion, not altogether harmonious, took place as to the terms upon which the province should be given over, Agnew demanding that the accounts for the six previous years should be produced. On the 20th the two English officers inspected the fort and the various establishments, and on their return to their camp in company with Mulráj were attacked and wounded (Anderson severely) by the retainers of the retiring dewán, who immediately rode off at full speed to his country residence. The two wounded Englishmen were placed by their attendants in an idgah, or fortified temple, where, on the following day, their Sikh escort having gone over to the enemy, they were brutally murdered by the adherents of Mulráj.

This tragic incident, so important in its political results, produced a profound sensation throughout India. Both the murdered officers, though young in years (Agnew would have been twenty-six had he lived one day longer), had already established a high reputation in the public service. Anderson had some time previously attracted the favourable notice of Sir Charles Napier in Sind, and the duties upon which Agnew had been employed, including his last most responsible and, as the event proved, fatal mission, sufficed to show the high estimation in which his services were held. Nor was it only as a rising public servant that Patrick Vans Agnew's death was mourned. In private life his brave, modest, and unselfish nature had won the esteem and affection of all who knew him. 'If,' wrote Sir Herbert Edwardes to one of his nearest relatives, 'few of our countrymen in this land of death and disease have met more untimely ends than your brother, it has seldom been the lot of any to be so honoured and lamented.'

[Bengal Civil List; Edwardes's Year in the Punjáb; Kaye's History of the Sepoy War; Marshman's History of India.] A. J. A.

AGUILAR, GRACE (1816–1847), novelist and writer on Jewish history and religion, was born of Jewish parents, of Spanish descent, at Hackney, in June 1816. Of delicate health from infancy, she was chiefly educated at home, and rapidly developed great interest in history, especially in that of the Jews, besides showing much aptitude for music. In her youth she travelled through the chief towns of England, and resided for a long time in Devonshire, whither her family removed in 1828. At an early age she first attempted literary composition. Before reaching her twelfth year she produced a drama on 'Gustavus Vasa,' and in her fourteenth year she began a series of poems, of no particular merit, which were published in a collected form in 1835, under the title of the 'Magic Wreath.' She never completely recovered from a severe illness by which she was attacked in the same year, and when the death of her father soon afterwards forced her to depend on her writings for a portion of her livelihood, her health gradually declined until her death, twelve years later. At first she devoted herself to Jewish subjects. The 'Spirit of Judaism,' her chief work on the Jewish religion, after being printed for private circulation in England, was published in America in 1842, with notes by an American rabbi who dissented from her views, and it met there with a warm welcome. In the treatise she boldly attacked the formalism and traditionalism of modern Judaism, and insisted on the importance of its purely spiritual and high moral aspect, as indicated in much of the Old Testament. Four years later she produced a work with a similar aim for general reading in this country, entitled 'The Jewish Faith, its Spiritual Consolation, Moral Guidance, and Immortal Hope.' And about the same time (1845) she published a series of essays on biblical history, called 'The Women of Israel.' Her occasional contributions to periodical literature on religious questions were collected after her death, under the title of 'Sabbath Thoughts and Sacred Communings,' 1851. But Grace Aguilar is better known as a voluminous writer of novels, most of which were, however, published posthumously under the editorship of her mother. 'Home Influence, a Tale for Mothers and Daughters,' alone appeared in her lifetime (1847). It met at once with a good reception, and, after having passed through nearly thirty editions, is still popular. 'A Mother's Recompense,' a sequel to 'Home Influence,' and 'Woman's Friendship,' novels of similar character, were published in 1850 and 1851 respectively. Two historical romances, the 'Days of Bruce, a Story from Scottish History' (1852), and the 'Vale of Cedars' (1850), a story of the Jews in Spain under Ferdinand and Isabella, together with a collection of short stories, entitled 'Home Scenes and Heart Studies' (1853), exhaust the list of Grace Aguilar's works. All her novels are of a highly sentimental character, and mainly deal with the ordinary incidents of domestic life. Like the rest of her writings, they evince an intensely religious temperament, but one free from sectarian prejudice.

In June 1847 Grace Aguilar's health, owing mainly to her literary exertions, was clearly breaking down, and she determined to leave England on a visit to a brother who was studying music at Frankfort. Before her departure the Jewish ladies of London presented her with a testimonial and an address, 'as the first woman who had stood forth as the public advocate of the faith of Israel.' Soon after her arrival in Frankfort, Grace Aguilar was taken seriously ill, and, dying on 16 Sept. 1847, she was buried in the Jewish cemetery of the town. Her friend, Mrs. S. C. Hall, describes her as a woman of singularly lovable character, and relates many charitable acts done by her to fellow authoresses. Two of her works, the 'Mother's Recompense' and the 'Vale of Cedars,' have been translated into German.

[Memoir by Sarah Aguilar (prefixed to Home Influence, 1849); Art Union Journal, ix. 347; Pilgrimages to English Shrines, by Mrs. S. C. Hall (second series), pp. 154-169; Eclectic Review (new series), iii. pp. 134-155 (Feb. 1858); Marie Enriquez Morales von Grace Aguilar, frei bearbeitet und mit einem Vorwort versehen von J. Piza (Institut zur Förderung der israelitischen Literatur), Magdeburg, 1860.]

S. L.

AGUS, BENJAMIN (*fl.* 1662), divine, was one of the most distinguished of the earlier vindicators of the nonconformists, and as such second only to Richard Baxter, and hardly second to Vincent Alsop. His 'Vindication of Nonconformity' and 'Antidote to Dr. Stillingfleet's "Unreasonableness of Separation;" being a defence of the former,' have been allowed to slip out of sight; but they hold in them all that needs to be said in behalf of nonconformity. From the former, these words of historic importance may be quoted: 'A little before the Black Bartholomew [Act of Uniformity and ejection of the two thousand in 1662] a noble lord enquired whether I would conform or not? I answered: "Such things were enjoined as I could not swallow, and therefore should be necessitated to sound a retreat." His lordship seemed much concerned for me, and used many arguments to reconcile me to a compliance, but perceiving me unmoved, at last said with a sigh: "I wish it had been otherwise; but they were resolved either to reproach you or undo you."' Another great lord, when speaking to him about the hard terms of conformity, said: 'I confess I should scarcely do so much for the Bible as they require for the Common Prayer'—meaning doubtless, explains Palmer, 'subscribing assent and consent to all and every thing in our present translation, or copy of the original. What wise man would do it?' He has been identified with Benjamin Agas, native of Wymondham, Norfolk, who entered Corpus College, Cambridge, in 1639, proceeded M.A. in 1657, and was described in his will, dated 21 May 1683, as 'of London, clerk.' Agus was ejected from Chenies, Buckinghamshire.

[Calamy and Palmer's Nonc. Memorial, i. 297-8; Works, ut supra; Masters' Hist. of Corpus Coll. (ed. Lamb), p. 196.] A. B. G.

AGUTTER, WILLIAM (1758-1835), the son of Guy Aguttar (*sic*) of All Souls', Northampton, matriculated at Lincoln College, Oxford, 18 March 1777, at the age of 18. In 1780 he obtained a demyship at Magdalen College, and retained it until 1793. He graduated as B.A. in 1781, and took the degree of M.A. in 1784. On 29 May 1793 he was married to Anne Broughton, of Canonbury Place, Islington, a daughter of the Rev. Thomas Broughton. Agutter, who had leanings towards the doctrines of Swedenborg, does not seem to have held any preferment in the English church, but in 1797 he was appointed to the post of chaplain and secretary to the Asylum for Female Orphans in London. He enjoyed a high reputation as a preacher, and many of his sermons were 'printed by request.' The best known of them was preached at St. Mary's, Oxford, before the university 23 July 1786, and consisted of an orthodox description of 'the difference between the death of the righteous and the wicked, illustrated in the instance of Dr. Samuel Johnson and David Hume, Esq.' He was much attached to that eccentric prodigy of learning, John Henderson, and when his friend died at Oxford in 1788, he accompanied the corpse to Kingswood near Bristol and preached the funeral sermon. It was published in the same year, and is still of interest as a narrative of marvellous learning accompanied with extreme whimsicality of character. Mr. Agutter was the author of several other sermons on such topics as the miseries of rebellion and the abolition of the slave trade. His death occurred at Upper Gower Street, London, 26 March 1835.

[Bloxam's Register of Magdalen Coll. Oxford, vol. iv. (vol. vii. in series) pp. 56–57; Gent. Mag. 1793, part i. p. 479, 1835, p. 98.]
W. P. C.

AICKIN, or AIKIN, FRANCIS (*d.* 1805), actor, was born in Dublin and brought up to the trade of his father, a weaver in that city; but, following the example of his younger brother, James [q. v.], he became a strolling player. Having appeared as George Barnwell and sustained other characters in various country towns, he joined the manager of the Smock Alley Theatre, Dublin. He made his first appearance at Drury Lane as Dick in the 'Confederacy' on 17 May, 1765. He continued a member of the Drury Lane company until the close of the season of 1773–4. In the following year he carried his services to Covent Garden, and appeared there every year until the close of the season of 1791–2. He had commenced business as a hosier in York Street, Covent Garden, and obtained the patronage of certain members of the Royal family. He closed his shop in 1787 on the death of his first wife, an Irish lady of family and some fortune, and entered upon the management of the Liverpool Theatre. His success was not great, but he prospered by a second marriage with a widow dowered with 800*l.* a year. He was, afterwards, with Mr. John Jackson concerned in the management of the Edinburgh Theatre. He was of pleasing person, good judgment, his voice was sonorous and distinct, and from his success in the impassioned declamatory parts of tragedy he obtained the nickname of 'Tyrant Aickin'—'a character in private life no man was more the reverse of, either in temper or the duties of friendship.' Nor did all his merit lie in tragedy; in the serious parts of comedy, such as Sir John Flowerdale in the 'School for Fathers,' the pleasing harmony of his tones, and his precision of expression were of great service to the performance. Genest gives a list of upwards of eighty characters which Francis Aickin was accustomed to assume. Francis Aickin and his brother were members of the 'School of Garrick,' a club composed of actors who were contemporaries of Garrick.

[Secret History of the Green Rooms, 1790; Thespian Dictionary, 1805; Genest's History of the Stage, 1832; Hitchcock's History of the Irish Stage, 1794.]
D. C.

AICKIN, or AIKIN, JAMES (*d.* 1803), actor, a native of Ireland, was the younger brother of Francis Aickin [q. v.], and like him brought up to be a weaver. After joining a company strolling through Ireland, and gaining some experience of the stage, he embarked for Scotland, and presently accepted an engagement to appear at the Edinburgh Theatre. He was very favourably received, and gradually, from his merit as an actor and his sensible deportment in private life, became the head of the Canongate company, playing most of the leading parts in tragedy and comedy. But in January 1767 a riot took place in the theatre because of the discharge by the management of one Stanley, an actor of small merit, in whom, however, a section of the public took extraordinary interest. The inside of the building was demolished, the furniture ransacked, and the fixtures destroyed. It was not until troops from the castle had come to the relief of the city guard that the rioters were dispersed, and the theatre saved from further injury. James Aickin, who had particularly offended the rioters, left Edinburgh, and, accepting an engagement at Drury Lane, made his first appearance there in December 1767 as Colonel Camply in Kenrick's comedy of the 'Widowed Wife.' He continued a member of the Drury Lane company, with occasional appearances at the Haymarket Theatre during the summer months, until his retirement in 1800. He was for some years one of the deputy managers of Drury Lane, and was reputed to be a useful and pleasing actor, easy, graceful, and natural of manner. 'His forte lay in the representation of an honest steward or an affectionate parent.' Boaden states that while the tones of his voice were among 'the sweetest that ever met the ear,' he was not happy in his temper. In 1792 he took offence at some of John Kemble's managerial arrangements, was personally rude to him, and challenged him to a duel. The actors met in 'some field in Marylebone,' a third actor, Charles Bannister, undertaking the duties of second to both combatants. Aickin discharged his pistol, but fortunately missed his manager, who declined to fire in return; a reconciliation was then accomplished. Kemble afterwards explained that 'he saw from his adversary's levelling at him that he was in no danger.'

[Jackson's History of the Scottish Stage, 1793; Secret History of the Green Rooms, 1790; Genest's History of the Stage, 1832; Boaden's Life of John Philip Kemble, 1825.]
D. C.

AIDAN (*d.* 606), king of the Scottish kingdom of Dalriada, was the son of Gabran, a former king of Scottish Dalriada, which was originally formed of a portion of the west coast of Scotland by Fergus Mor, son of Erc, who came at the end of the fifth century from Irish Dalriada. According to the law of tanistry which governed the succession, Gabran was immediately succeeded by a relative named Conall, and it was only after Conall's death that the throne was accessible to Aidan. It was St. Columba who chose him to be king in preference to his brother Eaganan, and solemnly crowned him in the island of Iona. Aidan pursued a vigorous policy. The Dalriad Scots were, before his time, regarded as an Irish colony and subject to the mother tribe in Ireland. In 575 Aidan attended a great council at Drumceat, and announced to the Irish his intention to govern Scottish Dalriada as an independent kingdom. In 603 he led a large force of Britons and Scots against Ethelfrith, the Anglian king of Bernicia, and was defeated at a spot called by Bede 'Degsastan,' which is probably in Liddesdale. Bede notes that so signal was the defeat inflicted on Aidan, that no like attempt had since been made up to his own time (731) in northern England. Aidan died in 606, and St. Columba named his son Eocha Buidhe, or 'the yellow-haired,' his successor.

[Skene's Celtic Scotland, i. 143, 162–3, 229, 239, 247, 249; Bede's Hist. Ecclesiast. lib. i. c. xxxiv.; Reeves's Adamnan, pp. 81, 264; Biog. Brit., where a long account is given of the mythical history of Aidan as related by Hector Boece and later writers; Pinkerton's Enquiry into Scottish History, ii. 114.]

AIDAN, SAINT (*d.* 651), was the first bishop of Lindisfarne. Oswald, who became king of Northumbria in 635, had been converted to Christianity during his exile at the monastery of Hii or Iona. His first duty as king was to repulse the heathen Welsh. His success enabled him to persuade his people to accept the christian faith. He summoned missionaries from the monastery of Hii, which had been founded by the Irish monk Columba. The monks of Hii sent a bishop of austere temper, who was soon dispirited by the obstinacy of the Northumbrian people. He returned to Hii and reported his ill success. The monks sat in silence, which was broken by one of the brethren, Aidan. 'Were you not too severe,' he said, 'to unlearned hearers? Did you not feed them with meat instead of milk?' All agreed that Aidan should be sent to Northumbria as bishop. He set out at the end of 635.

Aidan was the founder of the Northumbrian church. He was the fast friend of King Oswald, who acted as his interpreter when he began to preach at the court, and the thegns heard him gladly. Faithful to the traditions of his youth, Aidan chose as the seat of his church the island of Lindisfarne, which in some measure reproduced the features of Iona. It lies off the Northumbrian coast, to which it is joined at low tide by an expanse of two miles of wet sands; at high tide it becomes an island. As it was close to the royal vill of Bamborough, Aidan could vary a monastic life with missionary journeys to the mainland, and frequent intercourse with the king. Monks from Iona flocked to Lindisfarne, and thence carried monastic civilisation along the Tweed, where Boisil founded the monastery of Old Melrose. The zeal of Oswald and the piety of Aidan went hand in hand. Churches were built, and the Northumbrian folk flocked to hear the new teachers. The personal characters of Oswald and Aidan were the chief means of commending Christianity to the people. Aidan taught no otherwise than he lived, and impressed his own standard upon his followers. The gifts which he received from the king and his thegns were at once distributed amongst the poor. He had no care for worldly pleasures, but spent his time in study and in preaching. His life was simple: he traversed the country on foot, and preached to every one whom he met (BEDE, *Hist. Eccles.* lib. iii. cap. 5). His friendship with King Oswald continued unbroken. One Easter day Aidan sat at dinner with Oswald, when the royal almoner came in to say that he had not enough to satisfy all the needy. Oswald ordered the food to be taken from his own table, and his silver dish to be broken in pieces and distributed. Aidan seized the outstretched hand of the king and blessed him, saying, 'May this hand never perish!' When Oswald fell in battle against the heathen Penda in 642, his right hand and arm were found severed from his body, and men said that through Aidan's blessing they remained uncorrupted, and were a relic of the church of York.

Oswald's defeat by the heathen king of Mercia threatened to sweep away Northumbrian Christianity. Deira, under Oswini, submitted to Penda; but Bernicia under Oswiu, Oswald's brother, still made resistance. Penda ravaged the land and laid siege to the rocky fortress of Bamborough. Finding it impregnable by assault, he gathered all the wood and straw of the neighbourhood to the foot of the rock, and, waiting for a favourable wind, fired it. The sparks would easily have set on fire the wattled houses of the little town. Aidan, from his retirement in a hermitage on the isle of Farne, just opposite Bamborough, saw the cloud of smoke arise. 'See, Lord,' he cried in an agony of prayer, 'what evil Penda is doing.' His prayer was heard. The wind changed, and the smoke and flames were blown back on the besiegers. Their plan failed, and Bamborough was saved.

In these years of trouble in Bernicia, Aidan found more scope for his missionary activity in the Deiran kingdom, where he exercised over King Oswini the same spell as had charmed Oswald. Oswini gave Aidan a valuable horse to aid him in his journeys. Soon afterwards Aidan met a poor man who asked for alms; having nothing else to give him, he gave him the horse. Oswini, when next they met, gently chid him for his unthinking charity. 'Is the foal of a mare,' said Aidan, 'more valuable in your eyes than the Son of God?' Oswini stood by the fire and reflected; presently he fell at Aidan's feet and asked pardon for his thoughtless speech. Aidan raised him, but sat in deep sorrow. When asked the cause, he answered, 'I grieve because I know that so humble a king is too good to live long.' Aidan's prediction was soon verified. Oswiu had regained the Bernician kingdom, and longed to unite again under himself the dominions of Oswald. He marched against Oswini, who was murdered by a treacherous thegn. Aidan's heart was broken when he heard of his friend's death. He only survived him twelve days, and died on 31 Aug. 651. When he felt that death was approaching, he had a hut built against the west wall of the church of Bamborough. There he died, leaning against a post which had been erected to buttress the wooden wall. On the night on which he died, a shepherd lad, Cuthbert, as he watched his sheep on the Lammermoor hills, saw stars falling from the sky. When he heard the news of Aidan's death, he recognised them as angels bearing heavenward Aidan's soul. Moved by the marvel, he entered Boisil's monastery of Melrose.

The body of Aidan was buried at Lindisfarne, and was afterwards translated to the right side of the high altar. When, after the synod of Whitby in 664, the Columban Church was defeated by the Church of Rome, Bishop Colman departed to Iona. He carried with him part of the bones of Aidan, and left only a portion for the ungrateful land which had forsaken Aidan's ritual (Bede, *H. E.* iii. c. 26).

[The authority for Aidan is Bede, Historia Ecclesiastica, book iii. chaps. 5–17; but see also Vita Cuthberti, iv. Subsequent writers have merely amplified Bede. Of modern writers see Bright, Early English Church History; and Green, The Making of England.] M. C.

AIKENHEAD, MARY (1787–1858), foundress of the Irish sisters of charity, was born on 19 Jan. 1787. She was the eldest daughter of Dr. David Aikenhead, of Cork, and was brought up a protestant, like her father; but on his deathbed he was received into the church of Rome, to which his wife belonged, and soon afterwards Mary, when in her sixteenth year, became a catholic. After the death of her mother some years later, Archbishop Murray proposed that she should join him in founding a congregation of sisters of charity, the first of the kind in Ireland. Having consented, she went, with one other lady, by Dr. Murray's desire, to a convent at York, where they spent three years as novices. Returning to Dublin, they made their profession, and opened the first convent of sisters of charity in North William Street, Dublin, Mary Aikenhead being appointed superior-general of the new foundation. The congregation was 'canonically erected' in 1816.

Miss Aikenhead, who was a woman of remarkable energy and generosity of character, although for many years almost entirely confined to her couch, lived to superintend the foundation of ten houses belonging to her order, viz. eight convents, an asylum for penitents, and the hospital of St. Vincent, in Dublin, the first hospital in Ireland served by nuns. She died 22 July 1858.

[Mary Aikenhead, her Life, her Work, and her Friends; giving a history of the Foundation of the Congregation of the Irish Sisters of Charity. By S. A. Dublin: M. H. Gill and Sons. 1882.] C. E. S.

AIKENHEAD, THOMAS (1678?–1696–7), executed for blasphemy, was the son of an apothecary at Edinburgh. He is described as 'not vicious and extremely studious.' His religious opinions became unsettled by the perusal of 'some atheistical writers,' put into his hands, as he asserted, by a fellow student who afterwards informed against him. He was accused of ridiculing the Scriptures, and of declaring that Ezra had invented the Old Testament, that Moses and Christ were impostors, that the doctrine of the Trinity was self-contradictory, and all theology a 'rhapsody of ill-contrived nonsense.' Persistent assertion of such opinions was punishable under one statute with death upon a third conviction. Aikenhead made a full recantation before his trial, in which no counsel was assigned to him. His case was brought, by a strained interpretation, under another statute, which made the 'cursing God or any persons of the Blessed Trinity' a capital offence. He was accordingly sentenced to death, and hanged 8 Jan. 1696-7, declaring, in his dying speech, his full acceptance of the christian faith. Whilst he was in prison, one of the witnesses, Mungo Craig, published a 'Satyr against Atheistical Deism . . . to which is prefixed an account of Mr. Aikenhead's notions, &c.' A letter published in the 'State Trials' from the King MSS. shows that Locke was shocked by this perversion of justice.

[State Trials, xiii. 917–939; Macaulay's History, iv. 781; Arnot's Celebrated Scotch Trials, p. 326.] L. S.

AIKIN, ANNA LETITIA. [See BARBAULD.]

AIKIN, ARTHUR (1773–1854), chemist and scientific writer, was the eldest son of John Aikin, M.D., and was thus the brother of Lucy Aikin and nephew of Mrs. Barbauld. He was born at Warrington on 19 May 1773, and went at an early age to the free school there, and afterwards to Mr. Barbauld's school at Palgrave in Suffolk. His father took an active part in his education, and prepared for his special use several of his books for youthful readers, including among others his 'Letters from a Father to his Son.' Aikin was trained for the unitarian ministry, and in 1786, on the removal of his family to London, he attended the unitarian college at Hackney; but on conscientious grounds he soon changed his plans, and devoted himself exclusively to scientific pursuits. An early acquaintance with Dr. Priestley, his father's friend, had already given him a predilection for chemistry, and under Priestley's guidance he made the study of that science and of mineralogy and botany the chief occupation of his life. In 1797 he published, 'with Observations in Mineralogy and other branches of Natural History,' an account of a tour that he took with his brother, Charles Rochemont Aikin [q. v.], and another friend in North Wales and Shropshire. In the next year appeared his 'Natural History of the Year,' and in 1799 he delivered a series of lectures in London on chemistry and chemical manufactures, the syllabus of which he published separately.

In 1807 Aikin, who had acquired the reputation of an enthusiastic scientific worker, took a foremost part in founding the Geological Society. To its early 'Transactions' he contributed several papers, embodying observations made by him in the west of England, and dealing almost entirely with mineralogy, and about 1811 he became its secretary. He retired from that office, although he remained for many years a member of the council, on his acceptance in 1817 of the more important post of secretary to the Society of Arts, a post which he retained for twenty-three years. In 1818 Aikin was elected a fellow of the Linnean Society, but his only contribution to its 'Transactions' was 'A List of Indian Woods collected by Dr. Wallich,' which appeared in 1817. On his resignation of the secretaryship of the Society of Arts in 1840 he was appointed chairman of its committee of chemistry, and he was nominated the first treasurer of the Chemical Society, founded in 1841 (*Gent. Mag.* (new series), xv. 526). In his later years he was chosen a member of the Academy of Dijon in recognition of his lifelong application to chemistry and mineralogy. He died unmarried in Bloomsbury Square, London, on 15 April 1854.

His works, besides those already enumerated, were: 1. 'A Translation of Denon's Travels in Egypt' (1801). 2. 'Dictionary of Chemistry and Mineralogy' (1807–14), prepared in conjunction with his brother, C. R. Aikin. 3. 'Manual of Mineralogy' (1814). 4. 'Account of the most recent Discoveries in Chemistry and Mineralogy' (1814). Aikin also edited from 1803 till 1808 a literary periodical entitled the 'Annual Review,' to which his sister Lucy, his aunt Mrs. Barbauld, his father Dr. Aikin, Robert Southey, and William Taylor all occasionally contributed. The periodical ceased a few years after Aikin resigned the editorship.

[Quarterly Journal of the Geological Society (1855), p. xli; Annual Register, 1854; Lucy Aikin's Memoir of John Aikin, M.D.; P. H. le Breton's Memoir of Lucy Aikin; Index to Monthly Review, 1790–1816.]

AIKIN, CHARLES ROCHEMONT (1775–1847), doctor and chemist, was the second son of John Aikin, M.D., and was born at Warrington in 1775. He was adopted, as a child, by his aunt, Mrs. Barbauld, and educated by her husband at his school at Palgrave in Suffolk. He is the 'little Charles' of Mrs. Barbauld's 'Early Lessons.' From an early age he devoted himself to science, and aided his eldest brother, Arthur [see AIKIN, ARTHUR], in his first published works and public lectures. Subsequently he applied himself to medicine, became a member of the Royal College of Surgeons, and was chosen secretary of the London Medical and Chirurgical Society. He married Anne, daughter of the Rev. Gilbert Wakefield, and died at his house in Bloomsbury Square on 20 March 1847. His works were: 1. 'Concise View of all the most important Facts that have hitherto appeared respecting the Cow Pox,' 1800. 2. 'Dictionary of Chemistry and Mineralogy,' 1807–1814, which he wrote in conjunction with his eldest brother.

[Kendrick's Profiles of Warrington Worthies (1854), p. 4; Christian Reformer for 1847, p. 312; Biog. Dict. of Living Authors, 1816.]

AIKIN, EDMUND (1780–1820), architect, the youngest son of John Aikin, M.D., was born at Warrington on 2 Oct. He was assistant to General Sir Samuel Bentham, the architect of the Millbank Penitentiary, and published some designs in concert with him. About 1814 his business took him to Liverpool. He settled there, and furnished designs for various buildings in that city. He wrote articles upon architecture in Rees's 'Encyclopædia,' an account of St. Paul's Cathedral, and other treatises. Between 1804 and 1814 he exhibited some designs at the Royal Academy. He died at Stoke Newington on 11 March 1820, whilst on a visit to his father.

[Architectural Publication Society's Dictionary, 1853.] E. R.

AIKIN, JOHN (1713–1780), scholar and theological tutor, was born in 1713, in London, where his father, a native of Scotland, had been for some years settled in business. He was placed for a short time as French clerk in a mercantile house, but, an ardent love of study rendering commercial pursuits distasteful to him, he entered the Kibworth Academy, a school of which the celebrated Dr. Doddridge had become the head, but so recently that young Aikin was his first pupil. Hence he proceeded to Aberdeen University, where the anti-Calvinist opinions of the tutors in divinity gradually led him to that system of Low Arianism, as it was then called, which afterwards became the distinguishing feature of the Warrington Academy. That the university was proud of its *alumnus* is shown by the fact that it subsequently conferred upon him, without solicitation and without notice, the degree of D.D., an honour which was actually distressing to his retiring disposition. Returning from Aberdeen, he was ordained, and after a short period of work as Doddridge's assistant, he accepted the cure of a dissenting congregation at Market Harborough. An affection of the chest, however, made him a valetudinarian for life, and left him no resource but tuition. It is mainly as a tutor of Warrington Academy that John Aikin is noticeable. This institution, which may be regarded as the cradle of Unitarianism, was but short-lived, and yet formed during the twenty-nine years of its existence the centre of the liberal politics and the literary taste of the county of Lancashire. It was originally projected in 1753, in consequence of the decay of several of the training schools belonging to the English Presbyterian body, but was not formally constituted till June 1757, when, thanks to the exertions of Mr. John Seddon of Warrington, the subscription list amounted to 469*l.* 5*s.*, and the benefactions to 148*l.* 11*s.* The building, which consisted of a large and staid red brick house, is said to have possessed 'a respectable collegiate appearance;' while the Mersey, according to Aikin's daughter, Mrs. Barbauld,

Reflects the ascending seats with conscious pride.

Three tutors at 100*l.* a year each were at first chosen. Dr. Taylor, of Norwich, taught divinity; Mr. Holt, of Kirkdale, natural philosophy; and Aikin was classical tutor. Lord Willoughby, of Parham, was the first president of the academy. Early in the history of the academy a fourth tutor was appointed. On the death of Dr. Taylor, in 1761, Aikin became tutor in divinity, which post he held almost to the year of his death, and was succeeded in his old duties by Dr. Priestley. Priestley says of the tutors: 'We were all Arians, and the only subject of much consequence on which we differed respected the doctrine of Atonement, concerning which Dr. Aikin held some obscure notions.' Among the other tutors who from time to time joined the staff of the academy, were Mr. Reinhold Forster, Mr. Enfield, the Rev. G. Walker, Dr. Nicholas Clayton, and Gilbert Wakefield. When the academy was dissolved in 1786, 393 pupils, many of whom won distinction in the legal and medical professions, had been from first to last on the books. Aikin's health began to fail in 1778; soon afterwards he resigned his tutorship, and died in 1780. He was, says Wakefield, 'a gentleman whose endowments as a man and as a scholar it is not easy to exaggerate by panegyric. Every path of polite literature had been traversed by him, and traversed with success.' His two children were John, physician and author, and Anna Letitia, better known as Mrs. Barbauld.

[Unpublished Letters and Memoirs; An Historical Sketch of Warrington Academy, by Henry A. Bright, B.A.] A. A. B.

AIKIN, JOHN (1747–1822), physician and author, son of the preceding, was born at Kibworth in 1747, and removed thence with his father to Warrington, where he received the earlier part of his education. He studied medicine at Edinburgh, and surgery in London, and, in the course of a flying visit to Holland, received the degree of M.D. at the university of Leyden. After residing for a few years at Chester and at Warrington, he settled in medical practice at Great Yarmouth in the year 1784. The society of Yarmouth was at this time exceedingly hostile to dissenters, and the agitation in 1790 for the repeal of the Corporation and Tests Acts embittered differences that would otherwise have been unimportant. On this subject, Aikin, whose political and religious opinions were those of the dissenters, published two warmly written pamphlets, and thereby lost the support of most of his more orthodox friends and patients. The pamphlets were published anonymously, but Aikin was soon known to be their author, and his professional prospects in Yarmouth were virtually ruined. In a letter to a friend he says that he has no idea of becoming 'the hero of a cause,' but 'at his age it would be trifling not to have a character, and cowardly not to avow and stick to it.' His position at Yarmouth becoming more and more intolerable, in 1792 he moved to Broad Street Buildings in London, and found within easy reach of Hackney, then the stronghold of the dissenters, a more agreeable field for his medical and literary work. Lucy Aikin, his daughter, describes this migration as 'a blessed change from Yarmouth.' In London the warm welcome of his friends, and his own high character, brought him a fair measure of success. He practised as a physician only, and devoted his whole leisure to literature. His career, however, as a physician was cut short a few years later by a stroke of paralysis, in consequence of which he gave up his house and practice to his son, and retired to Stoke Newington. There he spent the last twenty-four years of his life in his favourite studies and occupations. He died in 1822, and left several children. Aikin is better known as a man of letters than as a physician. His elegant scholarship gave a natural polish to all that he wrote, and his varied attainments, as well as his moral uprightness, earned him many friends, among whom were Dr. Priestley; Pennant, the naturalist; Dr. Darwin; James Montgomery; John Howard, the philanthropist; and, for a time, the poet, Southey. He was John Howard's literary executor, and was often employed by him to write reports on prisons, and other documents. His life of Howard has been adopted without acknowledgment by a modern writer. Hardly a year of his life passed without some contribution to literature, but his best known works are 'Essays on Song Writing;' 'Translation of the Germania and the Agricola of Tacitus;' 'Biographical Memoirs of Medicine in Great Britain;' 'England delineated;' 'General Biography' (10 vols. 4to; the articles marked 'A' are more than half of the work); 'The Arts of Life;' 'The Woodland Companion;' 'Lives of John Selden and Archbishop Usher;' critical and biographical prefaces to an edition of the British Poets; and 'Evenings at Home,' which last work was written in conjunction with his sister, Mrs. Barbauld, but Aikin contributed far the greater number of the pieces. He also began a translation of Pliny's 'Natural History,' but was so 'disgusted by his errors and old women's fables' that he abandoned the project. It may be added that Aikin was greatly interested in chemistry and natural philosophy, branches of science in which, however, his sons, Arthur and Charles Rochemont, were subsequently more distinguished than himself.

[Unpublished Letters and Memoirs; Lucy Aikin's Memoir of John Aikin.] A. A. B.

AIKIN, LUCY (1781–1864), daughter of the preceding, was born at Warrington in the year 1781. She resided with her parents at Yarmouth and Stoke Newington till the death of her father in 1822, when she removed to Hampstead, where, with the exception of a short interval at Wimbledon, she spent the remainder of her life. She died in 1864. Miss Aikin was in early life a diligent student of French, Italian, and Latin, and at the youthful age of seventeen began to contribute articles to magazines and reviews. In 1810 appeared her first considerable work, 'Epistles on Women,' a poem in spirited but conventional heroics; and in 1814 she wrote her only work of fiction, entitled 'Lorimer, a Tale.' These were her earlier efforts, but her reputation was gained entirely by her historical works published between the years 1818 and 1843; namely, 'Memoirs of the Court of Queen Elizabeth' (1818); 'Memoirs of the Court of James I.' (1822); 'Memoirs of the Court of Charles I.' (1833); and the 'Life of Addison' (1843). The last of these books, which contains many letters of Addison never before published, is the subject of an essay by Macaulay, who, while praising Miss Aikin's other works, and especially her 'Memoirs of the Court of James I,' observes that she was 'far more at home among the ruffs and peaked beards of Theobalds than among the steenkirks and flowing periwigs which surrounded Queen Anne's tea table at Hampton.' Of her other memoirs she herself writes, on the completion of her 'Charles I:' 'I am resolved against proceeding farther with English sovereigns. Charles II is no theme for me; it would make me contemn my species.' She also wrote a life of her father, and of her aunt, Mrs. Barbauld, and many minor pieces. Miss Aikin's conversational powers were remarkable, and she was a graceful and graphic letter writer. Her letters to her relatives and intimate friends show her relish for society, and are full of mother wit and lively anecdotes of distinguished literary persons. She maintained for almost sixteen years (1826 to 1842) a graver correspondence with the Rev. Dr. Channing, of Boston, on religion, philosophy, politics, and literature. Strong opinions freely expressed characterise these shrewd and vigorous letters. In religion, Miss Aikin was, like the other members of her family, a unitarian—a circumstance which, added to a keen recollection of hardships, one might almost say persecutions, endured by herself as a child, and by her father, at Yarmouth, gave her a liberal, but by no means a tolerant, political creed. Writing to Dr. Channing on the progress of tractarianism in England, she pronounces 'our Church Establishment the most systematically servile in Christendom.' In discussing the first Reform Bill, she defines radicalism as 'the supremacy of the rude and selfish and ignorant many.' Miss Aikin was, in fact, a whig, with a generous love of liberty wherever she found it under any conditions, but with cultivated tastes that precluded sympathy with democracy. In her letters to Dr. Channing she warmly praises the whig aristocracy, and defends with a certain degree of conservatism English manners and customs from the criticism of her correspondent. These letters, which were not published till after Miss Aikin's death, are not among her best known writings; but they record in an interesting manner both her own opinions and those of the unitarian body of her time.

[Lucy Aikin, Memoirs, Miscellanies, and Letters, edited by P. H. Le Breton; unpublished Letters and Reminiscences.] A. A. B.

AIKMAN, WILLIAM (1682–1731), a portrait painter, who attained celebrity in his day, was born at Caerney, Forfarshire, on 24 Oct. 1682. He was the only son of William Aikman, advocate, sheriff of Forfarshire, and a man of eminence at the Scottish bar. Designed by his father for the law, Aikman preferred art and studied for three years under Sir John Medina at Edinburgh. In 1707 he went to Rome, after selling his paternal estate near Arbroath. Here he remained three years, and then visited Constantinople and Smyrna. Returning by Rome and Florence, he reached Scotland in 1712. He practised in Edinburgh with much success till 1723, when he was persuaded by John, Duke of Argyll, to come to London, where he resided till his death, well employed and the friend of many of the most distinguished men of his time. He was fond of poetry and poets. At college he formed the acquaintance of Allan Ramsay, who wrote an eclogue to his memory. He interested himself much in favour of Thomson, introducing that poet to Sir Richard Walpole, Arbuthnot, Swift, Pope, and Gray. Thomson wrote verses bewailing his loss, Somervile addressed to him an epistle in rhyme, David Mallet wrote the epitaph on him and his son, Smollett also praised him in verse, and Samuel Boyse composed some lines eulogising his art. He painted a portrait of Allan Ramsay, engraved by G. White; one of Thomson as a young man, now at Hagley, engraved for Andrew Millar's edition of Thomson; one of Gay, engraved by T. Kyte; and one of Somervile. Amongst others whose portraits he is known to have painted were John, Duke of Argyll, the Countess of Burlington, and Lady Grissell Baillie. A number of full-length portraits by Aikman were painted for the Earl of Buckinghamshire, of Blickling Hall, Norfolk. He painted some portraits of himself, one of which is in the Uffizzi at Florence, and two others belonged in 1793 to his daughter, Mrs. Forbes of Edinburgh, one of which was engraved by R. Scott for James Anderson's 'Bee.' In the National Portrait Gallery is a portrait of Duncan Forbes ascribed to Aikman, and the Duke of Devonshire possesses a large unfinished picture by him of the royal family in three compartments. He was acquainted with Sir Godfrey Kneller, whose manner he imitated. Two portrait etchings by his hand are known, and there is an etching by him in the print room of the British Museum of several slightly executed heads, one of them after Van Dyck. His death took place at his house in Leicester Fields on 7 June 1731, and is said to have been caused by grief at the death of his only son at the age of 17. Both were buried in one grave in the Grey Friars Church, Edinburgh. Two daughters survived him.

[Stark's Biographia Scotica; Lempriere's Universal Biography; Walpole's Anecdotes of Painters; Anderson's Bee, vol. xviii.; Notes and Queries (2nd series), xi. 415; Heineken's Dict. des Artistes dont nous avons des Estampes; Cat. of National Portrait Gallery; Redgrave's Dict. of Artists; Nagler's Künstler-Lexikon (edited by Meyer, 1872).] C. M.

AILESBURY, Earls of. [See Bruce.]

AILMER. [See Ethelmær.]

AILRED of Rievaulx. [See Ethelred.]

AINGER, THOMAS (1799–1863), clergyman, was born on 1 Aug. 1799 at Whittlesea and educated at the Norwich grammar school and St. John's College, Cambridge. He graduated in 1821, became curate at St. Giles's, Reading, in 1822, and afterwards assistant minister at St. Mary's, Greenwich. He married Frances Barnard in 1828, and left a family. In 1841 he was presented by Sir Thomas Maryon Wilson to the perpetual curacy of Hampstead, which he held till his death on 15 Nov. 1863. On 19 Feb. 1859 he became prebendary of St. Paul's. Mr. Ainger was energetic as a parish clergyman and poor-law guardian; he enlarged his church, and helped to found schools and a dispensary and to provide new churches in the rapidly developing district round Hampstead. His performance of the divine services is said to have been very impressive. His publications consisted of a few sermons.

[Last Sermons of Rev. T. Ainger, with Memoir, 1864.]

AINSLIE, GEORGE ROBERT (1776–1839), lieutenant-general, was the eldest son of Sir Philip Ainslie, knt., and was born near Edinburgh in 1776. He entered the army as ensign in the 19th regiment in 1793, and having political influence through his mother, a daughter of Lord Grey, was in the same year promoted lieutenant, and in the next captain in the 85th regiment. With his regiment he saw service in Flanders, and in 1799, when he was promoted major, was engaged in the short and disgraceful expedition to the Helder. He seems to have shown no particular capacity as a soldier or much ardour for a military life, and so was in 1800 promoted to a lieutenant-colonelcy in a fencible regiment. In 1802 he married a Miss Nevile, but did not again try for employment in his profession. He was, however, made lieutenant-colonel of the 25th regiment in 1807, and promoted colonel by brevet in 1810. His influential relatives now obtained him a colonial governorship, that of the island of Eustatius in 1812, from which he was removed to Dominica in June of the same year. He does not appear to have distinguished himself more as a colonial governor than as a soldier, and fell into the hands of a clique at whose bidding he subdued the maroons on the island with such thoroughness that it was called cruelty, and on an outcry being raised in parliament he was recalled from the West Indies in 1814. Ainslie was promoted major-general in 1813 and lieutenant-general in 1825, but had no more active employment. Nature had designed him for a savant, not a soldier. His hobby was collecting coins. The taste for coin-collecting had much decreased in England since the days of Addison, and he found a clear field for his labours. He made a specialty of Anglo-Norman coins, and travelled all over England, and, what was then a more uncommon thing, all over the rural districts of Normandy and Brittany, in search of coins. He published in 1830 the result of his labours in a magnificent quarto entitled 'Anglo-French Coinage,' adorned with many illustrations. By his industry he had got together almost a unique collection of rare coins, and, absorbed in the pursuit, died peacefully in 1839.

[For General Ainslie's services see the Royal Military Calendar, vol. iii. 3rd edition, 1820; Gent. Mag. for Sept. 1839.] H. M. S.

AINSLIE, HENRY (1760–1834), senior wrangler and physician, was son of Dr. James Ainslie, a physician of Kendal. He entered at Pembroke Hall, Cambridge, was senior wrangler and second Smith's prizeman in 1781, and became a fellow of his college. In 1787 he obtained the university license to practise physic, and was elected physician to Addenbrooke's Hospital. In 1793 he took his M.D. degree, and then left Cambridge for London, where he was elected a fellow of the College of Physicians in 1795, and in the same year physician to St. Thomas's Hospital. He delivered the Harveian oration in 1802, but it is not in print. He resigned his post at his hospital in 1800, and, while taking some part in the business of the College of Physicians, attained to no great fame or practice as a physician (Halford, *Harv. Or.* 1835). He died on 26 Oct. 1834 at Grizedale, Northumberland. His portrait by F. Stewardson was engraved by W. Ward, R.A., and he is commemorated on a tablet in the church of Over Kellet, Lancashire.

[Munk's College of Physicians, ii. 377.]
N. M.

AINSLIE, HEW (1792–1878), Scottish poet, was born in the parish of Dailly, in Ayrshire, 5 April 1792. After a fair education, he became in turn a clerk in Glasgow, a landscape gardener in his native district, and a clerk in the Register House, Edinburgh. For a short time he was amanuensis to Dugald Stewart. In 1822, being then ten years married to his cousin, Ainslie emigrated to America, where he continued to live with varied fortune for the rest of his days, paying a short visit to Scotland in 1864. He was attracted, on going to the New World, by Robert Owen's social system at New Harmony, Indiana; but after a short trial he connected himself with a firm of brewers, and his name is associated with the establishment of various breweries, mills, and factories in the Western States. He died at Louisville, 11 March 1878. Ainslie's best known book originated, by its title, what is now an accepted descriptive name for the part of Scotland associated with Burns. It is 'A Pilgrimage to the Land of Burns' (1820), and consists of a narrative interspersed with sprightly lyrics. A collection of the poet's Scottish songs and ballads (of which the most popular is 'The Rover of Loch Ryan') appeared in New York in 1855. Ainslie is one of the group of minor Scottish singers represented in 'Whistle Binkie' (Glasgow, 1853).

[Bibliography of Burns, 1881; Whistle Binkie, vol. i.; Wilson's Poets and Poetry of Scotland, vol. ii.; Irving's Eminent Scotsmen.] T. B.

AINSLIE, Sir ROBERT (1730?–1812), baronet, ambassador and numismatist, was the third and youngest son of George Ainslie, Esq., the representative of the ancient Scottish family of Ainslie of Dolphington, chief of the name, who married Jane, daughter of Sir Philip Anstruther, baronet, and died in 1733. The issue of the marriage of George Ainslie was a family of seven children, and included four daughters, three of whom were married and established in France. Sir Robert, who was born either in 1729, or most probably in 1730, is described as having 'resided in the earlier part of his life at Bordeaux,' where his father had been for some time settled as a merchant, although he is said to have returned to Scotland in 1727, and to have purchased the estate of Pilton, in the county of Midlothian (Debrett's *Baronetage of England*, 1808). The elder brothers of Sir Robert were Sir Philip Ainslie, knight, who was born in 1728, and died on 19 June 1802; and George Ainslie, a general in the army, colonel of the 13th regiment of foot, and lieutenant-governor of the Scilly islands, who died on 7 July 1804.

Robert Ainslie is first noticed in the 'London Gazette,' 20 Sept. 1775: 'The king has been pleased to appoint Robert Ainslie, Esq., to be his majesty's ambassador to the Ottoman Porte, in the room of John Murray, Esq., deceased; and his majesty was pleased this day to confer upon him the honour of knighthood, upon which occasion he had the honour to kiss his majesty's hand.'

Sir Robert Ainslie left England in May, 1776, for Constantinople, where he arrived in November following, and remained till 1792. Sir Robert Ainslie had the reputation while in Turkey of being a great favourite and boon companion of the Sultan Abdu-l Ahmed (Ahmed IV.) (*Biog. Dict. Soc. D. U. K.*).

On 8 Sept. 1796, a few years after his return to England, Sir Robert Ainslie received a grant of a pension of 1,000*l.* on the civil list, to be held 'during the joint lives of his majesty and himself' (*Annual Register*, 1798); and was elected a member of the parliament which met on the 27th of the same month, with Lord Paget as his colleague, for the close borough of Milborne Port, Somerset. At the general election of 1802, his seat in parliament was transferred to Mr. H. Leycester. Sir Robert on 13 Oct. 1804 (*London Gazette*) was created a baronet, with remainder, in default of issue male, to his nephew, Robert Sharpe Ainslie, son of General Ainslie. The 'Gentleman's Magazine' for December 1796 records the death of his son:—'December 20, 1796, Mr. Ainslie, eldest son of Sir Robert Ainslie. This young gentleman was to have been married to Miss Baldwin, daughter of Mr. Baldwin, M.P. for Malton, on Thursday, but in consequence of a violent fever was carried off two days preceding.'

Sir Robert Ainslie died 'after a long illness, in the 83rd year of his age' (*Courier*, 25 July 1812) at Bath, on 21 July 1812.

Sir Robert Ainslie took advantage of his position at Constantinople to amass a collection of ancient coins from Eastern Europe, Asia Minor, and the north of Africa. The most characteristic were described by l'Abate Domenico Sestini, who dedicated to Sir Robert a work which has gone through several editions, entitled 'Lettere e Dissertazioni Numismatiche sopra alcune Medaglie rare della Collezione Ainslieana,' 4 vols. 4to, Leghorn, 1789–90, a fifth volume of which, with the enlarged title 'e di altri Musei,' appeared at Rome in 1794, and four others, referring to particular collections, were published at Berlin in 1804–6. Sestini continued his exposition of the Ainslie collection in a smaller work, and more special in its scope, entitled 'Dissertazione sopra alcune Monete Armene dei Principi Rupinensi della Collezione Ainslieana,' 4to, Leghorn, 1790. This work is at present bound up with a copy of the first four volumes of the 'Lettere e Dissertazioni,' which, according to an inscription, probably autographic, on the fly-leaf, was 'presented from S^r^ Rob^t^ Ainslie, June 5, 1795,' to the British Museum. Another volume of Sestini's is entitled 'Descriptio Numorum Veterum ex Museis

Ainslie, Bellini, Bondacca, Borgia,' &c., Leipsic, 1796. Sir Robert had been the 'Mæcenas' of Sestini's dedication of the 'Lettere e Dissertazioni' of 1789; seven years later, in the preface to the 'Descriptio,' he was a malignant speculator and trader in antiquities.

Sir Robert Ainslie's researches embraced antiquities of various kinds, objects of natural history, and illustrations of the East and its current life. Three volumes of drawings were published, in the words of the dedication, 'under his auspices.' The first of these is entitled 'Views in Egypt, from the original drawings in possession of Sir Robert Ainslie, taken during his Embassy to Constantinople by Luigi Mayer; engraved by and under the direction of Thomas Milton; with historical Observations and incidental Illustrations of the Manners and Customs of the Natives of that Country,' eleph. fol. London, 1801. This was followed by two bilingual volumes, English and French, entitled 'Views in the Ottoman Empire, chiefly in Caramania,' &c., 1803; and 'Views in Palestine,' &c., 1804. The coloured plates in these volumes are ninety-six in number; and fifty-four were afterwards given in the first edition, and seventy-one in the second edition, of 'Views in Turkey in Europe and Turkey in Asia,' &c., London, 1810. A selection from all these appeared in 1833 as a group of engravings, uncoloured and of smaller size, with the title of 'A Series of Twenty-four Views illustrative of the Holy Scriptures,' &c.

[Debrett's Baronetage of England, 1808; Lodge's Genealogy of the Peerage and Baronetage, 1859; the London Gazette, 1775, 1804, &c.; Gentleman's Magazine, Aug. 1812, &c.; Ann. Reg. 1798, &c.; Biog. Dict. Soc. D. U. K.; Lowndes's Bibliographer's Manual, 1864.] A. H. G.

AINSLIE, ROBERT (1766–1838), correspondent of Robert Burns, the poet, was born 13 Jan. 1766, at Berrywell, near Dunse, Berwickshire, where his father, Robert Ainslie (1734–1795) was factor to Lord Douglas. Sir Whitelaw Ainslie [q. v.] was his brother. While apprenticed to a writer to the signet in Edinburg, young Ainslie in 1787 formed the acquaintance of Burns, and in May of the same year he made an excursion with the poet in Teviotdale and Berwickshire. Burns stayed some days at Berrywell. A sister of Ainslie, whom Burns met on this occasion, was the subject of the impromptu beginning with 'Fair maid.' Ainslie passed writer to the signet in 1789. He became an elder in the Church of Scotland, and was the author of two small religious works, 'A Father's Gift to his Children,' and 'Reasons for the Hope that is in us.' He also contributed to the 'Edinburgh Magazine' and other periodicals. His intimacy with Burns, and his genial manners, secured him a cordial welcome in the literary circles of Edinburgh. Hogg, who speaks of him as 'honest Ainslie,' mentions, as his one failing, constitutional sleepiness, the irresistibility of which Hogg, with characteristic egotism, illustrates by stating that he has 'seen him fall fast asleep in the blue parlour at Ambrose's, with North in the chair and myself croupier.' Fourteen letters of Burns to Ainslie are included in the poet's correspondence. According to W. S. Douglas (*Works of Burns*, ii. 188), the ballad, 'Robin shure in Hairst,' refers to a juvenile amour of Ainslie. Ainslie presented Sir Walter Scott with a manuscript copy of 'Tam o' Shanter,' which he had received from Burns at Ellisland. He died 11 April 1838. He and his brother Whitelaw married sisters, the daughters of Col. James Cuninghame, of Balbougie, Fifeshire.

[Works of Burns, especially the editions of Cunningham, Chambers, P. H. Waddel, and W. S. Douglas.] T. F. H.

AINSLIE, SIR WHITELAW (1767–1837), surgeon and writer on materia medica, was brother of Robert Ainslie (1766–1838) [q. v.] Born on 17 Feb. 1767 at Dunse, Berwickshire, he was nominated assistant surgeon in the East India Company's service on 17 June 1788, and on his arrival in India was appointed garrison surgeon of Chingleput. On 17 Oct. 1794 he was promoted to the grade of surgeon, having been two years previously transferred to Ganjam. In 1810 he was appointed superintending surgeon, the court of directors having approved his motives in drawing up a scheme to improve the health of the troops in India, whilst rejecting the plan proposed. He was named superintending surgeon of the southern division of the army (Madras) in 1814, and two years later the sum of six hundred guineas was awarded to him as a mark of the estimation in which his services were held by the court of directors. In 1815 he resigned, having served twenty-seven years apparently without any furlough, and returned to England in the autumn of that year. During his residence in India he seems to have published the joint report mentioned below, a 'Treatise upon Edible Vegetables,' and the 'Materia Medica of Hindostan.' After his return he occupied himself by launching out into different branches of literature, as shown by the appended list of works. In 1835 he refers to himself as being in the 'vale of years,' the book being dedicated to his wife. He was knighted 10 June 1835, and died on 29 April 1837. He married a daughter of Col. James Cuninghame, of Balbougie, Fifeshire. His widow died 17 March 1840, leaving an only child, Jane Catherine, who married James C. Grant-Duff; Ainslie Douglas Grant-Duff, the second son of the marriage, assumed in 1866 the surname of Ainslie.

He published the following works: 1. 'Materia Medica of Hindostan,' Madras, 1813, 4to. 2. 'Materia Indica; or Some Account of those Articles which are employed by the Hindoos and other Eastern Nations in their Medicine, Arts, and Agriculture,' by Whitelaw Ainslie, M.D., M.R.A.S., London, 1826, 2 vols. 8vo. (This is an amended edition of the foregoing.) 3. 'Clemenza, or the Tuscan Orphan; a tragic drama in five acts,' Bath, 1822, 8vo; 2nd edition, 1823. 4. 'Observations on the Cholera Morbus of India,' London, 1825, 8vo. (A rejoinder to this tract was published by James Morison, the hygeist, in the same year.) 5. 'Medical Observations,' forming pp. 353–367 of vol. iii. of Murray's 'Historical and Descriptive Account of British India,' 1832, 8vo (vols. vi.–viii. Edinburgh Cabinet Library); new edition in 1844. 6. 'An Historical Sketch of the Introduction of Christianity into India,' Edinburgh, 1835, 8vo. 7. (In conjunction with A. Smith and M. Christy) 'Report on the Causes of the Epidemical Fever which prevailed in the Provinces of Coimbatore, Madeira, Dinigal, and Tinivelly, in 1809–10–11,' London, 1816, 8vo.

[MS. Records, India Office.] B. D. J.

AINSWORTH, HENRY (1571–1622 or 1623), leader of the separatist congregation at Amsterdam, and controversalist, was son of Thomas Ainsworth, yeoman, of Swanton Morley, Norfolk, where he was baptized. The tradition that he was a native of Lancashire has no positive foundation. He was admitted to Caius College, Cambridge, 15 Dec. 1587, and resided there as a scholar for four years (*Caius College Register*). Roger Williams writes with small justification: 'That most despised (while living) and now much honoured Mr. Ainsworth had scarce his peere amongst a thousand academicians, and yet he scarce set foot within a colledge walls.'

Ainsworth was a fine type of the Elizabethan puritan—learned, sincere, earnest, and uncompromising. He attached himself to those who were styled 'Brownists,' who, under the name of 'Independents,' afterwards played so important a part in English history, and who were the ancestors of the 'Congregationalists' and other free churches of the present time. Their essential distinction was the claim that each church or congregation should be a religious republic, regulating its own affairs in entire independence of state control, whether episcopal or presbyterian. A vigorous persecution was directed against these sectaries, and their founder is said eventually to have reverted to the church of England; but some of his followers went into exile rather than recognise the right of the secular power to dictate in such a matter. Ainsworth, about 1593, entered into the service of a bookseller at Amsterdam as a porter. Of this period it is said by Roger Williams that 'he lived upon ninepence a week and some boiled roots.' In 1596 he became 'teacher' of the church of which Francis Johnson was minister. According to one account Ainsworth came from Ireland to the Netherlands (Dexter, p. 269). Here his powers as a Hebraist were discovered and brought into play. There were other exiles in the city, and Ainsworth, together with Francis Johnson, founded an independent church, and in 1596 was the author, wholly or in part, of the 'Confession of Faith of the People called Brownists.' The task of organising the new church was not an easy one. Amsterdam was a city of refuge for the persecuted and the destitute, and the three hundred members of the church included some who did not reflect much credit upon it. They were not regarded with favour either by the divines or magistrates of the Netherlands, and even their application to Francis Junius, then professor of divinity at Leyden, had but a lukewarm answer. Objects of persecution at home and of suspicion in exile, they added to the difficulties of the situation by internal dissension. Johnson had married a rich widow, whose fashionable attire gave offence to some of the congregation, and amongst others to the pastor's father and brother. Dexter has given a full account of this odd controversy, in which Ainsworth appears to have acted in a very conciliatory spirit. One of the objections to the lady was that in her dress she had 'bodies tied to the petticote with points as men do their doublets and their hose, contrary to 1 Thess. v. 22, conferred with Deut. xxii. 5 and 1 John ii. 16'! John Robinson, the pastor of the American pilgrim fathers, retired to Leyden to escape from the contentions of the faithful in Amsterdam, where a further secession was headed by John Smyth, a former minister of a separatist church in Lincolnshire, whose Arminian views led to an animated controversy. The third separation in the Amsterdam society was the result of a controversy between Johnson the pastor and Ainsworth the teacher of the church. The chief point in dispute was as to the exercise of the power of the church and the true meaning of Matt. xviii. 17. Ainsworth's view was that the power of excommunication belonged to the congregation as a whole, and was not to be used by the elders or officers alone. After many efforts at reconciliation on the part of Ainsworth, he and his friends finally withdrew in December 1610, and the scoffers were soon able to point to the two congregations, whom they styled respectively Franciscan Brownists and Ainsworthian Brownists. Subsequently there was a lawsuit for the possession of the original building. This was brought, not by Ainsworth or by his company collectively, but by some individuals. The decision is unknown; but it appears to have gone against Johnson, who with his friends removed to Emden.

Ainsworth was now minister for twelve years. This was a busy time; for, in addition to the work of the pastoral office, he wrote a lengthy series of controversial and exegetical works. Many of these are now rare, and in the following list those to be found in the British Museum are indicated by the addition of B. M.: 1. 'A True Confession of the Faith and humble acknowledgement of the Alegeance which her Majestie's subjects, falsely called Brownists, do hould,' &c., 1596, 1602. 2. 'Apology or Defence of such Christians as are commonly but unjustly called Brownists,' Amst. 1604. This is a joint work with F. Johnson. There were Dutch translations in 1612 and 1670. 3. 'Certayne questions concerning (i.) silk or wool in the High Priest's Ephod; (ii.) Idol Temples, commonly called Churches; (iii.) the forme of prayer commonly called the Lord's Prayer; (iv.) Excommunication, &c., handled between H. Broughton and Henry Ainsworth,' London, 1605. (B.M.) 4. 'Answer to Mr. Stone's Sermon,' 1605. This has disappeared, but is mentioned in Lawne's 'Brownisme turned the Inside Outward,' London, 1613. (B.M.) 5. The 'Communion of Saincts; a treatise of the Fellowship that the Faithful have with God and his Angels, and one with another, in the present life. Gathered out of the Holy Scriptures by H. A.' Reprinted in the year 1615 (B.M.), 1628; Nova Belgia, 1640 (B.M.), 1641; Aberdeen, 1844. Dexter thinks this was first issued in 1607. 6. 'An Arrow against Idolatrie by H. A.,' 1611 (B.M.), 1617, 1624, 1640 (B.M.) 7. 'Counter-poyson: Considerations touching the points in difference between the godly ministers of the Church of England, and the seduced Brethren of the Separation; Arguments that the best Assemblies of the present Church of England are true Visible Churches; that the Preachers in the best Assemblies of England are true Ministers of Christ; Mr. Bernard's book, entitled the "Separatists' Schism"; Mr. Crawshaw's questions propounded in his Sermons preached at the Cross. Examined and answered by H. A.,' 1608 (B.M.), 1612, 1642 (B.M.) 8. 'An Epistle sent unto two Daughters of Warwick from H. N. [Henry Nicholas], the oldest father of the Familie of Love. With A Refutation of the Errors that are therein by H. A.,' Amsterdam, 1608. (B.M.) 9. 'A Defence of the Holy Scriptures, Worship, and Ministry used in the Christian Churches seperated from Antichrist, against the challenges, cavils, and contradictions of M. Smyth, in his book entitled "The Differences of the Churches of the Separation." Hereunto are annexed a few animadversions upon some of M. Smyth's censures, in his answer made to M. Bernard, by Henry Ainsworth, teacher of the English exiled Church at Amsterdam. Imprinted at Amsterdam by Giles Thorp,' 1609. (B.M.) 10. 'The Booke of Psalmes, englished both in Prose and Metre; with Annotations opening the words and sentences by conference with other Scriptures, by Henry Ainsworth, Ept. v. 18, 19. Amsterdam, printed,' &c. 1612 (B.M.), 1617 (B.M.), 1626, 1639, 1644 (B.M.) 11. 'An Animadversion to Mr. Richard Clifton's Advertisement, who, under pretence of answering Chr. Laune's book, hath published another man's private Letter, with Mr. Francis Johnson's Answer thereto. Which letter is here justified, the answer thereto refuted, and the true causes of the lamentable breach that hath lately fallen out in the English exiled Church at Amsterdam manifested. Imprinted at Amsterdam by Giles Thorp,' 1613. (B.M.) 12. 'Annotations upon the first book of Moses called Genesis,' 1616, 1621. 13. 'Annotations upon the second book of Moses called Exodus,' 1617, 1626. 14. 'Annotations upon the third book of Moses called Leviticus,' 1618, 1626. 15. 'Annotations upon the fourth book of Moses called Numbers,' 1619. (B.M) 16. 'Annotations upon the fifth book of Moses called Deuteronomie,' 1619. (B.M.) 17. 'Annotations upon the five books of Moses,' 1619, 1621, 1626, 1627 (B.M.), 1639 (B.M.) 18. 'Annotations upon the five books of Moses, the Psalms, and the Song of Songs,' London, 1627, 1639. A Dutch translation 1690, German translation 1692. 19. 'The Trying out of the Truth, begun and prosequuted in certain letters and passages between John Aynsworth and Henry Aynsworth: the one pleading for, the other against, the present religion of the Church of Rome. The chief things here handled are: (i.) of God's Word and Scriptures, whether they be sufficient rule of our fayth; (ii.) of the Scriptures expounded by the Church, and of unwriten tradition; (iii.) of the Church of Rome, whether it be the trewe Catholic Church, and her sentence to be received as the certayne truth. Published for the good of others by E. P. in the year 1615.' (B.M.) This is an interesting memorial of the religious controversy of the Elizabethan age. John Ainsworth, who had abjured Anglicanism, and was imprisoned in London as a recusant, put forth a challenge to a written debate, and invited Henry Ainsworth to notice this cartel. In the reply to this the Brownist minister, writing from Amsterdam, refers to his opponent as 'in nation and in name, and I know not whether also for nearer alliance, being meet.' Four letters by the disputants were addressed to each other, and in the published volume Henry Ainsworth ends with a short reply. The discussion extended from 1609 to 1613. It has been said that John and Henry were brothers, but of this there is no evidence. The letters on the whole are remarkable for the earnestness and yet friendly spirit of the disputants in an age when religious controversy was apt to be bitterly personal. The answers of John Ainsworth and twenty-one other priests in Newgate, 20 March 1614, as to the doctrine of allegiance, will be found in Tierney's edition of Dodd's 'Church History of England,' iv. p. cciv. 20. 'A Reply to the pretended Christian Plea for the Antichristian Church of Rome, published by Francis Johnson, A.D. 1617. Wherein the weakness of the said Plea is manifested, and arguments alleged for the Church of Rome, and Baptisme therein, are refuted, anno 1618. Printed in the year 1620.' (B.M.) 21. 'Solomon's Song of Songs in English metre,' 1623, 1626. 22. 'A Seasonable Discourse; or, a Censure upon a Dialogue of the Anabaptists, entitled "A Description of what God hath predestinated concerning man,"' 1623, 1642 (B.M.), 1643 (B.M.), 1645, 1651. 23. 'Certain Notes of Mr. Henry Aynsworth, his last Sermon. Taken by pen in the publique delivery by one of his flock a little before his death, anno 1622. Published now at last by the said writer as a love token of remembrance to his brethren, to inkindle their affections to prayer, that scandalls (of manie years continuance) may be removed, that are barrs to keep back manie godly wise and judicious from us, whereby we might grow to further perfection again. Imprinted 1630.' The preface is signed Sabine Staresmore. The text is 1 Peter ii. 4. 24. 'Advertisement touching some Objections against the Sincerity of the Hebrew Text, and the allegations of the Rabbins in his Annotations,' 1639. This, although believed to have been printed separately, is included in the Annotations on the Pentateuch. It arose out of an attack by John Paget, minister of the English Reformed Church at Amsterdam, who took offence at the admission of a woman as member of Ainsworth's congregation who had previously belonged to Paget's church. 25. 'The Old Orthodox Foundation of Religion. Long since collected by that judicious and eloquent man, Mr. Henry Ainsworth, for the benefit of his private company, and now divulged for the publicke of all that desire to know that corner-stone, Jesus Christ. By S. W.' London, 1641 (B.M.), 1653 (B.M.). The name of the editor, Samuel White, appears at the end of the preface. Whilst not agreeing with Ainsworth's 'preposterous zeale in the point and practise of Separation,' yet as an eye-witness of his life in Amsterdam he praises his 'humility, sobriety, and discretion,' and declares that 'hee lived and died unblameable to the world,' except in one point, which to many is a strong testimony of Ainsworth's love of the truth. 26. 'Two Treatises. The first, Of the Communion of Saints; the second entitled An Arrow against Idolatry, &c. To this edition is prefixed some account of the life and writings of the author [by Dr. Stuart].' Edinb. 1789. (B.M.) 27. 'Annotations upon the Pentateuch, Psalms, and Song of Solomon, with a Memoir of the Author,' 2 vols., Glasgow, 1843. (B.M.)

W. Bartlett, writing in 1647, speaks of a 'large treatise' by Ainsworth entitled 'Guide to Zion.' This is not otherwise known, and may perhaps be a mistaken reference to 'Syon's Prerogative Royal,' which appeared in 1641, and, though without name, is regarded as the work of Ainsworth's successor, John Canne. It is, however, not what even now we should call a large treatise, and is but a lilliputian specimen of the powers of the theologians of the seventeenth century. The foregoing list will show that Henry Ainsworth was a busy and voluminous writer, both as controversialist and as commentator. He did not even disdain the muses; but his versification is of the baldest. The curious in hymnology who consult his 'Annotations' upon Exodus xv. will find the music to which his 'Song of Moses' was sung by the little church at Amsterdam. Of the Canticles he executed a metrical version. He had not the faintest breath of poetical inspiration. It is perhaps worth noting that William Ainsworth, described as lecturer at St. Peter's, Chester, wrote 'Medulla Bibliorum: the Marrow of the Bible . . .

together with so many English poems containing the contents of every chapter,' which appeared in 1652.

Henry Ainsworth left behind him a large quantity of manuscripts, which appear to have been dispersed. This is known from a passage in one of Dr. John Worthington's letters, in which he bears an emphatic testimony both to the character and attainments of Henry Ainsworth. 'There is another author, whose remains are most worthy to be retrieved—I mean Mr. Ainsworth, whose excellent annotations upon the Pentateuch, &c. sufficiently discover his great learning and his most exact observation of the proper idioms of the holy text, with every iota and tittle of which he seems to be as much acquainted as any of the Masoreths of Tiberias.' Dr. Worthington goes on to mention works on Hosea, Matthew, and the Epistles to the Hebrews, which Ainsworth had left, but which, owing to some difficulty as to price or copyright between Ainsworth's son and his successor, John Canne, had not been printed. The value of Ainsworth's exegetical writings has been attested by Cotton, Doddridge, Calmet, Poole, and Clarke. Time has not entirely destroyed the value of his annotations; for they have been found helpful to the company of Old Testament revisers (DEXTER, p. 342). His character was that of a modest, amiable, and conciliatory man, acting with moderation under difficult circumstances, unwilling to enter upon controversy, and yet not shrinking from it when duty called. Perhaps his greatest service to English nonconformity was the establishment of a tradition of learning and culture. Even those of the world who despised the sectary admired the scholar whose acquirements in rabbinical and oriental literature—as it was then understood—were equalled by few in Europe. This combination led Moreri and others to suppose that Henry Ainsworth the annotator and Henry Ainsworth the Brownist were distinct individuals.

Dexter has shown that Henry Ainsworth, who is described as a minister, thirty-six years of age and from Swanton, married Margery Halie, from Ipswich, widow of Richard Appelbey, 29 March 1607. He also quotes a passage from Paget—certainly an unscrupulous and biassed witness—who declares that Ainsworth was originally a member of the church of England—as, indeed, he must have been—separated from her, then in London rejoined her communion, but left her, and once more, when in Ireland, 'and in some danger for your scandall,' at least nominally resumed his allegiance. Even if there were any wavering in Ainsworth's youth, which is by no means certain, yet during all the period of his public life from 1596 to his death we find him constant to the despised and unpopular form of christianity which he had adopted.

Before his death Ainsworth for a time left Amsterdam and revisited Ireland, but returned to his city of exile, where he died late in 1622 or early in 1623. Neal has given a strange narration of his death, which, if too absurd for credence, is too circumstantial to be omitted. 'His death,' he says, 'was sudden, and not without suspicion of violence; for it is reported that, having found a diamond of very great value in the streets of Amsterdam, he advertised it in print, and when the owner, who was a Jew, came to demand it, he offered him any acknowledgment he would desire; but Ainsworth, though poor, would accept of nothing but a conference with some of his rabbies upon the prophecies of the Old Testament relating to the Messiah, which the other promised, but not having interest enough to obtain it, 'tis thought that he was poisoned.' Brook's version is that the conference took place, and the champion of Christianity was poisoned by his defeated antagonists.

[Works of John Robinson, Pastor of the Pilgrim Fathers, London, 1851; Two Treatises by Henry Ainsworth (with some account of the life and writings of the author), Edinburgh, 1789; Neal's History of the Puritans, ii. 43; Brook's Lives of the Puritans, ii. 299; Abram's History of Blackburn, Blackburn, 1877; Dexter's Congregationalism of the Last Three Hundred Years, 1880 (containing, at p. 296, a facsimile of Henry Ainsworth's signature); Baines's Lancashire; Halley's Lancashire Puritanism; British Museum General Catalogue.] W. E. A. A.

AINSWORTH, ROBERT (1660–1743), lexicographer, was born at Woodyale, in the parish of Eccles, four miles from Manchester, in September 1660. He received his education at Bolton, in Lancashire, and afterwards kept a school in that town. In or before 1698 he removed to London, and for a time he was master of 'a considerable boarding-school' at Bethnal Green. During his residence there he published, probably as a kind of advertisement, a very suggestive pamphlet on 'The most Natural and Easie Way of Institution,' containing various useful proposals in the direction of educational reform. He afterwards removed his school to Hackney, and carried it on successively at other villages in the neighbourhood of the metropolis.

Having acquired a moderate fortune, Ainsworth gave up his school, and spent the remainder of his life in a private manner. He was elected a fellow of the Society of Antiquaries in 1724, and honourable mention is made of him in the history of the society prefixed to the first volume of the 'Archæologia.' After retiring from his school he devoted a good deal of his time to ransacking the shops of obscure brokers in every quarter of London, by which means he often procured old coins and other valuable curiosities at a small cost. He disposed of his collection of antiquities and rarities in single articles a short time before his death. Hearne in his jottings (30 Aug. 1734) says: 'Mr. Aynsworth formerly kept a boarding school, and had a very flourishing school. His wife is dead, but he had no children. He is not in orders. He was born in Lancashire, in which county he is about making a settlement, being down there at present, for the poor for ever, having no relations but at a great distance. He hath been said to be a nonjuror. I think he is rather a Calvinist. . . . He hath a very great collection of coins. A maid servant robb'd him of many gold and silver ones. Dr. Middleton Massey is well acquainted with him. He is well spoken of in Westminster school.' Thomas Jackson, in his 'Life of Charles Wesley,' states that 'among those who visited Charles at this time (May 1738) was the learned Mr. Ainsworth, author of the Latin Dictionary which bears his name. He was now venerable through age, and attended the methodist meetings for prayer and spiritual converse, in the spirit of a little child.' Charles Wesley himself, in his journal (12 May 1738), remarks: 'I was much moved at the sight of Mr. Ainsworth, a man of great learning, above seventy, who, like old Simeon, was waiting to see the Lord's salvation, that he might depart in peace. His tears, and vehemence, and childlike simplicity showed him upon the entrance of the kingdom of heaven.' Again Charles Wesley writes (24 May 1738): 'I was much pleased to-day at the sight of Mr. Ainsworth; a little child, full of grief, and fears, and love. At our repeating the line of the hymn—

Now descend and shake the earth,

he fell down as in an agony.'

Ainsworth died in London, 4 April 1743, in the eighty-third year of his age, and was buried at Poplar, where is the following monumental inscription for him and his wife, written by himself:—

Rob. Ainsworth et Uxor ejus, admodum senes,
Dormituri, vestem detritam hic exuerunt,
Novam, primo mane surgentes, induturi.
Dum fas, mortalis, sapias, et respice finem,
Hoc suadent manes, hoc canit Amramides.
To thy Reflection, mortal Friend,
Th' Advice of Moses I commend:
Be wise and meditate thy End.

His works are:—1. The tract already alluded to, entitled 'The most Natural and Easie Way of Institution: containing Proposals for making a Domestic Education less chargeable to Parents, and more Easie and Beneficial to Children. By which Method, Youth may not only make a very considerable Progress in Languages, but also in Arts and Sciences, in Two Years,' London, 1698, 4to. This sensible treatise shows that Ainsworth was in advance of his age, and that he had arrived at much more correct views of education than were then, and indeed are still, commonly entertained, more especially on the mode of teaching foreign languages. He perceived the absurdity of imparting, at the outset, the abstract rules of grammar, and proposed that languages should be taught after the mode by which every child learns its mother tongue. His ingenious and rational scheme for imparting a knowledge of Latin is thus described: 'I believe the Latin Tongue may be learn'd so far forth as to understand very well a Roman Author, to write Latin correctly, and speak it fluently, and a considerable Knowledge attained in Arts and Sciences, by little Children, by the Proposals following, in two years' time at most, and that with ease and pleasure, both to Master and Scholar. Proposition (1) That a convenient House be taken, a small distance from London, with a large Garden, and other Conveniencies. (2) That there be two Masters, whereof one to be capable of teaching Latin, Greek, and Hebrew: The other, at least, to understand Latin, and speak it fluently; to be well skill'd in Logic, Rhetoric, Geography, and History; and that he write a good Hand. (3) That Latin be made a Living Language in the Family; *i.e.* That no other Language be us'd in presence of the Boys. (4) That one or both the Masters continually be present with the Pupils, whether Reading, Writing, Translating, or Playing, from 7 in the Morning till 8 at Night. (5) That there be no Rods, or any kind of Punishment, but that a generous Emulation be carry'd on by Rewards; to which use the Parents shall allow per Annum, of which they to have an Account Monthly in a Latin Epistle, by which they may be inform'd both of their Proficiency and Diligence from time to time. (6) That the number of Pupils exceed not Twelve. (7) That they read English well; and that their Master take care to Improve it. (8) That they be not younger than Six, nor older than Eleven Years of Age. (9) That their Authors, and Masters, be their Grammar, Dictionary, and Phrase-Book. (10) That nothing be impos'd on them as a Task.' Ainsworth did not place his name on the title-page of the first edition of this pamphlet, but he affixed it to ‘the dedication addressed to Sir William Hustler, M.P.,’ one of the members for Northallerton, with whom he appears to have been previously well acquainted. At the end is the following advertisement:—‘Such as desire to discourse the Author upon these Proposals may hear of him at the Booksellers, or at the Marine Coffee-House in Birchin Lane, after ’Change, who can inform them of Undertakers.’ A second edition, with a few additions, appeared in 1699; and another, also called the second edition, was brought out in 1736 by the notorious Curll, of Rose Street, Covent Garden, probably without Ainsworth’s knowledge or consent. 2. An account, in Latin, of the classical antiquities collected by John Kemp, under the title of ‘Monumenta Vetustatis Kempiana, ex vetustis scriptoribus illustrata, eosque vicissim illustrantia; In duas Partes divisa: Quarum Altera Mumias, Simulacra, Statuas, Signa, Lares, Inscriptiones, Vasa, Lucernas, Amuleta, Lapides, Gemmas, Annulos, Fibulas, cum aliis veterum Reliquiis; Altera Nummos, materia modoque diversos, continet.’ London, 1720, 8vo. Besides the catalogue, profusely illustrated with classical references, the volume contains ten long dissertations on Egyptian, Greek, and Roman antiquities; one being a disquisition on the Roman money, ‘De Asse et Partibus ejus,’ which extends to above seventy pages. There is in the British Museum the handsomely bound presentation copy of this work that was sent to Henry Hare, Lord Coleraine. Two manuscript letters, in most elegant handwriting, addressed by Ainsworth to his lordship, and also a manuscript note by Dr. Birch, are prefixed to this copy. 3. An account of ancient Roman coins, drawn up by him and Roger Gale conjointly for the Society of Antiquaries. 4. ‘Ἴσειον, sive, ex Veteris Monumenti Isaici Descriptione, Isidis Delubrum reseratum,’ 1729, 4to, consisting of only four pages, besides the dedication to James West, Esq. 5. ‘De Clypeo Camilli antiquo,’ 1734, 4to, which had previously appeared at the end of the ‘Museum Woodwardianum,’ or account of the antiquarian collections of Dr. John Woodward, published after Woodward’s death in 1728, under the superintendence of Ainsworth, by whom it was in part drawn up. 6. A Latin-English Dictionary. About the year 1714 a proposal was made to some of the leading London booksellers for compiling a new ‘Compendious English and Latin Dictionary’ upon the plan of Faber’s ‘Thesaurus.’ Ainsworth was engaged to carry out the design. Delays and difficulties arose, and afterwards, on account of Ainsworth’s advanced age and a disorder which affected his eyes, Dr. Samuel Patrick was requested to assist in revising the copy after about a dozen sheets had been struck off. Originally the dictionary was intended to be merely a school book, but the dimensions of the scheme were gradually enlarged, and the authorities for the meaning of the words were added. The first edition appeared with the title ‘Thesaurus Linguæ Latinæ compendiarius; or, a Compendious Dictionary of the Latin Tongue, designed principally for the use of the British Nations,’ in one volume, 1736, 4to. It was inscribed to Dr. Richard Mead in a Latin dedication written with Ainsworth’s usual elegance of style. The work was at once recognised as superior to other undertakings of a similar kind, and it long remained the best Latin-English Dictionary. A second edition was brought out in 1746 under the superintendence of Dr. Patrick. Dr. John Ward also assisted in this edition, which, like the first, was in one volume 4to. A third edition, with little or no variation, followed in 1751 under the care of Mr. Kimber, and a fourth in two volumes, folio, in 1752, with great improvements by the Rev. William Young, assisted by Ward. An edition, in two vols. 8vo, was published in 1758, under the inspection of Nathanael Thomas, who corrected a fourth edition in 4to, 1761. Another edition, in two vols. 4to, was produced in 1773, under the care of the Rev. Thomas Morell, and many other editions have since appeared, some of them quite recently. One of them, in a single 8vo volume, was reprinted at London in 1829 from the edition of 1752, with numerous additions, emendations, and improvements by the Rev. B. W. Beatson, M.A., and William Ellis, M.A. The sum received by Ainsworth for the first edition was 666*l.* 17*s.* 6*d.* For the second edition Ainsworth’s executors were paid 250*l.*, Dr. Patrick 101*l.* 11*s.* 9*d.*, and Dr. Ward 26*l.* 5*s.* Kimber had 21*l.* for correcting the third edition; and Young 184*l.* 10*s.* for his improvements in the folio. Besides these sums 218*l.* 8*s.* had been paid by the booksellers to Dr. Morell for correcting Ainsworth, and 261*l.* 12*s.* to Mr. Thomas, making a total, up to 1773, of 1,730*l.* 10*s.* 3*d.*

[Memoir prefixed to second edition of the Thesaurus; Biog. Brit. ed. Kippis; George L. Craik, in Biog. Dict. Soc. D.U.K. i. 570; Rev. J. E. B. Mayor, in Notes and Queries (1883), Ser. 6, v. vii. 64; Reliquiæ Hearnianæ, 2nd edit. ii. 157, iii. 13, 15, 20, 151; Nichols’s Lit. Anecd. v. 248–254; Lysons’s Environs of London, iii.

463; Sir Egerton Brydges' Censura Literaria, vii. 218.] T. C.

AINSWORTH, WILLIAM HARRISON (1805–1882), novelist, was born in King Street, Manchester, 4 Feb. 1805, in a house that has long since been demolished. His father was a solicitor in good practice, and the son had all the advantage that educational facilities could afford. He was sent to the Manchester grammar school, and in 'Mervyn Clitheroe' has left an interesting and accurate picture of its then condition, which may be contrasted with that of an earlier period left by the 'English opium-eater.' At sixteen, a brilliant, handsome youth, with more taste for romance and the drama than for the dry details of the law, he was articled to Mr. Alexander Kay, a leading solicitor of Manchester. The closest friend of his youth was Mr. James Crossley, who was some years older, but shared his intellectual taste and literary enthusiasm. A drama, written for private theatricals in his father's house, was printed in 'Arliss's Magazine,' and he also contributed to the 'Manchester Iris,' the 'Edinburgh Magazine,' and the 'London Magazine.' He even started a periodical, which received the name of 'The Bœotian,' and died at the sixth number. Many of the fugitive pieces of these early days were collected in volumes now exceedingly rare: 'December Tales' (London, 1823), which is not wholly from his pen; the 'Works of Cheviot Tichburn' (London, 1822; Manchester, 1825), dedicated to Charles Lamb; and 'A Summer Evening Tale' (London, 1825).

'Sir John Chiverton' appeared in 1826, and for forty years was regarded as one of his early works; but Mr. John Partington Aston has also claimed to be its author. In all probability both of these young men joined in the production of the novel which attracted the attention of Sir Walter Scott. On the death of his father in 1824 Ainsworth went to London to finish his legal education with Mr. Jacob Phillips of the Inner Temple. Whatever intentions he may have formed of humdrum study and determined attention to the details of a profession in which he had no interest, were dissipated by contact with the literary world of the metropolis. He made the acquaintance of Mr. John Ebers, who at that time combined the duties of manager of the Opera House with the business of a publisher. He it was who issued 'Sir John Chiverton,' and the verses forming its dedication are understood to have been addressed to Anne Frances ('Fanny') Ebers, whom Ainsworth married 11 Oct. 1826. Ainsworth had now to decide upon a career, and acting upon the suggestion of Ebers, his father-in-law, he began business as a publisher; but after an experience of about eighteen months he abandoned it. In this brief interval he introduced the Hon. Mrs. Norton and Ude, the cook, to the discerning though unequal admiration of the British public. He was introduced to Sir Walter Scott, who wrote the 'Bonnets of Bonnie Dundee' for an annual issued by him. Ainsworth gave him twenty guineas for it, which Sir Walter accepted, but laughingly handed over to the little daughter of Lockhart, in whose London house they had met. Ainsworth's literary aspirations still burned with undiminished ardour, and several plans were formed only to be abandoned, and when in the summer of 1830 he visited Switzerland and Italy he was as far as ever from the fulfilment of his desires. In 1831 he visited Chesterfield and began the novel of 'Rookwood,' in which he successfully applied the method of Mrs. Radcliffe to English scenes and characters. The finest passage is that relating Turpin's ride to York, which is a marvel of descriptive writing. It was written, apparently in a glow of inspiration, in less than a day and a half. 'This feat,' he says, 'for feat it was, being the composition of a hundred novel pages in less than twenty-four hours, was achieved at "The Elms," a house I then occupied at Kilburn.' The success of 'Rookwood' was marked and immediate. Ainsworth at a bound reached popularity. This was in 1834, and in 1837 he published 'Crichton,' which is a fine piece of historical romance. The critics who had objected to the romantic glamour cast over the career of Dick Turpin were still further horrified at the manner in which that vulgar rascal, Jack Sheppard, was elevated into a hero of romance. The outcry was not entirely without justification, nor was it without effect on the novelist, who thenceforward avoided this perilous ground. 'Jack Sheppard' appeared in 'Bentley's Miscellany,' of which Ainsworth became editor in March 1840, at a monthly salary of 51*l*. The story is powerfully written, and its popularity was greatly aided by the wonderful illustrations supplied by George Cruikshank. In 1841 he received 1,000*l*. from the 'Sunday Times' for 'Old St. Paul's,' and he, in 1848, had from the same source another 1,000*l*. for the 'Lancashire Witches.' In 1842 he began the publication of 'Ainsworth's Magazine,' which came to an end in 1853, when he acquired the 'New Monthly Magazine,' which he edited for many years. This was the heyday of Ainsworth's reputation alike in literature and in society. His home at Kensal

Manor House became famous for its hospitality, and Dickens, Thackeray, Landseer, Clarkson Stanfield, Talfourd, Jerrold, and Cruikshank, were among his guests. The long list of his novels may now be given: 'Rookwood,' 1834; 'Crichton,' 1837; 'Jack Sheppard,' 1839; 'Tower of London,' 1840; 'Guy Fawkes,' 1841; 'Old St. Paul's, a Tale of the Plague and the Fire of London,' 1841; 'The Miser's Daughter,' 1842; 'Windsor Castle,' 1843; 'St. James's, or the Court of Queen Anne,' 1844; 'Lancashire Witches,' 1848; 'Star Chamber,' 1854; 'The Flitch of Bacon, or the Custom of Dunmow,' 1854; 'Spendthrift,' 1856; 'Mervyn Clitheroe,' 1857; 'Ovingdean Grange, a Tale of the South Downs,' 1860; 'Constable of the Tower,' 1861; 'The Lord Mayor of London,' 1862; 'Cardinal Pole,' 1863; 'John Law the Projector,' 1864; 'The Spanish Match, or Charles Stuart in Madrid,' 1865; 'Myddleton Pomfret,' 1865; 'The Constable de Bourbon,' 1866; 'Old Court,' 1867; 'The South Sea Bubble,' 1868; 'Hilary St. Ives,' 1869; 'Talbot Harland,' 1870; 'Tower Hill,' 1871; 'Boscobel,' 1872; 'The Manchester Rebels, or the Fatal '45,' 1873; 'Merry England,' 1874; 'The Goldsmith's Wife,' 1874; 'Preston Fight, or the Insurrection of 1715,' 1875; 'Chetwynd Calverley,' 1876; 'The Leaguer of Lathom, a Tale of the Civil War in Lancashire,' 1876; 'The Fall of Somerset,' 1877; 'Beatrice Tyldesley,' 1878; 'Beau Nash,' 1880; 'Auriol' and other tales, 1880; 'Stanley Brereton,' 1881. These novels all met with a certain amount of success, but those of later years did not attain the striking popularity of his earlier efforts. Many, however, were translated into various modern languages, and the editions were so numerous that some twenty-three pages of the British Museum catalogue are devoted to his works. The scenery and history of his native county had a perennial interest for him, and a certain group of his novels—that is, the 'Lancashire Witches,' 'Guy Fawkes,' 'The Leaguer of Lathom,' 'Beatrice Tyldesley,' 'Preston Fight,' the 'Manchester Rebels,' and 'Mervyn Clitheroe'—may almost be said to form a novelist's history of Lancashire from the pilgrimage of grace until the early part of the present century. The historical element enters into many of his other works. 'The Flitch of Bacon' is founded on the ancient Essex custom mentioned by Chaucer and other early writers. In the remoter instances where the flitch was claimed the man only appears to have been present; but after the dissolution of the religious houses, when the custom became that of the manor, both husband and wife had to appear. In 1851 the lord of the manor declined to give the flitch; but the claimants obtained one from a public subscription, and a concourse of some 3,000 people assembled in Easton Park in their honour. This may have attracted the attention of Ainsworth, and in 1855 he offered to give the flitch. The candidates were Mr. James Barlow and his wife, of Chipping Ongar, and the Chevalier de Chatelain and his wife. The last named were well known in literary circles, and at the ceremony, 19 July 1855, Robert Bell and other well-known writers were present. It has been revived in 1857, 1869, 1874, and 1876. Similar customs are recorded at Whichnor, Staffordshire, and in Germany and France (Andrews, *History of the Dunmow Flitch of Bacon Custom*, London, 1877). Probably no more vivid account has been written of the great fire and plague of London than that given in 'Old St. Paul's.' The charm of Ainsworth's novels is not at all dependent upon the analysis of motives or subtle description of character. Of this he has little or nothing, but he realises vividly a scene or an incident, and conveys the impression with great force and directness to the reader's mind. Ainsworth came upon the reading world at a happy moment. People were weary of the inanities of the 'fashionable novel,' and were ready to listen to one who had a power of vivacious narrative. In 1881, when he was in his seventy-seventh year, a pleasant tribute of respect and admiration was paid to him in his native town. The then mayor of Manchester (now Sir Thomas Baker) entertained him at a banquet in the town hall 15 Sept. 1881, 'as an expression of the high esteem in which he is held by his fellow-townsmen and of his services to literature.' In proposing Mr. Ainsworth's health the mayor gave a curious instance of the popularity of his writings. 'In our Manchester public free libraries there are 250 volumes of Mr. Ainsworth's different works. During the last twelve months those volumes have been read 7,660 times, mostly by the artisan class of readers. And this means that twenty volumes of his works are being perused in Manchester by readers of the free libraries every day all the year through.' It was well that this pleasant recognition was not longer delayed. The contrast was pathetically great between the tall handsome dandified figure presented in the portraits of him by Pickersgill and Maclise, and the bent and feeble old man who stood up to acknowledge the plaudits of those who had assembled to honour him. His last published work was 'Stanley Brereton,' which he dedicated to his hospitable entertainer. He died at Reigate 3 Jan. 1882, leaving a widow and also three daughters by his first marriage. He was buried at Kensal Green cemetery. With the exception of Gleig, he was the last survivor of the brilliant group who wrote for the early numbers of 'Fraser's Magazine,' and, though he died in harness, had outlived nearly all the associates of the days when he first achieved fame.

[No biography of Ainsworth has appeared or is likely to be published. When Jerdan published his 'Autobiography,' Ainsworth prohibited the publication of his own letters; and though he had preserved a mass of correspondence, it proved, on examination after his death, to have but little biographical or literary importance. Laman Blanchard wrote a brief memoir, which appeared in the 'Mirror' in 1842, and was afterwards prefixed to the popular editions of 'Rookwood.' In addition to this there is a report of the banquet to him in 1881, which was printed for private circulation, and the 'Early Life of William Harrison Ainsworth' by John Evans. Reprinted from the 'Manchester Quarterly,' i. 137, Manchester, 1882. This contains a portrait from a drawing taken in 1826. There are also engraved portraits by Pickersgill and Maclise.]
W. E. A. A.

AIO (*d.* 974), alleged historian, and a monk in the abbey of Croyland or Crowland in Lincolnshire, is only mentioned in the spurious 'History' of Ingulf [q.v.], afterwards abbot of the same monastery. From this account we learn that after the death, in 941, of Athelstan, the special patron of Croyland, as well as of the abbot and two of the elder brothers, the monastery seemed likely to fall into decay. There remained in it only five monks, and of these two, Brun and Aio, in despair of the future of Croyland, determined to retire to other religious houses. Brun went to Winchester and Aio to Malmesbury. Croyland was, however, restored to prosperity in 946 by Eadred, who appointed Turketul abbot, and in the same year Brun and Aio were recalled thither. To these two monks was (according to Ingulf) entrusted the task of compiling a history of Croyland, but they did not live to complete their task, both dying in the same year, 974. Ingulf professed to make use of material collected by them.

[Historia Ingulphi, in Rer. Anglic. Script., ed. Gale, pp. 29 seq., 51.] C. F. K.

AIRAY, CHRISTOPHER (1601–1670), a pioneer in English logic, was born at Clifton in Westmoreland in 1600–1. Wood informs us that he 'became a student in Queen's College, Oxford.' The entry in the register of admissions to the college runs thus: 'In Ter. Nat. 1620[–1], Feb[ruary] 5, was admitted batchelor Christoph. Airaye.' Going 'through the servile offices,' he proceeded Master of Arts. In 1627 he 'was elected fellow.' 'About this time' he 'entered into holy orders, according to the statutes of the house,' and became a preacher. He was created B.D. in 1642. Whilst still at the university he published anonymously his one known book, viz.: 'Fascicvlvs Præceptorvm Logicorvm in gratiam juventutis academicæ compositus et nunc primùm typis donatus. Oxoniæ excudebat Gvlielmvs Tvrner Academiæ Typographus. An. D. 1628. Cum Priuilegio' (pp. 224). The printer signs the 'Præfatio.' The following are the main headings: Lib. 1, De Prædicabilibus; 2, De Anteprædicamentis; 3, De Propositione; 4, De Demonstratione; 5, De Syllogismo Topico; 6, De Syllogismo Sophistico. There is a good deal of neatness in the various formulæ, but logic is ever and anon trespassed on by metaphysic, or thought as against the form of thought. The arrangement is lucid. The exemplar of 'Fascicvlvs Præceptorvm Logicorvm' in the British Museum was one of Bishop Juxon's books (8466*a*). A second edition did not appear until 1660.

Airay was presented to the living of Milford in Hampshire; he died on St. Luke's day, 1670, and was buried in the chancel of his church. His epitaph is still to be read as follows: 'Memoriæ sacrum Christopheri Airay, S. T. Bac. olim Coll. Reg. Oxon. socii et hujus ecclesiæ Vicarii vigilantissimi, viri summæ integritatis, judicii acerrimi et ingenii literarum omnium capacis: qui difficillime seculo inter æstuantes rerum fluctus clavum rectum tenuit. Mortalitatem tandem exuit 18 Oct. annos natus 69.' Anthony à Wood speaks of 'other things' by him, but they seem to have disappeared.

[Wood's Athenæ, ed. Bliss, iii. 907; information supplied by Dr. Magrath, per Rev. R. L. Clark, M.A., librarian of Queen's College, Oxford.] A. B. G.

AIRAY, HENRY, D.D. (1560?–1616), puritan divine and author of 'Lectures' on St. Paul's Epistle to the 'Philippians,' originally published in 1618, and recently republished in Nichol's 'Puritan Commentaries,' was born 'about 1559–60,' at Kentmere, Westmoreland; he was the son of William Airay, the favourite servant of Bernard Gilpin, the apostle of the North. Thus from his birth brought under the vigilant eyes and benignant care of this saintliest of the provincial leaders of the puritans, he was among the first to share the benefits of a school erected and endowed by Gilpin in the parish.

Henry was selected to enjoy this privilege, we are told, in a somewhat eccentric way. 'Whenever he [Gilpin] met a poor boy upon the road, he would make trial of his capacity by a few questions, and if he found it such as pleased him, he would provide for his education.' 'Nor,' it is added, 'did his care end here. From his school he sent several to the universities, where he maintained them wholly at his own expense.' Of these Henry and his brother Evan (or Ewan) were two. They were in attendance at Oxford when the venerable apostle lay dying. When he was gone, his will revealed that he had not forgotten his 'scholars.' One clause runs: 'All the rest of my goods and chattels I will that they be divided into two equal parts, and the one of them to be given to the poor of Houghton, the other to scholars and students in Oxford, whose names are [among others] . . . Ewan Ayray . . . Hen. Ayray. . . . These I will, be relieved as mine executors shall see needful, a year, two, or three, as the sum will arise.'

In 1579 Airay was 'sent,' says Wood, 'to St. Edmund's Hall, aged nineteen or thereabouts.' 'Soon after,' he continues, 'he was translated to Queen's College, where he became *pauper puer serviens*, that is, a poor serving child that waits on the fellows in the common hall at meals, and in their chambers, and do other servile work about the college.' The transference to Queen's is probably to be explained by its having been Gilpin's own college, as well as by his Westmoreland origin giving him a claim to the benefit of Eaglesfield's foundation attached to it. He proceeded B.A. on 19 June 1583, and 'after he was bachelor's standing in 1583 he was made *pauper puer*, or tabardus, or *tabardarius*, that is, a tabardier or tabitter (so called because anciently they wore coats, or upper gowns, much according to the fashion of those belonging to heralds);' 'which servile work belonging to *pauper puer serviens*, when under-graduates, all are to undergo before they can be fellows.' On 15 June 1586, he passed M.A., and on 3 Nov. of the same year was elected Fellow, B.D. in 1594, and D.D. on 17 June 1600, all in Queen's College. About the time he was 'Master' [of Arts] in 1586, he entered holy orders, and became 'a frequent and zealous preacher in the university, particularly in the church of St. Peter-in-the-East, joining to the Queen's College. His 'Lectures on Philippians' is a spirited example of his preaching in the church, of his fiery denunciation of popery, and of his unmistakable enunciation of that evangelical Calvinism which Oxford, in common with all England, then prized. In 1598 he was chosen provost of his college, and in 1606 was vice-chancellor of the university, wherein, 'as always before, he showed himself a zealous Calvinist, and a great maintainer of such that were of his mind.' In the discharge of his vice-chancellorship he came into conflict with Laud, who even thus early was manifesting his Romish tendencies. In the archbishop's diary is this entry under 1606: 'The quarrel Dr. Ayry picked with me about my sermon at St. Mary's, 21 Oct. 1606.' Airay had himself published a 'Treatise on Bowing at the Name of Jesus,' in which he condemned the practice. It is due to Laud to recall that long after he spoke with all honour, even reverence, of his former 'quarreler.' Dr. John Rainolds dying on 21 May 1607, the vice-chancellor preached his funeral sermon. They had been as twin brothers. Airay became prebendary of Canterbury in 1609. In 1615-16 he was rector of Bletchingdon, near Oxford. The register of this church states that in 1603 he was godfather of 'George, only son of Dr. John Aglionby, rector there.' In 1621 he accepted a presentation to Charlton-upon-Otmoor, although he was fully aware that it was a poor living, and certain to involve him in 'a tedious suit of law.' A memorial of this suit—most unselfish on the new rector's part, and successful, to the permanent benefit of those who came after him—remains in his posthumous tractate 'Touching his Suit in Law for the Rectory of Charlton' (1621), an annotated copy of which is in the British Museum. He died on 6 Oct. 1616, and was interred within Queen's Chapel. His character has been elsewhere described as follows:—'Altogether Henry Airay must have been a fine specimen of the more cultured puritans; strong with the strength of a true manhood, but softened with the shyness of woman; full of all tender charities, but bold for the truth; of brain in matter all compact, and not unvisited by speculation, yet beautifully modest before "The Word;" gifted with "large utterance" in thick-coming words, that catch sometimes a vanishing glow, as of the light sifting through opal clouds from the vision behind of Him who is at once their grand burden and informing spirit; and throughout a robust common-sense, that offers an admirable contrast to the showy nothings of his contemporaries. You will look in vain in his "Lectures" for erudite criticism, or subtle exegesis in the modern sense; but there seems to us to be an instinctively true following up of the apostolic thoughts, a quick insight into their bearings and relative force, ingenious application to present need, and an uncommon fullness of positive *instruction.*'

[Memoir prefixed to reprint of Airay's Lectures (1864); Wood's Athenæ, ed. Bliss, ii. 177–8 et freq.; Gilpin's Life of Bernard Gilpin (1854), pp. 65, 67; Laud's Works, iii. 133, 262, v. 6, vi. 295; Wood's Fasti (Bliss), i. 223, 237, 267, 286; Brook's Lives of the Puritans, ii. 247; Wood's Hist. and Antiq. of the Colleges and Halls of Oxford, ed. Gutch (1786), pp. 148, 161; MSS. from Rev. S. O. Balleine, M.A., Bletchingdon; Extracts from Queen's Registers, from Rev. Dr. Magrath, per R. L. Clarke, M.A., librarian.] A. B. G.

AIRD, THOMAS (1802–1876), Scottish poet, the second son of James Aird and his wife Isabella Paisley, was born 28 Aug. 1802 at Bowden, Roxburghshire. He was educated at the parish school of Bowden, and evinced a striking love of literature and much enthusiasm for boyish sports. In 1816 he was thought by his teachers promising enough to proceed to Edinburgh University. There he made the acquaintance of Thomas Carlyle. While still a student he became private tutor in the family of a Mr. Anderson, farmer, of Crosscleugh, Selkirkshire, where he frequently met James Hogg, the Ettrick shepherd. His friends desired him to enter the church of Scotland, but he preferred to devote himself at Edinburgh to the profession of letters. In 1826 he published his first work, 'Martzoufle, a tragedy in three acts, with other poems.' The lines entitled 'My Mother's Grave' have much genuine poetic feeling; but the volume did not attract much notice. In the following year he contributed several articles to 'Blackwood's Magazine,' and also produced his 'Religious Characteristics,' a series of prose essays charged with much religious fervour, which Professor Wilson reviewed, in very laudatory terms, in 'Blackwood's Magazine' for June 1827. The critic was soon afterwards introduced to Aird, and proved of great service to him. In 1830 appeared Aird's 'Captive of Fez,' a long narrative poem in five cantos. In 1832 James Ballantyne died, and Aird was chosen to succeed him in the editorship of the 'Edinburgh Weekly Journal;' but he held the post for only a year. In 1835 he left Edinburgh for Dumfries, to undertake the editorship of the 'Dumfriesshire and Galloway Herald,' to which Wilson had recommended him, and he continued in that office for twenty-eight years. He performed his editorial duties with great vigour, ardently supporting the conservative interest in politics and church matters; but he was able to write at the same time a variety of poems, many of which he published in his paper. In 1845 appeared his 'Old Bachelor in the Scottish Village,' a prose delineation of Scottish character, with descriptive sketches of the seasons. The book attained great popularity in Scotland, and reached a second edition in 1857. In 1848 Aird prepared for press a collected edition of his poems, which greatly strengthened his reputation. Many of them appealed to the religious instincts of his countrymen, and others showed a weird imagination. But the longer narrative poems lack plot and construction, and are therefore deficient in interest. In 1852 Aird edited, with a memoir, the works of his friend, David Macbeth Moir; but after that date he suffered much ill-health, and his literary efforts were confined to contributions to his newspaper. In 1863 he retired from his post of editor of the 'Herald;' but he survived for thirteen years, dying 25 April 1876. He was buried in St. Michael's churchyard, Dumfries.

Aird, who was never married, lived a very simple life, rarely quitting Dumfries, except to visit his brother James at Dundee. His chief recreation he found in taming and tending his birds. Throughout his literary career he had a large number of friends, who always referrred to him in enthusiastic terms. With Carlyle he maintained an intimacy until his death; and so long as Carlyle paid his annual visit to his friends near Dumfries, Aird met him year by year. Carlyle wrote of his poetry, that 'he found everywhere a healthy breath as of mountain breezes; a native manliness, veracity, and geniality, which . . . is withal so rare just now as to be doubly and trebly precious.' Other of Aird's friends were Motherwell, De Quincey, and Lockhart. In 1856 he received a visit from A. P. Stanley, afterwards Dean of Westminster. Aird was a devoted admirer of Burns and Scott. In 1841 he presided at the annual dinner given at Dumfries by the Burns Club, and in 1859 took an active part in organising the celebration of Burns's centenary. In 1871 he presided at Dumfries at the banquet given in honour of the centenary of Sir Walter Scott. Aird's poems reached a fifth edition in 1878, and to that edition the Rev. Jardine Wallace contributed a full memoir of the author.

[Wallace's Memoir prefixed to the fifth edition of Aird's Poems.] S. L.

AIREY, SIR GEORGE (1761–1833), general, father of the better known general and staff-officer, Richard, Lord Airey [see AIREY, RICHARD], was born in 1761. He entered the army as ensign in the 71st regiment in 1779, and was promoted lieutenant in 1781, when he exchanged into the 48th regiment, and went with it to the West Indies. He probably did not go to this unhealthy station from choice, but because of the better pay, and it was by keenly observing and learning the military features of the islands that he laid the foundation for his future advancement. In 1788 he was promoted captain, and might have remained one for a long time had not the war broken out with France in 1793. He was then thirty-two years of age, which, at a time when men became lieutenant-colonels at twenty-three, meant but little chance of rising, but nevertheless by his topographical knowledge he managed to be of great assistance to Sir Charles Grey, who in 1793 reduced the French West India islands with the help of Sir John Jervis. Grey was so pleased with him that he recommended him to General Tonyn, who made him his aide-de-camp, and to Sir Ralph Abercromby. The latter, when he came out to reconquer the French West Indies which Victor Hugues had managed to regain for the republic, made him assistant adjutant-general to his force, and was very pleased by his conduct as a staff officer. It was one of Abercromby's great titles to fame that he always encouraged merit in officers and men, however unsupported by influence; and he therefore procured for George Airey a majority in the 68th in 1796 and a lieutenant-colonelcy in the 8th regiment in 1798. To the same kind patron may be ascribed his selection as deputy-adjutant-general to the garrison of Minorca. This appointment prevented his accompanying the expedition to Egypt, where his patron was killed; but his activity and real merit soon won him a powerful friend in the influential General Henry Fox, the brother of the orator, and at this time governor and commander-in-chief in Minorca. The somewhat indolent general liked to have such an energetic man to save him trouble, and took him as military secretary to Ireland, when he was appointed commander-in-chief there in 1802. He there married the Hon. Catherine Talbot, daughter of Lord Talbot de Malahide. He accompanied General Fox to Sicily as military secretary in 1805, was deputy adjutant-general and military secretary to General Fraser in the disastrous expedition to Damietta in 1807, was promoted colonel in 1808, commanded a brigade in Sicily in 1810, was promoted major-general in that year, and lieutenant-general 4 June 1811, and appointed commandant of the forces in the Ionian Islands in 1812. He was appointed quartermaster-general to the forces in Ireland in 1813, where he stayed many years, received the command of the 39th regiment in 1823, was made a K.C.H. by George IV, and died, aged 72, 15 Feb. 1833. Sir George Airey did not see any service except in the West Indies and at Rosetta, but nevertheless the value of his services to the army must not be underrated. His ability may be vouched for by the way Sir Ralph Abercromby, a strict judge of staff officers, took him into favour when only a captain, and his unfailing popularity with every chief he served under. 'It is more rare to find an able staff officer,' the Duke of Wellington stated, 'than a good regimental officer,' and this was not wholly due to the favouritism which pushed on incompetent persons.

[Philippart's Royal Military Calendar, vol. iii. 3rd edition, 1820.] H. M. S.

AIREY, RICHARD, Lord Airey (1803–1881), general, was the eldest son of Lieutenant-general Sir George Airey [see Airey, Sir George], and was born in 1803. He was educated at the Royal Military College at Sandhurst, and became an ensign in the 34th regiment in 1821. He purchased his lieutenancy in 1823, and his captaincy in 1825, and from 1827 to 1830 acted as aide-de-camp to his father's old comrade, Sir Frederick Adam, in the Ionian Isles, and from 1830 to 1832 to Lord Aylmer, the governor-general and commander-in-chief in British North America. He purchased his majority in 1834, and his lieutenant-colonelcy in 1838, and, after commanding his regiment for a short time, was attached to the staff at the Horse Guards. He acted as assistant adjutant-general 1847 to 1851 and then as deputy quartermaster-general, at head-quarters (1851–3), and in 1852, after becoming colonel, became military secretary to Lord Hardinge, commander-in-chief. This situation he resigned upon receiving in 1854 the command of a brigade in the expedition against Russia.

While at sea, or rather at the moment of disembarking, on 1 Sept. 1854, Colonel Airey found himself suddenly appointed quartermaster-general to the expedition, in the place of Lord de Ros, and acted in that capacity throughout the most critical period of the Crimean war, from September 1854 to November 1855. It was at this period that his name came most prominently before the public. His conduct must be judged by the opinion held as to the functions of a quartermaster-general on active service. If he is to be the left hand of the commander of the forces, as the adjutant-general is his right hand, and is to make arrangements for encampments, marches, and formation of troops in the field, while the adjutant-general looks after discipline, the roster for picket duty, and the personal conduct of the troops, Colonel Airey fulfilled his duties to perfection. He was the strongest man on the staff. Lord Raglan placed the greatest confidence in him, and followed his advice in most things. He was an officer after Wellington's own heart, never shirked responsibility, and delighted in work. He was always at Lord Raglan's side, and as quartermaster-general wrote the order for the charge of the light brigade at Balaclava in accordance with his duty, and at the command of Lord Raglan. Nevertheless, the quartermaster-general's department bore in the sight of the English public the responsibility for the bad condition of the troops before Sebastopol. He despised the correspondents in the Crimea, and suffered accordingly. The whole blame of the inefficiency of the commissariat department and the incompetence of the officers in his own department fell upon him, and most unjustly. At first he received nothing but praise and rewards. He was promoted major-general in December 1854, and made a K.C.B., and in November 1855 appointed quartermaster-general at the Horse Guards. On reaching England he discovered the amount of blame cast upon him, and demanded a military inquiry. In consequence of his demand a board of general officers, presided over by Sir A. Woodford, met at Chelsea Hospital in 1856, to examine Sir Richard Airey's defence against the accusations brought against him by Sir John McNeill and Sir A. Tulloch, who had been sent to the Crimea to report on the breakdown of the commissariat and transport there. He quite exonerated himself, and indeed the causes of failure were directly due to the officers of the commissariat there, and not to him; and he proved his case by the testimony of Sir J. Simpson, who had been sent to report on the officers of the staff in the Crimea, and who not only reported favourably on Sir Richard Airey, but also maintained him in his office when he succeeded Lord Raglan. The defence was most able, and triumphant from the view of an officer trained in the ideas of Wellington, but according to modern ideas, by which the quartermaster-general is responsible for the commissariat, was not so successful.

That Sir Richard Airey had not suffered in the opinion of his military superiors was proved by his subsequent official employment. He was quartermaster-general at the Horse Guards from 1855 to 1865, lieutenant-general in 1862, governor of Gibraltar from 1865 to 1870, G.C.B. in 1867, colonel of the 17th regiment from 1860 to 1868 and of the 7th regiment from 1868, general in 1871, adjutant-general at the Horse Guards from 1870 to 1876, and on his retirement from office after fifty-five years' service, was created Lord Airey in 1876. His last service to the army was as president of the well-known Airey committee, appointed in 1879 by the commander-in-chief with the approval of the secretary of state for war, to inquire into the results of the new short service system. The committee consisted of seven general officers and three colonels, and presented its voluminous report in March 1880. In it is clearly perceptible Lord Airey's opinion of military reform. He recommended a service of eight years with the colours, which would effectually destroy the advantages of the short service system. Yet the report is full of valuable statistics and suggestions. Airey died on 14 Sept. 1881, at the Grange, Leatherhead, the seat of Lord Wolseley, and thus the last supporter of the old Wellington system died at the house of the principal originator and supporter of the new military organisation. Lord Airey had been bred in the school of Wellington, and forms the best link between him and Lord Wolseley. He tried to carry on at the Horse Guards the old ideas, and though they have been shelved, his own ability has never been denied; even Dr. Russell, the most distinguished critic of the Crimean maladministration, has recently acknowledged that the 'whitewashing' board at Chelsea Hospital had not done wrong to 'whitewash' Lord Airey's military character.

[Times obit. notice, 16 Sept. 1881. For the Crimean controversy, Opening Address of Sir R. Airey before the Board of General Officers at the Royal Hospital, Chelsea, London, 1856; Kinglake's History of the War in the Crimea; Dr. Russell's Letters from the Crimea, and more particularly his The Crimea, 1854–5, published 1880; Tulloch's Crimean Commission and the Chelsea Board, 1881.] H. M. S.

AIRTH, Earl. [See Graham.]

AISLABIE, JOHN (1670–1742), statesman and politician, was baptised at Holy Trinity Church, Goodramgate, York, 7 Dec. 1670. He was the fourth son of George Aislabie, principal registrar of the archiepiscopal court of York, by his second wife, Mary, the eldest daughter of Sir John Mallorie, lord of the manor of Studley Royal. His father was killed in a duel with Mr. (afterwards Sir) Jonathan Jennings, 10 Jan. 1674. On the death of his eldest surviving brother, George, in 1699, John Aislabie succeeded to the Studley Royal estates, which had come into the possession of the family through his father's second marriage. In 1695 he was elected member of parliament for Ripon, which then returned two members, and seems to have been a pocket borough belonging to the lord of Studley Royal. He continued to sit for Ripon until 1702, when he was elected for the neighbouring borough of Northallerton, and in the same year chosen mayor of Ripon. In 1705 he was again returned for Ripon, and continued to represent the constituency until his expulsion from the House of Commons. In 1712 he was appointed one of the commissioners for executing the office of lord high admiral. In 1714 he became treasurer of the navy, an office of great trust, dignity, and profit. Two years afterwards, he was sworn in as a member of the privy council, at that time consisting of some sixty members, nearly all of whom were peers. Upon Charles, earl of Sunderland, becoming first lord of the treasury in March 1718, Aislabie accepted the office of chancellor of the exchequer.

At the close of the year 1719, the South Sea Company—first formed by Harley, earl of Oxford, in 1711, with the object of improving the public credit—proposed a scheme for paying off the national debt. The scheme was strenuously supported by Aislabie, and, notwithstanding the opposition of the Bank of England, was ultimately accepted in an amended form by the House of Commons. Every stratagem was employed to raise the price of the stock while the bill was in progress through parliament. It received the royal assent in April 1720. The subscription lists were thereupon opened, and the shares were immediately taken up by people of all classes. In August the price of the stock rose to 1000, but soon afterwards it began to decline. Public confidence was lost as quickly as it had been won, and not long afterwards the crash came. Thousands of families were ruined, and the resentment against the directors and other promoters of the South Sea scheme became universal. Parliament met 8 Dec. The directors were then ordered to lay before the House of Commons an account of their proceedings. After the Christmas recess a secret committee ot inquiry was appointed by the commons, and on 23 Jan. 1720–21 Aislabie resigned the seals of his office. On 8 March the report of the secret committee with reference to the late chancellor of the exchequer was taken into consideration. Though Aislabie made 'a long submissive and pathetick speech in his own defence,' the house unanimously agreed to twelve resolutions, declaring him guilty of 'most notorious, dangerous, and infamous corruption,' that he 'had encouraged and promoted the Dangerous and Destructive execution of the South Sea scheme with a view to his own Exhorbitant Profit,' and that he 'be for his said offences expelled the house.' The next day he was committed to the Tower on the authority ot the speaker's writ. During the discussion in the House of Lords on the bill for confiscating the estates of the directors and others for the benefit of the sufferers (in which bill Aislabie's name had been inserted in the other house) he was summoned from the Tower by order of the lords, and twice addressed the committee in his own defence. After some debate it was carried that his name should be retained in the bill, and he was thereupon remanded to the Tower. He was, however, allowed to retain his country estate and all the property of which he was possessed on or before 20 Oct. 1718, so that he did not fare so badly as some of his colleagues. Upon his release, Aislabie retired into Yorkshire and there led the life of a country gentleman, spending the chief part of his time in laying out the pleasure-grounds of Studley Royal and otherwise improving the estate. He died in 1742, aged 71 years, and was buried in the family chapel in Ripon Minster. He was twice married, first to Anne, daughter of Sir William Rawlinson, of Hendon, by whom he had three children who survived infancy, viz., William, Mary, and Anne. This lady perished with her infant daughter in a fire which occurred at her London residence on Christmas Day, 1701. He afterwards married Judith, daughter of Sir Thomas Vernon. There were no children of the second marriage.

Aislabie was a man of considerable energy and ability, but he unfortunately sacrificed an honourable and useful career to his ambition to amass a large fortune. He was succeeded in the family estate by his only son William, who was elected for Ripon in place of his father in 1721, and continued its representative until the time of his death in 1781. On the death, in July 1845, ot Elizabeth Sophia Lawrence, grand-daughter of John Aislabie, the estate of Studley Royal, together with Fountains Abbey, devolved upon Thomas, second Earl de Grey, whose great-grandfather (Sir William Robinson) had married John Aislabie's sister.

[Walbran's Memorials of the Abbey of St. Mary of Fountains (Surtees Society), ii. appendix; Walbran's Guide to Ripon, Fountains Abbey, Brimham Rocks, and Hackfall; Burke's Visitation of Seats and Arms, ii. 90; Thomas Gent's History of Ripon; Political State ot Great Britain, xix., xx.; Historical Register for 1721; Stanhope's History of England, ii. 4–34; Chambers's Book of Days, i. 146–9; Mackay's Extraordinary Popular Delusions, 45–84; Notes and Queries, 2nd series, iii. 292.] G. F. R. B.

AITKEN, JAMES (1752–1777), an incendiary, commonly known as John the Painter, was born at Edinburgh 28 Sept. 1752. He was the son of David Aitken, a whitesmith of that city, and was brought up as a protestant dissenter. At the age of nine he was placed in Heriot's Hospital, where he continued six years. He was then apprenticed to a house-painter, and at the expiration of his indentures he came to London. Finding no employment in his trade, he took to highway robbery on Finchley Common, petty thefts, and shoplifting. Dreading detection he went to America, where he took a leading part in the riots at Boston, particularly in sinking the tea. On his return to this country (May 1775) he resumed his dishonest courses, and for about a twelvemonth committed many daring felonies with impunity. It appears that in early youth, being a great reader, he had adopted Voltairean and anti-monarchical principles, in which he was confirmed during his stay in America. A conversation which he overheard at Oxford impressed him with the idea that an immense benefit would be conferred on America, then struggling for her independence, if the dockyards and shipping of this country could be destroyed. 'I spent two days,' he says, 'in the contemplation of this malicious design, and promised myself immortal honour in the accomplishment of it. I beheld it in the light of a truly heroic enterprise, such as never would have been equalled to the end of time. I was persuaded it would entitle me to the first rank in America, and flattered myself with the ambition of becoming the admiration of the world!' Having by personal inspection obtained particulars of the dockyards at Portsmouth, Plymouth, Chatham, Woolwich, and Deptford, he crossed over to Paris and propounded his scheme of destruction to Silas Deane, a member of congress, who, according to Aitken's confession, encouraged him to carry it into effect. He had designed certain machines so contrived as not to emit any rays of light. These he proposed to place in storehouses or ships, and as, by the help of a peculiar composition, he could keep them burning any number of hours, he reckoned on being able to make his escape sixty or seventy miles from the spot before the fire broke out. Fortunately the machines did not fulfil the expectations of the inventor. One of them, which went out of its own accord, was found several weeks after it had been deposited in the great hemp house in the dockyard at Portsmouth. Aitken succeeded, however, in setting fire to the rope house in that yard (7 Dec. 1776) and in effecting his escape. In January 1777 he attempted to burn, first the shipping at Bristol, and afterwards the city itself; but he succeeded only in destroying six or seven warehouses near the quay. He was arrested soon afterwards, and brought to trial at Winchester, 6 March 1777, indicted under the name of 'James Hill, otherwise James Hind, otherwise James Actzen,' and convicted, chiefly on the evidence of another painter, named Baldwin, who had been in America, and who, by pretending to sympathise with Aitken's misfortunes, obtained from him an admission of his guilt. He was executed at Portsmouth on 10 March, and afterwards hung in chains on Block House Point, at the mouth of the harbour. After conviction he made to the keeper of Winchester gaol a confession which was published under the title of 'The Life of James Aitken, commonly called John the Painter' (2nd edition, Winchester, 1777). From it most of the foregoing narrative has been derived. The facts were generally believed at the time, though some persons entertained doubts concerning the truth of the statement in many particulars. In the same year (1777) there was published at London a pamphlet purporting to contain 'A Short Account of the Motives which determined the Man, called John the Painter, and a Justification of his Conduct; written by himself, and sent to his friend, Mr. A. Tomkins, with a request to publish it after his execution.' This work is evidently spurious. The author makes John declare himself an American born, and fired with the most enthusiastic love of his country; in consequence of which he thought it was his duty, as a sincere and active patriot, to exert his utmost abilities in order to distress the enemies of America by every possible means within the power of an individual to perform. The event also occasioned the appearance of an attack, in doggrel verse, on Lord Temple, under the title of 'John the Painter's Ghost: how he appeared on the night of his execution to Lord Temple, and how his lordship did communicate the same at full court, to the astonishment of all present, now partially and circumstantially related,' London, 1777, 4to.

[The works cited above; Trial of James Hill, otherwise James Hind, otherwise James Actzen, taken in shorthand by Joseph Gurney, London, 1777, fol.; Annual Register, 1777, pp. 23–31, 166; History of Great Britain from the Death of George II to the Coronation of George IV (1825), 113; Sabin's Dict. of Books relating to America, viii. 285–7; Sabin's Cat. of Books, Manuscripts, and Engravings, belonging to William Menzies, 5; Monthly Review, lvi. 391, 395, 478; William Gordon's Hist. of the Establishment of the Independence of the United States, ii. 445–7.] T. C.

AITKEN, JOHN (1793–1833), editor of 'Constable's Miscellany,' was born at the village of Camelon, Stirlingshire, 25 March 1793. After a good elementary school education, he became clerk in the East Lothian Bank, whence he was transferred to the bank of Mr. Park (brother of Mungo Park, the traveller) at Selkirk. Subsequently he became teller in the East Lothian Bank, but on its failure he, in 1822, removed to Edinburgh, where he commenced business as a bookseller, and published the 'Cabinet,' a selection of miscellaneous pieces in prose and verse, which extended to three volumes, and met with considerable success. Shortly after this he was appointed editor of 'Constable's Miscellany.' On the death of Constable he, in conjunction with Messrs. Hurst, Chance, & Co., of London, and Mr. Henry Constable, purchased the work, but his connection with it ceased after the failure of the London firm in 1831. He had established a printing-office, with the view of starting a publication similar to the 'Miscellany,' when he died somewhat suddenly, 15 Feb. 1833. Aitken took an active part in founding the 'Edinburgh Literary Journal.' He was an occasional contributor to periodicals, and wrote verse with elegance and taste.

[The Cabinet of Friendship, a Tribute to the Memory of the late John Aitken, edited by W. C. Taylor, London, 1834.] T. F. H.

AITKEN, ROBERT (1800–1873), popular preacher, was born at Crailing, near Jedburgh, 22 Jan. 1800. Almost before he had attained to manhood he became a schoolmaster in Sunderland, and, whilst living in the village of Whitburn near that town, was ordained as deacon in 1823 by Bishop Van Mildert. He was for some time resident in the Isle of Man, and was married there; but in consequence of some irregularities in preaching, he fell under the displeasure of the Bishop of Chester, and withdrew from the church of England. Although he was never properly received into the Wesleyan ministry, he was permitted to occupy the pulpits of that body, and remained in sympathy with them until the Warren controversy arose. Subsequently he preached at Liverpool and elsewhere in chapels of his own, but finally, on 20 Dec. 1840, took leave of his congregation at Zion Chapel, Waterloo Road, Liverpool, and returned to the church of England. Mr. Aitken officiated from 1842 to 1844 as curate of the little parish of Perranuthnoe, near Marazion, in Cornwall, and then became the first incumbent of the new parish of Pendeen in the same county. In this remote district, on the borders of the Atlantic, there was erected, from his own designs and under his own personal supervision, a fine cruciform church on the model of the ancient cathedral of Iona, the labour being supplied entirely by the people of the neighbourhood, and chiefly in their own leisure hours. He never held any other preferment, but his services were often sought by the incumbents of other churches in large towns, and he was well known throughout England as a preacher of almost unrivalled fervour. A fine presence and a commanding voice, combined with untiring zeal and sympathy for others, concealed his rashness of judgment. His religious creed was taken partly from the teachings of the methodist church, and partly from the views of the tractarians: he wished the one class to undergo the process of 'conversion,' the other to be imbued with sacramental beliefs. Whether his opinions were in accord with the principles of the established church or not, was fiercely disputed both before and after his death. His sermons and pamphlets, as well as the replies which they provoked, are described at considerable length in the first and third volumes of the 'Bibliotheca Cornubiensis.' Worn out with labour Mr. Aitken died suddenly on the Great Western Railway platform at Paddington 11 July 1873.

[Church Times, 6 Aug. to 24 Sept. 1875; Guardian, 23 July 1873; Parochial Hist. of Cornwall (1868), ii. 294.] W. P. C.

AITKIN, JOHN, M.D. (*d.* 1790), surgeon, the date of whose birth is not recorded, must have studied medicine at Edinburgh, where he became M.R.C.S. in 1770. In 1779 he is described as surgeon and lecturer on surgery in Edinburgh. Either at that time or later, his lectures included besides the practice of physic, anatomy, midwifery, and chemistry. He appears to have been a successful teacher, and wrote several books, chiefly as text-books for his lectures. They are said, and truly, to 'contain much valuable information and to be well written;' but to a reader of the present day they are of little value, having become rapidly superannuated.

John Aitkin made certain practical improvements in surgery. He introduced an alteration in the mode of locking the midwifery forceps. He also invented a flexible blade to the lever. He likewise invented and described in his 'Essays and Cases in Surgery' a pair of forceps for dividing and diminishing the stone in the bladder, when too large to remove entire by lithotomy. He died at Edinburgh on 22 Sept. 1790 (*Gent. Mag.* 1790, ii. 866).

His portrait forms the frontispiece to 'Elements of Physic and Surgery,' London 1783.

He wrote: 1. 'Essays on several important subjects in surgery, chiefly with regard to the nature and cure of fractures,' London, 1771, 8vo. 2. 'Essays and Cases in Surgery,' London, 1775, 8vo. 3. 'Conspectus Rei Chirurgicæ,' Edin. 1777, 8vo. 4. 'Medical Improvement; an Address to the Medical Society of Edinburgh,' Edin. 1777, 12mo. 5. 'Elements of the Theory and Practice of Surgery,' Edin. 1779, 8vo, republished with the 'Elements of the Theory and Practice of Physic,' thus forming 2 vols. entitled 'Elements of the Theory and Practice of Physic and Surgery,' London, 1783, 8vo (with portrait). 6. 'Outlines of the Theory and Cure of Fever,' London, 1781, 12mo. 7. 'Principles of Midwifery or Puerperal Medicine,' 1784, 8vo. 8. 'Osteology; or a Treatise on the Bones of the Human Skeleton,' London, 1785, 8vo. 9. 'Principles of Anatomy and Physiology,' Edin. 1786, 2 vols. 8vo. 10. 'Essays on Fractures and Luxations,' London 1790, 8vo.

[Medical Register, 1779; Life by Mr. G. M. Humphry, in Biog. Dict. of Useful Knowledge Society.] J. F. P.

AITON, JOHN, D.D. (1797–1863), religious writer, was the youngest son of William Aiton, a sheriff-substitute of Lanarkshire [see Aiton, William, 1760–1848], and was born at Strathaven, June 1797. He published, in 1824, 'A Refutation of Mr. Robert Owen's Objections to Christianity.' For this pamphlet he was presented by the then Lord Douglas to the benefice of Dolphinton, South Lanarkshire. His other works are: 1. 'The Life and Times of Alexander Henderson,' Edin. 1836. 2. 'Clerical Economics,' Edin. 1842. 3. 'Eight Weeks in Germany,' Edin. 1842. 4. 'The Lands of the Messiah, Mahomet, and the Pope,' Edin. 1852. 5. 'The Drying-up of the Euphrates,' London, 1853. 6. 'St. Paul and his localities in their past and present condition,' London, 1856. He held his living till his death in 1863.

[Clerical Economics, 2nd edition, 1856; Catalogue of Library of Faculty of Advocates.] T. J.

AITON, WILLIAM (1731–1793), botanist, was born at a small village near Hamilton, Lanarkshire, and brought up as a gardener. In 1754 he came to London in search of employment, and was engaged as an assistant by Mr. Philip Miller, then gardener to the Botanic Garden at Chelsea. In 1759 he was appointed to the management of the Botanic Garden at Kew, which was then in the possession of the Princess Dowager of Wales. He soon raised the position of the garden to one of importance, and indeed may be said to have founded the reputation which Kew has ever since enjoyed. He took every opportunity of increasing the collections, and was mainly instrumental in sending out Francis Masson in 1772, one of the earliest botanical collectors at the Cape. In 1783 he was promoted to the management of the royal forcing and pleasure gardens at Kew and Richmond, at the same time retaining his former post, a house being built for him at Kew by George III. In 1789 he published the 'Hortus Kewensis, being a Catalogue of the Plants cultivated in the Royal Garden at Kew,' in 3 vols. 8vo, with 13 plates. To this important work, which contains an enumeration of 5,600 species, he devoted 'a large proportion of the leisure allowed by the daily duties of his station during more than sixteen years.' It met with a cordial reception, the whole impression being sold off in two years. A second edition appeared in 1810–13, in five volumes, edited by Aiton's eldest son [see Aiton, William Townsend]. He received the assistance of Dr. Solander, then curator of Sir Joseph Banks's herbarium, to whom the plants from Kew, as well as from other important gardens, were sent to be named. Although no indication is given in the book, the descriptions of the new species contained in it were contributed by Solander, and are so recognised by botanists: the types of these novelties were placed in the Banksian herbarium, now incorporated in the British Museum collections. Dryander, another assistant of Banks, also helped Aiton. The 'Hortus Kewensis' is of historical value on account of the care with which the dates of the introduction of the plants enumerated were ascertained by Aiton, not only from books but from personal inquiry among his contemporaries. His eldest son succeeded him; another son, John Townsend Aiton, was placed in charge of the Royal Garden at Windsor. Aiton was extremely active; his private character is described as 'highly estimable for mildness, benevolence, piety, and every domestic and social virtue.' Among his friends was Sir Joseph Banks. He died of a disease of the liver, 2 Feb. 1793, and is buried in Kew churchyard. A portrait, in oil, exists in the museum of the Royal Gardens, Kew, from which an engraving was published.

[Preface and Introduction to Hortus Kewensis; Gent. Mag. 1793, lxiii. pt. i. 389; Rees's Cyclopædia.] J. B.

AITON, WILLIAM (1760–1848), sheriff-substitute of the county of Lanark, and, in his day, a widely known authority on all matters bearing on Scottish husbandry, was born at Silverwood, Kilmarnock, in 1760, a neighbourhood which he left in 1785 to go to Strathaven, Lanarkshire, where he practised for many years as a law agent. He next went to Hamilton, where he held office as one of the sheriff-substitutes of the county from 1816 up to 1822. He died in 1848. At no period did his income exceed a hundred a year, and yet out of this, with a family of twelve children, he educated four sons for liberal professions, often sending them his last guinea when they were students at college. His works are: 1. 'A Treatise on Moss-earth,' Ayr, 1811. 2. 'General View of the Agriculture of the County of Ayr,' Glasgow, 1811. 3. 'General View of the Agriculture of the County of Bute,' Glasgow, 1816. 4. 'A History of the Rencounter at Drumclog and Battle at Bothwell Bridge,' Hamilton, 1821. 5. 'An Inquiry into the Pedigree of the Hamilton Family,' Glasgow, 1827. 6. 'Inquiry into the House of Aiton in Scotland,' Hamilton, 1830.

[Inquiry into the Origin and Pedigree of the Family of Aitons in Scotland; Catalogue of Library of Faculty of Advocates.] T. J.

AITON, WILLIAM TOWNSEND (1766–1849), botanist, the eldest son of William Aiton [see Aiton, William, 1731–1793], was born at Kew, 2 Feb. 1766. He was educated at Chiswick and Camberwell. At the age of sixteen he became assistant to his father, and attained some distinction as a landscape gardener, in which capacity he was employed by many of the nobility. On the death of his father in 1793 he was appointed to succeed him in the royal gardens at Kew and Richmond. He was much esteemed by George III and the royal family, and kept up a confidential correspondence with the Duke of Kent until the time of his death. On the accession of George IV Mr. Aiton was charged with the arrangement of the garden at the Pavilion at Brighton, as well as with many extensive and important alterations at Windsor. Many changes having taken place in the establishments of the royal gardens, he retired shortly after the accession of William IV to the charge of the Kew Botanic Garden and Pleasure Grounds, a post which he voluntarily resigned in 1841, still, however, living at Kew, but passing much of his time with his brother at Kensington; and it was at Kensington that he died on 9 Oct. 1849, being buried at Kew. In 1810–13 Mr. Aiton published a second and much-enlarged edition of his father's 'Hortus Kewensis,' in five volumes. In this he received a continuance of the help given to his father by Sir Joseph Banks and Dryander, while the latter volumes owe their scientific value to Robert Brown, who succeeded Dryander as curator of the Banksian herbarium. A useful epitome of this work, in one volume, was published in 1814. Owing, however, to the impossibility of keeping pace with the very rapid increase in the number of species brought into cultivation, neither of these works attained anything like the sale of the original edition. Mr. Aiton was one of the founders and an active fellow of the Royal Horticultural Society. To its 'Transactions' he contributed a paper on the cultivation of the cucumber, for which a silver medal was awarded him in 1817. A lithographed portrait by L. Poyot is in existence.

[Proceedings of Linnean Society, ii. 82–3; Postscript to 2nd ed. of Hortus Kewensis, v. 531–2.] J. B.

AKENSIDE, MARK (1721–1770), poet and physician, was born at Newcastle-on-Tyne on 9 Nov. 1721. His father was a respectable butcher, named also Mark Akenside, and his mother's maiden name had been Mary Lumsden. On both sides he descended from Northumbrian presbyterians of the lower middle class. He was baptised on 30 Nov. by the Rev. Benjamin Bennet, a dissenting divine of some note, who ministered in the new meeting-house at Newcastle. He was the second son of his parents, who had been married for nearly twelve years. When Akenside was seven years old, he was playing in his father's shop, when the butcher's cleaver fell on his foot, and so wounded him that he halted for the rest of his life. He was educated first at the free school of his native town, and then at a private academy, also in Newcastle, kept by a dissenting minister of the name of Wilson. In his sixteenth year (23 April 1737) he sent up a poem, without any introduction, to the leading periodical of the day, the 'Gentleman's Magazine.' It was entitled 'The Virtuoso,' and was written in imitation of Spenser, in the Spenserian measure. The piece consists of only ten stanzas, but they show a remarkable skill in versification, and appear to have preceded the longer and better known pieces by Shenstone, Thomson, and Gilbert Ridley, which soon afterwards made the Spenserian stanza fashionable. Akenside was singularly precocious as a poet. After this first success he continued, while yet a youth, to be a frequent contributor to the 'Gentleman's Magazine,' and in 1738, at the age of seventeen, he began the poem by which he is best remembered, 'The Pleasures of Imagination.' It was during a visit to Morpeth that, as he says, within hearing of 'the mossy falls of solitary Wensbeck's limpid stream,' the plan of this great work originally occurred to him. A poem called 'A British Philippic,' with which Akenside favoured the tory patriotism of the readers of the August number of the 'Gentleman's Magazine' in the same year, was called for so eagerly that it was separately published in the form of a folio pamphlet, and this was Akenside's first independent publication. It appears that the young man was regarded with some pride by the dissenters of Newcastle, and that he was sent, at their expense, in 1739, to Edinburgh, to study for the ministry. After spending one winter, however, in theology, he abandoned it, and became a medical student. On taking this step he had the rectitude to repay to the dissenters of Newcastle what they had expended on him; it is not explained by what means he obtained the money needful to do this. It seems that with this change in his life he lost all personal interest in religious inquiry. He was elected a member of the Medical Society of Edinburgh 30 Dec. 1740, at the very early age of nineteen, his mind showing the same brilliant readiness in science that it had shown in literature. His eloquence at the meetings of the society was the subject of remark, and the young man began to aspire to a parliamentary career. His mind, however, was rapid and precocious rather than original, and neither in rhetoric, nor even in medicine, did he fulfil the promise of his boyhood. In 1740 he privately printed a pamphlet of verse, containing an ode, 'On the Winter Solstice,' and an elegy entitled 'Love.' In 1741 he returned to Newcastle, and is believed to have practised there for two years as a surgeon; more busy, however, during the early part of that time, in the composition of his great didactic poem. At twenty-one this butcher's son was already a person of much consideration, with a history behind him. When he came up to London, towards the close of 1743, with the finished manuscript of the 'Pleasures of Imagination,' he found the literary world prepared to welcome him. He offered his poem to Dodsley, with an intimation that the price was 120*l.* Before accepting such terms Dodsley showed the manuscript to Pope, who encouraged him to secure the poem, 'since,' he added, 'this is no everyday writer.' It was published by Dodsley in January 1744, and was received with great applause, though Gray slighted it, and Warburton attacked it. A cheap edition followed within four months, and announced for the first time the author's name, the credit of the piece having been claimed by an impostor of the name of Rolt. Leaving in the press a Parthian arrow in prose, destined for the breast of Warburton, Akenside left England early in April 1744, to proceed to Leyden, where he was presently joined by two Edinburgh friends, with whom he made the tour of Holland. Returning to Leyden, he buried himself among medical books, and struck up a close acquaintance with the eccentric and learned botanist, Gronovius. With his customary rapidity and power of concentration, Akenside completed his necessary studies in Holland within a month, and on 16 May 1744 took his degree of doctor of physic at Leyden. At the same time he published in Leyden, in the form of a quarto pamphlet, a medical dissertation, in which he contested the authority of the famous Antony van Leeuwenhoek with considerable spirit and plausibility. He immediately returned to England, and in June of the same year took a physician's practice at Northampton. Here he formed the friendship of Dr. Philip Doddridge; but in all other respects, social and financial, found his prospects so very inauspicious, that in the winter of 1745 he returned to London. His stay at Northampton, however, was fertile in a literary respect, for he published two of his more remarkable works while he was there, his 'Epistle to Curio' in November 1744, and his 'Odes on several Subjects' in March 1745. Under the pseudonym of 'Curio,' the former of these works was a very spirited attack on William Pulteney for his recantation of liberal politics; the other volume was a collection of ten somewhat stiff and frigid lyrics, in the school of Gray and Collins, remarkable for the exact finish of their metrical structure. By this time, at the age of only twenty-four, Akenside had achieved a wide reputation as a poet, and had already written the one other work which was to sustain that reputation. The faults of his intellect and his character now began to reveal themselves. He became mentally fossilised by pedantry and conceit, and he gave way to a native tendency to arrogance, which grew to be a great disadvantage to him. From Christmas 1745 to the winter of 1747, Akenside was practising as a physician at North End, Hampstead, but without much success. An old friend of his, however, Jeremiah Dyson, who had a great affection for Akenside, lifted him out of all embarrassment with a generosity that was almost unexampled. He fitted up for the poet a handsome house in Bloomsbury Square, allowed him 300*l.* a year and a chariot, and busied himself to gain him so considerable a practice that Akenside was not merely well to do, but 'lived incomparably well.' This prosperity was fatal to his poetical genius. In 1746 he had written his beautiful 'Hymn to the Naiads,' perhaps the most elegant of his writings, and certainly the latest that was of any transcendent merit. In January of the same year he had become editor of Dodsley's magazine, the 'Museum,' to which he contributed a large number of essays in prose; and after the expiration of this work, although he occasionally published a pamphlet in prose or verse, he gave himself almost entirely to his profession. He steadily rose to eminence as a physician. In January 1753, he was admitted by mandamus to a doctor's degree at Cambridge, and was in the same year elected a Fellow of the Royal Society; in April 1754, he was admitted a Fellow of the College of Physicians, and in September of the following year was elected fourth censor of the college, and delivered the Gulstonian Lectures. These were printed in the 'Philosophical Transactions of the Royal Society for 1757.' In 1756 he read the Croonian Lectures before the same college, taking as his subject the eccentrically inappropriate one of the 'Revival of Learning.' In 1757 he had the want of discretion to sit down to remodel the charming poem of his youth, 'The Pleasures of Imagination,' which he would have done better to leave alone. In March 1758 he published an 'Ode to the Country Gentlemen of England,' and in the same year contributed a large number of new pieces, including the 'Hymn to the Naiads,' to the sixth volume of Dodsley's popular 'Miscellany.' The 'Call to Aristippus' is another pamphlet in verse, published in 1758. In January 1759, Akenside was appointed assistant physician, and, in March of the same year, principal physician, to Christ's and to St. Thomas's Hospitals. It is sad to be obliged to record that even in those lax days Akenside shocked his contemporaries by his brutal roughness and cruelty to the poor. His learning and sagacity were only just sufficient, on more than one occasion, to preserve him from dismissal upon this ground. In 1761 he was appointed one of the physicians to the queen, and scandalised the whigs, of which party he had hitherto always been a strenuous supporter, by promptly becoming a tory. He had moved into a house in Craven Street, but in 1760 he took one in Burlington Street, and there he resided until his death. The last years of his life were marked by no other incidents than the publication of an occasional ode or dissertation. His practice had become very large and fashionable, when he was seized by a putrid fever, under which, after a very short illness, he sank on 23 June 1770, at the age of forty-eight years and six months. He is said to have expired in the bed in which Milton died, a bed which a friend had given to Akenside nine years before. He was buried on 28 June in the church of St. James's.

Akenside's principal contribution to English literature, 'The Pleasures of Imagination,' is a didactic poem of two thousand lines of blank verse, divided into three books. The first book deals with the origin of those intellectual qualities which combine to form imagination, the enjoyment which is caused by the exercise of these in perception and invention, and the different degrees of beauty which are evolved by them in the conduct of life and the study of nature. In the second book, imagination is distinguished from philosophy, the accidental pleasures which enhance the former are enumerated, and the action of the passions upon imagination is described in an allegorical vision. The third and final book discourses on the pleasure of observing the manners of mankind, inquires into the origin of vice, and describes the action of the mind when engaged in producing works of the imagination. The poem concludes with an account of the advantages of a well-formed imagination. In the posthumous form, the poem is revised and slightly amplified, while a fragment of a fourth book is added.

Publications of Akenside not enumerated above are: 1. 'Dissertatio de Ortu et Incremento Fœtus Humani,' Leyden, 1744. 2. 'Ode to the Earl of Huntingdon,' 1748. 3. 'The Remonstrance of Shakespeare,' 1749. 4. 'De Dysenteria Commentarius,' 1764. 5. 'Ode to the late Thomas Edwards,' 1766.

'An Epistle to the Rev. Mr. Warburton, occasioned by his Treatment of the author of the "Pleasures of Imagination,"' 1744, sometimes assigned to Akenside, is by his friend Jeremiah Dyson [q. v.].

Of collected editions of Akenside's poems the first was published by Dyson, his executor, 1772, 4to; the best was edited by Alexander Dyce in 1834. It has been usual to print the 'Pleasures of Imagination' in both forms, giving the original text of 1744 and the posthumous revision of 1772.

A contemporary has left this portrait of the poet-physician: 'One leg of Dr. Akenside was considerably shorter than the other, which was in some measure remedied by the aid of a false heel. He had a pale strumous countenance, but was always very neat and elegant in his dress. He wore a large white wig, and carried a long sword. He would order the servants (at Christ's Hospital), on his visiting days, to precede him with brooms to clear the way, and prevent the patients from too nearly approaching him.'

[Life in Johnson's Lives of the Poets; Life prefixed to the Works by Mrs. Barbauld in 1808; Life, Writings, and Genius of Akenside, by Chas.

Bucke, 1832, an informal and gossipy work, in which much information was for the first time collected; Life of Akenside, prefixed to the poetical works by the Rev. Alexander Dyce in 1834. This last is the best authority extant on the biography of Akenside, and is still reprinted with the Aldine edition of the poet.] E. G.

AKERMAN, JOHN YONGE (1806–1873), numismatist and antiquary, was born in London on 12 June 1806. In early life he became secretary to William Cobbett; in 1838 to the Greenwich Railway Company; and subsequently to Lord Albert Conyngham (afterwards Lord Londesborough). In Jan. 1834, Akerman was elected a fellow of the Society of Antiquaries. In the autumn of 1848 he became joint secretary with Sir Henry Ellis; and five years later, sole secretary of that society, and he held that post until 1860, when he was compelled by the failure of his health to resign it and the editorship of the 'Archæologia.' Akerman, though interested in the study of antiquities generally, took more delight in the special branch of numismatics. In 1836, at a time when there was no English periodical of the kind, he had the boldness to start, chiefly at his own expense, a publication called the 'Numismatic Journal,' two volumes of which appeared under his editorship. He helped to form the Numismatic Society of London, which held its first regular meeting on 22 Dec. 1836; Akerman was secretary from this date until 1860, and editor of the society's journal, first published in 1838 as the 'Numismatic Chronicle.' After 1860, Akerman resided constantly at Abingdon, where he died 18 Nov. 1873.

His contributions to numismatic and antiquarian literature consist largely of papers published in the 'Numismatic Journal' and 'Chronicle,' and in the pages of the 'Archæologia.' A long list of them may be found in the 'Proceedings of the Numismatic Society for 1874,' published in the 'Numismatic Chronicle,' vol. xiv. new series, pp. 16 ff., from which the following may be selected: 'Numismatic Manual,' London, 8vo, 1832 (and London, 8vo, 1840); 'Introduction to the Study of Ancient and Modern Coins,' London, 16mo, 1848; 'Descriptive Catalogue of Rare and Unedited Roman Coins,' 2 vols. 8vo, London, 1834; 'Coins of the Romans relating to Britain,' 8vo, London, 1836 (enlarged edition in 1842, and again in 1844); 'Ancient Coins of Cities and Princes,' 8vo, London, 1846; 'Numismatic Illustrations of the New Testament,' 8vo, London, 1846; 'Archæological Index for Celtic, Romano-British and Anglo-Saxon Remains,' 8vo, London, 1847; 'Glossary of Provincial Words and Phrases in Use in Wiltshire,' 16mo, London, 1842; 'Spring Tide, or the Angler and his Friends,' London, 1850; 'Wiltshire Tales,' 12mo, London, 1853. In recognition of Akerman's published works and papers, especially of the series on the coins of the Romans relating to Britain, the gold medal of the French Institute was awarded to him, and he was also created an honorary member of several learned societies, among which were the Royal Academy of St. Petersburg and the Istituto di Corrispondenza Archeologica of Rome. Though Akerman's contributions to numismatics are in great part obsolete, he did good work in his day, especially in popularising the study of coins in England; and the Numismatic Society and its journal continue to prosper.

[Proceedings of the Numismatic Society of London for 1874, published in the Numismatic Chronicle, vol. xiv. (new series), pp. 13–19.] W. W.

ALABASTER, WILLIAM (1567–1640) Latin poet and divine, was born at Hadleigh, Suffolk, in 1567; a date that we are able to fix from the superscription to his engraved portrait in one of his later books, 'Ecce Sponsus venit' (1633). He was a 'nephew by marriage' (according to Fuller) of Dr. John Still, bishop of Bath and Wells, the well-known author of 'Gammer Gurton's Needle.' From a tract of John Racster (*William Alabaster's Seven Motives removed and confuted*, 1598) we learn that Alabaster was educated at Westminster School. From Westminster he proceeded to Trinity College, Cambridge; was elected to a fellowship, took the degree of M.A., and on 11 July 1592 was incorporated of the university of Oxford. The first mention of him by any of his contemporaries occurs in Spenser's 'Colin Clout's come Home againe.' Although this poem was not published until 1595, the dedication is dated '27 Dec. 1591.' Additions were certainly introduced into the poem after 1591, but there is no need to follow Malone and Todd in supposing that the date of the dedication should be 1594. In 'Colin Clout' Spenser gives the most enthusiastic praise to an epic poem in Latin hexameters which Alabaster began, but never completed, in praise of Queen Elizabeth. The first book (which is probably all that was written) of this epic is preserved in manuscript in the library of Emmanuel College, Cambridge: the full title is 'Elisæis, Apotheosis Poetica sive de florentissimo imperio et rebus gestis augustissimæ et invictissimæ principis Elizabethæ, D. G. Angliæ, Franciæ, et Hiberniæ Reginæ.' Before 1592 Alabaster must have written his Latin tragedy 'Roxana,' which was acted in the hall of Trinity College, Cambridge. A surreptitious edition of this play was published in 1632, and in the same year it was issued by the author in a more correct form, 'a plagiarii unguibus vindicata, aucta et agnita ab authore,' with a dedication to Sir Ralph Freeman. There exist manuscript copies of it in MS. Lambeth 838, and MS. Bibl. Publ. Cantab. Ff. ii. 9. The tragedy is a stiff and lifeless piece of work, written on the model of Seneca: at our universities Seneca died hard. Fuller is loud in his praises of Alabaster—'a most rare poet as any our age or nation hath produced;' and Anthony à Wood, still more enthusiastic, calls him 'the rarest poet that any one age or nation produced.' In the next century 'Roxana' again came into notice by a remark of Dr. Johnson in his 'Life of Milton,' that 'if we produced anything worthy of notice before the elegies of Milton it was perhaps Alabaster's "Roxana."' A copy of the tragedy (preserved in the British Museum) has the following manuscript note in a seventeenth-century hand: 'Haud multum abest hæc tragœdia a pura versione tragœdiæ Italicæ Ludovici Groti Cæci Hadriensis cui titulus "Dalida."' Hallam, on comparing Alabaster's play with the 'Dalida' of Groto, discovered that 'the story, the characters, the incidents, almost every successive scene, many thoughts, descriptions, and images, are taken from this original' (*Literature of Europe*, ed. 1854, iii. 54).

In June 1596 Alabaster, as chaplain to the Earl of Essex, accompanied the expedition against Cadiz. While in Spain he was induced by the arguments of a Jesuit priest to become a convert to Romanism. On his return to England he seems to have published a pamphlet giving 'Seven Motives' for his conversion. There is no copy of this pamphlet in the British Museum, the Bodleian, or the Cambridge University library. It was no doubt rigidly suppressed; but two answers to it have come down, one by John Racster (reference to which has been made above), and the other entitled 'An Answere to William Alablaster his Motives. By Roger Fenton, Preacher of Grayes Inne,' 1599. From these tracts it appears that Alabaster suffered imprisonment in the Tower for his change of opinions. As the dedication of Fenton's pamphlet bears date '24 Nov. 1599,' and as Alabaster was already in the Tower when Racster expostulated with him in 1598, the imprisonment must have lasted several months. There is no evidence to show the time and circumstances of his release or escape, but we find him abroad in 1607, when he published at Antwerp a strange treatise on cabalistic divinity, under the title of 'Apparatus in Revelationem Jesu Christi.' By order of the papal authorities the book was placed on the 'Index Librorum Prohibitorum' early in 1610. For the biographical facts relating to this part of his career Alabaster himself is our authority. In the preface to his 'Ecce Sponsus venit,' 1633 (a mystical disquisition concerning the end of the world), he tells us that he was induced, at the solicitation of some Jesuits, to go to Rome; that on his arrival he was thrown into the prison of the Inquisition, whence he was released on the condition that he should keep himself within the city for five years; that having with great danger made his escape he returned to England and became reconverted to protestantism. Afterwards, according to the statement of Anthony à Wood, he took the degree of D.D., and received the living of Therfield in Hertfordshire. Pursuing his recondite studies in cabalistic divinity, he published in 1621 'Commentarius de Bestia Apocalyptica,' and in 1633 'Spiraculum Tubarum, seu Fons Spiritualium Expositionum' (*Bodl. Catal.*). His last work, published in 1637, is his 'Lexicon Pentaglotton, Hebraicum, Chaldaicum, Syriacum, Talmudico-Rabbinicon et Arabicum,' fol. Alabaster died early in April 1640. Herrick, in 'Hesperides,' has some verses in praise of his mystical writings.

Mr. J. P. Collier (*Engl. Dram. Liter.* ii. 340–41, 1879) printed two sonnets of Alabaster's from a manuscript volume in his possession; and two others were printed by Malone from a manuscript, once Archbishop Sancroft's, in the Bodleian Library. MS. Ashmole 38, art. 87, contains an unpublished tract of Alabaster's, entitled 'In duos Reginaldos inter se de religione certantes.' Cottonian MS. Jul. Cæs. v. fol. 23 has some Latin elegiacs in praise of Camden, signed Gulielmus Alliba[ster]. There is a scanty notice of our author in Lansdowne MS. 984.

[Fuller's Worthies; Bayle's Dictionnaire Critique; Wood's Athenæ, ed. Bliss, i. 613, iv. 280; Collier's Hist. of Engl. Dram. Lit. ii. 340–41 (1879); Malone's Shakespeare.]

A. H. B.

ALAIN DE LILLE, or DE L'ISLE, *Latinè*, Alanus ab Insulis, de Insulis, or Insulensis (1114-1203), was one of the most illustrious scholars of his age, and for his attainments in theology, philosophy, history, poetry, and natural science, acquired the designation of 'Doctor universalis.' His nationality has not been ascertained with unquestioned accuracy. He is variously claimed as a German by the Germans, and by the French as a Frenchman (DEMPSTER'S *Historia Ecclesiastica Gentis Scotorum*, lib. i.); as a native of Spain, of Sicily, and of Lille, otherwise Ryssel, in Flanders; and as an Englishman, 'natione Anglicus' (*Cottonian MSS.*, Titus D. xx. p. 138). Dempster himself describes Alain as a Scot, 'in Mona insula natus,' and quotes in confirmation an epitaph which he assumes to refer to him at the convent of St. James without the walls of Würzburg:—

Scotia quem genuit, Germania condit Alanum.

Dempster also inserts the name of 'Alanus ab Insulis, aut Anticlaudianus' in his 'Scotorum Scriptorum Nomenclatura,' and refers his death to the year 1300, for which there seems no authority. Alanus de Insulis has been identified with Alanus de Insulis—more properly called Alain de Flandre, or Alanus Flandrensis—who began his career as a disciple of St. Bernard at Clairvaux, became successively abbot of Larivour, in Champagne, A.D. 1140, and bishop of Auxerre in or about 1152. He quitted his see, probably in 1167, and retired either to his former abbey of Larivour or to Clairvaux, where he died, as is frequently affirmed, in the year 1181 or 1182, but really, on autographic evidence presented by the authors of 'Gallia Christiana,' not earlier than 1185. Casimir Oudin has an elaborate dissertation to prove that the bishop of Auxerre and the 'Doctor universalis' were one and the same person (*Commentarius de Scriptoribus Ecclesiasticis*); but M. Louis Ellies-Dupin is careful to distinguish the two Alains whom Oudin would confound (*Table Universelle des Auteurs Eccléstiastiques*); and the arguments of the latter are greatly, if not conclusively, invalidated by the later researches of the Abbé Lebeuf and of Dom Brial in the 'Histoire Littéraire de la France.' Whether the 'Doctor universalis' was of British birth or not—and his own statement, supposing him, as is on the whole most reasonable, to have been the author of the 'Commentary on the Prophecies of Merlin,' that he was born at Lille, where he was living as a little boy, *puerulus*, in 1128, is against Dempster's assumption—it is probable that he passed a considerable portion of his life in England, in various parts of which the Cistercians had early established themselves, beginning with Waverley, in Surrey, in 1128. It is thus that the interest is explained which Alain manifested in the fortunes of this country, his considerable acquaintance with whose history is illustrated by his work on Merlin just referred to, 'Prophetia Anglicana Merlini Ambrosii Britanni; unà cum Septem Libris Explanationum,' in which Alain foretells all kinds of disaster to England. The list of Alain's works is extensive, even of those whose genuineness has stood the test of rigorous criticism; and they vary as exegetical, rhetorical, doctrinal, hortatory, homiletical, polemical, scientific, moral, and disciplinary. Many of them, having been otherwise issued singly or in different groupings, were brought together in one volume, and published with the title of 'Alani Magni de Insulis Opera moralia, parænetica, et polemica, edita a Carolo de Visch,' fol. Antwerpiæ, 1653. They are of value and importance in an ascending scale, as they are theological, controversial, or poetical. The most considerable is an heroic poem in nine books, entitled 'Anticlaudianus,' frequently used as a *sobriquet* of the author, or, more at length, 'Cyclopædia Anticlaudiani: seu, de Officio Viri Boni,' which, since its first publication, 8vo, Basiliæ, 1536, has gone through numerous editions. The work is a complimentary imitation of Claudian's satire upon Rufinus, the minister of Theodosius the Great. Claudian had imagined a monster of iniquity commissioned by the Furies to desolate the earth; the author of 'Anticlaudianus,' on the other hand, supposes a hero formed by the Virtues to be the vehicle of blessings to mankind.

In the dearth of biographical particulars, it is natural that fables should cluster about the name of a man of the character and the epoch of Alain. A pleasantly dramatic story, for instance, is told of his anti-heretical achievements, *incognito*, at the Lateran council, held in 1180 or—an alternative which involves the necessity of a posthumous attendance—in 1215. A statement of Henry of Ghent (Henricus Gandavensis), whose death took place less than a century after that of Alain, renders it probable that the latter was rector of the ecclesiastical school at Paris; although the assertion is not corroborated by other writers of or near his own time. Having been rebuked by a child on the bank of the Seine for daring to meditate an exposition of the mystery of the Trinity, in substantially the same way as St. Augustine is said to have been by the seaside, Alain is recorded to have quitted the university in remorse, and to have retired to the abbey of Citeaux. For this tradition, however, may be substituted a more natural explanation of his retirement, on which ho entered in order to exchange, in the decline of life, 'the literary bustle and rivalry of the schools for the religious seclusion of the convent' (*Biog. Dict. Soc. D. U. K.*). He died in 1203 in the abbey of Citeaux, where an epitaph, which is asserted to refer to Alain de Lille, speaks of him as one

Qui duo, qui septem, qui totum scibile scivit.

[Dempster's Scotorum Scriptorum Nomenclatura, 1620, and Historia Ecclesiastica Gentis Scotorum, 1627; MS. Cotton. Titus, D. xx. f. 138; Ellies-Dupin's Table Universelle des Auteurs Ecclésiastiques, 1698–1711; Oudin's Commentarius de Scriptoribus Ecclesiæ Antiquis, 1722; Moreri's Grand Dictionnaire Historique, 1740; Tanner's Bibliotheca Britannico-Hibernica, 1748; Historica Relatio de Vita et Morte Alani Magni de Insulis, Doctoris Universalis, in Migne's Patrologiæ Cursus completus, vol. ccx. 1855; Albert Dupuis' Alain de Lille, Etudes de Philosophie Scholastique, 1859; Brunet's Manuel du Libraire, vol. i. 1860; Histoire Littéraire de la France, vol. xiv.]
A. H. G.

ALAN of Beccles (*d.* 1240) was official secretary to Bishops Pandulf and Thomas de Blundeville of Norwich between the years 1218 and 1236. He became archdeacon of Sudbury in 1225. After this he was at Paris, as he is mentioned as one of the English of note who left the university of Paris in 1229 on the dispersion of the students in consequence of the riots between them and the citizens. In 1239 he was appointed one of the arbitrators between Bishop Grosseteste and his chapter on the question of visitation. In 1240 he is mentioned as giving way to the demands of the legate Otho for money, in spite of his previous firmness, as Otho succeeded by dividing his opponents. He died suddenly in 1240, and Matthew Paris, while acknowledging his eminence in literature, regards his death as a judgment for the injuries his conduct had caused to St. Albans.

[Le Neve, Fasti; Matt. Paris, Chron. Maj., Rolls Ser., iii. 168, 528, iv. 43, 262, and Hist. Anglor., Rolls Ser., ii. 432, Gesta Abbatum, Rolls Ser., i. 330; Epistolæ R. Grosseteste, Rolls Ser., 259].
H. R. L.

ALAN of Lynn (*d.* 1421), a Carmelite monk, author of 'Elucidationes Aristotelis,' 'De Quadruplici Sensu Scripturæ,' &c., studied theology at Cambridge, and was buried among the Carmelites at Lynn. A list of his works is given by Tanner, 'Biblioth. Britannico-Hib.' p. 17, Fabricius, 'Bibl. med. et infim. Latin.' i. 37.

[Leland, de Scriptoribus, 347, 434; Blomfield, Norfolk viii. 525–6.]
H. R. L.

ALAN of Tewkesbury, a writer of the twelfth century, was, according to the express statement of Gervase of Canterbury, an Englishman by descent, 'natione Anglus' (*Chronica*, ed. Stubbs, Rolls Ser., i. 335). He appears to have passed some years of his life as a canon of Benevento in Italy, at that time a possession of the Holy See and a great ecclesiastical centre. It is probable that during his residence there he became deeply interested in the struggle which Becket was carrying on with Henry II, and he may have received, directly or indirectly, from Alexander III himself, the information and documents which enabled him subsequently to become the biographer of the archbishop. On his return to England in 1174, he entered the monastery of Christ Church, Canterbury, and after a five years' novitiate, in August 1179, was elected prior, in succession to Herlewin (Gervase, i. 293). According to Gervase, his appointment was almost forced upon Archbishop Richard by the other monks, from their conviction of Alan's high qualities. In the exercise of his authority as prior, he seems to have sought to assert on a smaller scale the prerogatives for which Alexander III was at the same time contending with the emperor in Italy. About the year 1184, he visited the court of Henry for the purpose of conferring with that monarch respecting the proposed election of Odo, a former prior of Christchurch, to the archbishopric—the election being at that time vested in the monks at Canterbury. On this and on other occasions he appears as a strenuous supporter of the monks and of Rome against the crown and the episcopal party. He also incurred Henry's displeasure by procuring from Rome authority to collect Peter's pence throughout the realm—a proceeding which drew from Henry the angry comment 'that the prior of Christchurch wanted to be a second pope in England' (Gervase, i. 313). In the memorable contest respecting the election of Archbishop Baldwin, Alan took a foremost part, and his sympathy with the monastic cause seems to have completely prevailed over that which Baldwin might have claimed on the ground of their common English descent. Alan subsequently sought to upset the election, and Henry himself repaired to Canterbury in order to arbitrate in the matter. At an interview in the consistory, Alan swooned away under the influence of his excitement, whereupon Henry in his alarm declared Baldwin's election irregular and void. Baldwin himself also refused to accept the dignity unless his election were sanctioned by the convent, and Alan, satisfied with this recognition of the privileges of the body over which he presided, then gave way and recognised Baldwin's election as valid. According to Gervase, Baldwin subsequently revenged himself on Alan for his obstructive proceedings by procuring his removal, some two years later, to the abbacy of Tewkesbury, which office he held until his death in the year 1202 (*Annales Tewkes.*, in *Annales Monast.*, Rolls Ser., i. 53, 56).

The 'Life of Becket,' the only printed work which can with any certainty be attributed to Alan, was professedly written as a kind of supplement to the life by John of Salisbury, and was designed as a kind of introduction to the collection of Becket's epistles which Alan had formed and arranged. It is printed in the second volume of the collection entitled 'Materials for the History of Thomas Becket,' edited for the Rolls series by the Rev. J. C. Robertson. Other writings of Alan are preserved in manuscript in the library of Corpus Christi College, Cambridge.

The foregoing outline having been written on the assumption that Alan of Tewkesbury was a different person alike from Alan of the Isles (or Alan of Lille) [see ALAIN DE LILLE], known as the 'Doctor universalis,' and from Alan, bishop of Auxerre, it will be desirable to indicate the sources from which these conclusions are derived. The facts which establish (in opposition to Oudin) the distinct individualities of Alan of the Isles, and of Alan, bishop of Auxerre, are given by Dom Brial, 'Hist. Litt. de la France' (ed. 1824), xvi. 396–425; and also by Dupuis, 'Alain de Lille,' pp. 52–56. But Dom Brial, it is to be noted, considers Alan of Tewkesbury and the 'doctor universalis' to have been the same person. In contravention of such a view it may be observed that none of the writers nearest to the times in which Alan lived, such as Otho of St. Blasius, Alberic of the abbey of Trois Fontaines, and Henry of Ghent, when speaking of the 'doctor universalis' refer to the fact of his having filled any important post in England, or speak of any relations existing between him and Thomas of Canterbury. On the other hand, Henry of Ghent expressly states that the 'doctor universalis' was head of a school for the clergy ('ecclesiasticæ scholæ') at Paris (*De Scriptt. Eccles.*, in Fabricius, *Biblioth. Eccles.* part ii. 121)—a statement repeated by Trithemius (*ibid.* part iii. cap. 527), but one which it is difficult to reconcile with the known facts in the life of Alan of Tewkesbury. None of the writings attributed to the latter, again, bear the title of 'doctor universalis.'

[Chronica Gervase Cant.; Annales Tewkesburienses; Materials for Hist. of Thomas Becket, ed. Robertson, Rolls Ser., vol. ii. pref.; Alain de Lille, par Albert Dupuis (1859); Epistolæ Cant., ed. Stubbs, Rolls Ser., pp. xl.–lviii.] J. B. M.

ALAN OF WALSINGHAM (*d.* 1364?), a celebrated architect, is first heard of in 1314 as a junior monk at Ely, distinguished by his skill in goldsmith's work, and for his acquaintance with the principles of mechanics. He afterwards turned his attention to the study of architecture, and in 1321, when subprior of his convent, designed and began to build the beautiful St. Mary's Chapel (now Trinity Church) attached to the cathedral. At the same time he was engaged in the erection of Prior Cranden's chapel, the new sacristy, and many minor works.

In December 1321, he was elected sacristan, with sole charge of the fabric of the cathedral.

In February 1322, the great central tower of the cathedral fell, and carried with it the choir and other attached portions of the structure. Instead of rebuilding the four piers which carried the square Norman tower—a weak point in cathedral construction from that day to this—Alan advanced the supports, to the extent of one bay, into each arm of the cross; and by so doing he not only distributed the weight upon eight piers instead of four, but obtained a magnificent central octagonal hall, which he roofed with a dome surmounted by a lofty lantern.

The result was not only supremely beautiful, but in every sense original. It is almost certain that Alan never travelled beyond the limits of his convent, and that he was not acquainted, except perhaps from hearsay, with the domed churches of the East, whose principles of construction, moreover, differ essentially from those employed by Alan. His work remains to this day unique amongst the cathedrals of Europe. He subsequently rebuilt the bays of the choir which had been ruined by the fall of the great tower, and these are admittedly amongst the most beautiful examples of 'Decorated' or 'Second Pointed' English Gothic.

In 1341 Alan was elected prior of his convent, and in 1344 to the bishopric of Ely, rendered vacant by the death of Simon de Montacute; and it would appear from the epitaph given in Dugdale that at this date Alan, as might have been supposed, ceased to hold the office of sacristan. He was then bishop-elect, and the works connected with the fabric of the cathedral had been conducted to a successful termination, leaving for his successor only the decorations and fittings.

His election to the vacant throne was, however, set aside by the pope in favour of Thomas L'Isle, a Dominican friar, who was at Avignon with the pope at the time.

A similar honour was destined for Alan in

1361; but the choice of the convent was again overruled, and Simon Langham, afterwards archbishop of Canterbury and cardinal, was consecrated bishop of Ely in his stead.

The possessions of the convent were said to have increased under his wise and capable administration. The date of his death is somewhat uncertain, but it is believed to have taken place in or about the year 1364.

[Dugdale's Monasticon, ed. 1817, i. 468; Thos. Walsingham, Hist. Anglicana, Rolls Ser., ii. 104; Wharton's Anglia Sacra, i. 684; MS. Cotton, Tit. A. 1.] E. I. B.

ALAN, WILLIAM. [See Allen, William, cardinal.]

ALAND, Sir **JOHN FORTESCUE**, first Baron Fortescue of Credan (1670–1746), justice of the common pleas, was the second son of Edmund Fortescue, a descendant of Sir John Fortescue, chief justice in the reign of Henry VI. His father took the name of Aland on his marriage with Sarah, daughter of Henry Aland, of Waterford. He was called to the bar at the Inner Temple in 1712, was made K.C. in 1714, and reader to the Inner Temple in 1716. On the accession of George I he became solicitor-general to the Prince of Wales, and subsequently (December 1715) solicitor-general to the king. He was whig M.P. for Midhurst from 1715 until January 1717, when he was raised to the bench as a baron of the exchequer; in 1718 he was appointed a justice of the king's bench. On the accession of George II he was superseded, but in January 1728–9 was appointed a justice of the common pleas. He held this office till June 1746, when he resigned. It is said that he had four years before petitioned for leave to retire with a pension, and had requested that a seat in the House of Commons might be obtained for him. This request, if it was ever made, was of course refused; but on his resignation in 1746 he received an Irish peerage. He died a few months afterwards, 19 Dec. 1746. He married first a daughter of Lord Chief-Justice Pratt, and secondly a daughter of Sir William Dormer, a justice of the king's bench. He was a fellow of the Royal Society and a D.C.L. of Oxford, though he was probably not educated there (see Lord Clermont, *Hist. of the Family of Fortescue*, ii. 73). He was the author of 'Reports on Select Cases in all the Courts of Westminster Hall,' published after his death in 1748. He also issued a good edition of his ancestor Sir John Fortescue's work, 'The Difference between an Absolute and Limited Monarchy' (London, 1714), with an excellent introduction containing some sensible remarks on the importance of studying the earliest specimens of English Law, and of understanding the 'Saxon' language. Lord Fortescue's appearance was very peculiar, and his nose was specially remarkable. There is a well-known story told of him to the effect that a counsel practising before him, being reproached with handling his case in a lame manner, replied: 'Have patience with me, and I will make it as plain as the nose on your lordship's face.' Lord Fortescue has been sometimes confused (as in Chalmers's *Biograph Dict.*) with his kinsman William Fortescue, master of the rolls, the friend of Pope.

[Lord Clermont's History of the Family of Fortesque, 1869, ii. 67; Foss's Judges of England, viii. 98; Park's Edition of Walpole's Catalogue of Royal and Noble Authors, v. 290; Chalmers's Biographical Dictionary.] S. J. L.

ALANE, ALEXANDER. [See Alesius, Alexander.]

ALASCO, JOHN. [See Laski, John.]

ALBANY, LOUISA MAXIMILIANA CAROLINA EMANUEL, Countess of Albany (1753–1824), wife of Prince Charles Edward, commonly called the Young Pretender, was born in 1753. Gustavus Adolphus, prince of Stolberg-Gedern, her father, came of an ancient and distinguished family which had been lately raised to princely rank, whilst her mother was a daughter of the house of Horn, and consequently connected with the Montmorencys of France, the Bruces of Scotland, the Colonnas of Italy, and the Medinas of Spain. The pecuniary circumstances of her family were, however, in an inverse ratio to their splendour of descent, and on the death of Prince Stolberg, who held a commission in the Austrian service, at the battle of Leuthen, she and her mother became pensioners of the Empress Maria Theresa. Through the imperial protection Louisa was appointed at the age of seventeen a canoness of Mons, then the wealthiest and most distinguished chapter in the Austrian Netherlands, and exclusively reserved for such high-bred dames as could prove the requisite number of quarterings. Her connection with the order was soon terminated. Three years after her admission, tempted by the empty prospect of a crown, she quitted the convent to link her fate with that of the Young Pretender, then an exile and dependent upon the bounty of the Vatican. The marriage took place secretly at Paris on 28 March 1772, by proxy, the mother of the bride hurrying on the ceremony for fear that Maria Theresa might oppose the proceedings. Hastening to Ancona the princess was joined by her husband, and the marriage service was again gone through. The day chosen was ominous —it was 17 April, which fell on a Good Friday. In after life the Countess of Albany, when commenting upon the unhappiness of her union with the prince, was wont to say that it was only what could be expected 'from a marriage solemnised on the lamentation day of Christendom.' The alliance was in every sense most miserable. The woman had sold herself for a crown which it was evident would never be worn, and on every public occasion the rank and privileges she claimed were denied her. In the land of his adoption the husband was simply styled Count of Albany, and it was forbidden by the Roman authorities to accord him any higher title. The qualities he had displayed as the central figure of the rebellion of 1745 had long been extinct, and he who had once been the popular and cherished 'Prince Charlie' was now an exhausted sensualist of fifty-two, an habitual sot, and a brutal and degraded companion. After a wretched union of some eight years, the countess resolved upon following the lax examples of Tuscan morality with which she was surrounded. Her marriage with the prince had resulted in no issue, and she was bent upon severing the tie which bound her to a man now altogether vile. After accepting for a brief period the shelter of a convent, she eloped with Vittorio Alfieri, the poet, to whom she had long been attached, and openly lived with him as his mistress. Upon the death of Prince Charles no change was made in the relations between the guilty couple. Whether the countess declined to abdicate her empty pretensions to royalty, or Alfieri preferred remaining the lover of a queen, certain it is that the alliance was never consecrated by marriage. The illicit union was, however, socially recognised. In every capital visited by the Countess of Albany and Alfieri they were always received in the best society. At Paris the countess assumed a royal state, had a throne in her *salon* and the royal arms on her plate. On the outbreak of the French revolution she crossed over to England, was warmly welcomed by the London world, and in spite of her ambiguous position was presented at court. She was announced as Princess of Stolberg. 'She was well dressed,' says Horace Walpole, 'and not at all embarrassed. The king talked to her a good deal, but about her passage, the sea, and general topics; the queen in the same way, but less. Then she stood between the Dukes of Gloucester and Clarence, and had a good deal of conversation with the former, who perhaps may have met her in Italy. Not a word between her and the princesses; nor did I hear of the prince, but he was there and probably spoke to her. The queen looked at her earnestly.' After wandering aimlessly about the continent for some time, the countess settled upon Florence as her permanent home. Alfieri died in 1803, leaving everything to his mistress, and confiding to her the printing of his literary remains and the guardianship of his fame. 'I am now alone in the world,' she moans. 'I have lost all—consolation, support, society, all, all!' Yet within a few months of this lament the bereaved woman had installed a young French artist, named Fabre, as the poet's successor. On her death, on 29 Jan. 1824, she bequeathed all she possessed—books, manuscripts, statues, paintings, and curiosities collected by the Young Pretender and by Alfieri—to Fabre. With the exception of the manuscripts of Alfieri, which were presented by the artist to Florence, Fabre made over to his native city of Montpelier the whole of the treasures he inherited. Such is the foundation of the Musée Fabre at Montpelier.

[Von Reumont's Die Gräfin von Albany; Hayward's Biographical and Critical Essays, vol. ii.; Ewald's Life of Prince Charles Stuart; Revue des Deux Mondes, 15 Jan. 1861.] A. C. E.

ALBANY, Duke of (1853–1884). [See Leopold.]

ALBANY, Dukes of. [See Stewart.]

ALBEMARLE, Dukes of. [See Monck.]

ALBEMARLE, Earls of. [See William (de Fors or Fortibus), and Keppel.]

ALBERT FRANCIS CHARLES AUGUSTUS EMMANUEL, Prince Consort of England (1819–1861), was the second of the two sons of Ernest, duke of Saxe-Coburg-Gotha, and of his wife Louise, daughter of Augustus, duke of Saxe-Gotha-Altenburg. He was born at the Rosenau, a summer residence of his father's near Coburg, 26 Aug. 1819, rather less than a year after his brother Ernest, now duke of Saxe-Coburg-Gotha. They were the only children of the marriage, which terminated in 1824 by a separation, followed in 1826 by a divorce. Although thus early deprived of his mother's care, the prince always retained a vivid recollection of her sweet and fascinating manners and her great beauty. She died at St. Wendel, in Switzerland, in 1831, at the age of thirty-two, after a long and painful illness, never having seen her sons after her separation from their father.

The mother's place in watching over the childhood and youth of the young princes was admirably filled by their grandmothers on both father's and mother's side. Albert was a beautiful child, and as winning by his intelligence and playful humour as he was handsome. In 1820 his uncle, Prince Leopold, when on a visit to Coburg, saw him for the first time. The boy formed an extraordinary attachment to him, was 'never happy except when near him.' His uncle shared the feeling, and thus began an intimacy which deepened into a lifelong affection on both sides.

The grandmothers were both remarkable women, accomplished, gifted with strong sense and warm hearts. They vied with each other who should show most attention to the two boys, but were careful not to spoil them. In their earliest years they were most under the eye of their maternal grandmother, and, their riotous spirits having become rather oppressive to the good old lady, they were placed, while at the respective ages of four and five, under the guardianship of a Mr. Florschütz as their tutor. The maternal grandmother dreaded evil from the care of children so young being entrusted to a man. But though he was still so young that he liked to be carried up and down stairs, the Prince Albert hailed the change with delight, having from infancy shown a great dislike to being in the charge of women. The young princes could not have been better placed. Mr. Florschütz was a thoroughly competent tutor. He loved the boys, and they loved and respected him. Albert was his favourite. 'Every grace,' are his own words, 'had been showered by nature on this charming boy. Every eye rested on him with delight, and he won the hearts of all.' From the first his love for acquiring knowledge was remarkable. He learned quickly and retained what he learned. Though far from strong, he carried the same ardour into his sports as into his studies, and in both established a superiority over his companions. To excel in all he undertook was his aim. Sweetness was combined in his character with force then as in his more mature years. His great earnestness and purity of disposition, together with a cheerful joyous spirit, and a keen sense of the ludicrous, became more marked as he grew up from boyhood into youth, as well as a great consideration for the feelings of others, by no means usual at that age. His education covered a range of subjects well fitted to prepare him for the practical business of life. The study of history, geography, mathematics, philosophy, religion, Latin, and the modern European languages was relieved by practice in music and drawing, for both of which the prince showed a decided talent. He was an eager and exact observer of natural objects, for which the country round Coburg presented a rich field, and together with his brother he formed a collection of birds, butterflies, stones, and shells, which subsequently formed the nucleus of the 'Albert-Ernest Museum,' now deposited in the Festung at Coburg. In his boyish rambles he acquired the habit of accurate observation, and delight in the sights and sounds of a country life, for which in after years he was distinguished. 'Nothing,' we are told, 'could exceed the intense enjoyment with which a fine or commanding view inspired the young prince.' So it was with him to the last. No feature of a fine landscape, no fluctuation of a fine sky escaped his notice. And as he saw outward objects in their just proportion and relations, so in dealing with the facts and phenomena of history, of politics, or social life, the same keenness of insight and the same precision of estimate were apparent. When old enough to join in the field sports which in his native country are the prescriptive pastime of his class, he proved to be an excellent shot; but, as in after life, he cared for the pursuit of game chiefly for the exercise and the open-air life as a tonic and the recreation of a few hours. As he often said in later life, he could never understand people 'making a business of shooting and going out for the whole day.' To him the mixture of active exercise with the severe studies to which he gave himself in youth, with the definite purpose, as he wrote (1830) to his father, of making himself 'a good and useful man,' proved of great value. The delicate child grew up a strong, active, thoroughly healthy youth.

The young princes remained at home till 1832, when they made a short visit to their uncle, now King Leopold, at Brussels. In 1835 they visited the court of Mecklenburg-Schwerin, and afterwards that of Berlin, and produced at both places a most favourable impression. They then made a tour to Dresden, Prague, Vienna, Pesth, and Ofen, and returned to Coburg, where Prince Albert resumed his studies with fresh enthusiasm.

Meanwhile the development of the prince's character was being watched by anxious and observant eyes. The idea that his brother or himself would be a fitting mate for the young Princess Victoria of England had been from the first entertained in the family. The Dowager Duchess of Coburg had settled in her own mind that both by mental and moral qualities Prince Albert would prove well fitted to enable her grandchild to bear 'the dangerous grandeur of royalty,' and on the duchess's death in November 1831 her views were adopted by her son King Leopold.

In 1836 it became a certainty that the Princess Victoria would succeed to the throne at no very distant date. Of the several aspirants for her hand, King Leopold, who, since the death of the Duke of Kent, had fulfilled the duties of a father to the young princess, thought that none was so qualified to make her happy as her cousin Albert. But in a matter of such grave importance he would not trust his own judgment. He therefore called to his assistance his old and tried friend, Baron Christian Friedrich von Stockmar, on whose penetrating judgment of men and things, as well as fearless independence, the king knew by long experience that he might place implicit trust. Stockmar, after seeing Leopold fairly established as king of the Belgians, had retired to his native town of Coburg. Stockmar knew and loved the young princess. He had hoped to see the Princess Charlotte filling the throne by the side of his master and friend Prince Leopold, and to aid them in making monarchy in England a model of what a monarchy might be. That hope was extinguished by the untimely death of the princess in 1817. But now it seemed as though it might be revived by the union of the cousins, if the high qualities required to satisfy Stockmar's austere judgment should be found in the young Prince Albert. Writing to King Leopold in the beginning of 1836, Stockmar speaks of the prince 'as a fine young fellow, well grown, with agreeable and valuable qualities,' with an English look, prepossessing in person, and with 'a kindly, simple, yet dignified demeanour.' As to mind he has heard much to the prince's credit; but he must observe him longer before he can form a judgment upon his capacity and the probable development ot his character. 'He is said to be circumspect, discreet, and even now cautious. But all this is not enough. He ought to have not merely great ability, but a right ambition and great force of will as well. To pursue for a lifetime a political career so arduous demands more than energy and inclination; it demands also that earnest frame of mind which is ready of its own accord to sacrifice mere pleasure to real usefulness.'

Within the next few months Stockmar had the opportunity of observing the prince closely, and he satisfied himself that his mind and character were such that time and training were alone wanted to develop in him the qualities which Stockmar demanded as essential for the high vocation for which the prince's uncle designed him. But in the selection of her future consort he stipulated that the Princess Victoria must be left wholly unfettered, and, before any claim for her hand was preferred, an impression in the prince's favour must first have been produced. The cousins must meet, and neither must be aware of the object of their meeting, 'so as to leave them completely at their ease.'

In May 1836 the Duke of Coburg came to England with his two sons, and remained there for about four weeks. The secret was kept, but the desired impression was produced. Finding this to be the case, King Leopold, almost simultaneously with the prince leaving England, made his niece aware of what his wishes were. The Princess Victoria's answer showed that these were in accordance with her own. The prince was, however, still kept in the dark, but a plan for his education was laid out, with a view to the possibility of his becoming the prince consort of the Queen of England. Brussels was selected by Baron Stockmar as the place most favourable for the requisite personal training and political study. The prince would there be under the eye and influence of his uncle, who was working out the problem of constitutional government in a country where it had been previously unknown. To Brussels accordingly the prince and his brother went in 1836, and here they remained for ten months, closely occupied with the study of history and European languages. To these the Prince Albert added the higher mathematics and the application of the law of probabilities to social and natural phenomena. His guide in these was M. Quetelet, the eminent statist and mathematician, to whose instructions the prince always acknowledged himself to be deeply indebted.

From Brussels the princes went in April 1837 to Bonn, where they continued to prosecute their studies for the next eighteen months. 'Amongst all the young men of the university,' writes his friend Prince William of Löwenstein, 'Albert was distinguished by his knowledge, his diligence, and his amiable bearing in society. He liked above all things to discuss questions of public law and metaphysics, and constantly, during our many weeks, juridical principles or philosophical doctrines were thoroughly discussed.' At the same time the prince excelled in all manly exercises. In a fencing match he carried off the prize from about thirty competitors. To music he was passionately devoted, and had already shown considerable skill as a composer. He entered with eagerness, again to quote the same friend, 'into every study in which he engaged, whether belonging to science or art. He spared no exertion, either of mind or body; on the contrary, he rather sought difficulties in order to overcome them. The result was such an harmonious development of his powers and faculties as is very seldom arrived at.'

Soon after the prince had settled in Bonn the death of William IV (20 June 1837) opened the succession to the throne to the Princess Victoria, then only eighteen. To this event the prince could not be indifferent, and he heard with great satisfaction of the 'astonishing self-possession' shown by the young queen in the difficult and trying position to which she had been so suddenly called. 'Now,' he writes to her (26 June), 'you are queen of the mightiest land of Europe, in your hand lies the happiness of millions. May Heaven assist you and strengthen you with its strength in that high but difficult task! I hope that your reign may be long, happy, and glorious, and that your efforts may be rewarded by the thankfulness and love of your subjects.'

The autumn vacation of 1837 was spent by the two young princes in a walking tour through Switzerland and the north of Italy. On their return to Bonn the prince applied himself to his studies with renewed energy. By this time he must have been well aware of the possible great, but most responsible, future before him, and he set himself strenuously to prepare for its duties. The subject was not, however, broached to him by his uncle, King Leopold, till the beginning of 1838, during a visit of the prince to Brussels. In a letter from the king to Baron Stockmar, recounting what had passed, he says: 'If I am not very much mistaken, Albert possesses all the qualities required to fit him for the position which he will occupy in England. His understanding is sound, his apprehension clear and rapid, and his heart in the right place. He has great powers of observation and possesses singular prudence, and there is nothing about him that can be called cold or morose.' He also already displayed that 'remarkable power of self-control' which, often tested in his later life, never failed him under the most trying circumstances.

On leaving the university of Bonn it was arranged that the prince should make a tour in Italy, accompanied by Baron Stockmar. Up to this time the prince had known very little of Stockmar, and he was therefore a little surprised at being thus sought out by a comparative stranger. But Stockmar had been more than once through Italy with King Leopold, and this appeared the natural explanation. Florence, Rome, and Naples were visited in succession, and in each the prince left no object of interest unnoticed. He was naturally much courted in society, but showed a marked disinclination to its dissipations, grudging the time it abstracted from his graver studies, or from intercourse with the distinguished men of the country. From Naples he turned back towards Coburg, taking Rome, Tivoli, Viterbo, Sienna, Leghorn, Lucca, Genoa, and Milan on the way. The prince felt that this tour had been of great service to him in extending his range of observation and increasing his power of forming right judgments. He had found Stockmar's society to be 'most precious and valuable,' while, on the other hand, he had established a hold upon that austere but invaluable mentor's heart, which grew closer and dearer with every future year.

In a memorandum by Baron Stockmar of the estimate formed by him of the prince's character during the Italian tour he notes that 'his constitution cannot be called strong, but that with proper dietetic management it might easily gain strength and stability.' He adds that 'great exertion is repugnant to him, and his tendency is to spare himself both morally and physically,' a tendency of which the prince most effectually cured himself within a very short period. More remarkable was his other peculiarity, which was no less signally overcome, that the prince showed 'not the slightest interest in politics. Even while the most important events are in progress, and their issues undecided, he does not care to look into a newspaper;' and this at the time was no doubt true of the man who, as the years advanced, allowed no incident of domestic or foreign politics to escape his notice, and concentrated the whole force of his mind upon their changing phases and possible eventualities. Stockmar's lessons on these points sank deeply into the prince's mind, and on his return to Coburg he set himself the task of making himself master of English history and language.

But the progress of events had now made it desirable that the Princess Victoria's marriage should not be much longer delayed. She was herself by no means inclined to hurry it on; but the prince having, by his uncle's desire, come to England with his brother (10 Oct. 1839), his presence quickly produced a very altered feeling. 'Albert's beauty,' said the queen, in writing her first impressions to King Leopold, 'is most striking, and he is most amiable and unaffected—in short, fascinating.' On 14 Oct. the queen made Lord Melbourne aware that the conquest of her heart was complete, much to the satisfaction of her prime minister. Not less was the delight of King Leopold on hearing from the queen that the wish he had cherished for years was about to be realised: 'I had,' he writes to her (24 Oct. 1839), 'when I learned your decision, almost the feeling of old Simeon: "Now lettest Thou thy servant depart in peace!" Your choice has been for some years my conviction of what might and would be best for your happiness.'

On the prince's side it was no less clear that his heart was deeply engaged. 'Victoria,' he wrote (16 Oct.) to Baron Stockmar, 'is so good and kind to me, that I am often puzzled to believe that I should be the object of so much affection. I know the interest you take in my happiness, and therefore pour out my heart to you.' Stockmar heard the news with pleasure, but accompanied his congratulations with earnest counsels as to the future conduct of the prince. They accorded with the principles which the prince had thought out for himself. 'An individuality,' he wrote in reply, 'a character which shall win the respect, the love, and the confidence of the queen and of the nation, must be the keystone of my position.' He foresaw the many difficulties which must inevitably surround his position. But, as he wrote to his stepmother, 'life has its thorns in every position, and the consciousness of having used one's powers and endeavours for an object so great as that of promoting the welfare of so many will surely be sufficient to support me.' Prophetic words, because they were spoken from the settled conviction which never afterwards wavered or slept. Not less prophetic were the words of Stockmar (15 Dec.): 'If the prince really possess the love of the queen and the respect of the nation, I will answer for it that after every storm he will come safely into port.'

Meanwhile the prince was the happiest of lovers; his joy was tempered by the humility which enters into all noble love. 'What am I,' he writes to the queen (21 Nov.), 'that such happiness should be mine? For excess of happiness it is for me to know that I am so dear to you.' Not all the splendour of the alliance could reconcile the grandmother at Gotha to losing the idol of her affection. 'I cannot rejoice,' she wrote to the prince's father. To his brother it was no less hard to part with him. 'I love and esteem him more than any one on earth,' he wrote to the queen (19 Dec.). 'Guided by his own clear sense,' he added, 'Albert always walked calmly and steadily in the right path. In the greatest difficulties that may meet you in your eventful life, you may repose the most entire confidence in him. And then only will you feel how great a treasure you possess in him.'

The prince left Gotha on 28 Jan. 1840, followed by the earnest good wishes, but also by the regrets, of his countrymen of all classes. He reached Dover on 6 Feb., and was met with the heartiest welcome, which attended him all along the route till he reached Buckingham Palace on the 8th. The announcement of the marriage had given general satisfaction. Some absurd doubts as to the prince's protestant convictions had in the meantime been raised, only to be swept away, and a movement had been made in the House of Commons to reduce his annuity from 50,000*l.*, the sum proposed by Lord Melbourne, to 21,000*l.* This motion had been negatived, but another, moved by Colonel Sibthorp and supported by Sir Robert Peel and his friends, was carried, reducing it to 30,000*l.* This seemed for the moment not to augur well for the prince's popularity; but if any feeling of this kind rested in his mind, it vanished before the cordiality with which he was hailed by the crowds who turned out to give him welcome from the moment he set his foot on the English shore.

His demeanour at the marriage in the chapel of St. James's Palace (10 Feb.) deepened the favourable impression which his appearance had produced—young and handsome as he was, and bearing himself with a quiet grace and dignity quite exceptional. The morning had been wet and dark, but before the sovereign and her husband left Buckingham Palace the sun had broken out with peculiar brilliancy, so that they were well seen by the thousands who lined the roads from the one palace to the other. 'There cannot exist a dearer, purer, nobler being in the world than the prince,' were the queen's words in writing to Baron Stockmar the next day. Of this faith he was to prove himself eminently worthy.

A man of a character so marked and a disposition so resolute was sure to find it no easy matter to obtain the independence and power with which alone he could be satisfied. There were naturally in the royal household some who were reluctant to surrender the control which had hitherto been in their hands; there were others who scarcely concealed their disappointment that the queen had selected her husband from abroad. All was happiness between the queen and himself, but so early as the following May the prince wrote to his friend, Prince von Löwenstein: 'The difficulty in filling my place with the proper dignity is that I am only the husband, and not the master in the house.' Such a state of things could not last long, when the queen herself was determined that in all matters, save those of state, the paramount authority was to be conceded to the husband whom she had vowed to obey as well as to love. Her example was enough to quell resistance; and the prince's own tact, forbearance, and superior grasp of mind were not long in removing every obstacle to his legitimate authority.

His position with regard to public affairs was more delicate and difficult. Being what he was, it was impossible he should not engage in the study of politics domestic and foreign, so as to be in a position to assist the queen in forming just conclusions in regard to all matters affecting the welfare of her kingdom, as well as upon those which affected her family and home. So late as October 1838 Baron Stockmar had been struck with the prince's indifference to politics. This indifference was no longer possible, and he at once devoted himself to the study of them with as much conscientious zeal as if he had himself been the head of the state. At the same time he fully appreciated the just jealousy with which any active intervention in affairs of state would be regarded, and he laid it down as a rule never to expose himself to the charge of interference with the machinery of the state, or of encroachment on the functions or privileges of the sovereign. The principles on which he acted were thus expressed by himself ten years later, in a letter to the Duke of Wellington: 'to sink his own individual existence in that of his wife—to aim at no power by himself or for himself—to shun all ostentation—to assume no separate responsibility before the public—to make his position entirely a part of hers—to fill up every gap which, as a woman, she would naturally leave in the exercise of her regal functions—continually and anxiously to watch every part of the public business, in order to be able to advise and assist her at any moment in any of the multifarious and difficult questions brought before her, political, social, or personal'—to place all his time and powers at her command 'as the natural head of her family, superintendent of her household, manager of her private affairs, her sole confidential adviser in politics, and only assistant in her communications with the officers of the government, her private secretary, and permanent minister.'

To fit himself for accomplishing all this was the work of time, and the prince had to feel his way cautiously, and to inspire confidence in his ability and tact, no less than in his freedom from personal ambition. In Stockmar's fearless independence and great knowledge of the working of the English constitution, as well as of the forces at work throughout all the continental states, he knew that he should find the best support. To him, therefore, he appealed 'to sacrifice his time to him for the first year of his life in England.' Stockmar loved the prince and queen so well; he felt so strongly of what supreme importance to England the right action of the prince might be, that he yielded to this request; and not only for this first year, but for many years afterwards, he was always ready to give to the prince the benefit of his great political sagacity and wide experience. As Stockmar, according to Lord Palmerston, was 'one of the best political heads he had ever met with,' and as, according to Bunsen, he was 'honoured as one of the first' statesmen of Europe, the gain to the prince was very great, and it was prized by him as inestimable. It was the condition of Stockmar's friendship that he should speak his mind freely. To none was candour, combined with clear insight, so precious as to the sovereign and her husband. The condition was therefore frankly accepted, and never infringed, for Stockmar's noble sincerity made him more and more dear to both as the years—years of great anxiety and political disturbance—advanced. His first lesson was to inculcate the necessity of entire neutrality as between the rival parties in the state. The queen, much under the influence of Lord Melbourne, her first minister, had previously to her marriage shown too marked a leaning towards the party of which he was the leader. Its fall was obviously not far off. The prince, who shared Stockmar's views as to the necessity for the crown maintaining absolute neutrality between whig and tory, had no difficulty in persuading the queen to hold out the olive branch to the party whose advent to power could not be much longer delayed.

The impression produced by the prince on those who came into contact with him in those early days was generally favourable. 'The prince is liked,' wrote the watchful Stockmar (14 Feb.), and a few days later: 'Those who are not carried away by party feelings like him greatly.' His love of art, and his knowledge and skill in music, gave him occupation for his leisure hours, and led to his being called on to take a prominent part in the encouragement of both arts. In March he became one of the directors of the Ancient Concerts, and in arranging the programmes of these concerts, as well as those of the Philharmonic Society down to 1860, he did much to raise the standard of public taste in music. He took an active interest in all that was being done in painting and sculpture; he also let it be seen that he shared the public interest in the questions of the day. One of the most urgent of these was the abolition of the slave trade, and he presided at a meeting called to promote it, where he made the first of the compact and suggestive speeches for which he afterwards became distinguished. He never spoke in public without careful preparation, his view being that, as his utterances would be regarded as practically those of the sovereign, no word should be left to the chance of the moment.

By this time the opposition had in a great measure died down which had at first sprung up against the prince in the tory ranks. When, therefore, the queen being *enceinte*, a regency bill, to provide against the casualty of her death, became necessary, the bill appointing the prince as regent (introduced 13 July 1840) passed through both houses, the Duke of Sussex alone dissenting. This, Lord Melbourne told the queen, was entirely due to the prince's own character. 'Three months ago they would not have done it for him.'

Having thus seen public acknowledgment made of the status of the prince, whom he had come to 'love as a son,' Stockmar retired to his quiet home at Coburg, addressing to him before he left (4 Aug.) the admonition, 'Never lose self-possession or patience; but, above all, at no time, and in no way, fail in princely worth and nobleness.' The words were but the voice of the prince's own resolution, as his whole after life proved.

During the summer he went through a course of reading on the laws and constitution of England with Mr. Selwyn, author of the standard work on Nisi Prius, and at the same time read with the queen Hallam's 'Constitutional History of England.' Acting on Lord Melbourne's advice, the queen communicated all foreign despatches to him. The Eastern question, on which England seemed likely to come into collision with France, was then pressing, and it was a good introduction to the study of foreign politics, of which the prince ultimately became thorough master. His Mentor, Stockmar, with whom he kept up a close correspondence, heard of this with pleasure, and urged him to study the despatches thoroughly, as 'besides the great knowledge thus conveyed they would beget in him a taste for general politics, which, he added, was quite indispensable for the duties of his vocation.'

In November Stockmar came back to London on the urgent solicitation of the prince, who wished to have him near on the first accouchement of the queen, Stockmar being a skilled physician as well as a politician of the highest order. The Princess Charlotte had died with her hand in his twenty-four years before, when, had his warnings to her physicians been taken, her life might have been saved. All went happily now at the birth (21 Nov.) of the princess royal, for the wise old physician's injunctions against excitement of every kind were rigidly enforced by the prince.

Stockmar remained in England till May 1841, assisting the prince with his counsels, and watching the development of his character with loving but sternly critical eyes. 'Your royal highness's conduct,' he wrote (7 May 1841), 'should always be regulated by conviction, based upon a clear perception of what is true.' He must be on his guard against whatever was false or mistaken in sentiment, and 'never be satisfied with mere talk where action is alone appropriate.' This was the task the prince must set before him, hard as it was; 'it was worthy of him, within his power to achieve, and, unless achieved, it was idle for him to hope for any genuine triumph as a man or as a prince.'

When the letter containing these words reached the prince, the Melbourne administration was tottering to its fall. This event had been for some time apparent to the queen and prince, and he used his influence to prepare the way with the queen for a change which could not be contemplated by her majesty without some degree of pain, attached as she was to Lord Melbourne and his friends. Party spirit ran high. The tories thought that on a former occasion they had not been fairly treated by Lord Melbourne's party, and it was important that they should have no room for complaint should the turn of events place Sir Robert Peel in power. A debate on a vote of no confidence, which left the ministry in a minority of ninety-one (28 Aug. 1841), brought about this result. In Lord Melbourne the queen lost not only a first minister, but also a very dear friend, and to her the separation was necessarily most painful. At this moment the kindness and tact of the prince smoothed every difficulty. It was a source of great satisfaction, both to Lord Melbourne and the queen, that in resigning his position he was able to assure her majesty that he had 'formed the highest opinion of the prince's judgment, temper, and discretion;' that his 'advice and assistance would be of inestimable advantage' to the queen, and that she could not 'do better than have recourse to it, whenever it was needed, and rely on it with confidence.'

The change of ministry was effected with satisfaction on all sides. Sir R. Peel used afterwards to say that, on first coming into official contact with the prince, he felt no slight embarrassment, remembering that the curtailment of the prince's income was in a great measure due to the support he had given to Colonel Sibthorp's motion the previous year. But the prince at once removed this feeling by the way he met him. Peel quickly formed a very high idea of the prince's powers, and in 1841 told Mr. Pemberton, afterwards Lord Kingsdown, that he would 'find him one of the most extraordinary young men he had ever met with.' This Lord Kingsdown records he found to be more than verified: 'His aptitude for business was wonderful; the dullest and most intricate matters did not escape or weary his attention; his judgment was very good,' and his temper admirable.

Peel placed the prince at the head of the royal commission appointed (October 1841) to inquire whether advantage might not be taken of the rebuilding of the houses of parliament to promote and encourage the fine arts in the United Kingdom. The commission included men of the first distinction in politics, art, and literature; and this was regarded by the prince himself as his real initiation into public life, by bringing him into intimate relations with so many leading public men. The secretary of the commission was Sir Charles Eastlake, who was surprised at the wide and accurate practical knowledge as well as the highly cultivated taste of the prince.

On 9 Nov. 1841 the Prince of Wales was born. King Frederick William of Prussia, who was one of his sponsors, came to England to attend the christening on 25 Jan., and during his stay the foundation was laid of a friendship with the queen and prince, which was cemented by the confidential correspondence of future years.

The prince very early impressed Sir Robert Peel and Lord Aberdeen, as he had impressed Lord Melbourne, with the idea that his capacity and strong practical judgment would make his assistance to the queen in her political duties of the utmost value. This assistance her majesty showed that she thoroughly appreciated, and they saw with pleasure that the prince was determined to use the influence which he had gained with extreme modesty and within strictly constitutional limits. To secure his services to the state seemed to the ministry so important, that even at this early period (1842) his appointment as commander-in-chief, in the event of the Duke of Wellington's death, was privately contemplated by them. On the project being mooted by them to Baron Stockmar he decidedly set his face against it, for much the same reasons as were advanced by the prince when the acceptance of the office was pressed upon him by the duke himself in 1850. Stockmar seems to have known the English people better than their rulers did, and to have understood with what jealousy the appointment of a prince of foreign blood, of whom as yet they knew so little, to such an office would have been regarded.

The prince himself knew well that time and accumulated evidence of what he was were needed to win for him the confidence of the nation. Among his first objects was to establish order, economy, and integrity in the royal household, where, under the loose administration of former sovereigns, these qualities had been too much neglected. At the same time he set himself, in concert with the queen, to raise the character of the court. It was not enough that his life was pure and blameless. He took care to make it impossible for gossiping malignity to throw a semblance of suspicion upon it. He never stirred abroad unless in company with an equerry. He paid no visits in general society. All his leisure was given to visits to the studios of artists, to museums of science or art, to institutions for good and benevolent purposes, or to rides to parts of London where either improvements were in progress or were chiefly needed, especially such as might ameliorate the condition or minister to the pleasure of the labouring classes. The life of unintermitting study and toil which was henceforth to be his was already entered upon, and in the palace, as well as in the outer world, the presence of a strong master hand was steadily making itself felt.

His study of politics was unremitting, and, availing himself of the rare advantage of having at command all the information which is accessible to the sovereign, his judgment upon men and things very early placed him on an equality with the most experienced observers and statesmen of his time. In April 1843 Baron Stockmar writes of him: 'He is rapidly showing what is in him. He is full of practical talent, which enables him at a glance to seize the essential points of a question, like the vulture that pounces on his prey and hurries off with it to his nest.' This practical talent was ever at work, whatever the subject. Speaking, for example, of the education of the poor, he writes thus to warn the Duchess of Saxe-Coburg of the danger of giving an education not in accordance with the circumstances and probable future of the child, and tells her not to forget 'that education is the preparation for the future life, and that, if it be not consistent with the pupil's prospects, he may have to pay for the pleasure which his education gives you with the happiness of his whole life, as nothing is more certain to insure an unhappy future than disappointed expectations.'

In this year (1843–4) the prince was mainly instrumental in obtaining an amendment of the Articles of War which had for its object to put an end to duelling. Public attention had been painfully called to the subject by the death of Colonel Fawcett in a duel with his brother-in-law, Lieutenant Munro, who had been compelled to challenge Colonel Fawcett under circumstances of gross provocation, which, according to the prevailing code of honour, left him no alternative. The intimate relations of the two men gave prominence to the hatefulness of a system by which a man who had been insulted must, at the peril of being branded as a coward, expose himself to be shot, and, if the issue proved fatal to his adversary, be punished as a criminal. Feeling that the reform must begin in the army in order to be effectual, the prince opened a correspondence with the Duke of Wellington, which ended in the amendment above mentioned, declaring it to be 'suitable to the character of honourable men to apologise and offer redress for wrong or insult committed, and equally so for the party aggrieved to accept frankly and cordially explanation and apologies for the same.' This proved to be the death-blow to 'affairs of honour.'

In the end of August of this year (1843) the prince accompanied the queen on a visit to King Louis-Philippe at the Château d'Eu. The reception of the English royal family by the French was most cordial, and even enthusiastic. A six days' tour in Belgium followed in September. The country put itself into holiday array to welcome the royal visitors, and the people were everywhere warm in their demonstrations of satisfaction at this visit to their king, while the queen was delighted to be once again under the roof of one who had ever been a father to her, and to whom she owed it that she was so happily mated.

In October the queen and prince visited Cambridge, where the prince received the degree of LL.D. from the university of which he was not long afterwards to be the chancellor. 'The enthusiasm of the students,' the prince writes to Stockmar (30 Oct.), 'was tremendous, and I cannot remember that we were ever received anywhere so well as upon the road to Cambridge (to which 2,000 horsemen accompanied us), and in Cambridge itself.' In the same letter the prince mentions with satisfaction that he has netted a good return from the sale by auction of his farm stock, a subject in which he took the greatest interest, having established a model farm at Windsor in 1840 for the purpose of breeding stock and introducing agricultural improvements. To the last nothing that tended to make farming more efficient and more economical escaped his notice.

During a visit of the queen to Sir Robert Peel at Drayton Manor in November, the prince went to Birmingham to inspect some of its chief manufactories. Birmingham was at this time the stronghold of chartism, and some of the ministry sought to prevent him from going there, being alarmed lest his presence might provoke some unpleasant demonstration. But the prince overruled their scruples, and the result showed that he had rightly understood the temper of the people. He was received by crowds that thronged the streets to excess with admirable good humour and the warmest demonstrations of loyalty. 'The people,' he wrote (17 Dec.), 'regarded the visit as a great proof of confidence, and did all they could to give assurance of their loyalty.' The prince visited five of the principal manufactories, the town hall, and King Edward VI's school, where he was much pleased to find that, although it was strictly a church of England foundation, there were 400 dissenters among the boys, and that the system pursued there worked most harmoniously. From Drayton Manor the royal party went first to Chatsworth and then to Belvoir Castle. At the latter place the prince carried off the honours of the hunting-field to the amazement of most, who were not prepared to find him so bold and skilful a rider. This sport was one, however, in which, in compliance with her majesty's wish, he rarely indulged, and in a few years he gave it up altogether.

On 29 Feb. 1844 Prince Albert's father died at Gotha. To his father the prince was devotedly attached, and his grief was consequently very great. With his death the prince felt that a great and important chapter of his life was closed, and that thenceforth he must put behind him the cherished associations with his old home. 'From that world,' he wrote to Stockmar, 'I am forcibly torn away, and my whole thoughts are diverted to my life here and my own separate family. For these I will live wholly from this time forth, and be to it the father whose loss I mourn for myself.'

In June of this year the Russian emperor Nicholas visited the queen. His visit was unexpected, and was probably made with the view of ascertaining whether England could be detached from the French alliance in the event of his making any move upon Turkey. He professed not 'to covet an inch of Turkish soil for himself,' while asserting that he would not allow anybody else to have one. The prince was not to be hoodwinked as to the real aims of Russian policy in the East. He spoke out to the emperor firmly and frankly on the same lines as Sir R. Peel and Lord Aberdeen, letting it be seen that England would not look calmly on at any attempt to interfere with Turkey, or at any movement which might close the free passage across Egypt of English commerce or English mails. As to France it would be the policy of England to continue to cultivate a close and friendly alliance with that kingdom. By his political sagacity and his courage the prince produced a deep impression on the emperor, who said of him to Sir R. Peel 'that he wished any prince in Germany had as much ability and sense.'

A visit of the Prince of Prussia (now Emperor of Germany) to the queen in August of this year resulted in the establishment of a very cordial and intimate relation between Prince Albert and himself, which was cemented by four subsequent visits of the Prince of Prussia to England, and by the marriage, in 1858, of his son to the Princess Royal of England.

In October King Louis-Philippe paid a return visit to her majesty at Windsor Castle. The visit was of political importance, as it smoothed down the jealous and angry feelings which had been roused by the recent high-handed conduct of the French in the island of Tahiti. While the prince made the strength of his character and his remarkable abilities felt with Louis-Philippe and the other royal personages with whom he had recently been brought into contact, he was gradually increasing in popularity at home. This was shown whenever he appeared in public with the queen, who, in writing to King Leopold (28 Oct. 1844) of her opening of the Royal Exchange, said: 'My beloved Albert was most enthusiastically received by the people. . . . The papers say "No sovereign was ever more loved than I am" (I am bold enough to say), and this because of our happy domestic home and the good example it presents.' Soon afterwards the prince wrote to Baron Stockmar: 'You always said that if monarchy was to rise in popularity it could only be by the sovereign leading an exemplary life and keeping quite aloof from and above party. Melbourne called this "nonsense." Now Victoria is praised by Lord Spencer, the liberal, for giving her constitutional support to the tories.'

In 1845 the queen and prince were able to gratify a long-cherished desire to possess a place of their own, 'quiet and retired, and free from all Woods and Forests and other charming departments, which really are the plague of one's life,' by purchasing the estate of Osborne in the Isle of Wight. The prince's genius for landscape gardening and for agricultural improvement was exercised with the best results in laying out the grounds, and generally in improving the estate. It was his pride that he made his farming pay, and he lived to see, in the growth of his plantations, how well his plans for beautifying the property had been devised. What Scott said of Abbotsford the prince might have said of Osborne: 'My heart clings to the place I have created. There is scarce a tree in it that does not owe its existence to me.' Here his passionate love for the country found scope for its gratification. The woods and shrubberies were a favourite haunt of the nightingale. Of all birds he loved its song the most, and the queen notes in her journal that he would listen for it 'in the happy peaceful walks he used to take with her in the woods, and whistle to them in their own long peculiar note, which they invariably answered.' One of the attractions of Osborne for the prince was its proximity to Portsmouth, which gave him the ready means of watching the condition of the fleet, a subject to him of the most vital interest. In this year much progress in strengthening it had been made, and on 18 July he writes with great satisfaction to Stockmar: 'Since the war no such fleet has been assembled on the English coast; and it has this additional interest, that every possible new invention and discovery in the naval department will be tried.'

Watching the current of home politics with keen and anxious eyes, the prince saw that, although Peel was able to carry his measures with very large majorities, his hold over his party was by this time slipping from his grasp. To the prospect of the confusion likely to ensue upon the breaking up of the conservative party the prince looked forward with no small apprehension, as, to use his own words, 'the opposition had as many different opinions and principles as heads.' For the moment, however, the country seemed, at the close of the parliamentary session, to Sir R. Peel, to be both prosperous and happy, and Ireland tranquillised by the measures which he had carried through. The queen and prince, therefore, felt themselves free to carry out a cherished project of paying a visit to Germany, in which the prince might show the queen the scenes where his youth had been passed. Three weeks of August were devoted to this object. After spending some days on the Rhine, during which Bonn was visited, while the prince's old friends and masters were introduced to the queen, Coburg was reached on the 19th. 'How happy, how joyful,' the queen writes in her journal next day, 'we were, on awaking, to feel ourselves here, at the dear Rosenau, my Albert's birthplace, the place he most loves! He was so happy to be here with me. It is like a beautiful dream.' On 2 Sept. they left Gotha on their return. Here the prince saw for the last time his grandmother, the Dowager Duchess of Gotha, whose motherlike affection for him he had requited with all a son's love. 'When at last,' writes the queen, 'we were obliged to leave, she clasped him in her arms, and kissed him again and again, saying "Gott segne Dich, mein Engel!" (God bless you, my angel!) in such a plaintive voice.' She died on 7 Feb. 1848.

The return to England was made by way of Antwerp, where the King and Queen of the Belgians met the royal visitors. In fulfilment of an old promise Tréport was taken on the way back to England. Here a very cordial reception was given to the queen and prince by King Louis-Philippe. It was during this visit that the king, in conversation with the queen, the prince, and Lord Aberdeen, volunteered the declaration, subsequently violated, that he entertained no designs which could have the effect of placing any of his sons upon the Spanish throne.

Meanwhile the state of affairs in England had become critical. A wet season had blighted the prospects of the farmers, while the potato disease made famine imminent in Ireland. Peel, convinced that free trade in corn was inevitable, but that it was unmeet he should initiate the change, resigned; but, on the failure of Lord John Russell to form a ministry, consented to remain in office, and to face the hostility of the party which had originally placed him there. The prince could not but admire Peel's courage in adopting this resolution. So important was the crisis that he went to the House of Commons (29 Jan. 1846) to hear the debate upon Peel's financial statement. Such, however, was the heated state of men's minds, that this innocent wish to hear a great debate was construed by the party led by Lord George Bentinck into a manœuvre of the minister to give the semblance of royal sanction to his measures. The prince felt that he must never again expose himself to the risk of similar misconstruction, and was thus deprived of the satisfaction of being present at any of the debates of either house. During this stormy session and the ministerial crisis which ensued on the fall of Peel's ministry at the end of June, the queen writes, the prince's 'use to me and to the country by his firmness and sagacity is beyond all belief.' He had by this time made himself fully master of the political situation at home and abroad, and his judgment and sagacity were daily making themselves more and more felt by the statesmen whose position at the head of affairs brought them into more immediate contact with him. Politics had now indeed become his favourite study. In the painful controversy which arose on the subject of the Spanish marriages in the autumn of 1846, and especially in the correspondence to which it led between the royal family of France and Queen Victoria, his advice was of the greatest service to her majesty. He foresaw, what was proved by the event, that Louis-Philippe's conduct in the affair would give a shock not only to his reputation throughout Europe, but to the stability of his government in the troublous epoch of revolutionary change which seemed to the prince to be fast approaching. The days of despotic and aristocratic supremacy, he felt, had gone by, and changes were inevitable, which should make rulers feel that their people did not live for them, but that they must live for their people.

In February 1847 the prince was elected chancellor of Cambridge University after a keen contest in competition with Lord Powis. The ceremony of installation took place at Cambridge on 5 July in the presence of the queen. 'Never,' writes the prince to Stockmar, 'have I seen people in such good humour. There was a great gathering of bishops, scholars, royal personages, nobles, and political men, and all seemed well pleased. My Latin, too, proved a success.' The prince was much gratified by this event, as one among many significant indications that, while he was gaining by degrees the confidence of the country, the queen was growing in popularity and establishing a firmer hold upon the loyalty of her people.

This was no unimportant gain, for the times were rapidly becoming more and more critical for crowned heads in Europe. Portugal, Spain, Germany, Austria, Italy, were all penetrated by a revolutionary spirit. Wherever the prince was free to use his influence abroad to induce such changes in the prevailing systems as might avert the dangers of resistance to legitimate reforms, he did not fail to express his opinions, and these were already coming to be recognised throughout the Continent as those of a sagacious statesman. But the lessons he inculcated were only to be learned under a sterner pressure. By the end of 1847 the cry for independence had been raised throughout the north of Italy. Sicily was in full revolt, Naples had extorted a liberal constitution from its sovereign, Tuscany and Sardinia had done the same, and on 24 Feb. 1848 a revolution in Paris drove Louis-Philippe and his family into exile. England had its own troubles from bad harvests and great commercial and financial depression. 'Here,' the prince writes to Stockmar (27 Feb.), 'they refuse to pay the income tax, and attack the ministry; Victoria will be confined in a few days'—Princess Louise was born 18 March following—'our poor good grandmama is taken from this world. I am not cast down, still I have need of friends and of counsel.' Now the fruits of his past years of political study and reflection were apparent in the calm courage with which the prince met the startling events that were crowded into the next few months, and in which he was sustained by a similar spirit in the queen. 'My only thoughts and talk,' she writes to King Leopold (4 April) 'were politics; but I was never calmer and quieter, or less nervous. Great events make me calm; it is only trifles that irritate my nerves.'

While Italy, Austria, and Germany were convulsed with revolutionary outbreaks which followed on the example of France, England and Belgium remained unshaken. A threatened movement of the chartists on 10 April, in such numbers as to create anxiety, evoked a spirit amid the general population which showed how deeply attached the country was to its constitution. 'We,' the prince wrote next day, 'had our revolution yesterday, and it ended in smoke. How mightily will this tell over the world!' Ireland alone was dangerous. The Russell ministry had been compelled to adopt even more severe measures of coercion than those which their party had displaced Sir Robert Peel for attempting. England continued to suffer greatly from stagnation of trade and general financial depression, but the prince never lost heart. 'Albert,' the queen writes to King Leopold (2 May 1848), 'is my constant pride and admiration, and his cheerfulness and courage are my great comfort and satisfaction.'

On 18 May the prince presided at a meeting of the Society for improving the Condition of the Working Classes, and made the first of his many expressions of the sympathy and interest which he felt 'for that class of our community which has most of the toil and least of the enjoyments of this world.' His speech attracted great notice. Its main idea was, that while the rich were bound to help, yet that 'any real improvement must be the result of the exertion of the working people themselves.' The favourable impression thus produced was deepened by the appearance of the prince at a meeting of the Royal Agricultural Society at York in July, when he surprised those who knew most about agriculture and the machinery employed in it by showing that he was thorough master of the knowledge which their whole lives had been spent in acquiring. At this meeting, writes the queen to Stockmar, 'he made another most successful speech, and he is himself quite astonished at being such an excellent speaker, as he says it is the last thing he ever dreamt he should have success in. He possesses one other great quality, which is "tact;" he never says a word too much or too little.'

The close of the session (5 Sept.), which had been unusually protracted, set the queen and prince free to go, for the first time, to Balmoral, a property in Aberdeenshire which the queen had recently acquired on the recommendation of Sir James Clark, the court physician, because of its fine air, dry climate, and beautiful situation. Even in this secluded retreat the prince was absorbed in the tidings of fresh disturbances which reached him from all parts of Europe, as well as from India, where the war against the Sikhs was causing the English government great anxiety. He was much engaged, too, in maturing, in communication with many of the most distinguished and influential members of the Cambridge University, a plan for giving a wider scope to the course of study there, which was successfully carried through in the course of this autumn. 'The nation,' the 'Times' wrote, 'owed a debt of gratitude to the prince consort for having been the first to suggest, and the most determined to carry out, the alteration in the Cambridge system.' The example thus set was soon afterwards followed by Oxford.

While the countries of the Continent were still agitated by revolutionary movements, and by the reaction, due less to conviction than to overbearing military force, which followed upon the violence by which these had been marked, trade and manufacture in England had been gradually recovering, wages were rising, and the popular discontent of which the chartists had taken advantage was dying out. Ireland, too, had regained a temporary tranquillity. Sedition had for the time been crushed, and the people were doing their best to retrieve their losses from the ruined harvests and agitation of the last four years. The queen seized the opportunity to visit the country (August 1849), and her presence evoked an exuberant display of loyalty natural to the demonstrative temperament of the Celtic race. The prince was everywhere received with enthusiasm. He showed, as usual, the keenest interest in all local institutions, especially those for the improvement of agriculture. The peculiar aptitude of the country in soil and climate for the rearing of cattle was urged strongly by him as a certain source of future prosperity. His counsels were appreciated and acted upon with the best results; so also his suggestions for the improvement of the system of education at the Queen's Colleges were elaborated with great care, and were gratefully acknowledged.

In this year (1849) the prince projected the idea of the great International Exhibition, which was ultimately carried out in 1851, and which up to that time engaged much of his attention, and called into play all the resources of his intelligence and tact. The strain upon his strength caused by his ceaseless activity and the incessant demands upon his time in every movement of public interest were now beginning to tell upon a constitution never very strong, and we find the queen writing to Stockmar (25 Jan. 1850) that 'the prince's sleep is again as bad as ever, and he looks very ill of an evening.' Change of air, and of life and scene, was urged by his doctor, but of this the prince would not hear. The tasks which he had set himself must be carried through, especially that of organising the Great Exhibition. Of this Lord Granville writes (8 March): 'The whole thing would fall to pieces if he left it to itself.' The scheme encountered great opposition, and chiefly from those who feared, not without cause, that the sight which it would present of what had given to England's manufactures pre-eminence throughout the world would stimulate a competition among other nations, which might in the end tell formidably upon the prosperity of the kingdom. But the prince had so much faith in the energy and resources of the British race, that he did not fear their being able to hold their own in the future as in the past, and, in any case, he deemed it to be 'England's mission, duty, and interest, to put herself at the head of the diffusion of civilisation and the attainment of liberty.' His views were developed in a speech at the Mansion House (21 March 1850) which raised him higher than before in the public estimation. 'People,' the queen writes to King Leopold (26 March), 'are much struck by his great power and energy, by the great self-denial and constant wish to work for others, which are so striking in his character. But this is the happiest life.'

The death of Sir Robert Peel (2 July 1850) was deeply felt by the prince, who had long admired his sagacity and courage, and whom, in the first impulse of his grief, he writes of to the Duchess of Kent as 'the best of men, our truest friend, the strongest bulwark of the throne, the greatest statesman of his time.' Sorrow at his loss brought on a fresh attack of sleeplessness, which, in the state of tension to which his mind was wrought by his anxiety about the Great Exhibition and other matters, caused the queen considerable uneasiness. Not the least of these was the necessity which had arisen for putting a check upon Lord Palmerston's habit of sending away official despatches on foreign affairs without their having previously been submitted for the queen's consideration, by which she had on several occasions found herself committed to a policy on which she had had no opportunity of expressing an opinion. The now historical memorandum by the queen (12 Aug. 1850), defining what her majesty would in future expect on this point, led Lord Palmerston to request an interview with the prince. In this he had his first experience of the prince's clearness of view, firmness, and tact, which he learned in after years to look up to with such genuine admiration, that he regarded the prince's early death as the greatest calamity which could have befallen the nation.

The demands of the Exhibition year upon the prince were such as to try the severest constitution. His influence had become by this time so great in all questions of social interest, that his presence at great public meetings to advocate the advancement of art, science, and philanthropy, was eagerly sought. Of the impression he produced, the best and truest record is found in the words of the queen, writing to Stockmar (17 Aug.): 'He has such large views of everything, and such extreme lucidity in working all these views out. His greatness is wonderfully combined with abnegation of self, with humility, with great courage, with such kindness, too, and goodness, and such a love for his fellow-creatures. And then there is such a desire to do everything without shining himself. But he does shine, and every word which falls from his lips is listened to with attention.' The success which everywhere attended the prince's efforts helped to carry him through them. His reward for all his toils was the inward conviction that he had done, and was doing, work which would bear good fruits for the country of his adoption and for mankind.

When the Duke of Wellington pressed the prince personally in 1850 to accept the office of commander-in-chief, he probably did so because he recognised in him the foresight, the mastery of details, the power of organisation, and the force of character which are essential for such a post. Added to these was a clear perception of the necessity that England should always be in a position to keep what she had won, and to hold her own against insult or aggression. How this was to be done was a subject which occupied much of the prince's thoughts; and the seizure of the sovereignty of France by Louis Napoleon's *coup d'état* of 2 Dec. 1851, and the hazard of a French invasion, made this a matter of urgent anxiety. From this time onwards he made himself intimately acquainted with every detail both of the naval and military resources of the kingdom, and used every effort to have them put upon a satisfactory footing. Earnestly as he loved and had wrought for peace, the condition of Europe was such that he knew well it could not settle down into a state of enduring tranquillity until after many questions had been settled by the arbitrament of the sword. When a rupture might take place, or how it might affect England, it was impossible to foresee, but safety could lie only in the consciousness that it was well prepared. On the death of the great duke (14 Sept.) he made the measures for insuring this safety his peculiar care, and his counsels were eagerly sought by Lord Hardinge, the duke's successor, from the consciousness that no one had stored up such exact information as the prince, or was more skilful in suggesting how defects might be remedied or existing resources turned to the best account.

Apprehension of danger on the side of France soon died out before the evident anxiety of its new emperor to cultivate the friendship of England. This was so obviously his interest, and the assurance of internal peace was of such vital moment to France at this moment, that credit was given, if not to his good will, at least to his necessities. But already an uneasy feeling was abroad as to the hostile intentions of Russia towards Turkey, to which England could not be indifferent. The country, therefore, was well pleased when a government combining apparently all the elements of strength was formed under Lord Aberdeen, and it saw with satisfaction the efforts which were made to put both the forces upon a more satisfactory footing. On the prince's suggestion a camp for the training of troops to the incidents of life in the field was formed at Chobham Common. He also pressed on the government the idea of a permanent camp of instruction, which ultimately led to the establishment of the camp at Aldershot. The prince paid frequent visits during 1853 to the camp at Chobham, and watched the training of the troops for the work of actual warfare, in which its preparatory discipline was soon afterwards to be tested. The spectacle also (11 Aug. 1853) of a review at Spithead of 'the finest fleet, perhaps, which England ever fitted out, forty ships of war of all kinds, all moved by steam except three,' gave him intense satisfaction. 'I speak of it,' he writes to Stockmar (16 Aug.), 'because last autumn we were bewailing our defenceless state, and because I must rejoice to see that achieved which I had struggled so long and hard to effect.' The feeling was natural, as he saw that England was at this time drifting into war with Russia. He had never been deceived, as Lord Aberdeen had been, into trusting Russia's protestations. 'We must deal with our enemies as honourable men,' he writes to Stockmar (27 Sept.), 'and deal honourably towards them; but that is no reason why we should think they are so in fact; this is what Aberdeen does, and maintains that it is right to do.' The prince was alive to the danger of not letting the Emperor Nicholas see betimes that his designs of aggrandisement were seen through, and, if persisted in, would bring England into the field. The vacillating policy of Lord Aberdeen pained him; but so little was the prince's character then understood that the most bitter attacks were made against him as sympathising with the schemes of Russian ambition, and as an evil influence working behind the throne to thwart the policy of her majesty's government. So far were these carried that it was for a time currently believed that he had been impeached for treason and committed to the Tower. These calumnies had the good effect of forcing from ministers, both past and present, on the meeting of parliament (31 Jan. 1854), the fullest vindication of the way in which the prince had used his position as the nearest friend and private secretary of the queen, not only within strictly constitutional limits, but also to the great advantage of the nation. From this time that position was rightly understood, and successive governments eagerly availed themselves of his information, experience, and sagacity on questions of great national importance.

Throughout the Crimean war and in the arrangement of the terms of peace these were found to be of the greatest value. By none were they more frankly recognised than by Lord Palmerston, who had been at one time by no means predisposed to regard the prince with favour. 'Till my present position,' he said to a friend some time after he had become premier in 1855, 'gave me so many opportunies of seeing his royal highness, I had no idea of his possessing such eminent qualities as he has, and how fortunate it has been for the country that the queen married such a prince.' In the remaining years of the prince's life Lord Palmerston found increasing reasons for the opinion thus expressed. They were years of great anxiety, in consequence of the state of affairs upon the Continent, the restless and vague ambition of the Emperor of the French, the struggles of Italy, ultimately triumphant, for independence, and the growing antagonism between Prussia and Austria in their struggle for supremacy in Germany. On the prince the government could at all times rely for valuable information, which was not always to be obtained through the ordinary official channels, and for the conclusions of a calm and penetrating judgment unswayed by political or party bias.

Nor was his influence less available in every movement for promoting the interests of art and science, for developing the education and improving the material welfare of the people. His speeches at meetings for promoting these objects were eagerly studied, and carried into the people's homes ideas which have since borne the best fruits. He always lifted his subject to a high level, and his life was felt to be impregnated by a noble sense of duty and a determination to do always what was right. So he won by degrees a hold upon the hearts of the English people much stronger than he was himself aware of.

His toil was unremitting. Rising at seven every morning, the day was never long enough for what he had to do. Imperceptibly the strain was undermining his health; but to the last he preserved his natural vivacity and cheerfulness. 'At breakfast and luncheon,' the queen writes (1862), 'and also at our family dinners, he sat at the top of the table, and kept us all enlivened by his interesting conversation, by his charming anecdotes, and droll stories without end of his childhood, of people at Coburg, of our good people in Scotland, which he would repeat with a wonderful power of mimicry, and at which he would himself laugh most heartily. Then he would at other times entertain us with his talk about the most interesting and important topics of the present and former days, on which it was ever a pleasure to hear him speak.'

In the strongest man there is only a limited power of endurance. If he puts the work of eighty years into forty years, there can be but one result. So it was with the prince. While yet young in years he had done the work of a long life. During the three or four last years of his life signs were not wanting, in recurring attacks of illness, that he was using up his physical resources too rapidly. He had doubtless an inward feeling that this was so, and that the end might not be far off. Shortly before his last illness he said to the queen, 'I do not cling to life. I set no store by it. If I knew that those I love were well cared for, I should be quite ready to die to-morrow.' Very significant were the words which followed: 'I am sure if I had a severe illness I should give up at once, I would not struggle for life.' His old friend Stockmar had said many years before that any severe fever would kill him. The prediction proved true. Early in November 1861 the prince showed signs of serious indisposition. Persistent sleeplessness was one of the worst symptoms. With his usual energy he struggled on at his multifarious pursuits. The last of his political acts was one which will always be remembered to his honour, for it was probably instrumental in preventing a war with America, which threatened to arise out of the unwarrantable seizure of Messrs. Mason and Slidell, the confederate envoys, on the English steamer Trent. The draft of the despatch to be sent to the American government on the subject was submitted to the queen for consideration on the night of 30 Nov. Its terms seemed to the prince likely to cause perilous irritation. Ill as he was, he was up by seven next morning and wrote the draft of a memorandum for the queen, pointing out his objections, and brought it to her, telling her he could scarcely hold his pen while writing it. His suggestions were adopted by Lord John Russell, and the disaster of a war was averted.

From this time onward the prince grew steadily worse. Typhoid fever was developed, and by the night of 14 Dec. 1861 his strength had run down, and calmly and gently his noble spirit was released from its burden of 'world-wearied flesh.' The event, wholly unexpected by the nation, filled it with profound sorrow. Much as it had seen in the prince to admire, it had yet to learn how much it owed to him of which it knew nothing, how deep and loyal had been his devotion to his adopted country, how pregnant for good had been his example to his family and to those on whom rest the responsibilities of governing the state, of which he had for many years been the silent stay. As this has from time to time been brought to light, the country has not been slow to acknowledge its debt of gratitude, and to assign to him a foremost place among its most honoured worthies.

[For fuller details see Sir Theodore Martin's Life of the Prince Consort.] T. M.

ALBERTAZZI, EMMA (1813–1847), vocalist, was the daughter of Francis Howson, a music teacher in London. She was first trained as a pianiste, and, in 1827, placed as an articled pupil in the house of Signor Costa, where she met a fellow pupil, Signor Albertazzi, whom she married in November 1829. She appeared first as a concert singer in England, then went to Italy, and, after a further course of training under Professor Celli, was engaged in 1832 for leading contralto parts at La Scala, in Milan. She sang next at Madrid, Paris, and London, where she made her operatic *début* in 'La Cenerentola,' 19 April 1837. In the following year she sang with great success in an English version of 'La Gazza Ladra,' produced at Drury Lane; but her voice, prematurely developed, soon after began to fail, and she ultimately fell into consumption, of which she died at St. John's Wood, 27 Sept. 1847. She left five children utterly destitute, for whom a subscription was raised. Her personal gifts were marred on the stage by total dramatic inefficiency, and her voice, a contralto of unusual compass, heard to greatest advantage in the florid music of Rossini, was ineffective in oratorio.

[The Musical World, 1837, p. 103; the Annual Register, 1847. The article in Fétis' Dictionary, closely followed in Grove's, differs materially from the authorities quoted as to the facts of her life.] E. M. C.

ALBERTI, GEORGE WILLIAM (1723–1758), essayist, was born at Osterode am Harz in 1723, and studied philosophy and theology under Heumann and Oporin at Göttingen, where he graduated in 1745. He spent some years in England, where, besides the connection between Hanover and England, he may have had ancestral ties. (There was a George Alberti of Wadham College, M.A., 1631.) He became minister of Tundern in Hanover, and died there on 3 Sept. 1758. He published: 1. 'Diss. de Pseudothaumaturgis Pharaonis,' 1744. 2. 'De Imputabilitate Somni' (graduation thesis), 1745. 3. 'Some Thoughts on the Essay on Natural Religion as opposed to Divine Revelation, said to be written by the celebrated Dryden, which is pretended to be the most formidable piece that has ever yet appeared against Revelation. Reprinted and answered by Alethophilus Gottingensis,' London, 1747 (this is dedicated to the Princess Augusta, with the initials G. W. A. M. A.; the piece to which it replies is certainly not by Dryden, though of his date; it is perhaps worth remarking, in correction of l'Abbé Glaire and others, that it has nothing whatever to do with Hume; it was first printed at the end of 'A Summary Account of the Deists Religion: in a letter to . . the late Dr. Thomas Sydenham,' 1745; the editor says 'he is credibly informed by a gentleman of great learning and integrity,' that it was Dryden's work; it was replied to also in 'An Essay on Atheism and Deism,' 1749). 4. 'Aufr. Nachricht von der Rel. . . . der Quäker,' Hanover, 1750. 5. 'Briefe betreffend den allerneuesten Zustand der Rel. und der Wissenschaften in Gross-Britannien,' Hanover, 1752–4.

[Allgem. Deutsche Biographie; Leland's Deistical Writers; tracts in Brit. Mus., catalogued under Deism; the pseudo-Dryden tract, with Alberti's reply, is reprinted in Saintsbury's new edition of Dryden.] A. G.

ALBIN, ELEAZAR (*fl.* 1713–1759), naturalist and water-colour painter, tells us himself (vide preface to *Natural History of Insects*) that he was a teacher of water-colour drawing by profession, and that he was first attracted to the study of natural history by observing the beautiful colours of flowers and insects. He calls attention at the same time to the length of his family and the relative shortness of his subscribers' list. Füssli discovers in a catalogue under Albin the three names, Eleazar, Elizabeth, and Fortin, and speculates upon the relationship of the first and the two last. Elizabeth Albin was his daughter. In his preface to vol. i. of the 'Natural History of Birds' he explains that he has taught his daughter to 'draw and paint after the life,' and the illustrations are stated upon the title-page to have been 'carefully coloured by his daughter and himself.' Many of the plates are signed 'Elizabeth Albin.' Of Fortin there is no mention. For the better accomplishment of his designs on the lower creation he solicits presents of curious birds, which should be sent to him at his house in the comfortable vicinage of the 'Dog and Duck.' In vol. ii. of the same work he reviews his labour with pardonable complaisance, and gravely announces a new publication, 'An History of an hundred and eighty different Spiders in their proper Colours.' This appeared in 1736. It was made the basis of a more comprehensive work by Mr. T. Martin in 1793, who says of Albin: 'His information in general is loose, miscellaneous, and unmethodical, though sometimes it is amusing and often instructive; but he principally excels in the fidelity and correctness with which his subjects are delineated, both as to their size and distinctive marks.' Albin is interesting as having anticipated by so long a period the still less systematic publications of Bewick, and as having been, at so early a date as 1720, a teacher of water-colour painting. The dates of his birth and death are not known. His bibliography is a little complicated. A list of his publications is subjoined:—

1. 'A Natural History of English Insects, with 100 coloured plates, 4to, London, 1720; 2nd edition, with observations by W. Derham, 4to, 1724; 3rd edition, in Latin, 1731; 4th edition, 1749. 2. 'A Natural History of Birds, with (306) copper-plates curiously engraved from the life and exactly coloured by the author, &c.,' 3 vols. 4to, London, 1731, 1734, 1738; 2nd edition, 1738–1740; a translation of this book, entitled 'Histoire naturelle des oiseaux, augmentée de notes et de remarques par W. Derham, trad. de l'anglais,' was published at the Hague, 1750. 3. 'A Natural History of Spiders and other Curious Insects,' plates and portrait of the author, 4to, 1736. 4. 'A Natural History of English Songbirds,' &c., with coloured plates, 8vo, 1737; later editions, 1747, 1759, and 1779; an Edinburgh edition, 1776. 5. 'The History of Esculent Fish,' with plates drawn and engraved by Eleazar Albin; with an essay on the breeding of fish and the construction of fishponds, by Roger North. This work was not published till 1794. Plates, 4to.

[Nagler, Künstler-Lexicon, 2nd edit.; Redgrave's Dictionary of Painters; Biog. Dict. of Useful Knowledge Society, 1842; Füssli, Supplement to Künstler-Lexicon, 1824; Nouvelle Biographie Générale; Brit. Mus. General Catalogue.] E. R.

ALBIN, HENRY (1624–1696), ejected minister, was born at Batcombe, Somersetshire, famous still in association with Richard Bernard and Richard Alleine, on 20 June 1624. He was educated at the grammar school of Glastonbury, and afterwards proceeded to the university of Oxford, though no mention is made of him by Anthony à Wood. He was ordained as clergyman of the parish of West Cammel, but in 1660 was ejected for nonconformity. Appointed later to Donyatt, also in Somersetshire, the Act of Uniformity found him again ready to be ejected and to share the witness and the sufferings of the two thousand. On his second ejection he retired to his native place, where he lived unobtrusively till his death. He held, as all the nonconformist ministers did, that his orders were of divine sanction, and could not be annulled by any bishop or other dignitary unless for proved fault. Accordingly he went about as an evangelist and preacher. His most successful ministry was in the 'church in the house' of separate families. But he also frequently attended as a worshipper at the parish church. For many years of his life he was occupied with preaching, as a kind of chaplain, in the house of Thomas Moore, Esq., of Spargrove—a fine example of the ancient stately puritan gentleman. In 1687 he became 'stated preacher' at Frome Selwood, Shepton Mallet, Bruton, and Wincanton in rotation. He died on 25 Sept. 1696. His funeral sermon was preached by William Hopkins, who held the same opinions as himself. 'He was a judicious man, and of good learning; eminent for his piety, and very diligent in his work. He was a great redeemer of time, a hard student, and remarkable for prudence. He had a large acquaintance, and was of a very friendly temper. He taught by his life as well as his doctrine, and lived and died a great example of strict and close walking with God, and of a heavenly convention. He had a majestic countenance, but was clothed with humility.' Such is the well-balanced eulogy of the 'Nonconformists' Memorial.' He published little, if anything, besides two sermons—the one entitled 'A Practical Discourse on loving the World,' from 1 John ii. 15, and the other, published posthumously, 'The Dying Pastor's Last Farewell to his Friends in Frome Selwood' (1697).

[Palmer's Nonconf. Mem. iii. 189–90.] A. B. G.

ALBINI (Brito), WILLIAM de (*d.* 1155-6), justiciar, was son and heir of Robert de Todeni, lord of Belvoir, and is supposed to have been named de Aubigny (Albini) from his place of birth, and to have been distinguished by the addition *Brito* from his namesake, the *Pincerna*, who belonged to a different family. He assisted in the victory of Tenchebray in 1106 (Matt. Paris), and became high in favour with Henry I. In 1130 (not, as Dugdale states, under Stephen) he appears as an itinerant justice, and on Henry's death he espoused the cause of his daughter. Stephen forfeited his lands, but subsequently restored them, and he lived to see the accession of Henry II. Foss wrongly states that he died in 1135.

[Dugdale's Baronage (1675), i. 112; Foss's Judges (1848), i. 96; Nichols's Leicestershire, ii. 26; Notes and Queries, 3rd series, v. 505.] J. H. R.

ALBINI (Pincerna), WILLIAM de, Earl of Arundel (*d.* 1176), was son of William de Albini *Pincerna* (the Butler), lord of Buckenham, Norfolk, by Maud, daughter of Roger le Bigod [see Bigod, Roger le]. He is said to have been surnamed 'with the strong hand,' a sobriquet that may have suggested the story of the Lion (Dugdale) invented to account for his family arms. Between 1135 and 1139 (*Chron. Norm.*) he married Adeliza, widow of Henry I [see Adeliza of Louvain], and became, in right of her life interest, lord of the castle and honour of Arundel. With her he received Matilda on her landing 30 Sept. 1139 (Gervase, Rolls Ser. i. 110), but was ever after faithful to Stephen, from whom, probably, he received his earldom, which would seem to have been that of the county of Sussex, though also described as of 'Chichester,' from its capital, and of 'Arundel,' from the earl's residence (*First Report on the Dignity of a Peer* [1829]; Tierney's *Arundel*, i. 101 et seq.; Madox's *Baronage*, p. 23; Nicolas's *Synopsis* [ed. Courthope], pp. 28, 464; *Journ. Brit. Arch. Ass.* xxiii. 25–27). On Henry landing in 1153 and facing Stephen at Wallingford, he was foremost in proposing and arranging a truce (Gervase, i. 154, ii. 76), and he was subsequently one of the witnesses to the final composition between them (Rymer, *Fœdera*, i. 25). On the accession of Henry II (1154) he was confirmed in his earldom of Sussex, and was given in fee the honour of Arundel, which he had previously only held for his wife's life. In November 1164 he was despatched with other magnates on an embassy to Louis VII and to the pope (Gervase, i. 190, 193) with reference to Becket's appeal, and in 1167 was selected by the king (R. Diceto) to escort his daughter into Germany on her marriage with Henry of Saxony (1168). Upon the revolt of Prince Henry he declared for the king, and served under him in the French campaign of August 1173. The Earl of Leicester having landed in Suffolk with his Flemings, 29 Sept. 1173, Arundel, with the Earls of Cornwall and Gloucester, marched against the invading forces, and, joining the justiciar and constable near Bury St. Edmund's, assisted in the defeat of Leicester (17 Oct.). The earl died at Waverley 12 Oct. 1176 (*Ann. Wav.*).

[Dugdale's Baronage (1675), i. 119; Vincent's Discovery of Brooke's Errors (1621), pp. 20, 537–9; Tierney's Arundel, i. 169; Dallaway's Rape of Arundel (new ed.), p. 117; Harleian MSS. 4840; two MSS. in College of Arms, Vincent No. 450, and Sheldon No. 3 ('Comites Arundel').] J. H. R.

ALBINI, WILLIAM de, Earl of Arundel (*d.* 1221), and grandson of the preceding, also styled Earl of Sussex, was son of William, the second earl, whom he succeeded in 1196. He was a favourite of King John; he witnessed John's concession of the kingdom to the pope (15 May 1213), and, accompanying him to Runnymede (15 June 1215), became one of the sureties for his faithful observance of the charter; but on John's abandonment of Winchester to Louis (14 June 1216) he went over to the winning side. After the royalist victory at Lincoln he returned to his allegiance (14 July 1217), and shortly after acted as justiciar. In 1218 he set sail for the East, took part in the siege of Damietta (1219), and died in Italy on his way home, his son doing homage for his lands, 12 April 1221.

[Vincent's Discovery of Brooke's Errors (1621), p. 22; Dugdale's Baronage of England (1675), i. 120; Dallaway's Rape of Arundel (new ed.), p. 118; Tierney's Arundel (1834), i. 181–5; Foss's Judges (1848), ii. 203; Lansdowne MSS. 203, fol. 16, which contains a drawing of his seal.] J. H. R.

ALBINI, or AUBENEY, WILLIAM de (*d.* 1236), baronial leader, grandson of William de Albini (Brito) (*d.* 1155–6) [q. v.] was son of William de Albini 'Meschin,' whom he succeeded in 1167–8. Sheriff of Rutland and other counties under Richard, he served as an itinerant justice in 1199, and on several occasions in John's reign. In the conflict between the crown and the baronage, he joined the moderate or middle section, who remained in attendance on the king till the eve of the Charter, but went over to the extreme party on their obtaining possession of London (24 May 1215). Accompanying them to Runnymede (15 June), he was elected one of the twenty-five barons of the Charter (Matt. Paris), but then withdrew to his castle of Belvoir, and, though included by name in the excommunication of the barons, refused to attend the Hounslow tournament (6 July). Prevailed upon, in the autumn, to return, he was placed in charge of Rochester, but was compelled after a gallant defence (11 Oct. to 30 Nov.) to surrender it to John, who instantly committed him to prison, and was narrowly dissuaded from hanging him (Gervase, Rolls Ser. ii. 110). In the following year (1216) he regained his liberty and estates by a fine of 6,000 marks, and, embracing the royal cause at the accession of Henry, was entrusted with a command at the battle of Lincoln (19 May 1217), and was subsequently high in favour. In 1219 and 1225 he again acted as an itinerant justice, and died in May 1236.

[Dugdale's Baronage (1675), i. 113; Foss's Judges (1848), ii. 204.] J. H. R.

ALBINUS (*d.* 732), abbot of the monastery of St. Peter's, Canterbury, better known as the monastery of St. Augustine. He assisted Bede in the compilation of his 'Historia Ecclesiastica,' and what we know concerning him is chiefly derived from the dedicatory epistle at the beginning of that work. Albinus was a pupil of Archbishop Theodore and his coadjutor Adrian, abbot of St. Peter's. Through the instructions of the latter he became not only versed in the Scriptures, but likewise a master of Greek and Latin (*Chron. G. Thorne*). On the death of Adrian, Albinus succeeded to the abbacy, being the first native Englishman who filled that post. Bede in his epistle says that he was indebted to Albinus for all the facts contained in his history relating to the Kentish church between the first conversion of the English and the time at which he was writing. Much of this information was collected by the presbyter Nothelm, who, at the instigation of Albinus, undertook a journey to Rome and searched the archives there. Nothelm was the medium of communication between Bede and Albinus, for it does not appear that the two ever met. Albinus died in 732, and was buried beside his master Adrian.

[Bedæ Historia Ecclesiastica, Prologus; Chron. Guliel. Thorne (ap. Twysden), c. iii. § 6. See also Mabillon, Vetera Analecta, ed. nova, 1723, p. 398, for a letter from Bede to Albinus, the only one known.] C. F. K.

ALBIS, or ALBIUS. [See White, Thomas.]

ALCESTER, Lord. [See Seymour.]

ALCHFRITH (*fl.* 655) was the son of Oswiu, king of the Northumbrians, and Eanflæd, daughter of Eadwine. When, by the overthrow of Oswini of Deira, Oswiu became king of all Northumbria, he made Alchfrith under-king of the Deirans. Alchfrith married Cyneburh, daughter of Penda, the heathen king of the Mercians. When Peada, the brother of Cyneburh, sought Alchflæd, the sister of Alchfrith, in marriage, Alchfrith brought him to accept christianity, which was the condition of his being allowed to win his bride. In spite of his connection with the royal house of Northumbria, Penda made another fierce incursion into that kingdom. Alchfrith joined his father and met the invaders, in 655, near the river Winwæd. The Mercian host greatly outnumbered the small army of the Northumbrian kings, but it was utterly routed and Penda was slain in the battle. Alchfrith took a prominent part in the struggle between the Celtic and Roman churches. His mother Eanflæd, on the defeat and death of her father, was taken for refuge to Kent, the kingdom of her mother's brother. There she was brought up in the practices of the Roman church. She still adhered to these practices after her return to Northumbria and her marriage to Oswiu, who followed the teaching of the Irish missionaries. Alchfrith at first favoured the Celtic teachers, and at his bidding Eata, the abbot of Melrose, founded the monastery of Ripon, where for a while Cuthbert dwelt. The influence, however, of his mother Eanflæd was strong. She had already sent Wilfrith, who was discontented with Lindisfarne, to the court of Kent. Benedict Biscop had already left Northumbria for Rome, and Alchfrith made a vow that he also would make the same pilgrimage. This vow was not fulfilled, but when Wilfrith came back from his visit to Gaul, Alchfrith took him for his teacher and definitely joined the Roman party. He gave Wilfrith the monastery of Ripon, and the new abbot drove Cuthbert and his fellows away. The cause of the dispossessed monks was taken up by Colman, bishop of Lindisfarne. Alchfrith sent for Agilberct, the Frankish bishop of the West Saxons, to help the Roman party, and caused him to ordain his friend Wilfrith priest in the monastery of Ripon. Alchfrith was present at the synod held at Whitby in 664, where Colman and his Irish brethren were defeated by the defection of Oswiu to the Roman party. In the course of the same year Alchfrith, by the advice of his father, sent Wilfrith to Agilberct, who was then bishop of Paris, for episcopal ordination. Alchfrith made war against his father, and probably took refuge in Mercia. The date of his death is not known.

[Bæda, Hist. Eccles. lib. iii. cap. 21, 25, 28, lib. v. cap. 20, Vit. Abb. 317; Florence of Worcester; Eddius, in Historians of York, ed. Raine, R.S. i.; J. R. Green, Making of England, c. vii.] W. H.

ALCHIN, WILLIAM TURNER (1790–1865), antiquary, was born at St. Mary-at-Hill, Billingsgate, in 1790. For some years he practised as a solicitor at Winchester, and during the latter part of his residence there he was engaged in the compilation of indexes to the ecclesiastical registers, &c. of that city and of Salisbury. These indexes have been of the utmost importance to genealogists and antiquaries. Upon the retirement of William Herbert [q. v.] from the Guildhall Library, London, in 1845, Alchin was appointed to the office, and continued to hold it until his death, at Chelsea, 3 Feb. 1865. His valuable indexes to the ancient records of the Corporation, and his calendar of the wills enrolled in the Court of Hustings of London, attest his untiring industry.

[Information from Mr. W. H. Overall, F.S.A.; City Press, Feb. 11, 1865; Illustrated London News, xliv. 191.] T. C.

ALCHMUND (*d.* 781) was consecrated bishop of Hexham in 767. He died in 781, and was buried near his more famous predecessor, Acca, outside the walls of the church of his see. A curious legend is told at some length by Simeon of Durham concerning the translation of the body of Alchmund to a tomb within the church which took place about 1030. Alchmund was held to be a saint, and is said to have appeared to assure men of his right to the honour of translation.

[Simeon of Durham, Twysden, Decem Script. 108.] W. H.

ALCOCK, JOHN (1430–1500), successively bishop of Rochester, Worcester, and Ely, was born at Beverley, the son of William Alcock, sometime a burgess of Kingston-upon-Hull. The grammar school attached to the collegiate church in Beverley was in high repute at that time, and here Alcock received his education. From Beverley he passed to Cambridge, where he commenced LL.D. in or before 1461, was subsequently presented to the rectory of St. Margaret's, Fish Street, London, and to the deanery of St. Stephen's, Westminster. In 1468 he was made prebendary of St. Paul's, London, and of Salisbury. In the years 1470 and 1471 he appears as filling the office of privy councillor, and in the latter year became master of the rolls and a commissioner to treat with James III of Scotland. To the experience gained in this latter capacity we may probably attribute his appointment in 1484 as one of the commissioners delegated by Richard III to treat with the ambassadors from Scotland (*Letters and Papers*, ed. Gairdner, i. 66) and again by Henry VII, in 1486, to arrange a treaty between the two countries for a space of three years (*Materials*, &c., ed. Campbell, i. 480). In 1472 he was consecrated bishop of Rochester, and in 1476 was translated to the see of Worcester. During the intervening period he also held for a short time (April to September 1475) the lord chancellorship of the realm conjointly with Rotheram, bishop of Lincoln, to whom he had probably been known at Cambridge. Of this joint tenure of the office no other instance is on record. In 1476 he also became lord president of Wales, having been the first appointed to that post. He was also tutor to the young King Edward V, but was removed from the post by the protector Gloucester. During the latter's usurpation he seems, however, to have been free from molestation. On the accession of Henry VII he received numerous proofs of the royal confidence and esteem. He performed the baptismal ceremony for the young Prince Arthur; was made comptroller of the royal works and buildings, an office for which he was especially fitted by his skill as an architect; he was again appointed lord chancellor (*Materials*, &c., ed. Campbell, i. 110, 251), and was translated to the see of Ely; a royal writ (November 1486), granting to the prior and convent of Ely certain rights in the election of their own coroners, expressly declares that the favour is conceded partly 'out of affection' to John, bishop of Ely. In the same year he was appointed one of the commissioners of the royal mines (*ibid.* i. 316). He died at Wisbeach Castle on 1 Oct. 1500, and was interred in the splendid chapel which he had erected for himself at the north-east end of Ely Cathedral. He is the supposed author of an English metrical comment on the Seven Penitential Psalms (*MS. Harl.* 1704). His published writings are: 1. 'Spousage of a Virgin to Christ,' 1486. 2. 'Hill of Perfection,' 1497, 1499, 1501. 3. 'Sermons upon the Eighth Chapter of Luke,' &c. 4. 'Gallicantus Johannis Alcock episcopi Eliensis ad fratres suos curatos in sinodo apud Barnwell,' 1498. 5. 'Abbey of the Holy Ghost,' 149 -1531. 6. 'Castle of Labour,' translated from the French, 1536.

Alcock takes rank with those eminent ecclesiastics before the Reformation, such as Rotheram, Fisher, and Colet, who aimed at the renovation and reform of the church, and set a high example to others by their own virtues and self-denial. Bale speaks of him as one who, 'having devoted himself from childhood to learning and piety, made such a proficiency in virtue that no one in England had a greater reputation for sanctity.' His life, according to this writer, was spent in vigils, studies, abstinence, and in subduing the temptations of the flesh (*De Scriptt. Brit.*, cent. viii. c. 57). He was eminently distinguished by his munificence and hospitality; and his chapel at Ely Cathedral, the episcopal palace in the same city, and Great St. Mary's, at Cambridge, alike bear witness to his skill and taste as an architectural restorer. At Little Malvern he rebuilt the church and restored the convent. He founded a free grammar school at Hull, and erected the collegiate church at Westbury. He was also a generous benefactor to the university of Cambridge, where he not only endowed Peterhouse (of which by virtue of his office he was visitor), but founded Jesus College on the decayed nunnery of St. Rhadegund. Though Alcock was distinguished as a canonist, it is notable that no provision for the study of the canon law was made in connection with the new society; and as the statutes of the college were drawn up in professed harmony with his views, it may be inferred that he recognised, in common with other discerning minds, the evils resulting from the undue prominence at that time given to the study.

[Cooper's Athenæ Cantabrigienses, vol. i.; Letters and Papers illustrative of the Reign of Richard III and Henry VII, ed. Gairdner; and Materials for a History of the Reign of Henry VII, ed. Campbell, both in Rolls Ser.; Bentham's History of Ely; Fuller's Worthies; Biographia Brit.; Documents relating to the Univ. and Coll. of Cambridge; Mullinger's Hist. of the University of Cambridge, vol. i.] J. B. M.

ALCOCK, or **ALLCOCK, JOHN** (1715–1806), doctor of music, who himself wrote his name variously as 'Alcock' and 'Allcock,' was born near St. Paul's Cathedral on 11 April 1715. He was educated in the cathedral choir under Charles King, and at fourteen was a pupil of the blind organist, John Stanley. He was appointed organist of St. Andrew's, Plymouth, in 1737, and was married in the following year. In January 1742 he became organist of St. Lawrence's, Reading, where he remained until 1749, when he was appointed organist, vicar choral, and master of the choristers at Lichfield Cathedral. In 1755 he took the degree of Mus. Bac. at Oxford, and that of Mus. Doc. in 1761 or 1765. He resigned the posts of organist and master of the choristers at Lichfield in 1760, and in the following year became organist at Sutton Coldfield parish church, an appointment that he held until 1786. Alcock was also (from 16 May 1766 to 25 March 1790) organist of the parish church of Tamworth. In 1770, 1771, and 1772, he won the Catch Club prizes for glees and canons. His wife, by whom he had a son and three daughters, died in 1793. He died at the Close, Lichfield, in February 1806, and was buried in the cathedral. Dr. Alcock's compositions include songs, solos for the flute, harpsichord, and organ; services, anthems, glees, canons, and a setting of Psalm li. in Latin. He was a thoroughly sound musician, and throughout the course of his long life preserved the traditions of the old English school of church composers, free from the inanities in which some of his contemporaries indulged. His son, John Alcock, jun. (1740?–1791), born about 1740, was organist of St. Mary Magdalen's, Newark-on-Trent, from 1758 to 1768. In 1766 he took the degree of Mus. Bac. at Oxford, and was organist of the parish church of Walsall from 1773 until his death, which took place 30 March 1791. Between 1770 and 1780 he published several songs, anthems, lessons for the harpsichord, and sonatas for strings. He is often confounded with William Alcock, a contemporary organist at Newcastle.

[Grove's Dictionary, i. 51*a*; Gent. Mag. 1791 and 1806; Appendix to Bemrose's Choir Chant Book (1882), p. ii; Georgian Era (1834), iv. 516; Brit. Mus. Catalogue; Add. MSS. 29379, and 23624; Catalogue of Music School Collection, Oxford; information from Mr. Charles Edward Stephens.] W. B. S.

ALCOCK, NATHAN (1707–1779), physician, was born at Runcorn, Cheshire, September 1707. He was the second son of David and Mary Alcock, and was of the kin of the founder of Jesus College, Cambridge, Bishop Alcock. A dislike to his schoolmaster seems to have interrupted his classical education, and for a time he was idle and unsettled. He then formed a resolution to study, and promised, if his father would give him a small estate of 50*l.* a year, which he owned at Wirral in Cheshire, to ask nothing further and to take to medicine. His father gave him the estate, and Alcock studied first at Edinburgh and then under Boerhaave at Leyden, where he not only learned his profession but how to teach it, and graduated M.D. 1737. From Leyden he came to Oxford, where one professor of the medical faculty gave no lectures, and another did not reside. Alcock gave lectures on anatomy and on chemistry, and this roused a storm of opposition against him. Public readers were appointed to supply the defect of the professors and to suppress the Leyden doctor. The readers were unable to compete with a man fresh from the class rooms of Albinus and Gobius, and master of the lucid method of exposition which was the ground of the fame of Boerhaave; and while Alcock's unauthorised lectures were crowded, no one went to hear his opponents. Other methods of opposition were tried; for example, it was suggested that his residence in Holland had probably made him unsound in theological opinions, and when it was proposed to give him a degree, the heads of houses refused their consent. His friends, among whom were Sir William Blackstone and Dr. Lowth, afterwards bishop of London, were strong in his support, and in 1741 he was granted the degree of M.A., and incorporated of Jesus College. He became M.D. 1749, was elected F.R.S., and in 1754 a fellow of the College of Physicians (Munk, *College of Physicians*, ii. 189). His practice was extensive, and he purchased an estate near Runcorn. His happiness was disturbed by the death of a lady to whom he was, after a long engagement, about to be married and he retired to his native place (1759) because this and some fits of illness made him disinclined for the exertions of professional life. At Runcorn, however, his practice soon became as extensive as it had been at Oxford. He worked on for nearly twenty years, and died of apoplexy 8 Dec. 1779. He was six feet high, of dark complexion and athletic make. Many stories were current of his successful cures and ready answers. A letter of his shows him to have been a resolute whig in politics, and in the church a follower of Hoadly. His Leyden thesis was on pneumonia. He published no other work, but told his biographer that he had begun to arrange some cases and to write on air, and on the effects of climate.

[Some Memoirs of the Life of Dr. Nathan Alcock, London, 1780.] N. M.

ALCOCK, SIMON (*d.* 1459?), scholastic writer, was educated at Oxford, where he took the degrees of M.A. and D.D. Before 1422 he was presented to the living of West Tilbury in Essex, which he resigned in 1428 for that of Lamarsh in the same county. A prebend in Hereford Cathedral was apparently conferred on Alcock on 25 Aug. 1436; it seems probable that he subsequently became canon of Lincoln, and was buried in the cathedral there on 10 Aug. 1459. Alcock apparently maintained throughout his life his connection with Oxford, and he is still numbered among the benefactors of the libraries of Oriel and Magdalen Colleges. His works, which were never printed, include commentaries on Peter Lombard's 'Liber Sententiarum,' entitled 'Expositiones in Sententias Longobardi,' and many sermons. He was also the author of a 'Tractatus de modo dividendi thema pro materia sermonis dilatanda,' which is preserved among the Harleian MSS. (635, f. 1), and of a 'Libellus de arte dictaminis,' preserved among the MSS. of St. John's College, Oxford (clxxxiv. 4), the colophon of which states it to have been prepared as a lecture 'a magistro Symone Alkoke, doctore in theologia, anno Domini M° cccc° 27.' Another work in manuscript at St. John's College, Oxford, entitled 'Libellus de arte scribendi epistolas' (clxxxiv. 5), has also been ascribed to Alcock.

[Tanner's Bibliotheca Britannico-Hibernica, p. 24; Bale's Scriptorum Illustrium Majoris Britanniæ Catalogus (1559); Coxe's Catalogus Codicum MSS. in Collegiis Aulisque Oxoniensibus.] S. L.

ALCOCK, THOMAS (*d.* 1564), traveller, was an agent or servant of the Muscovy Company 1558–63. We learn from one of his letters, preserved by Hakluyt, that in 1558 he took his first journey overland from Moscow to Smolenskco in Russia, and thence through Poland towards Dansk (Danzig). He was, however, prevented from proceeding further than Tirwill (probably Turovli on the Dwina), where he was imprisoned in irons for thirty-six days, probably at the instigation of rival traders and ambassadors from Danzig, Lubeck, and Hamburg, who, moreover, prevailed upon the king of Poland to stop all traffic through his dominions of the English trading to Muscovy. We have no further evidence as to the termination of this journey; but in all probability Alcock was allowed to depart for England by way of warning, with the loss of all the money and goods entrusted to him by the company.

His second and last journey on behalf of the company was in 1563. Leaving Jeraslaue (Jaroslav), in Russia, he sailed down the Volga to Astracan; he then coasted the western shores of the Caspian Sea, and proceeded to Shammaki (Shamakha) in the Caucasus; from thence he travelled overland to Casbin (Kasbin), in Persia. Upon his return he was murdered at a place named Levvacta, not to be identified, being a day and a half's journey from Shamakha. It is probable that he met with his death at the hands of a nobleman of the king of Hyrcania's court, with whom he was too earnest in demanding his debts. Another account says that 'he was slaine by false knaves (robbers) in riding from the court without companie.' Alcock was the second Englishman to sail across the Caspian Sea into Persia, Anthony Jenkinson being the first to lead the way in 1561. The narrative of Alcock's last unfortunate voyage was written by his fellow traveller, Richard Chenie.

[Hakluyt, Voyages, 1599, fol., i. 303, 353, 378.] C. H. C.

ALCOCK, THOMAS (1709–1798), miscellaneous writer, a younger brother of Dr. Nathan Alcock [q.v.], was educated at Brasenose College, Oxford, where he graduated M.A. in 1741. He entered the church, and was presented to the vicarage of Runcorn, in Cheshire; but during his later years he resided chiefly at St. Budrock's, near Plymouth. Besides some sermons, one of which, entitled 'An Apology for Esau,' preached 21 May 1790, took an hour and a half in the delivery, he published 'Observations on the Defects of the Poor Laws,' 1752, and 'Remarks on two Bills for the better Maintenance of the Poor,' 1752; 'Observations on that part of the late Act of Parliament which lays an additional Duty on Cider,' 1763; 'The Endemical Colic of Devonshire,' 1769. He wrote a memoir of his brother, Dr. Nathan Alcock, in 1780, and published his work, 'The Rise of Mahomet accounted for on Natural and Civil Principles,' in 1796.

[European Magazine, xxxiv. 214; Memoirs of Dr. Nathan Alcock, 1780.] S. J. L.

ALCOCK, THOMAS (1784–1833), surgeon, was born at Rothbury, Northumberland. After an apprenticeship to a surgeon in Newcastle, he became in 1805 resident medical officer at the Sunderland Dispensary. In 1806 or 1807 he moved to London and became a general practitioner. From 1825 he devoted himself to surgery alone. From 1813 to 1828 he was surgeon to St. James's Workhouse. A visit to Paris in 1823 led him to publish in 1827 an essay upon the use of the chlorides of soda and lime in cases of hospital gangrene, the practice having been extensively applied in France by M. Labarraque. A course of 'Lectures on Practical and Medical Surgery,' delivered to the students of the Borough Dispensary, appeared in the 'Lancet' in 1825–6, and were republished with additions in 1830. He contributed many papers to medical journals. He died in 1833.

[S.D.U.K. Dictionary, from a manuscript communication.]

ALCUIN, or **ALBINUS** (735–804), celebrated as a theologian, man of letters, and more especially as the coadjutor of Charlemagne in his great educational reforms, was born at York in the year 735. His English name was Ealhwine. He was educated at the cloister school in his native city, and under the archbishop Egbert, and Ethelbert, the master of the school, a man apparently of wide attainments, acquired a training as many-sided as was possible for the time and with more of a literary tendency than was then usual, except in the Northumbrian and Irish schools. Virgil, in particular, is said to have been the author most studied and most beloved, and the Virgilian influence is distinctly traceable in the Latin poems which form no small part of Alcuin's works. With his master, Ethelbert, Alcuin travelled, as was the custom then, to find something new of books or studies. On his return he began to assist in the conduct of the school, and an increasing share of the labour fell to him when Ethelbert in 767 was raised to the archbishopric of York. On Ethelbert's resignation in 778 the archbishopric fell to one of his former pupils, Eanbald, who was not consecrated till 780, and the conduct of the school and of the rich library connected with it to Alcuin, with the title 'Magister Scholarum.' Three years later Alcuin, on his return from Rome, whither he had gone to procure the pallium for Eanbald, met Charlemagne at Parma in 781. Of Charlemagne he is said to have had personal knowledge at an earlier date, though there is no decisive evidence of the fact, and on this occasion the great monarch, who was then planning his organised attempt at elevation of literary studies in his empire, pressed Alcuin to take up his residence at Aachen and lend him the aid of his ability and experience. Alcuin, obtaining the permission of his ecclesiastical superior, yielded to the request and settled on the continent under the protection of Charlemagne, where, with the exception of a two years' visit to England (790–792), he remained to the close of his life. He was sent to England in 790 to arrange a renewal of peace between Charlemagne, and Offa, king of Mercia.

For the first eight years of his long residence with Charlemagne, Alcuin, handsomely endowed by his patron with the abbeys of Ferrières, Troyes, and St. Martin at Tours, was occupied mainly with the education of the members of the royal family itself. The school of the palace was attended by the sons and other near relatives of the emperor, and not unfrequently by the emperor himself. Of the character of the instruction one can judge from the short treatises on grammar, logic, and other elementary disciplines which are extant in Alcuin's works. The matter was the scanty remnant of the older culture that survived in the writings of Augustine and Boethius, in the compendia of Isidore, Capella, Cassiodorus, and in the grammatical writings of Priscian and Donatus. The form was generally the familiar scholastic device of dialogue, in which the master and pupil converse or catechise one another. On the whole there is no originality in these works of Alcuin, but there is a certain freshness which is quite in keeping with his character as not merely a scholastic teacher but a cultivated man of letters, capable of taking a lively interest in general affairs and of advising his great master on topics not ordinarily included in school instruction.

After his return from the brief visit to England, Alcuin was involved in some of the numerous ecclesiastical disputes of the time, and in particular had to exert himself, with pen and personal influence, against a form of the Adoptian heresy which seems to have been troubling the church. He took an important part in the council of Frankfort, at which this heresy was condemned, and compiled a book, 'Liber Albini quem edidit contra Hæresin Felicis,' to expose the errors of Felix, bishop of Urgel. In 796 he obtained permission from Charlemagne to withdraw from the stirring life of court and church, and settled at Tours, of which he had been created abbot. The school of Tours, once famous, had fallen into decline, but under Alcuin's stimulating influence it acquired more than its former place, and became the nursery of many other seminaries of like character. It was for France what the school of York had been in England. Even in his retirement at Tours, however, Alcuin did not cease to be the right hand of Charlemagne in all educational matters. He corresponded constantly with him, and was ready with advice or with the aid of his presence on all occasions when required. A few years before his death Alcuin seems to have resigned the conduct of the two abbeys held by him—St. Martin of Tours and that of Ferrières—but still continued his headship of the school at Tours. He died in 804.

Alcuin occupies a distinguished place in the literary history of the middle ages, not on account of his actual writings, but through his position as foremost man of letters in the restoration of teaching under Charlemagne. He was not a profound writer on any subject, nor have his Latin poems much artistic merit, but he was the best representative of a cultured life in a somewhat uncultured time, and his lively, active disposition seems to have harmonised exactly with the functions he was called on to discharge. M. Guizot, in a very admirable lecture (*Civ. en France*, leç. xxii.), calls Alcuin a theologian, but this does him injustice. Ecclesiastical and theological his interests were, but only because in the church alone was there any intellectual life, and on no point of theological controversy does Alcuin show the temper or training of the theologian by profession.

The writings of Alcuin may be arranged in two groups, prose and verse, and the prose writings may again be distributed into (1) elementary scholastic works, including those on philosophical and scientific subjects, (2) theological works, (3) historical works, (4) letters. To the first subdivision belong the compendia of grammar, rhetoric, and dialectics, with the cognate tracts on orthography and on virtues and the dialogue 'Disputatio Pippini cum Albino Scholastico' (Albinus was a name by which Alcuin was often known: he is also called Flaccus), also the essays 'De Saltu Lunæ,' 'De Bissexto,' and the better known work 'De Ratione Animæ,' which is founded on Augustine. To the second belong certain biblical commentaries or scripture interpretations, a treatise in three books 'De Fide Sanctæ et Individuæ Trinitatis,' and an essay on practical morals entitled 'De Virtutibus et Vitiis.' To the third belong four lives of saints, St. Martin, St. Vedast, St. Richarius, St. Willibrord; of these the last is the only one of interest, Willibrord, the missionary to Friesland, having been a Northumbrian and a relative of Alcuin's. The letters, 232 in number, fall into three groups, the first containing the letters to Charlemagne; the second, the letters to friends in England, mainly during the earlier part of his residence in France; the third, letters to Arnulf of Salzburg, his friend and pupil. A summary of the letters to Charlemagne is given by Guizot (as above); a brief account of the others will be found in Ebert (as below). They are all of high interest for the literary history of the period, and give a remarkable insight into the general condition of society. Of the poems the longest and most important is the 'Carmen de Pontificibus et Sanctis Ecclesiæ Eboracensis,' which is of great historical value, as giving a picture of the famous school and library at York. It was edited by Canon Raine in 1878 for his 'Histories of the Church of York,' in the Rolls Series. The 'Carmen' is in hexameter verse, but Alcuin practised himself in various poetical forms, lyric and elegiac, and in his epigrams, metrical epistles, and acrostics, attempts, not always with success, less common metres.

Alcuin's works were first collected by Duchesne in 1617; a better edition is that by Frobenius, 'B. Flacci Albini seu Alcuini Opera,' Ratisbon, 1777, fol., 2 vols. in 4. Froben's edition, with a commentary on Revelations, edited by Angelo Mai, is reprinted in Migne's 'Patrologiæ Cursus Completus,' vols c.–ci., 1851. Supplements to these will be found in Jaffé's 'Monumenta Alcuiniana,' Berlin, 1873, and in the 'Rhetores Latini Minores,' ed. Halm, 1863.

[Alcuin's life, founded upon information from his disciple Sigulf, was written by an anonymous author before 829, and is printed by Duchesne, Frobenius, and Migne; later works are: Lorentz's Alcuin's Leben, 1829 (Halle); and translation into English, 1837; Monnier's Alcuin et Charlemagne, 2nd edition, 1863; Werner's Alcuin und sein Jahrhundert, 1876; Guizot's lecture, as above referred to, is a good account; very careful notices in the Allgemeine Deutsche Biographie, sub voce, by Dümmler, in Ebert, Allgem. Gesch. d. Litt. des Mittelalters im Abendlande, 1880, ii. 12–36, and by the present Bishop of Chester in the Dict. Christian Biog. Original notices of Alcuin occur in Eginhard's Vita Caroli Magni, and in the Chronicle of the Monk of St. Gall, in Jaffé's Monumenta Carolina.] R. A.

ALDAM, THOMAS (*d.* 1660), quaker, lived at Warmsworth, near Doncaster. He was an early disciple of G. Fox. In 1652 he was imprisoned in York for speaking in a 'steeple-house,' and fined 40*l.* for keeping on his hat and saying 'thou' to the judge. He was released, after two years and a half imprisonment, upon application, it is said, to Cromwell. He travelled to various prisons where quakers were confined, and tried to obtain their release. He prophesied the downfall of the Protector for disregarding his petitions, and died April 1660.

[Tomkins's Piety Promoted, 2nd part; Tuke's Biographical Notices, ii. 59; Sewel's History of the Quakers; Smith's Catalogue of Friends' Books.]

ALDAY, JOHN (*fl.* 1570), was a translator of semi-philosophical and classical works in the reign of Queen Elizabeth, and is described by Tanner as a resident in London (*Bibliotheca Britannico-Hibernica*, p. 25). The book by which he is chiefly known is an English version of two French pamphlets, published in 1558, and it bears the title: 'Theatrum Mundi, the Theatre or rule of the worlde, wherein may be sene the running race and course of every mans life, as touching miserie and felicity, wherein be contained wonderful examples and learned deuises to the ouerthrowe of vice and exalting of vertue. Whereunto is added a learned and maruellous worke of the excellencie of mankinde. Written in the French and Latin tongues by Peter Boaystuau (i.e. Pierre Boaistuau, surnamed Launay), and translated into English by John Alday.' London, H. D. for Thomas Hacket, 16mo. The book was dedicated to Sir William Chester, alderman of London, and verses in its praise appear on the back of the title-page. It is undated, but, having been licensed towards the end of 1566 (ARBER's *Transcript of the Stationers' Register*, i. 366), the translation was probably published early in the next year. The work contains several pieces of verse, and on their account Ritson numbered Alday among the English poets of the sixteenth century (*Bibliographia Poetica*, p. 114). The longest piece is entitled 'A complaint of the pore husbandmen in meter.' A second edition of the work appeared in 1574, printed by H. Bynneman for Thomas Hacket. From his address to the reader there, we gather that Alday claimed to be the first to use the word *theatre* in an English book, or to introduce into England the simile comparing human life to the stage. A third edition of the work was published in 1581, and there it was stated that John Alday had 'perused, corrected, and amended' the English rendering, 'the old translation being corrupted.' The latter part of the book—'Of the Excellencie of Mankinde'—is frequently referred to by Robert Burton in his 'Anatomy of Melancholie.' A new English translation of the whole work, by Francis Farrer, merchant, was published in 1663.

An English version of a French summary of Pliny's 'History,' which was licensed in July 1566 (ARBER's *Stationers' Register*, i. 314), is also ascribed to Alday. Its full title runs: 'A summarie of the Antiquities and wonders of the worlde, abstracted out of the sixtene first bookes of the excellente Historiographer Plinie, wherein may be sene the wonderfull workes of God in his creatures, translated oute of French into English by I. A. Imprinted at London by Henry Denham for Thomas Hacket.' 8vo. A copy of this rare work is in the Grenville Library. A translation of another French treatise from Alday's pen was printed by Thomas East for William Ponsonby in 1579; it bears the title, 'Praise and Dispraise of Women: Gathered out of sundrye Authors, as well Sacred as Prophane, with plentee of wonderfull examples, whereoff some are rare and not heard off before, as by the principall notes in the Margent may appeare. Written in the French tongue, and brought into our vulgar by John Allday,' London, 1579, 8vo.

[Brydges' Censura Literaria, x. 1; Hazlitt's Collections (1876), p. 466; Grenville Library Cat. s. v. 'Boaistuau,' and 'Plinius;' Charles Knight in S. D. U. K. Biographical Dict.]

S. L.

ALDBOROUGH, EARL OF. [See STRATFORD.]

ALDER, JOSHUA (1792–1867), zoologist, was born on 7 April 1792, at Newcastle-on-Tyne, his parents being provision merchants. He was educated at Tanfield School, under a relative, the Rev. Joseph Simpson, but left it at fifteen to enter business with his mother on his father's death in November 1808. An early acquaintance with Thomas Bewick helped to call out a faculty of drawing; he was fond of sketching on the kitchen walls with a burnt stick, and of holding dramatic performances with puppets constructed by himself. Becoming a member of the Literary and Philosophical Society of Newcastle in 1815, and being stimulated in natural history studies by companionship with members of the Hancock family and Mr. W. Robertson, an excellent botanist, he gradually devoted himself almost exclusively to British conchology, to which he afterwards added British zoophytology. During forty years he made summer visits to the places most favourable to his pursuits in the British Islands. His only sister, who survived him unmarried, always accompanied and assisted him. Thus he collected the large museum of British shells and zoophytes, which, with his library, was presented to the Natural History Society of Northumberland, Durham, and Newcastle-upon-Tyne, by Sir William Armstrong. The latter society, founded 1829, as well as the Tyneside Naturalists' Field Club, founded in 1846, owed very much to Alder. In conjunction with Mr. Albany Hancock, he published the great monograph 'On the British Nudibranchiate Mollusca,' 1845–55 (Ray Society). His various papers, all zoological, and over fifty in number, are published in the 'Trans. Nat. Hist. Soc. Northumberland,' vols. i. and ii.; 'Trans. Tyneside Nat. Field Club,' vols. i. iii. iv. v. vi.; 'Nat. Hist. Trans. Northumberland,' vol. i.; 'Magaz. Zool. Bot.' vol. ii.; 'Ann. Nat Hist.' from vol. vi. onwards; 'Trans. Zool. Soc.' vol. v.; 'Journ. Microsc. Soc.' vol. iv.; 'Brit. Assoc. Reports,' 1844. In 1840 Mr. Alder gave up business and devoted himself exclusively to science. The loss of all his property by the failure of a local bank in 1857 was irreparable; but by the aid of a Civil List pension of 70*l.*, supplemented by personal friends, Alder was enabled to continue his work till his death in 1867. His geniality and uprightness were as notable as his power of accurate and minute observation and his trustworthiness as a draughtsman. His soundness of judgment made him an acknowledged authority in the discrimination of species. Many of his papers were written in conjunction with Albany Hancock [q. v.], but the larger number bore his own name.

[See Notice of Life, with List of Publications, by Dr. Embleton, in Nat. Hist. Trans. North. &c. vol. i. pp. 324–337.] G. T. B.

ALDERSEY, LAURENCE (*fl.* 1581–1586), traveller, made two journeys to the Levant, the accounts of which, 'set downe by himself,' are preserved to us in the pages of Hakluyt. Aldersey set out on his first journey on 1 April 1581, travelling overland through Holland and Germany to Venice, where he embarked on board a vessel bound for Cyprus. From thence he sailed in a small bark and landed at Joppa (Jaffa), finally reaching Jerusalem, the goal of his journey, 12 Aug. After a visit of ten days to the Holy City and its environs, he returned by the way he came, passing through Nuremberg and Antwerp, and finishing his journey to and from Jerusalem in the space of nine months and five days.

His second journey was made by sea. Embarking at Bristol in the ship Hercules, of London, 21 Feb. 1586, he sailed through the Straits and first touched at the Goletta of Tunis; from thence he sailed to Zante and to Patras in the Morea. At the latter place he and his company were received with honour by the cadi of the town, as they had on board the Hercules twenty Turks, 'redeemed by Sir Francis Drake in the West Indies, at which the cadi marvailed much at the Queenes Maiestie of England being a woman of such power and renown.' From thence he sailed to various islands in the Grecian Archipelago, and after a second visit to Cyprus he landed at Tripolis, in Syria, whence he took a small passage boat and finally reached Alexandria on 28 July. The only Englishman to receive him there was Thomas Rickman, master of the ship 'Tyger' of London, who worthily performed the duties of a guide to the place. After visiting all the objects of interest in or near Alexandria and Cairo during a visit of fourteen days, he made his way to Argiers (Algiers); leaving this place on 7 Jan., he landed at Dartmouth on 1 Feb., and seven days later 'came to London, with humble thanks to Almightie God for his safe arrival.' Considering the period at which they were written, Aldersey's observations on men and cities are exceedingly curious and interesting; as, for instance, those upon Cologne, Augsburg, Venice, and Alexandria. His remarks upon the Doge and the Jews of Venice are worthy of the attention of the student of Shakespeare. Aldersey describes himself as a merchant of London; he was in all probability a near relative of Thomas Aldersey, whose name is familiar to the student of the State papers of the period.

[Hakluyt's Voyages, Lond. 1598, fol., ii. 150, 282.] C. H. C.

ALDERSON, AMELIA. [See Opie.]

ALDERSON, Sir EDWARD HALL (1787–1857), judge, was the son of Robert Alderson, for many years recorder of Norwich, Yarmouth, and Ipswich. His mother dying in 1791, he was sent to live with his maternal grandfather, Mr. Hurry, and went to school at Scarning, near Dereham. Thence he passed to the Charterhouse in 1804, and after being a pupil of Maltby, afterwards bishop of Durham, at Buckden, Huntingdonshire, entered Caius College, Cambridge, in 1805. He was Browne's medallist in 1807, and in 1809 took a degree, only once equalled (by Brundish, of Caius, in 1773), being senior wrangler, first Smith's prizeman, and first chancellor's medallist, the last honour being then the highest attainable by classical scholarship. He became a fellow of his college, and immediately entered the Inner Temple, where he was a pupil of Chitty. He was called to the bar in 1811, and joined the northern circuit. From 1817 to 1822 he was reporter to the King's Bench (BARNEWALL and ALDERSON, *Reports of Cases in the Court of King's Bench from* 1817 *to* 1822) [see BARNEWALL, RICHARD VAUGHAN]. In 1823 he married Miss Georgina Drewe, of a family settled near Honiton, Devonshire. He had rapidly got into business, his most conspicuous performance as a barrister being his cross-examination of George Stephenson on the first railway case, that of the Manchester and Liverpool railway. In 1830 he was made a judge in the court of Common Pleas, never having taken silk. In 1834 he was transferred to the Exchequer, and was a baron of that court until his death. The remainder of his life was uneventful. He was a conservative, but never entered parliament, and took little part in politics. He was a strong churchman of moderate tendencies, and wrote three letters, printed with his life, to the Bishop of Exeter (Phillpotts), and to a friend who had thought of leaving the church of England upon occasion of the Gorham case, a step which he deprecates. He was a man of much religious feeling, a humane judge, with a desire to restrict capital punishment; and his literary taste was shown in some playful verses, and in his prolonged correspondence with his cousin, Mrs. Opie, till her death in 1853. His domestic life was happy, and he was the father of a large family. He died in January 1857.

[Selections from Charges and other detached papers, with introductory notice of his Life, by (his son) Charles Alderson, 1858.]

ALDERSON, SIR JAMES, M.D., F.R.S. (1794–1882), physician, was born in Hull, a younger son of Dr. John Alderson. He received his early education at the school of the Rev. George Lee, unitarian minister of Hull. While still in his teens he went out to Portugal as clerk in the army commissariat, before the conclusion of the Peninsular war. On his return to England he entered Pembroke College, Cambridge (1818), of which house he was afterwards made a fellow. He took his B.A. degree in 1822 as sixth wrangler; M.A. 1825, and the following year he was incorporated at Magdalen Hall, Oxford, as M.B. The degree of M.D., Oxford, followed in 1829. To the College of Physicians he was admitted inceptor candidate, 26 June 1826; candidate, 30 Sept. 1829; and fellow, 30 Sept. 1830. He settled for a short time in London, and was physician to the Carey Street Dispensary. On the death of his father he succeeded to a large and lucrative practice in Hull and the neighbouring parts of Lincolnshire and the East Riding of Yorkshire. He was also elected physician to the Hull Infirmary. He manifested a warm interest in promoting the educational movement in the town.

About 1850 he left Hull once more for London, and settled in Berkeley Square, London. On the foundation of St. Mary's Hospital, Paddington, in 1851, he was appointed senior physician, a post which he held until elected president of the College of Physicians in 1867, when the governors unanimously elected him consulting physician. He was treasurer of the college from 1854 to 1867, and took much interest in its administration, priding himself greatly on unearthing the original charter granted by King Henry VIII, which had long been lost. He held the office of president, to which his urbane manners and pleasing presence seemed to recommend him, on the retirement of Sir Thomas Watson, and retained the chair for four years in succession, retiring in 1870. He was the representative of the college at the General Council of Medical Education and Registration from 1864 to 1866. He was appointed physician extraordinary to the queen in 1874, having previously, in 1869, received the honour of knighthood. Sir James, who was a fellow of the Royal Society, contributed occasional papers to their 'Transactions,' and to the 'Transactions' of the Medico-Chirurgical Society; he delivered the Lumleian lectures in 1852 and 1853, and, what is unusual, was twice appointed to deliver the Harveian oration in 1854 and 1867. He was an omnivorous reader, and a shrewd observer of men and things, from whom the world of readers might reasonably have expected instruction and amusement. He opportunely met Bishop Wilberforce when the latter was seized by an illness in Italy, and the two travelled homeward together. Dr. Alderson had some entertaining reminiscences of the journey, which he was accustomed to relate with great zest.

He published in 1847 a work on 'Diseases of the Stomach and Alimentary Canal,' in which was embodied the result of his extensive experience in a most important class of diseases.

[Life of Bishop Wilberforce, ii. 121; Lancet, Sept. 1882; Proceedings of the Royal Society, No. 222, 1882.] R. H.

ALDERSON, JOHN, M.D. (1757–1829), physician, belonged to a family distinguished by its varied intellectual gifts. He was born 4 June 1757 at Lowestoft, the son of a dissenting minister, the Rev. J. Alderson, whose death (1760) was hastened by the adverse termination of a lawsuit. Mr. Elisha Barlow, a merchant of Lowestoft, deploring the narrow means of his minister, who had a numerous family, bequeathed a good estate at Mutford for the augmentation of the stipend, on the condition that, whenever Alderson should withdraw from the church, the estate was to devolve on him and his heirs for ever. Thereupon the whole body of dissenters in the town, out of regard for their pastor, drew up an instrument by which they expelled him from the church in order that he might acquire the estate. They afterwards re-elected him to the pastoral office. Their good intentions were however defeated by the heirs-at-law, who disputed the legality of the bequest in the court of Chancery on the statute of mortmain, and gained their suit. Mr. Alderson was shortly after taken ill while preaching, and died on reaching his home. His son John, after receiving a regular medical training, began to practise in Hull, and soon became the chief physician of the town. In 1788 he published at Hull 'An Essay on the Nature and Origin of the Contagion of Fever,' and four years later, 'An Essay on the Rhus Toxicodendron, or Sumach, and its Efficacy in Paralysis,' which passed through three editions between 1794 and 1805. In 1795 he was elected physician to the Hull Infirmary, and in commemoration of his services there, and of the public spirit he had exhibited in founding and presiding over various literary and scientific institutions in the town, a statue of the doctor was, in 1833, erected by subscription on the lawn in front of the infirmary, at a cost of 300*l.* He died 16 Sept. 1829.

John Alderson was also the author of a work not altogether of a professional character, entitled 'An Essay on Apparitions accounted for independently of Preternatural Agency,' 8vo, London, 1823. In this work he has given some extremely curious cases of mental illusion which came under his own immediate observation. He published two editions of a treatise 'On the Improvement of Poor Soils' (1802 and 1807).

[Gillingwater's History of Lowestoft, pp. 366–7; Galton's English Men of Science, p. 41; Gent. Mag. Nov. 1830, p. 451; Biog. Dict. Soc. D.U.K.] R. H.

ALDFRITH, EALDFRITH, or EAHFRITH (*d.* 705), king of the Northumbrians, was an illegitimate son of Oswiu. During the reign of his brother Ecgfrith, he took refuge with the Irish of the western isles, and on the death of Ecgfrith in 685 at the battle of Nectansmere succeeded him as king. He was in some measure successful in restoring prosperity to his kingdom, which had suffered severely from the wars of the last reign. Aldfrith was taught in his exile by Irish monks, and was famed for his piety and learning in the Scriptures. On his return Bishop Aldhelm wrote him a letter of congratulation, in which he speaks of the report he had heard concerning the learning of Aldfrith. This learning was not confined to sacred things, for Aldhelm dedicated to him his treatise entitled 'Liber de Septenario et de Metris,' or 'Epistola ad Acircium.' Adamnan, abbot of Hii (Iona), came to his old pupil Aldfrith to procure the liberation of some Irish captives, stayed for some time at his court, and was there converted to the Roman usages. When Adamnan finished his book 'De Locis Sacris,' he presented it to Aldfrith. The king caused it to be copied for the use of his people, and richly rewarded the writer. Aldfrith took great delight in listening to a monk named Hæmgils, who used to tell him the experiences of one Drycthelm, who was said to have risen from the dead. He married Cuthburh, sister of Ine, king of the West Saxons, but after some years separated from her by mutual consent from religious motives. When Aldfrith came to the throne, Bishop Wilfrith was in exile. Archbishop Theodore, however, was now reconciled to Wilfrith, and by his advice the king recalled him. Aldfrith did not upset the new bishoprics which Theodore had created, and Wilfrith was confined to the bishopric of the Deirans, the see of York. His Celtic education made the king disapprove the system of church organisation upheld by the Roman party which was headed by Wilfrith. And he determined fully to carry out the reconstruction of the church in his kingdom by placing a bishop's see in Ripon. At the synod of Onestrefeld, 702, Wilfrith violently refused to consent to this arrangement, and went to Rome to lay his case before the pope. Although John VI upheld the bishop and commanded that he should be restored to his see, Aldfrith refused the mandate with some contempt, declaring that no such writing should make him change one word of what he and his witan had decreed. His sister Ælfleda, abbess of Whitby, who was on the side of Wilfrith, declared that Aldfrith, when on his deathbed, repented of his conduct towards the bishop. Aldfrith died in 705, and was buried at Driffield.

[Bæda, Hist. Eccles. lib. iv. v.; Eddius, in Hist. of the Church of York, ed. Raine, Rolls Ser.; Florence of Worcester; Will. of Malmesbury, Vitæ Pontif. lib. iii.; Haddan and Stubbs, Councils and Eccl. Documents, iii.] W. H.

ALDGYTH (*fl.* 1063), the daughter of Ælfgar, earl of Mercia, was a woman of great beauty. She married her father's ally, Gruffydd, the 'king over all Wales,' and is said to have borne him a son and a daughter. When, in 1063, the Welsh were conquered by Earl Harold, Gruffydd's own men conspired against him and slew him. An alliance with the great Mercian house, which had so long withstood the power of Godwine and his family, promised to forward the accomplishment of Harold's designs. He was already pledged to marry a daughter of William, the Norman duke. Another woman was the mother of his children. Nevertheless, Aldgyth was married, probably in 1064, to the conqueror of her former husband. She was in London at the time of the battle of Senlac. When her brothers, Eadwine and Morkere, heard of the death of Harold, they came thither, and sent their sister to Chester for shelter. She appears in Domesday as 'Aldgid uxor Grifin,' which may perhaps show that the Normans affected to consider that the pre-contract of Harold to a daughter of their duke had invalidated his marriage with Aldgyth. Some lands which she held in Warwickshire were of course forfeited after the Conquest. Nothing more is known of Aldgyth, save that she had a son by Harold, who was called after his father, and that it is probable that she was also the mother of another of his sons, named Ulf.

[William of Jumièges, lib. vii.; Orderic, ap. Duchesne, Hist. Norman. Scriptores, 492; Anglo-Saxon Chron. sub an. 1063; Florence of Worcester, sub an. 1066; Freeman, Norman Conquest, iii. 630, iv. 756.] W. H.

ALDHELM (640?–709), bishop of Sherborne, was the son of Kenten, who is said by Faricius to have been the brother of King Ine. William of Malmesbury, however, corrects Faricius for this statement, saying that Kenten was not the brother, but a near kinsman, of the king. By Kenten the name Centwine is evidently meant, and it is possible that Aldhelm may have been, as Mr. Freeman suggests (see below), the son of Centwine, king of the West Saxons (*d.* 685). In childhood Aldhelm was placed under the care of Maildulf, a learned Scot, who early in the century settled in the place which, as Malmesbury, still preserves his name, and from him Aldhelm first learned those studies for which he became famous. A higher education than could be had at Malmesbury was in store for him. When, in 668, Theodore was sent over to England by Pope Vitalian to be archbishop, the English were fast falling back into the rudeness of heathenism. With Theodore came Hadrian, an African, of a convent near Monte Cassino, and the coming of Theodore and Hadrian caused a sudden intellectual change in England. As soon as the new teachers were established at Canterbury, a vast number of scholars flocked to them; for they taught secular as well as sacred learning. Amongst these scholars was Aldhelm. On his return from Canterbury he gained his living by teaching, but, not content with what he had already learned, he seems to have visited Canterbury a second time for the sake of Hadrian's instruction, and to have stayed there until forced to leave by ill-health. When Maildulf was very old, he probably retired from the government of the society he had founded, and Leutherius, bishop of the West Saxons (670–676), committed it to Aldhelm. As abbot, Aldhelm was widely known as one of the most learned men of his time. Scholars of France and Scotland sought his advice. When learning was at its lowest ebb in the rest of Western Europe, it flourished in England; and a story told of Aldhelm incidentally shows that books commanded a better price here than on the Continent, and were largely imported. Bede (*Hist. Eccles.* lib. iv. cap. 2) knew pupils of Theodore and Hadrian, to whom Latin and Greek were as their mother-tongue; and this new spirit of learning extended to nunneries, for Aldhelm addressed his treatise, 'De Laude Virginitatis,' to the abbess of Barking and her nuns. Aldhelm was foremost in this intellectual movement. His Latin treatises are written in an intricate style, and are full of latinised Greek words. His letters and his Latin verses are more simply expressed. He was skilful in all kinds of music, in singing, and in improvisation. Finding the people unwilling to listen to preaching, he stood on a bridge where many came and went, and sang songs, and when a crowd had gathered round him, thinking him a professional minstrel, he would gradually bring sacred subjects into his song. William of Malmesbury tells us, on the authority of the lost 'Manual of Alfred,' that that king loved the English poems of Aldhelm. None of these English compositions are preserved. Faricius says that, besides having a thorough knowledge of Latin and Greek, he could read the Scriptures in Hebrew. He studied theology, Roman jurisprudence, the art of poetry and astronomy. Arithmetic, at that time chiefly used for ecclesiastical calculations, he found very hard. His observations on natural phenomena show how readily faith was placed in the fables of antiquity.

Aldhelm was no less great as a builder than as a scholar. He built a church dedicated to SS. Peter and Paul to be the head church of his monastery. Some Latin verses record his feelings on its completion. These Dr. Giles, following Faricius, has wrongly attributed to his visit to Rome. He also built two other churches at Malmesbury. One of these, St. Mary's, succeeded St. Peter's as the chief church in the tenth century. In spite of the rage for pulling down and rebuilding which prevailed after the Conquest, St. Mary's remained perfect to the time of William of Malmesbury. As he wrote, it was giving place to another. He speaks of it as surpassing in beauty and in size all the churches which had been raised in old time in England. No expense was spared on it. The walls were of stone, the roof was of timber; and a legend is told about one of its beams which illustrates the active interest which the abbot took in the work. Aldhelm also built a church at Bruton, and another on his own estate near Wareham, of which the walls still stood in William's time. The church he raised for his see at Sherborne excited the admiration of William, though he saw the buildings of Bishop Roger. Aldhelm also built and ruled over monasteries at Frome and Bradford. One specimen of his building still remains. His little church of St. Lawrence at Bradford ('ecclesiola,' *Gest. Pont.* 346), which William saw, was built on the field of the victory of Cenwealh, his uncle, if indeed King Centwine was his father. After centuries of neglect it has been rescued from desecration, and is a witness of the elaborate workmanship of that form of primitive Romanesque architecture, which Aldhelm adopted (see Freeman, *Norman Conquest*, v. 611). In all his works Aldhelm found a helper in his kinsman, Ine. His influence over Ine was great, and it was by his advice that the king rebuilt the church of Glastonbury. Aldhelm visited Rome during the pontificate of Sergius (687–701). An idle legend is told by William of Malmesbury, of a miracle by which Aldhelm, who was held in honour by the pope, proved his chastity when accused by the people (Anastas. *Vita Sergii*, in Muratori, tom. iii.). He received at Rome the grant of privileges for his monasteries for which he came. On his return he was met by Ine and Æthelred of Mercia, with a large number of people in triumphal procession.

In 705 a synod of West Saxon bishops was held to consider how the church might be widened so as to include the Welsh, many of whom were within the boundaries of Ine's kingdom, and Aldhelm was deputed to be the mouthpiece of the synod. He accordingly wrote a letter to Gerent, prince of Domnonia or Dyfnaint (Devon and Cornwall), in which he treats of the chief points of difference between the churches, the date of Easter, and the shape of the tonsure. This letter is remarkable; for it treats the Welsh as men who are to be convinced by reason, and shows a very strong desire for union with them. Bede records (*H. E.* lib. v. c. 18) that this letter led many to conform to the catholic usage as regards Easter.

During the same year, Ine, in a synod of bishops, divided his kingdom into two bishoprics. The forest of Selwood was made the point of division, and to the west of the wood was formed a new diocese, over which Aldhelm was, against his will, made bishop. William of Malmesbury is mistaken when he describes the extent of Aldhelm's diocese (*Gest. Pont.*); for the Anglo-Saxon Chronicle, followed by Henry of Huntingdon, for want of a tribal name, calls it 'be Westanwuda.' It therefore took in part of Wiltshire, Somerset, and Dorset, and, as it appears that St. Boniface was born at Crediton, and entered monastic life at Exeter, the southern part of Devonshire must by this time have formed part of the West Saxon kingdom, and would be included in the new diocese. The success of the letter to Gerent no doubt marked Aldhelm out as the right man to rule over a diocese in which the Welsh must have been numerous. He fixed his see at Sherborne. When he became bishop, he wished to put abbots over his monasteries. The monks, however, begged that he would continue to rule over them as long as he lived, and he agreed to do so. He administered the affairs of his diocese diligently, making constant preaching expeditions, which he performed on foot. These expeditions are said to be commemorated in the name of the village of Bishopstrow (tree), the scene of a legend which William of Malmesbury tells of his ashen staff. As he was thus journeying he fell sick at Doulting, near Wells, and died (709) in the wooden church of that village. He was buried at Malmesbury. He was held as a saint, and William of Malmesbury (*Gest. Reg.* lib. ii. cap. 131) represents Æthelstan, in a moment of extreme danger, as calling on God and St. Aldhelm. His day is 25 May.

The extant works of Aldhelm are: 1. 'De Laude Virginitatis,' in prose, containing a number of instances of triumphant chastity, dedicated to Hildelitha, abbess of Barking. This work is commended by Bede. It became very popular, and was printed by James Faber at Deventer as early as 1512; by Canisius, in 'Antiquæ Lectiones,' v. 1608; in 'Bibliotheca Patrum,' var. edit.; and by Wharton, in 'Bædæ Opera,' 1693. 2. 'De Laudibus Virginum,' a poem on the same subject —'ad Maximam Abbatissam'—published by

Delrio at Maintz, 1601. 3. 'Epistola ad Acircium, or Liber de Septenario,' a treatise on verse-making for Acircius, or Aldfrid, King of Northumbria, published by Mai in Class. Auct. v. In this treatise are included the Ænigmata, also published separately by Delrio. These are riddles in Latin hexameters. They contain some curious illustrations of the everyday life of the time. 4. 'Epistola ad Geruntium de Synodo,' the letter to Gerent referred to above, in 'Ep. S. Bonifatii,' 1629 and var. edit. 5. A poem, 'De Aris S. Mariæ,' published by Mai in Class. Auct. 6. 'De Octo principibus Vitiis,' a poem, by Delrio. 7. A little treatise, 'De Pentateucho;' and some short letters and poems. The collected works of Aldhelm have been published by Migne in the 'Patrologia,' vol. lxxxix., and by Dr. Giles, in 'Patres Eccles. Angl.', 1844, Oxford. Lives of Aldhelm are said to have been written by Ecgwine, bishop of Worcester (693–719), who buried him; by Osmund, bishop of Sarum (1078–99); and by Eadmer, the historian; but these are not extant. We have a life by Faricius, a learned Italian physician, a monk of Malmesbury, and abbot of Abingdon (*d.* 1117), and another by William of Malmesbury in the 'Gesta Pontificum.' Capgrave has also compiled a life of Aldhelm in his 'Legenda Nova.'

[Faricius, in Patres Eccles. Angl. ed. Giles; William of Malmesbury, Gesta Pontiff. ed. Hamilton, Rolls Ser.; Bædæ H. E.; Haddan and Stubbs, Councils and Ecclesiastical Documents, vol. iii.; Freeman, King Ine, in Somerset Archæological Society's Journal, vol. xx.; Jones, Annals of the Early Episcopate, &c.; Wright, Biog. Brit. Literar.] W. H.

ALDHUN, or EALDHUN (*d.* 1018), bishop of Durham, a monk of noble family, was appointed to the Bernician see of Chester-le-Street, Durham, in 990. In order to escape the ravages of the Danes, Aldhun, accompanied by the whole body of his monks, left Chester in 995, and carried the body of St. Cuthberht to Ripon. This migration was, according to Simeon of Durham, the result of a divine warning. After the departure of Olaf to Norway England enjoyed a respite from invasion. Seeing that the danger was past, Aldhun with St. Cuthberht's body left Ripon after a stay of three or four months. He and his monks did not take the straight road back to Chester-le-Street, but went to Werdelau Hill to the east of the present city of Durham. There the carriage which bore the incorruptible body of the saint stuck fast. From this it was inferred that it was the will of St. Cuthberht to remain there. Unfortunately the place was uninhabitable. It was, however, revealed to one of the brethren that the body was to be taken to Durham. The choice, whether it was made by Aldhun or his patron, was a wise one, for the place was very strong. It cost no small pains to make it fit for the habitation of the bishop and his monks. Only one level spot was there in the neighbourhood where men could drive the plough. There Aldhun at once began to raise a large and stately church of stone. All the rest of the land was covered with trees. Uhtred, the Northumbrian earl, and all the people from the Coquet to the Tees, came to help the monks. The trees were grubbed up, dwellings were built, and in three years' time (998) the church was consecrated, and received the body of the saint. Thus it was that after 113 years Chester-le-Street ceased to be the see of the Bernician bishop; and thus Aldhun planted church and city on the height above the Wear in a place of strength which has in no small degree affected the history of the bishopric. Many and rich gifts were made to the church of Durham during the episcopate of Aldhun. Some lands, however, were alienated to the Northumbrian earls to help them in times of need. Aldhun had a daughter named Ecgfreda, whom he married to Uhtred, son of Waltheof, the earl of Bernician Northumbria. On her marriage the bishop granted to her husband six of the estates of his church, to be held by him so long as he lived with his wife. Uhtred gained great glory by a victory over the Scots, and was made earl of both the Northumbrian earldoms. He was now rich enough to resign the bishop's grant. He sent Ecgfreda back to her father, and restored the estates which he had received with her. Both he and Ecgfreda married again. Aldhun is described as religious, humble, and gracious in word and deed. In 1018 the whole strength of the Bernician earldom was destroyed at Carham by Malcolm, king of Scotland. Nearly all the thegns of the north fell in the battle. When Aldhun heard of the piteous slaughter of the people of his bishopric, he prayed that he might not survive them longer. He fell sick, and in a few days he died. One tower only of his new church remained unfinished at his death.

[Simeon of Durham, Hist. Dunelm. Eccl., De Ucthredo Comite, Hist. Regum.] W. H.

ALDIS, Sir CHARLES (1775?–1863), surgeon, born in 1775 or 1776 in Norfolk, was the son of Daniel Aldis, a medical practitioner. He came to London in 1794 and studied at Guy's and Bartholomew's Hospitals. In 1797 or 1798 he was made surgeon to the sick and wounded prisoners of war at Norman Cross barracks, Huntingdonshire (where from 10,000 to 12,000 French and Dutch prisoners were then detained). In 1800 he moved to Hertford, where he introduced vaccination into three parishes in spite of opposition from the doctors, but in 1802 began to practise in London, and in 1803 became a member of the College of Surgeons. He was surgeon to the New Finsbury Dispensary, and founded a special hospital, called the Glandular Institution for the Cure of Cancer, in Clifford Street. Charles Aldis was known as an antiquary as well as a surgeon, and was knighted by the lord lieutenant of Ireland, though whether for any special services does not appear. He died on 28 March 1863.

He wrote: 'Observations on the Nature and Treatment of Glandular Diseases, especially those denominated Cancer,' pp. 116, London, 1820, 8vo, and subsequently; also papers in 'Defence of Vaccination,' &c.; an 'Essay on the too frequent Use of the Trephine;' on the 'British System of Education;' and many articles in periodicals.

[Callisen's Medic. Schriftsteller-Lexicon, Copenhagen, 1830, i. 89; Medical Circular, 1852, i. 28; Med. Circ. 1 April 1863; Lond. Med. Directory, 1863; Gent. Mag. (3rd series) xiv. 669; Memoirs of Sir Charles Aldis and Dr. Aldis, 1852.] J. F. P.

ALDIS, CHARLES JAMES BERRIDGE (1808–1872), physician, son of Sir Charles Aldis [see Aldis, Sir Charles], was born in London on 16 Jan. 1808, and was educated at St. Paul's School and Trinity College, Cambridge, graduating B.A. in January 1831. He studied medicine at Addenbrooke's Hospital, Cambridge, and St. George's Hospital, London, and became M.D. Cambridge in 1837, and fellow of the Royal College of Physicians in 1838. He lectured on medicine first at his own house, afterwards at the Hunterian School of Medicine and at the Aldersgate Street School. He was successively physician to the London Dispensary, 1839; the Surrey Dispensary, 1843; the Farringdon Dispensary, 1844; the Western Dispensary, Westminster; and the St. Paul and St. Barnabas Dispensary, Pimlico, founded in 1848. A great part of Aldis's life was occupied in the arduous and unremunerated service of these institutions.

Aldis took great interest in the sanitary condition of great towns, and co-operated with eminent sanitary reformers in drawing attention to the subject. He gave evidence before the Health of Towns Commission, 1844, and by his numerous publications contributed to the improvements which have since been effected. When medical officers of health were appointed under the Metropolis Local Management Act in 1855, Aldis was elected to that office in the parish of St. George's, Hanover Square. He discharged the duties of this office till his death with singular energy and devotion, and set the example of how such work ought to be done. He became well known also for his zeal in carrying out the provisions of the Workshops' Regulation Act as applied to the limitation of hours of work in dressmakers' and similar establishments in London. This field of work he made specially his own, and to no one man is a larger share of credit due for the amelioration which has been effected of late years in the condition of the poor women employed in such businesses. Aldis also took an active part in the Social Science Association, the Association of Medical Officers of Health, and similar bodies, and was in all ways one of the most energetic of medical sanitary reformers. He was an active member of the council of the College of Physicians, and in 1859 was selected to deliver the Harveian oration (in Latin). He was a man of scholarship and culture. His practical wisdom is shown in a sensible lecture on the power of individuals to resist melancholy, and in other popular lectures.

Notwithstanding his unwearied industry and an integrity of character which won universal respect, it is understood that Aldis was far from prosperous. His life was spent in working and waiting for success which never came. In 1867 a testimonial of substantial value was presented to him by some well-known men interested in philanthropic and sanitary work. He died suddenly of heart disease on 26 July 1872.

He wrote: 1. 'An Introduction to Hospital Practice,' &c., 8vo, London, 1835 and 1837. 2. 'On the Poisonous Effects of Coal Gas' in 'Med. Chir. Trans.' xlv. 99 and 107. 3. 'On the Power of Individuals to prevent Melancholy in themselves,' 12mo, London, 1860. 4. 'Lecture on the Sanitary Condition of Large Towns and of Belgravia,' 12mo, London, 1857. 5. 'Oratio ex Harveii Instituto,' 4to, London, 1859. He also drew up numerous reports on the sanitary condition of London, and contributed papers to the medical journals.

[Medical Circular, 1852, i. 29; Med. Times and Gazette, 1872, ii. 134.] J. F. P.

ALDRED THE GLOSSATOR (10th cent.) was the writer of the glosses in the Northumbrian dialect which are inserted in the Latin manuscript of the Gospels, known as the 'Lindisfarne Gospels,' or 'Durham Book,' and written about the year 700 in honour of St. Cuthberht (Brit. Mus., *Cotton MS.*, Nero D. iv.). In a note at the end of the manuscript Aldred calls himself the son of Alfred and Tilwin—'Alfredi natus Aldredus vocor; bonæ mulieris (i.e. Tilwin) filius eximius loquor.' It has been maintained that he wrote with his own hand only the glosses to St. John, and that the rest were penned by other scribes under his direction; but there is reason to believe that he wrote the whole of them himself.

It has been suggested (*Bibl. MS. Stowensis*, 1818–19, vol. ii. p. 180) that Aldred may have been the bishop of Durham (Chester-le-Street) of that name, 957–68. He has also been wrongly identified with Aldred the Provost, the writer of a few collects inserted at the end of a manuscript known as the 'Durham Ritual' (Durham Chapter Library, MS. A. iv. 19). The body of this manuscript contains glosses which, from a certain resemblance, have been erroneously thought to be in the same handwriting as those of the Lindisfarne Gospels. The writing of the above-mentioned collects is quite different. But when once it was assumed that the glosses in the two manuscripts were the work of one writer, it was only a step further to confuse the two Aldreds; and this, although the provost had no hand even in the glosses of the Ritual.

[T. Wright's Biographia Brit. Literaria, Anglo-Saxon Period, 1842, p. 426; Orig. Letters of Eminent Literary Men (Camden Society), 1843, p. 267; The Lindisfarne and Rushworth Gospels (Surtees Society), 1854–1865, vol. iv. proleg. p. xlvi; Facsimiles of the Palæographical Society, plates 240, 241.] E. M. T.

ALDRED (*d.* 1069), archbishop of York, first appears as a monk of Winchester. He succeeded Lyfing as abbot of Tavistock, and was therefore probably appointed in 1027. In 1044 he was made bishop of Worcester. He was an active, politic, self-seeking man, more given to secular than to ecclesiastical life, a traveller, an ambassador, even a soldier. He did not escape the frequent accusations of simony and lack of learning, and was certainly greedy of gain. At the same time he was magnificent and courageous. King Eadward was much under his influence, for he valued the bishop's power of pacifying quarrels and winning over enemies. In 1046 Aldred probably arranged a peace with Gruffydd of North Wales. The same year Gruffydd of South Wales and pirates from Ireland invaded Gloucestershire. Aldred led a force against them. He was betrayed by some Welsh in his army, was defeated, and forced to flee. In 1050 he went over to Flanders, and brought back with him Sweyn, the son of Godwine, who had taken refuge there after the murder of Beorn, and procured the restoration of his earldom. About this time he was sent to Rome 'on the king's errand,' which is said to have been to gain the papal absolution for the non-fulfilment of a vow of pilgrimage. When, in 1051, Godwine and his sons were outlawed by the witan, Aldred was sent to intercept Harold and Leofwine as they fled to Bristol, which was then in his diocese of Worcester, to take ship there; but he did not overtake them, and probably did not care to do so. In 1053 he had a chance which he did not neglect. The abbot of Winchcombe died, and Aldred took the abbey into his own hands. He was not able to hold it long, for the next year the king sent him on an embassy to the Emperor Henry III, and, as he could not leave the abbotship vacant, he gave up his profitable guardianship before he left. The object of his mission was to prevail on the emperor to persuade the king of Hungary to send Eadgar, the son of Eadmund Ironside, to England, for Eadward wished that he should succeed him. Aldred was received with great honour by the emperor, and stayed for a year with Archbishop Hermann at Cöln. There he saw the discipline and the splendour which that magnificent prelate had introduced into the German church, and did not fail to learn some lessons in these matters. His embassy was successful. In 1056 the vacant see of Hereford was committed to him, and he held it for four years, along with his own bishopric, and for about two years during the retirement of Hermann, he also took charge of the diocese of Ramsbury. He did not become bishop of these dioceses, but had charge of them, and received their revenues. In 1058 he finished rebuilding the monastic church of St. Peter at Gloucester and consecrated it. Then having brought this work to an end, he gave over the bishopric of Ramsbury to its former bishop, and went on pilgrimage. In doing this he was following a fashion which then obtained on the Continent. No English bishop, however, had as yet journeyed to Jerusalem. Thither Aldred went, 'with such worship as none other ever did before,' and offered at the Lord's tomb a gold chalice of wonderful work (*Anglo-Saxon Chronicle*, sub an. 1058).

On Christmas day, 1060, Aldred was elected archbishop of York. On his election he gave up the vacant bishopric of Hereford which he held, and another bishop was appointed. The bishopric of Worcester, however, he did not give up, but held it along with the see of York, as some of his predecessors had done before him. The next year Aldred set out for Rome for the second time, for the purpose of receiving the pall. With him travelled Tostig and his wife, and Gyrth and a gallant company. At Rome they found Gisa of Wells and Walter of Hereford, who had come to seek consecration, and who were charged, in conjunction with Aldred, with some business for the king. The two bishops obtained their wish. Aldred was not so fortunate. In a synod which was then sitting he was accused of ignorance, of simony, of having accepted translation without papal license, and of holding the see of Worcester along with the archbishopric. For these offences Pope Nicolas, with the consent of the synod, not only refused him the pall, but degraded him from the episcopate (*Vita Edwardi*, p. 411, ed. Luard, in Rolls Series). Aldred and his party left the city. They were robbed by brigands, and returned to Rome unhurt but penniless. Tostig turned this mishap to the advantage of Aldred. He rated the pope well for the disorders of his land, and threatened to tell all that had happened when he reached home, and then, he said, the king will no longer pay St. Peter's tribute. Nicolas yielded. The pope gave Aldred the pall on the sole condition of his giving up Worcester. Aldred fulfilled the condition, but managed to keep back twelve manors from Wulfstan, the new bishop. As archbishop, Aldred did not forget the lessons he had learnt at Cöln. He found his church still suffering from the effects of the ravages of the Northmen, and its poverty is made the excuse for his unfair dealing with the see of Worcester. This poverty caused the canons of his church to become careless in ecclesiastical matters; they lived apart in their own houses, dressed like laymen, and neglected their duty. Aldred introduced the Lotharingian discipline, which Leofric and Gisa adopted at Exeter and Wells. Greedy as he was, he did not grudge spending money for the cause of the church. At York and Southwell he built a refectory, so that the canons might eat together, and no longer frequent the market in unseemly dress. He bade them wear clerical garments, be attentive to almsgiving, and keep the festivals of the departed. At Beverley he finished both a dormitory and a refectory, which had been begun by his predecessors, Ælfric and Kinsy; for the Lotharingian rule required canons to live wholly in common. At York a dormitory certainly existed in his time, for it was repaired by his successor Thomas. He is said to have added prebends to Southwell; it is more probable that he gave estates to the church which were afterwards made into separate prebends. At Beverley he rebuilt a large part of the church, and covered it with a ceiling gorgeous in gold and colours, and set up a pulpit enriched with the work of German goldsmiths. At his bidding Folcard, a monk of Canterbury, afterwards abbot of Thorney, wrote his 'Life of St. John of Beverley' (*Hist. of the Church of York*, ed. Raine, in Rolls Series; *Acta SS., May*, vol. ii.)

It is maintained, on the authority of Florence of Worcester, that Aldred crowned Harold. As it was held that Stigand was uncanonically appointed, the question as to whether he or Aldred performed the ceremony became of great importance, as bearing on Harold's kingly position. In the face of the assertion that the coronation was performed by Stigand—made by the writer of the 'De Inventione Crucis' (c. 30), by William of Poitiers (*Scriptores rerum gest. W. I.*, Giles, p. 121), and by Orderic (*Hist. Norman. Scriptores*, Duchesne, p. 492), and of the indirect witness of the Bayeux tapestry—it seems impossible to accept the statement of Florence, who, independently of his patriotic sympathy, had special reasons for magnifying Aldred; for the archbishop was the patron as well as the spoiler of the church of Worcester. (For the question argued at length in favour of Aldred as the officiating archbishop, see Freeman's *Norman Conquest*, iii. 42, 616.)

After the battle of Hastings, Aldred joined with the Earls Eadwine and Morkere at London in upholding the rights of Eadgar. The cause was hopeless, and he and the rest of Eadgar's party submitted to the Conqueror at Berkhampstead. In consequence of the defect in Stigand's appointment, Aldred was chosen to crown William. He dictated to him the triple oath, that he would defend the church, rule his people justly, and set up good law. He also crowned Matilda in 1068. Aldred was a loyal subject to the Conqueror; he was often at his court, and helped to maintain the peace of the kingdom. He was no tool of Norman oppression, and his courageous spirit is shown by the story of his resentment of an encroachment of the Sheriff Urse on the church at Worcester, expressed in the words preserved by William of Malmesbury—

> Hightest thou Urse,
> Have thou God's curse.

The story of his appearing before the king, reminding him of his coronation oath, and changing his blessing into a curse, on the occasion of an act of injustice, told differently by William of Malmesbury and by T. Stubbs, and of the king's fear and penitence, can scarcely be literally true. It must, however, have some foundation of fact, and at least serves to show the impression which Aldred made on men's minds. In 1069 he heard of the entrance of the Danish fleet into the Humber, and of the rising of the North. He prayed that he might not see the evils which were coming on his church and land. His prayer was heard. He died 11 Sept., and was buried in his cathedral church of St. Peter's.

[Anglo-Saxon Chronicle; Florence of Worcester; Simeon of Durham; Roger of Hoveden; William of Malmesbury, Gesta Pontif.; T. Stubbs, Actus Pontif. Ebor.; Freeman, Norman Conquest, vols. ii. iii. iv. passim; Fasti Eboracenses, Dixon ed. Raine; Stubbs, Reg. Sac. Anglic.] W. H.

ALDRICH, HENRY (1647–1710), divine and scholar, was born at Westminster in 1647, and educated at Westminster School under Busby; he became student of Christ Church in 1662, B.A. 1666, and M.A. 1669. In February 1681–2 he became canon of Christ Church, and in the following March B.D. and D.D. In 1687 and 1688 he wrote two tracts against Obadiah Walker in defence of Anglican principles; and upon the flight of Massey, the Roman catholic dean of Christ Church under James II, the vacant deanery was bestowed upon Aldrich. He was installed 17 June 1689, and held the office with much distinction for the rest of his life. In the same year he was placed upon the abortive ecclesiastical commission, intended to consider the liturgy, with a view to the scruples of nonconformists. The high-church members, Sprat, Aldrich, and Jane, ceased, after a short time, to attend the meetings. He was active and popular in his college. He made a practice of entrusting one of the scholars with an edition of some classical work, which was issued as a new year's gift to every young man in the college. He was vice-chancellor of Oxford in 1692. In 1693 he requested Charles Boyle to edit the 'Epistles of Phalaris,' which had been brought into notice by a passage in one of Temple's essays. The publication led to the controversy with Bentley, carried on by the Christ Church wits, though it does not appear what, if any, part was taken by Aldrich. He showed his interest in the studies of the place by issuing, in 1691, a small treatise on logic, called the 'Artis Logicæ Compendium,' originally composed for the use of a son of Lord Carlisle. The book makes no pretension to originality, but it remained the popular text-book until the present day. The fourth issue of Dean Mansel's edition appeared in 1862; a considerable part is omitted as obsolete, but full illustrations from other writers upon logic swell it to a considerable size. It does not appear to have been since republished. Aldrich also wrote a treatise on geometry, which was never printed, and added some notes to Gregory's Greek Testament (Oxford, 1703). He was also entrusted, together with Sprat, with the publication of Clarendon's 'Memoirs,' and was accused by Oldmixon—after his death—of interpolating and altering them. The accusation was resented by Atterbury, and appears to have been entirely groundless. He was better known as an accomplished and hospitable don. He displayed his skill in architecture by designing the Peckwater quadrangle, and, it is said, the chapel of Trinity College, Oxford, and the church of All Saints, in the High Street. He was eminently skilled in music, and adapted English words to the airs of many Italian composers. He collected a large musical library, which he left to his college. Many of his compositions are in the Ely, Tudway, and Christ Church MSS. He composed or adapted from the Italian about thirty anthems. His well-known catch, 'Hark, the bonny Christchurch bells,' first appeared in the 'Pleasant Musical Companion' (1726). In the same publication appeared his smoking catch, 'to be sung by four men smoking their pipes, not more difficult to sing than diverting to hear.' His passion for smoking is illustrated by a story of a student who betted that he would find him smoking at ten A.M., and who lost the bet because Aldrich was not smoking but filling his pipe. His love of conviviality is also proved by his Latin translation of the old English song,

A soldier and a sailor,
A tinker and a tailor, &c.;

and he is the author of a well-known epigram on the reasons for drinking:—

Si bene quid memini, sunt causæ quinque bibendi:
Hospitis adventus, præsens sitis atque futura,
Aut vini bonitas, aut quælibet altera causa.

This 'polite, though not profound scholar, and jovial, hospitable gentleman,' as Macaulay calls him, died unmarried 14 Dec. 1710, and was buried, as he desired, without any memorial, in the cathedral by 'his thrifty nephew.'

[Wood's Athenæ; Biog. Brit.; Macaulay's Hist. iii. 470; Monk's Life of Bentley (1830), p. 49; Hawkins's History of Music (1853), 426, 450, 595, 765; Chamberlayne's Present State of Great Britain (1735), 277; Willis's Survey, iii. 443; Grove's Dictionary of Music; S.D.U.K. Dictionary; Rawlinson MS. fol. 16, 16.] L. S.

ALDRICH, or **ALDRIDGE, ROBERT** (*d.* 1556), scholar and divine, was born at Burnham, in Buckinghamshire, towards the close of the fifteenth century. He was educated at Eton, whence he went to King's College, Cambridge, in 1507. It must have been at Cambridge that he first attracted the attention of Erasmus, who, in his 'Peregrinatio Religionis ergo,' describes him as 'juvenis blandæ cujusdam eloquentiæ.' He accompanied the great scholar, as his interpreter, in his celebrated visit to Walsingham, and at his instigation inquired of the canon, who showed the relics, how he could prove that it was really the Virgin's milk which they exhibited as such to the pilgrims. He took the degree of B.A. in 1511–12, and that of M.A. in 1515, in which latter year he was also elected schoolmaster of Eton. That appointment he held for about five years. In 1517 a special grace passed the university to enable him to take the degree of B.D. within two years; but he was not admitted within that period. In 1523 he was chosen one of the university preachers, and next year one of the proctors. An entry in the proctor's book for 1527, 'Magistro Aldryg pro tribus literis missis ad dominum Regem, 10*s*.,' testifies to the value set upon his skill in composition. He kept up a learned correspondence with Erasmus after he had left England, and took much trouble in collating manuscripts for him. On 18 July 1528 he was collated to the prebend of *Centum Solidorum* in Lincoln Cathedral, but exchanged it for that of *Decem Librarum* in January following. He was a member of the convocation which met in 1529. In the same year he retired to Oxford, where he was incorporated in the degree of B.D., which he had by this time already taken at Cambridge, and performing his exercise for the degree of doctor in that faculty, he was licensed to proceed in April, 1530.

On 3 Jan. 1531, he was presented by Henry VIII to the rectory of Cheriton in the diocese of Winchester, vacant by the death of Lupset. The same year he preached before the king on the third Sunday in Lent, and on 30 December following he was made by royal favour archdeacon of Colchester. As member of convocation he signed the two opinions pronounced by that body on 5 April 1533, in favour of Henry VIII's divorce (Pocock's *Records of the Reformation*, ii. 451). In June of the same year he was sent to France together with the Duke of Norfolk and others, just after Anne Boleyn's coronation; and a little later in the year he was joined in a commission, together with Bonner, to intimate to Pope Clement VII the king's appeal from his sentence to a general council (*Calendar*, Henry VIII, vol. vi. Nos. 661, 831, 1071). It seems to have been the king's intention to reward these services with the rectory of Sutton in Surrey; but the living was given to another (*ib.* No. 1594). Next year, on 3 May, he was appointed one of the canons of Windsor, and installed four days after. About the same time he was appointed registrar of the order of the Garter, and was sworn in at a chapter on 27 May. He it was who compiled the register or 'Black Book' of the Garter, published by Anstis. In 1535 he and other divines were sent to the refractory monks of Sion to persuade them, if possible, to accept the king's supremacy; but the effort proved abortive (Wright's *Suppression of the Monasteries*, 49). On 21 June, 1534, he was elected provost of Eton; and about the same time he was made almoner to Queen Jane Seymour. On 18 July, 1537, he was nominated to the see of Carlisle, which he held from that time till his death. In November of the same year he attended Jane Seymour's funeral at Windsor in the capacity of her almoner, as he also did that of King Henry VIII in 1547 in his capacity of provost of Eton. During these years he was much consulted on the great religious questions then in dispute. He signed the articles drawn up by convocation in 1536, and an opinion touching general councils in 1537. He was one of a committee of divines appointed in 1539 to promote uniformity of belief, and supported the Act of the Six Articles passed that year in parliament. In 1540 he signed, as a member of convocation, the casuistical opinion as to the invalidity of the king's marriage with Anne of Cleves (*State Papers*, Henry VIII, i. 633). When Edward VI came to the throne, though he was placed on the commission to examine and revise the offices of the church, he joined with a small minority in the Lords in protesting against the introduction of the new liturgy, and against several other changes. He seems to have had some difficulty in those days in maintaining the rights of his see; but being ordered by King Edward, in May 1551, to give Lord Clinton a sixty years' lease of his manor of Horncastle, he at length did so on 1 Nov. 1552, reserving a rent of 28*l.* a year to the bishopric. After Queen Mary's accession this arrangement was set aside, and the manor returned to the bishop; but in another case the see was permanently injured by a lease, which he was compelled to make to the Marquis of Worcester, of the rents of Carlisle House, since called Beaufort Buildings, in the Strand. He died at Horncastle on 5 March 1556, and was there buried.

His writings were chiefly on the theological questions of the day on which his answers were required, especially touching the Sacrament and the abuses of the Mass. But he wrote besides a book of epigrams. He also stirred up William Horman, vice-provost of Eton, to write a treatise called 'Antibossicon,' to which he himself prefixed a poetic epistle addressed to the author, the object of the treatise being to defend some learned men against the attacks of one Robert Whitynton. A fine Latin encomium, addressed to Aldridge himself by his contemporary, John Leland the antiquary, is preserved among that writer's 'Collectanea' (v. 134).

[Wood's Athenæ (ed. Bliss), i. 232; Harwood's Alumni Etonenses, 3, 57, 131; Ackerman's Hist. of the Colleges of Winchester, Eton, &c., 43, 44, 58; Calendar of State Papers of Henry VIII, vols. iii.–vii.; Erasmi Epistolæ, pp. 901, 971, 998 (Leyden edit.); Cole's MSS. i. 148–150, xiii. 144–8 (Add. MSS. 5802 and 5814 in Brit. Mus.); Burnet; Strype; Le Neve; Newcourt's Repertorium; Anstis's Register of the Garter, ii. 393.] J. G.

ALDRIDGE, WILLIAM (1737–1797), nonconformist minister, was born at Warminster, in Wiltshire, in 1737. As a youth he spent a mere pleasure-seeking life. In his twenty-fourth year, however, he was seized with a passionate desire to be a preacher of the gospel, and was admitted to the Countess of Huntingdon's college at Trevecca in South Wales. There he remained until a regular theological course was completed. He received 'license,' and for a number of years preached in the chapels of the countess's 'connection'—semi-methodist, semi-episcopal. In September 1771 he was sent by Lady Huntingdon, with a Joseph Cook, to Margate, in the Isle of Thanet. They were utter strangers in the place. They began to address any who would listen to them in the open air. The numbers increased from month to month. About this time occurred in Dover a schism among the Wesleyan Methodists, and the malcontents invited the two missionary evangelists thither. Mr. Aldridge preached for the first time in the market-place on a Sunday. The opposition was violent. But a presbyterian meeting-house that had been closed having been obtained, he officiated in it while he resided at Dover. Later, the two preachers supplied Margate and Dover alternately. In the midst of his usefulness the Countess of Huntingdon appointed Mr. Aldridge to 'supply' the Mulberry Garden chapel in Wapping. There his ministry proved so remarkable a success that the large congregation united in a petition to her ladyship to 'continue him as their minister.' The despotic lady—as was her wont—refused the appeal of the people. This led to Mr. Aldridge severing himself from the countess's 'connexion.' Jewry-street chapel (Calvinistic Methodist) being then vacant, he was 'called' to it, accepted the invitation, and remained its devoted and beloved minister for upwards of twenty years. He died on 28 Feb. 1797. Like so many nonconformist ministers he was buried in Bunhill-fields. The two literary-theological memorials of Aldridge are his 'Doctrine of the Trinity, Stated, Proved, and Defended,' and a funeral sermon on the death of the Countess of Huntingdon. The former is occasionally most powerful in its reasoning.

[Wilson's History and Antiquities of Dissenting Churches, i. 129–132; Bryson's Sermon on the Death of the Rev. W. Aldridge, pp. 14, 16; Baptist Register, i. 501-2.] A. B. G.

ALDULF, king of Northumbria. [See Eardwulf.]

ALDULF, or EALDULF (*d.* 1002), archbishop of York, is said by Hugh, called Candidus, the historian of Peterborough, writing about 1175, to have been 'chancellor' to King Eadgar. Having killed his only son by accidentally overlaying him as the child slept between him and his wife, he was about to seek absolution at Rome, but was persuaded by bishop Æthelwold to do good deeds at home, as an atonement for his involuntary sin. He accordingly became a monk of the abbey of Medeshamstede or Burgh (Peterborough), which was then in ruins, and devoted all his wealth to rebuilding it. We know on more certain authority that he was made abbot of Burgh when that house was rebuilt by bishop Æthelwold in 963, and that the new abbot bought many lands, and 'greatly enriched the minster withal' (*A.-S. Chron.* sub an. 963). He remained abbot until the death of Oswald, archbishop of York, in 992, and was then chosen to succeed him. With York he also held the see of Worcester, as Oswald did before him. In 994 he signs a charter as bishop only; in 995 as elect to the archbishopric; and in 996 in a grant of his own as archbishop. We may, therefore, conclude that, though he was elected to the see of York, as the Anglo-Saxon Chronicle tells us, in 992, he did not receive the pall until 995–6. Like Oswald he was a munificent benefactor to the abbey of Fleury. On 15 April 1002 he translated the body of Oswald with great honour at Worcester. He died 6 May of the same year, and was buried in his church in that city.

[Hugo Candidus, Hist. Ang. Script. ed. Sparke, p. 18; A.-S. Chron. sub an. 963; Florence of Worcester, sub an. 1002; Simeon, 162; Chron. Monast. de Abingdon (Rolls Ser.), i. 405, ii. 262; Will. Malm. de Gestis Pontif. iii. 270; Codex Dipl. ed. Kemble, Hist. Soc. iii. 280, 283, 291, 296.] W. H.

ALED, TUDUR (*fl.* 1480–1525), was a Welsh poet of Llansannan in Denbighshire, his bardic name being derived from the river Aled, which flows through his native place. From his own poems it appears that he was the pupil of his uncle Dafydd ab Edmwnd, and that he was a Franciscan friar. He was the bardic teacher of Gruffydd Hiraethog, a more distinguished poet than himself, and was *pencerdd* of the first Eisteddfod of Caerwys, held in 1525. Seven elegies and two other poems by Tudur Aled are printed in Rhys Jones's 'Gorchestion Beirdd Cymru,' 1773, in which is also given a short biographical notice of the poet. In this notice he is said to be 'one of the most ardent, gifted, and skilful poets whom Wales has ever produced.'

[Jones's Gorcheston Beirdd Cymru, 1773.] A. M.

ALEFOUNDER, JOHN (*d.* 1795), portrait and miniature painter, studied at the Royal Academy, and gained a silver medal in 1782. He exhibited first, in 1777, an architectural design, following in successive years with work in various kinds. In 1784 he exhibited some theatrical portraits and portrait groups. He left England and realised some fortune by his paintings in India. He died from the effect of that climate.

Bartolozzi engraved after Alefounder 'Peter the Wild Boy' in 1784, and a portrait by him of Edwin, the actor, as Lingo in the 'Pleasant Surprise,' was engraved in the same year by C. N. Hodges. The Society of Arts owns his portrait of John Shipley.

[Redgrave's Dict. of Painters; Edwardes's Anecdotes of Painters; Nagler's Künstler-Lexicon, ed. 1872.] E. R.

ALEMOOR, LORD. [See Pringle.]

ALESIUS, ALEXANDER (1500–1565), Lutheran divine (properly Aless, also called Alesse, ab Ales, and Alane), was born at Edinburgh, 23 April 1500. He came of a family which had attained to civic distinctions ('*atavi consules*'); but his descent from Alexander Hales is merely a pious conjecture thrown out by his panegyrist Thomasius. Having been educated at the university of St. Andrews, he obtained a canonry there at an early age. Nothing else is known concerning his youthful days except his own story how he was miraculously preserved from rolling over a precipice, which mercy he attributed not to the verses from St. John carried about by him on his person, but to the faith of his parents (Thomasius, citing Alesius's *Epistola dedicatoria Commentar. in Joannem*). The troubles of his life began after he had reached the age of manhood. Luther's writings must have been introduced into Scotland before the act of 17 July 1525 prohibiting them was passed (M'Crie's *Life of Knox*, 17); and Alesius describes himself as having gained the applause of the theologians by confuting them with the arguments of Fisher, bishop of Rochester (Thomasius, citing Alesius's *Expositio in Psalm. XXXVII.*). Accordingly, in 1527 he was chosen to confer with Patrick Hamilton, the young Abbot of Fern, in order to reclaim him from the heretical opinions adopted by him in Germany from 'Martin Luther, Philip Melanchthon, Francis Lambert, and other learned men' (Spotiswoode). But Alesius, instead of convincing Hamilton, was himself sorely shaken by the arguments opposed to his own; and the heroic death of the 'protomartyr' of Scottish protestantism in 1528 [see Hamilton, Patrick] had the effect of strongly inclining the Canon of St. Andrews to the cause of the reformation. According to Thomasius, Alesius himself narrates several incidents of Hamilton's martyrdom in his 'Expositio in Psalm. XXXVII.' and in his answer to Cochlæus. Other martyrdoms followed in Scotland; and the hand of the church—as it seemed to those who must needs identify a policy with a person, the hand of Archbishop Beaton—was heavy upon 'those who apprehended otherwise of the truth of things than formerly they did.' Alesius, who had felt himself moved to deliver before a provincial synod at St. Andrews a Latin oration against the incontinence of the clergy, gave deep offence to the provost of St. Andrews, who interpreted the reproof as personal to himself. It so happened that the entire chapter had been about to prefer a complaint to King James V against the brutality of the provost, who hereupon appeared with an armed band in the chapter-house, and very nearly made an end of Alesius on the spot. The offending canon was thrown into prison, where the infuriated provost made another attempt upon his life; and soon the other canons were likewise arrested. King James, having heard of the matter, at once commanded their liberation (graciously adding that he would have seen it carried out in person, had it been possible for him to enter so pestiferous a place). The other canons were liberated, but Alesius was thrown into another and worse dungeon, which he describes as a cave of horrors. The king having commanded that he should be set free, the provost had him taken out of prison for a day, and then thrown in again. An appeal to the archbishop only produced a message from the provost that Alesius's speech had convinced the primate of his good-will towards the Lutheran heretics. Thus Alesius remained in prison for a year, till, during the absence of his persecutor, he was liberated by his brother canons. But the provost soon returned, and, after nearly tearing away Alesius from the altar where he was saying mass, cast him into prison once more. This time some of the canons, feeling that it was a matter of life and death, counselled immediate flight beyond the seas. They furnished him with some money; and thus, after a short hesitation, 'constituit piissimus Christi famulus abire' (Bale). He found his way to the port, and to a ship where he was affectionately welcomed by a German. His enemy's horsemen arrived at the waterside in pursuit of him when the ships had already left the port (Thomasius, as he says almost verbally from Alesius's Answer to Cochlæus). The date of his flight and arrival in Germany was 1532, not 1534, which is that mentioned by some authorities. It was, however, in August 1534 that sentence was pronounced at Holyrood House by James Hay, bishop of Ross, sitting as commissioner for the Archbishop of St. Andrews, 'against Alexander Alesse, Master John Fife, John Macbee and one Macdougal, who were summoned to the said diet, and compeered not' (Spottiswoode, *History of the Church and State of Scotland*, 66).

After his arrival in Germany Alesius spent a little time at Cologne, where he saw two right-thinking men burnt, and in some other cities, and in 1533 reached Wittenberg, where he made the acquaintance of Luther and Melanchthon, and declared his adherence to the Augsburg Confession of the year 1530. He had hesitated even now before definitely choosing his side, characteristically declaring that while he did not assent to 'all the dreams of the monks,' he missed in the Lutherans a certain moderation and fairness in some things (Thomasius, *ut supra*). His first publication on the protestant side of course provoked a retort on the part of one of the literary champions of Rome. The question as to the free circulation of the scriptures among the laity was rapidly becoming one of the crucial questions of the reformation conflict, and one which was to lead that conflict towards issues undreamt of in its earlier phases. As yet the church of Rome had made no authoritative declaration on the subject, nor indeed was she to do so till the rules as to the 'Index Librorum Prohibitorum' were drawn up by the council of Trent and sanctioned in 1564 by Pope Pius IV (see art. *Bibellesen*, &c., in Herzog's *Realencyklopädie* (1878), ii. 375). The matter was for the present still essentially an affair of episcopal or archiepiscopal discipline, there was no absolute uniformity of practice, and the endeavour to circulate the bible in the vulgar tongue had supporters of undoubted orthodoxy. In Scotland, the knowledge of the scriptures was diffused among the people, before a single instance had, so far as is known, occurred of a public teaching of the reformation doctrines (M'Crie, *Life of Knox*, 20). The decree of the Scottish bishops against which Alesius protested accordingly possesses considerable importance in the history of the religious conflict in Scotland. The 'Epistola contra decretum quorundam Episcoporum in Scotia' was published in 1533, as has been stated, at Leipzig, but it is expressly said by Cochlæus, and is indeed far more probable antecedently, that it was published at Wittenberg. It had not been long in print when Johannes Cochlæus (Dobeneck), the orthodox Duke George of Saxony's secretary and theological man-at-arms, who hurled 'Philippics' against Melanchthon and subjected all the doings and writings of Luther 'from 1517 to 1546 inclusive' to an exhaustive 'commentary,' was at hand with a refutation. This treatise ('An expediat laicis legere noui Testamenti libros lingua Vernacula') Cochlæus dedicated, in a rather ingeniously conceived preface, to King James V of Scotland, whom neither his own popular sympathies nor counsellors of Sir David Lyndsay's way of thinking had induced to quarrel with the church. (A copy of this treatise, dated 1533, is in the Cambridge University Library.) From an entry in the treasurer's accounts, under the year 1534, it would seem that the Scottish bishops were at least no strangers to the composition of Cochlæus's treatise: 'Item, to ane servand of Cocleus, quhilk bro^{t} fra his maister ane buik intitulat   , to his reward X^{li}' (M'Crie, *Life of Knox*, i. 395 note). Alesius replied with a 'Responsio ad Cochlæi calumnias,' likewise addressed to King James V.

The Scottish 'King of the Commons' died in 1542 without, as it seems, having fully recognised the strength of the impulse which was so vitally to affect the future of his people. His uncle, King Henry VIII, had long before this chosen his part and that of his subjects. In 1534 the Act of Supremacy had been passed, and the influence of Cromwell and Cranmer upon the religious policy of the crown was near its height. Cromwell's 'call to better understanding' is attributed by Foxe to his study of the New Testament text on his way to and from Rome; and it is under the year 1535 that the archbishop's mind is described by Strype (*Memorials of Cranmer* (1812), i. 48) as 'running very much upon bringing in the use of the holy Scripture in English among the people.' Alesius therefore arrived as a welcome guest, when he came to England in August 1535, the bearer of a letter to King Henry from Melanchthon, with a book—viz. the 'Loci Theologici' or 'Loci Communes'—which stated 'most of the controversies,' and endeavoured as much as possible 'to mitigate them.' The work, which had been published in 1521, was the first great Protestant treatise on dogmatic theology. Melanchthon sent the same gift by Alesius to Cranmer, with a letter commending the bearer 'for his learning, probity, and diligence in every good office' (STRYPE, bk. iii. chap. xxiii.). The archbishop detained Alesius for some time at Lambeth, where a close relation seems to have sprung up between the pair. No estimate of Cranmer should leave out of sight the enthusiastic tribute paid to his memory in after days by the much-travelled Alesius, who speaks of him in terms which cannot be those of flattery and do not seem to be those of mere rhetoric (see the letter of Alesius to Bale, cited by the latter in the appendix to his notice of the former in his *Scriptores Brytanniæ*). Alesius was also very warmly received by Latimer. In 1535 Alesius was sent to lecture in divinity at Cambridge, where in this year Cromwell succeeded Fisher as chancellor and as visitor introduced the memorable royal injunctions. In a letter afterwards written by him from Germany to Bucer at Cambridge, he refers to the pleasant society he had formerly enjoyed at King's College there (MS. at Corpus Christi College, Cambridge, cited in art. 'Ales' in the *Biographical Dictionary* of the S.D.U.K.); but notwithstanding the favourable circumstances of the times he appears to have given offence to those of a different way of thinking. Hence he very soon left Cambridge to settle in London, where after studying medicine, a science to which he had already in earlier years given attention, under an eminent physician of the name of Nicholas or Nicol, he commenced a not unsuccessful practice on his own account. It was during this period of his residence in England that, in the year 1537, Alesius was accidentally called upon to take part in a discussion in convocation presided over by Cromwell as vicar-general. Cromwell, having on his way to the meeting chanced upon Alesius, introduced him to the bishops' notice as the king's scholar—a title given to young scholars patronised and to some extent supported by the king with a view to their subsequent employment as 'orators' or otherwise in his service. The subject of discussion was the number of the sacraments, and Alesius's speech roused the ire of the Bishop of London (Stokesley), who made an appeal to tradition. Alesius hereupon declared himself willing to let the argument in favour of two sacraments only rest upon the proof of the proposition 'that our Christian faith and religion doth leane onely upon the worde of God, which is written in the Bible;' and this was accepted by his adversary. Cromwell, however, on the next day bade Alesius take no further part in the discussion of the bishops, but reduce his argument to writing instead; which he accordingly did in the treatise 'Of the Auctorite of the Word of God concerning the Number of the Sacraments' (see the life of Cromwell by Foxe in WORDSWORTH's *Ecclesiastical Biography*, ii. 247–258, with notes partly based on the treatise just mentioned). After this episode, Alesius continued to be held in esteem by the reforming party in London, and is mentioned together with Bucer as discussing with Gardiner, when the latter went on a mission to Germany, the fundamental principles on which all religious controversies should be conducted. On the fall of Cromwell in 1540, however, or as that event cast its shadow before, it became advisable for Alesius to leave England. His name was well known in Germany (whence on his departure Johannes Stigelius had 'pursued him with an elegy'), both by reason of his previous sojourn there, and through his treatise 'De Schismate,' which professed to 'purge the protestants from the charge' of having produced it. Melanchthon had supplied him with 'the substance and arguments' of this apology, which Alesius sent from England to George of Anhalt, a prince on terms of special amity with Luther (STRYPE, bk. iii. chap. iii.). To Germany he accordingly betook himself, accompanied, according to Spotiswoode, by his old Scottish companions in exile, Fife and Macdougal. In 1540 he was appointed by the Elector Joachim II of Brandenburg professor of theology at Frankfort-on-the-Oder; in which capacity, besides delivering a species of inaugural address which possesses great biographical value, he bore part in a unique passage in the history of the German reformation. Already in 1540 he had been sent to the religious conference at Worms, where, however, according to Camerarius, Cardinal Granvelle who presided, aware of Alesius's readiness for the fray, would not allow him to speak (Bayle; the presence of Alesius at Worms is confirmed by a letter from Cruciger dated Worms, 6 Nov. 1540, in which he informs Luther of Alesius's arrival; see Burkhardt, *Luther's Briefwechsel*, 365). At the diet held at Ratisbon in the spring of 1541 there had seemed a fair prospect of a compromise being arrived at on the religious difficulty, more especially by the doctrine of justification being provisionally defined in a sense favourable to Lutheran views; but Luther and the Elector of Saxony held out against an arrangement which they treated as patchwork, and Luther in particular resented the readiness of Bucer and the Landgrave of Hesse to come to an agreement with the emperor. Matters stood thus, when it occurred to the Elector Joachim and the Margrave George of Brandenburg to send a formal embassy to Luther in the name of the several estates of the realm, in order to induce him to give way. To this embassy, which arrived at Wittenberg in June 1541, and solemnly presented its powers to the protestant patriarch, Alesius was attached as its theologian. Luther's answer was at first considered satisfactory, but in the end he was found to insist upon the acceptance of the Augustana and its apology pure and simple; and thus this remarkable attempt, like many others less promising, came to naught (see K. A. Menzel, *Neuere Geschichte der Deutschen seit der Reformation*, vol. i. chap. 24; reference to Alesius, p. 346). Alesius was employed in several of these missions, after he had removed in 1543 to Leipzig. His departure from Frankfort-on-the-Oder was caused by his having, in a disputation on the question whether the civil magistrate can and ought to punish fornication, maintained the affirmative with Melanchthon, and taken offence at the delay of the decision (Thomasius ap. Bayle, who enters at extreme length into the merits of the question). The Brandenburg government, angered by his abrupt departure, and supposing him to have taken refuge with Melanchthon at Wittenberg, called upon the university there to chastise him; but he had instead repaired to Leipzig, where Duke Maurice was now the territorial sovereign. He was warmly received by Fachsius, who was both burgomaster and professor of law at Leipzig, and through whose good offices he afterwards obtained favours at the hands of the elector (Thomasius, citing Alesius's dedication of his 'Epit. Catech.' to the sons of Fachsius). Here he seems speedily to have been appointed to a professorial chair, and according to Bale he at some time became dean of the theological faculty; Strype, whose account is however clearly inaccurate, says that Fife became a professor there with him. In 1543 Alesius, in a happy hour for such peace as he may have desired, refused a call to Königsberg, where Duke Albrecht of Prussia was on the point of establishing a university. At Leipzig Alesius continued to lead an active literary life, composing a long series of exegetical, dogmatic, and controversial works, and, though apparently of a contentious disposition, contending on the side of conciliation and concord. He belonged to that generous if sanguine band of divines of whom Melanchthon was leader and type, to whom no gulf which conscientious effort was incapable of bridging seemed fixed between Lutheranism and Calvinism—or even between the new learning and *vetus ecclesia*. In the days of the Augsburg *interim* he was among the protestant theologians who were to have attended the council of Trent, and was doubtless reckoned among 'die falschen Christen, die Adiaphoristen, die gottlosen Sophisten,' among whom 'Philips' was chief (see L. Pastor, *Reunionsbestrebungen*, 397). He was present at Naumburg in 1554, where a kind of preliminary agreement between the protestant princes was attempted; at Nürnberg in 1555, where he assisted Melanchthon in allaying the conflict caused by the followers of the elder Osiander; again at Naumburg, and at Dresden, in 1561. His opinions, like those of Melanchthon, in truth inclined to Calvinism; in the so-called synergistic controversy (on the relations between faith and good works), he stood on the side of George Major, and was in consequence bitterly attacked by the orthodox fanatics who followed Flacius (Thomasius; cf. G. Weber in Herzog's *Realencyklopädie*).

In the reign of Edward VI Alesius seems once more to have visited England, where Archbishop Cranmer employed him to translate into Latin the first liturgy of King Edward VI (1549) for the use of Martin Bucer and Peter Martyr, whose views on the 'Communion Book' were desired by Cranmer, but who lacked the requisite knowledge of the English tongue. It is with reference to this piece of work and the changes afterwards introduced into the communion service that, at a disputation held at Oxford 18 April 1554, between Latimer and a numerous body of opponents, the prolocutor Dr. Weston declared that 'a runagate Scot did take away the adoration or worshipping of Christ in the sacrament; by whose procurement that heresy was put into the last communion book; so much prevailed that one man's authority at that time.' (For this disputation see *Sermons and Remains of Bishop Latimer*, ed. Corrie, Parker Society's Publications; and compare WORDSWORTH's *Ecclesiastical Biography*, ii. 588 seqq., esp. 604 note.) This at least shows the reputation of Alesius in England to have been enduring; Parker (afterwards archbishop) called him 'virum in theologia perdoctum.' He seems to have in more ways than one made himself useful to Bucer, whose German 'Ordinationes Anglorum Ecclesiæ' he translated into Latin, accompanying it with a preface, 'for the consolation of the churches everywhere in these sad times' (STRYPE, ut supra, ed. 1812, i. 579). At Leipzig he enjoyed a peaceful and honoured old age, being twice, in 1555 and 1561, chosen rector of the university, as a member of the Saxon 'nation.' Alesius's last public appearance of which a record remains was the disputation held by him at Leipzig, 29 Nov. 1560, in which he upheld the views of Major already referred to (THOMASIUS). He died at Leipzig, 17 March 1565. He had been married to an Englishwoman 'of the illustrious family de Mayn,' who bore him two daughters and a son. Of the former one survived him. Alesius seems to have attracted much goodwill among those who were more or less of his own way of thinking, and who admired his intelligence, his learning, and his promptitude and skill as a combatant. His great master, Melanchthon, who was in the habit of speaking of him as *Scotus*, without mentioning either his christian name or his surname, appears on occasion to have thought him rather paradoxical and flighty, but to have set store by his friendship. The wise Camerarius speaks of him in terms of praise hardly less enthusiastic than those applied to him by the passionate Bale. His chief distinction is that while in his career as an advocate of the new learning he was courageous when courage was needed, he possessed a flexibility of mind and a moderation of sentiment rare among the reformers, and not least so among those of his native land. He is at the same time one of those figures in the history of the reformation which show its cosmopolitan character to have been from some points of view as marked as was that of the Renascence.

The following list of Alesius's original works is taken from A. T. Paget's memoir in the 'Biographical Dictionary of the U. K. S.' for which the list in Bale's 'Scriptorum Brytanniæ Centuria XIV.' had served as a basis. Nearly all are in one volume each.

Exegetical.—1. 'In aliquot Psalmos,' or 'Expositio Libri Psalmorum Davidis juxta Hebræorum et D. Hieronymi Supputationes,' Leipzig, 1550, 1596, fol. 2. 'De Utilitate Psalmorum' in the Leipzig edition of 'De Autore et Usu Psalmorum,' 1542, 8vo. 3. 'In Evangelium Johannis,' Basel, 1553, 8vo. 4. 'In omnes Epistolas Pauli libri XIV.' 5. 'Disputationes in Paulum ad Romanos,' Leipzig, 1553, 8vo. 6. 'Expositio I. Epistolæ ad Timotheum et Epistolæ ad Titum,' Leipzig, 1550, 8vo; and 7. 'Posterioris ad Timotheum,' Leipzig, 1551, 8vo. [These last two are not in Bale's list.]

Dogmatic and Controversial.—The following works refer to the circulation of the Bible in the vernacular: 8. 'De Scripturis legendis in Lingua materna,' Leipzig, 1533, 8vo. (But see above.) 9. 'Ad Scotorum Regem contra Episcopos,' Strassburg, 1542, 12mo and 8vo. 10. 'Contra Calumnias Cochlæi,' Leipzig, 1551, 8vo. (This is not the same as the 'Disputatio,' though such might seem to be the case from Paget.) 11. 'Responsio ad Jacobum V Regem,' 12mo, and Leipzig, 1554, 8vo.

Controversial works against the Roman Catholics are: 12. 'Liber de Schismate, scil. purgans Reformatos ab isto crimine.' 13. 'De Authoritate verbi Dei adversus Joannem Stokisley Londinensem episcopum,' a Strassburg edition, 12mo, 1542. 14. 'De Missa ac Cœna Domini.' 15. 'Responsio adversus Ricardum Tapperum de Missa ac Cœna Domini,' Leipzig, 1565, 8vo. 16. 'Contra Lovaniensium Articulos,' or in the edition Leipzig, 1559, 8vo, 'Responsio ad XXXII Lovaniensium Articulos.' 17. 'Pro Scotorum Concordia.' According to Paget this tractate, published Leipzig, 1544, 8vo, as 'Cohortatio Alex. Alesii ad Concordiam Pietatis in Patriam missa,' is distinct from 18. 'Cohortatio ad Pietatis Concordiam ineundam,' Leipzig, 1559, 8vo.

The following chiefly refer to protestant controversies: 19. 'De Justificatione contra Osiandrum,' published under different titles, Wittenberg, 1552, 8vo, and Leipzig, 1553, 8vo, and 1554, 8vo. 20. 'De utriusque Naturæ Officiis in Christo.' 21. 'De distincta ejus Hypostasi.' 22. 'Contra Michaelem Servetum ejusque Blasphemias Disputationes tres,' Leipzig, 1554, 8vo. 23. 'Assertio Doctrinæ Catholicæ de Trinitate adversus Valent. Gentilem,' Leipzig, 1569, 8vo, and Geneva, 1567, fol. 24. 'Disputatio de perpetuo consensu Ecclesiæ,' Leipzig, 1553, 8vo. 25. 'Oratio de Gratitudine,' Leipzig, 1541, 8vo. 26. 'De restituendis Scholis,' Leipzig, 1541, 8vo (this is the Frankfort oration referred to above). 27. 'Catechismus Christianus.' 28. 'Epistolæ tam ad me [Bale] quam ad alios.'

The translations from the Latin mentioned by Bale are Bucer's 'Ordinationes Anglorum Ecclesiæ,' among Bucer's 'Scripta Anglica,' Basel, 1577, fol.; 'Præfatio super obedientiam Gardineri; de mea [Bale's] vocatione.'

[The fullest account of Alesius is to be found in the Oratio de Alexandro Alesio, spoken by Jacob Thomasius at Leipzig on 20 April 1661, and printed as the fourteenth of his Orationes, Leipzig, 1683. (The quotations in the text are from a copy kindly lent by the Leipzig University Library.) This is chiefly based on Alesius's own writings; but Thomasius also refers to the brief eulogy of Alesius in the Icones of Theod. Beza, Geneva, 1580. See also the biographies in Bayle's Dictionnaire, ed. Des Maizeaux, 1740; Biographical Dictionary of the Society for the Diffusion of Useful Knowledge (by A. T. Paget); Herzog's Real-Encyklopädie für protestantische Theologie u. Kirche (by G. Weber); Bale, Scriptorum Brytanniæ Post. Pars (Basel, 1559), Centuria xiv. pp. 227–228; Wordsworth, Ecclesiastical Biography, vol. ii.; M'Crie's Life of Knox, note i.; Strype's Memorials of Cranmer.]

A. W. W.

ALEXANDER I, king of Scotland (1078?–1124), was the fourth son of Malcolm Canmore and Margaret, grandniece of Edward the Confessor, and was perhaps named after Pope Alexander II. Being too young to share in his father's campaigns, he received a careful training from his mother. After the death in 1093 of Malcolm and Margaret, Alexander, together with his brothers Edgar and David, and his sisters Matilda, afterwards wife of Henry I, and Mary, afterwards wife of Eustace, count of Boulogne, was protected by Edgar Atheling, his mother's brother, from the troubles caused in Scotland by the claim of Donald Bane, his paternal uncle, to the crown by the Celtic custom of tanistry. Through distrust of Rufus, Edgar is said to have concealed his nephews and nieces in different parts of England, and Alexander remained in that country during the reign of Donald Bane and the brief restoration of Duncan, son of Malcolm, and his Norse wife Ingebiorg. He probably returned, however, when, in 1097, his brother Edgar was placed on the throne by Edgar Atheling with the aid of Rufus. Nothing is recorded of him during the ten years (1097–1107) of his brother's peaceful reign, except that he was at Durham in 1104, when the corpse of St. Cuthbert, whose protection had been invoked when Edgar resumed the kingdom, was exhibited by the monks as a rebuke to the incredulous. On his brother's death Alexander succeeded to the old kingdom of Scotland north of the Forth and Clyde, but its newer conquests, under the name of Cumbria, which seem in this instance to have included not merely Strathclyde but a considerable part of the eastern borderland and portions of Lothian, were, by a deathbed gift of Edgar, erected into an earldom or principality in favour of David, who bore the title of Comes, and was almost an independent sovereign. Alexander opposed the division of the kingdom, but the Norman barons supported David, as they reminded him at the battle of the Standard (1138), and it had to be acquiesced in. Possibly the motive of the gift was to interpose a barrier between Scotland and England. More probably the grant of independence was intended to satisfy the inhabitants of the southern districts of modern Scotland, between whom and the northern Celtic population there was no goodwill. About the time of his accession Alexander married Sibylla, a natural daughter of Henry I, and the union of the two countries, thus cemented by a double bond of affinity, secured uninterrupted peace between them during the whole of Alexander's reign. A letter of Anselm records the fact that the archbishop's prayers were asked by Alexander for his brother's soul. Anselm, in return, counselled the king to preserve the religious habits he had acquired in youth and to protect the monks who had been sent to Scotland at Edgar's request. To the see of St. Andrews, rendered vacant by the death of Fothad, the last Celtic bishop, Alexander appointed Turgot, prior of Durham, the confessor, and perhaps the biographer, of his mother; but the consecration was delayed till 1109 through a dispute between Anselm and Thomas, archbishop of York, and then the latter prelate performed the ceremony with a salvo of the authority of Canterbury—a compromise obtained by Henry I. This appointment, made with the object of furthering reforms in the Celtic church which Queen Margaret had begun, and of introducing diocesan episcopacy on the Roman and English model, did not fulfil its promise. Probably Turgot may have shown an inclination to subject the Scottish church to York, as his successor Eadmer did to Canterbury. After several years of dispute with Alexander, Turgot's health failed, and he returned to Durham, where he died in 1115.

The separation of Cumbria threw the centre of the Scottish kingdom further north, and while Alexander retained Edinburgh and Dunfermline, the chief residences of his parents, we find him more frequently at

Invergowrie, Perth, Scone, and Stirling. The exact date of the war with some northern clans, which probably gave him the name of 'The Fierce,' cannot be fixed, but as he founded a church at Scone in commemoration of his victory in 1114 or 1115, it was probably shortly before that he was suddenly attacked at Invergowrie by the men of Moray and Mearns. He escaped, and collecting an army pursued and defeated them in their own country, either on the Spey or the Moray Firth. This was a continuation of the opposition of the pure Celts of the north to the introduction of English customs through the union of Saxon and Scottish blood in the persons of Margaret and her children.

Canons regular of St. Augustine were brought by Alexander to his new foundation at Scone from St. Oswald's, near Pontefract, and the names of Gregory, bishop of Moray, and Cormac, bishop of Dunkeld, in a charter granting the right to hold a court to the prior and canons of Scone show that Alexander had laid the basis for the diocesan episcopate which David was to complete. The same foundation-charter proves by the names of Beth, Mallus, Madach, Rothri, Gartnach, and Dufagan, who are each designated 'comes,' the transition from the Celtic mormaers to the earls—a step in the direction of normanising and feudalising the civil government, similar to that which had been taken with regard to the ecclesiastical government, by introducing diocesan bishoprics, with chapters of regulars, in place of the monastic Celtic establishments, chiefly Culdee. It is in this reign that we have the first recorded evidence of the existence of the offices of chancellor and constable, which were held respectively by Hubert, abbot of Kelso, and in David's reign bishop of Glasgow; and by William, a brother of Queen Sibylla; the office of sheriff (vice-comes) is also met with for the first time in Scotland within David's earldom, although not in Scotland proper. The origin of parishes is also marked by the foundation of Ednam in Roxburghshire by Thor the Long, who built the church on waste lands given him by king Edgar. To the same period are attributed the earliest known Scottish coins.

In the year of the foundation of Scone, 1115, Alexander applied to Ralph, Anselm's successor, for a qualified person to fill the vacant see of St. Andrews, and from the fortunate circumstance of Eadmer, the friend and biographer of Anselm, having been selected, a fuller account has been preserved of this than of any other incident in the reign. With boldness of assertion Alexander informed the archbishop that in ancient times the bishop of St. Andrews had been consecrated by the pope or the archbishop of Canterbury, and this had only been broken by Lanfranc, who had yielded to the claim of York. Notwithstanding the opposition of Pope Calixtus II, who supported the pretensions of York, Ralph sent Eadmer, with the consent of Henry I, in 1120, that he might learn whether the king's request was consistent with the honour of God and of the see of Canterbury, advising that he should return as quickly as possible for consecration. Eadmer was accordingly elected, but the day after his election he found that Alexander would not consent to subject the church of St. Andrew to that of Canterbury, and possession of the lands of the see being given to a monk who had administered it during the vacancy, Eadmer was preparing to return when he was with difficulty persuaded to accept the ring of investiture from the king and to take the staff, the symbol of the pastoral office, from the altar as if from the hand of God. This compromise, like so many others between church and state in the great controversy as to investiture, broke down, and Eadmer, having surrendered the ring to Alexander and the staff to the altar, retired to Canterbury, as Alexander informed Archbishop Ralph, because he would not comply with the customs of the country, but, as he himself represented it, because he would not yield to the temporal power. Eadmer, two years afterwards, distracted by contradictory advisers—the pope directing him to go to York for consecration, the Archbishop of Canterbury to remain at Canterbury till Alexander yielded, one of his friends suggesting that he should go to Rome, and another that it was his duty to return to St. Andrews, as he had been duly elected bishop—seems to have yielded to the last advice and offered to submit, but Alexander, distrusting his submission, did not accept the offer. On Eadmer's death, in January 1124, Robert, the prior of Scone, was chosen bishop of St. Andrews, but before the difficulty as to his consecration could be settled Alexander himself died. The importance of this dispute to Scottish, as distinct from ecclesiastical history, is that it was a forerunner of the graver contests with regard to the independence of Scotland in the following centuries which were only decided by the ultimate issue of the war of independence and the long-deferred grant of the pall to St. Andrews in the reign of James III. Throughout Alexander showed himself, notwithstanding his English education and connections, and his evident desire to benefit his church by the superior learning of the English ecclesiastics, a determined vindicator of the national independence of Scotland. His wife Sibylla deceased before him in 1121, and he founded on an island in Loch Tay a church to her memory, as a cell of Scone. His gifts to Dunfermline, where he was buried, the erection of the chapel royal at Stirling and a monastery on Inchcolm in gratitude for an escape from shipwreck, and the restoration of the lands called the Boar's Chase (Cursus Apri), formerly granted by a Pictish king, Hungus, to the church of St. Andrew's, prove him to have been almost as great a benefactor of the church as his brother David. In connection with the last of these benefactions the register of St. Andrews and the poet Wyntoun describe a ceremony which, as illustrating the customs of the age and Alexander's liberality, may be given in the latter's words:—

Before the lordys all the kyng
Gert them to the awtare bryng
Hys cumly sted off Araby
Sadelyd and brydelyd costlykly
. . . .
Wyth hys armwys of Turky
That princys than oysid ginerally
And chesyd maist for thare delyte
With scheld and speir of silver quhyt
. . . .
With the regale and all the lave
That to the Kirk that time he gave.

The gift of the Arab steed and Turkish arms suggests the question whether Alexander may not have gone with his uncle Edgar and Robert of Normandy on the first crusade, but there is no record that he did. His character is thus described by the Scottish historian, Fordun: 'A lettered and godly man, very humble and amiable towards the clerics and regulars, but terrible beyond measure to the rest of his subjects; a man of large heart, exerting himself in all things beyond his strength. He was most zealous in building churches, in searching for relics of saints, in providing and arranging priestly vestments and sacred books; most openhanded, even beyond his means, to all newcomers, and so devoted to the poor that he seemed to delight in nothing so much as in supporting them.' He died on 27 April 1124, leaving no children, and was succeeded by his brother David.

[Liber de Scone, Bannatyne Club; Eadmer, Historia Novorum; National MSS. of Scotland; Fordun's Scotichronicon; Wyntoun's Chronycle; William of Malmesbury; Simeon of Durham. Modern authorities—Robertson, Scotland under her early Kings; W. F. Skene, Celtic Scotland; Freeman, Norman Conquest and Reign of William Rufus. In Stubbs and Haddan's edition of the Concilia, ii. part i., the most important original documents of Alexander's reign are printed, pp. 169–209.] Æ. M.

ALEXANDER II (1198–1249), king of Scotland, son of William the Lion and Ermengarde, daughter of Richard, viscount of Beaumont, was born at Haddington on 24 Aug. 1198, to the joy of the people, who had seen the kingdom for twelve years after the king's marriage without a male heir. The nobles swore fealty to him at Musselburgh when he was three years old, a custom of the age designed to give stability to the hereditary succession. By the treaty of Norham, 1209, a threatened war between England and Scotland was averted, upon the conditions that the English castle at Tweedmouth should not be rebuilt, and Margaret and Isabella, the daughters of King William, married to Henry and Richard, the infant sons of the English King John, with a considerable dower, to be paid in two years. Homage was also to be rendered to John by Alexander for the lands which his father held, and which were resigned in his favour into the hands of the English king. This was done at Alnwick in the same year, and three years later, in London, Alexander was knighted by John. At a great council in 1211, the barons and the burghs of Scotland granted the requisite aid for the stipulated dowry, but the marriages were never accomplished. The elder princess became, in the reign of Henry III, the wife of Hubert de Burgh, earl of Kent, and the younger of Roger, son of Hugh Bigod, earl of Norfolk, two of the greatest nobles of England, alliances which mark the connection between the Scottish royal house and the English barons. On the death of William the Lion in 1214, Alexander was crowned at Scone (6 Dec.), just in time to take part in the constitutional struggle which resulted in Magna Charta. Alexander, as might have been anticipated from the disputes between the two kingdoms raised by the question of homage, and his position as an English baron in respect of his English fiefs, was for the barons and against the king. Probably soon after the meeting at Edmundsbury (20 Nov. 1214), an agreement was made between the barons and Alexander by which Carlisle was to be rendered to the Scottish king, along with the county of Northumberland, and, if we may conjecture from what followed, the engagement on the part of the English king's sons to marry the king's sisters was renewed. The precise date of this agreement we cannot determine, for the documents recording the facts were amongst those seized by Edward I in 1291, and now lost. But, in accordance with the arrangement in the articles of the barons and in Magna Charta, it was provided: 'Nos faciemus Alexandro regi Scottorum de sororibus suis et obsidibus reddendis et libertatibus suis et jure suo secundum formam in qua faciemus aliis baronibus nostris Angliæ, nisi aliter esse debet per cartas quas habemus de Willelmo patre suo quondam rege Scottorum; et hoc erit per judicium parium suorum in curia nostra.' While Scotland had no original share in the rights guaranteed by the Great Charter, the fact that its monarch was one of the barons in whose favour the charter was granted had a reflex effect. The Scottish kings of the thirteenth century, unlike the English, were not enemies but friends of their barons and people, and under Alexander and his son Scotland enjoyed a measure of individual and national freedom and prosperity such as it had never known before, and did not again know until after the union. In fulfilment of his part of the agreement, Alexander in the winter of 1215 besieged Norham, and Eustace de Vesci in the name of the barons gave him seisin of the county of Northumberland. In the following year John with an army of mercenaries reduced the northern counties of England, and, advancing into Scotland, stormed Berwick and burnt Roxburgh, Haddington, and Dunbar. On his return his mercenaries pillaged Coldingham Abbey, and, before leaving Berwick on 22 Jan., set fire to the town, John with his own hand kindling the flames which burnt the house he had lodged in. 'Let us bolt,' he said, 'the little red fox out of his covert,' a lively image of the person of Alexander, who might, like William II, have been called Rufus, had he not received from his countrymen the epithet of the Peaceful. Scotland was too wide a covert, and Alexander having kept safe in the Pentlands, as soon as the English king retreated, crossed the western border, wasting the king's lands as far as Carlisle. Some of his Celtic followers burnt HolmCultram Priory, but those who escaped the vengeance of God, by which 1,900 were drowned, according to the Chronicle of Melrose, were punished by Alexander. He did not then take Carlisle, but, returning in August with a larger army, reduced the town without taking the castle; then traversing England he met and did homage at Dover to Louis, the son of Philip Augustus, who had been called to their aid by the English barons. His homeward march would have been intercepted by the destruction of the bridges on the Trent but for the death of John at Newark on 19 Oct. 1216, and he at last succeeded in taking the castle of Carlisle and the fort at Tweedmouth. In the following May Alexander again invaded England, but the defeat of Louis at Lincoln forced him to make peace with the young Henry III, restoring Carlisle, and receiving, on renewal of homage, his hereditary fiefs in England. He was also released from the excommunication which Innocent III had by his legate, Cardinal Gualo, declared against the barons and their allies in the contest with John for the liberties of England. Three years later, at York, the peace between England and Scotland was confirmed by a treaty which stipulated that Alexander was to marry an English princess, Joan the elder, or Isabella the younger, daughter of John, and that Henry should provide suitable husbands for the Scottish princesses Margaret and Isabella. In accordance with these arrangements, Alexander married Joan on 19 June 1221, and Margaret Hubert de Burgh, then the chief minister of the young king. In 1225 Isabella was united to Roger Bigod. The effect of these alliances and the prudent character of Alexander was to preserve peace between England and Scotland. This settlement left him free to enlarge and strengthen his own kingdom by reducing the lawless outlying districts, of which the population was still mainly Celtic, and whose chiefs were only nominally subject to the Scottish crown. Already, in the year of his accession, an attack on Moray under Donald Bane, son of Mac William, and Kenneth Mac Heth, aided by an Irish provincial king, had been quelled by Ferquhard Mac-in-Sagart of Ross, who was rewarded by a knighthood; and the year before his marriage Alexander turned his attention to the reduction of Argyle, which he accomplished in 1222 after a preliminary attempt in the autumn of 1221. Instead of generally forfeiting their estates, he took oaths of fealty from the chiefs who submitted, and gave them the lands of those who did not. The creation of a new sheriffdom out of Argyle (except Lorne, which remained under the immediate rule of its chief, the representative of the elder line of Somerled, Lord of the Isles), and of a new bishopric at Lismore, separated from the diocese of Dunkeld, were the marks of the introduction of royal authority and civil and ecclesiastical order in the mainland of the western highlands, and in the islands of Bute and Arran at the mouth of the Clyde. In 1222 the burning of Adam, bishop of Caithness, in revenge for an exorbitant exaction of tithe gave Alexander the opportunity of asserting his power in the east. John, earl of Caithness, suspected of connivance, was forced to give up part of his lands and pay compensation, and the immediate perpetrators were executed. In 1224 Gillescop, a dispossessed chief in the west, and in 1228 another chief of the same common Celtic name in Moray, rose, but the former without difficulty, and the latter in a second campaign, were overcome and put to death. The next events of Alexander's reign brought him into contact with an external enemy, the Norse king Haco, whose possession of the Orkneys and the Sudreys or Hebrides and connection with the kings of the Isle of Man menaced the Scottish coasts. In 1230 Haco associated himself with Olaf of Man and Ospacr, a chief of mixed Celtic and Norse blood, but Ospacr was killed in an attack on Bute and his Norse allies driven back from Cantyre by the inhabitants without the personal intervention of the Scottish king, who kept the Christmas of that year at York with his brother-in-law Henry of England. Next year he spent Christmas in Elgin, and after visiting Montrose came to St. Andrews, where he created Walter, the son of Alan, then steward of Scotland, justiciar. In 1235 Alan, lord of Galloway and constable of Scotland, died, leaving no legitimate son and three daughters, Helen, wife of Roger de Quincey, earl of Winchester, Devorguill, wife of John de Baliol of Barnard Castle, and Christian, wife of William des Forts, a son of the Earl of Albemarle; and his death gave rise to one of those cases of doubtful succession which at this time so often led to war. The Galwegians first asked Alexander himself to take possession of the district, or to support the claim of Thomas, a natural son of Alan, and, on his refusal to comply with either request, rose in arms, but with the aid of Ferquhard Mac-in-Sagart, now Earl of Ross, Alexander defeated them. Thomas was forced to fly to Ireland, and Galloway was divided between the three coheiresses.

The fall of Hubert de Burgh and the succession of Peter des Roches, bishop of Winchester, to the chief place in the councils of the English king, changed the attitude of the two courts. Renewed claims of homage for Scotland on the part of Henry, backed by the pope, Gregory IX, were met by counter claims on the part of Alexander to the northern counties of England, but a peaceable solution was effected by Otho, the legate, at York, in 1237. Alexander, in lieu of all claims, received lands of the yearly value of 200*l.*, for which he did homage, and the demand of homage for the kingdom was not pressed. His wife accompanied her brother, Henry III of England, on his return home, and died without issue near London in 1238. In little more than a year, 15 May 1239, Alexander married a second wife, Mary, daughter of Ingelram de Couci, in Picardy, one of the feudal families which vied and allied themselves with kings. Of this marriage was born on 4 Sept. 1241 Alexander III, who was betrothed to Margaret, daughter of Henry III, in the following year. In 1244 a serious rupture broke out between Alexander and Henry, no longer united by marriage, which was prompted by Walter Bisset, an exile from Scotland, in consequence of a blood-feud caused by his slaughter of Patrick of Galloway, earl of Athole. The causes of the quarrel were the alleged intention of Alexander to ally himself with the French king, the erection of castles by Walter Comyn and others which threatened the English border, and the reception of English exiles. The armies of the two kingdoms in great force confronted each other at Newcastle, but the efforts of Richard, earl of Cornwall, and the Archbishop of York averted a contest, and a treaty was made at Newcastle on 14 August by which Alexander bound himself to enter into no alliance with the enemies of England nor to invade it unless unjustly dealt with. There is reason to believe that the engagement was mutual, but the Scottish counterpart of the treaty was amongst the documents seized by Edward I, and only the English has been preserved.

Relieved from anxiety on the side of England, Alexander now undertook the more congenial task of strengthening his own kingdom. In 1247 he put down a rising in Galloway and restored the authority of Roger de Quincey, and in 1248 he determined on attempting a cherished project to wrest the Hebrides from Norway, which he had unsuccessfully attempted to do by negotiation and purchase. Ewen, the son of Duncan, lord of Argyle, having refused to acknowledge Alexander as sovereign of the islands for which he had done homage to Haco, Alexander gathered a fleet to compel him, but as he passed Kerrera, the island in the bay of Oban, he was seized with fever and died there on 8 July, in the 51st year of his age and 35th of his reign. He was buried at his own request at Melrose, a church he had befriended, having founded, along with his mother Ermengarde, an abbey for its monks at Balmerino in Fife. Fordun quotes a poem in his memory, in which he is described as

> Ecclesiæ clipeus, pax plebis, dux miserorum,

a panegyric Fordun himself confirms. An English contemporary chronicler, Matthew Paris, is not less emphatic, calling him 'a good, upright, pious, and liberal-minded man, justly beloved by all the English as well as his own people.' His protection of the church probably refers to the right of holding provincial councils under a conservator, which, in spite of the opposition of the see of York and the English king, was granted by Pope Honorius in 1225, but Alexander failed to obtain from the same pope and his successor Gregory IX the coveted honour of coronation at the hands of a legate of the Holy See, a circumstance which may account for his unwillingness to allow the legate Otho to enter Scotland. His foundations were chiefly in favour of the Dominican and Franciscan friars. Monasteries of the former were established at Edinburgh, Berwick, Ayr, Perth, Aberdeen, Elgin, Stirling, and Inverness, and of the latter at Berwick and Roxburgh. The richer Cistercians obtained only Balmerino, and their reformed rule of Vallis Caulium Pluscardine in Moray. Possibly to this favour to the mendicant friars he owed the title of 'dux miserorum,' but it may refer also to the laws preserved in the scanty collection of his statutes by which he substituted trial by an assize or jury for the ordeal, recognised the protection of the girth or sanctuary, and regulated trial by battle with special provision for those who could not fight—the clergy and widows. The name of Peaceful can have been given him only in respect of his relations to England, for he was a warlike monarch strenuously enforcing the feudal levy, able, according to Matthew Paris, to raise 100,000 foot and 1,000 horsemen, and successfully resisting by force of arms all risings within or on the borders of Scotland. His character must be read in his deeds, for the chroniclers contribute little otherwise to enable us to individualise it. In the maintenance of order in Caithness, Moray, Galloway, the subjection of the mainland of Argyle, the alliance with the Celtic ruler of Ross, the attempted but unsuccessful annexation of the Hebrides, the wise policy which under some provocation preserved peace with England, the relations established between the papal see and the Scottish church and state, the strict enforcement of justice amongst his own subjects, there is sufficient evidence of a prudent king anxious to consolidate his small kingdom, to raise its rank, and to rule it well.

[Matthew Paris; Chronicles of Melrose and Lanercost, Bannatyne Club; Chronicle of Man (Munch's Notes); Saga of King Haco; Concilia Scotiæ (Joseph Robertson's Notes, Bannatyne Club); Statuta Alexandri I; Act. Parl. Scot. i.; Wyntoun, Cronykil; Fordun, Scotichronicon; Hailes's Annals; Robertson's Early Scottish Kings; W. F. Skene's Celtic Scotland; Grub's Ecclesiastical History of Scotland.] Æ. M.

ALEXANDER III (1241–1286), king of Scotland, son of Alexander II and Mary de Couci, succeeded to the throne when a boy of eight on his father's death (8 July 1249). The troubles of a minority commenced at his accession, but the attempt of Alan Durward, the justiciar, to prevent his consecration on the pretext that he had not yet been knighted, was frustrated by Walter Comyn, earl of Menteith, and on 13 July he was solemnly placed on the coronation stone at Scone, in the presence of seven lords and seven bishops and a great multitude of the people, the Bishop of St. Andrews performing the ceremony. At its close a highland sennachy hailed him in Gaelic as king of Alban, and recited his descent through a chain of real and imaginary ancestors to the eponymous hero of the race, Iber, the first Scot, son of Gaithel Glas, the son of Neorlus, king of Athens, and Scota, daughter of Pharaoh, king of Egypt, an acknowledgment that the descendant of the Saxon Margaret, in whose veins so much Norman blood had mingled, was also the descendant in the paternal line of the ancient Celtic royal family whose origin, lost in antiquity, was supplied by the fictitious genealogy. The translation in the following year of the corpse of Margaret at Dunfermline from her grave into a shrine set with gold and precious stones, with almost equal solemnity to the consecration of the young king, was probably intended to mark with equal emphasis his descent from the Saxon princess whose memory was dear to the church and people of the Lowlands. In 1251 Henry III requested from Innocent IV a declaration that the Scottish king was, as his vassal, not entitled to be anointed or crowned without his consent, and the inclusion of Scotland in the grant made to him of a tenth of the ecclesiastical revenues for a crusade, but the pope declined both requests. Baffled in this, he reverted to the marriage of Alexander, already betrothed to his daughter Margaret, and it was celebrated at York on 26 Dec., when Henry knighted Alexander and demanded homage for his kingdom. Matthew Paris records that Alexander answered 'he had come peacefully and for the honour of the king of England, that by means of the marriage tie he might ally himself to him, and not to answer such a difficult question, for he had not held full deliberation on the matter with his nobles or taken proper counsel as so difficult a question required,' a reply which must have been given, not without advice, by the boy king. It was not the less a decided refusal that it was couched in polite terms. The detection of a plot by Alan Durward to obtain from the pope the legitimation of his wife Marjory, a natural daughter of Alexander II, which would have made his children heirs to the throne, led Alexander, by the advice of Henry III, to remove him and the chancellor Robert, Abbot of Dunfermline, from their offices; in their place Walter Comyn, the Earl of Menteith [q. v.], and his brother-in-law William, ninth Earl of Mar [q. v.], and Gameline [q. v.], bishop of St. Andrews, became the chief ministers of the young king. English counsellors, it was, however, promised at the time, would be shortly sent to advise him. Geoffrey of Langley, keeper of the royal forests, who came in fulfilment of this promise, was expelled by the Scottish barons, and from 1251 to 1255 the chief power in Scotland was in the hands of the Earl of Menteith and of the earl's kinsmen, the Comyns. A secret mission in 1254 of Simon de Montfort, earl of Leicester, who was to play so great a part in the barons' war, the complaints of Henry's daughter as to her treatment at the Scottish court, and the restoration of Alan Durward to the favour of the English king through his services in the Gascon war, paved the way to a change in the government of Scotland in 1255 at the hands of the English king.

Henry, after a preliminary meeting with Alexander at Werk castle, crossed the border, and they again met at Kelso, where the regency of the Comyns was put an end to. Bishop Gamelin of St. Andrews, Alexander Comyn, earl of Buchan, and William, earl of Mar, were deprived of the offices of chancellor, justiciar, and chamberlain, which were bestowed on the Bishop of Dunkeld, Alan Durward, and David de Lyndsay. John Baliol and Robert de Ros, two other members of the late regency, forfeited their property as traitors. Fifteen new regents were at the same time appointed—the Bishops of Dunkeld and Aberdeen, the Earls of Dunbar, Fife, Strathern, and Carrick, Alexander the Steward, Robert de Bruce, Alan Durward, Walter de Moray, and five other barons. They were to hold office for seven years, when Alexander would attain his majority. The Chronicle of Melrose ascribes this revolution to English influence, and mentions with evident sympathy that the Bishops of Glasgow and St. Andrews and the Earl of Menteith refused to set their seal to an accursed deed in which there were many things contrary to the honour of the king and kingdom. The concurrence of Wyntoun, although Fordun takes a different view, renders it probable that this is a true account, and that the Comyns represented the national Scottish party adverse to foreign intervention. Next year (1256) Alexander and his queen visited London, and the Scottish king received a renewal of the grant of the Honour of Huntingdon. He returned accompanied by John Mansel, a favourite of Henry. But about the same time the Bishop of St. Andrews went to Rome to settle a dispute as to the possession of his see, and was so successful in conciliating the papal favour, that not only was his see restored, but a sentence of excommunication against his enemies, the party of Durward and the English regents, was pronounced in 1257 and published by the Bishop of Dunblane and the Abbots of Melrose and Jedburgh. Emboldened by the success of their chief supporter amongst the bishops and the return to Scotland of the queen mother Mary de Couci and her husband, John de Brienne, the party of the Comyns seized the young king when asleep in Kinross, carried him off to Stirling Castle, and forced Durward to take refuge in England. In 1258 yet another change in this period of sudden alterations in the government of Scotland took place. In a conference held at Jedburgh the Earls of Hereford and Albemarle and John de Baliol, on the part of the English king, arranged with the Comyns and Alexander that there should be a joint regency consisting of the queen mother and John de Brienne and four members of each of the two parties which had since the king's accession divided Scotland. The Earl of Menteith and Alan Durward, their leaders, were both members of this heterogeneous council of state, but the chief power remained with the former, whose partisans filled the great offices. The death of Menteith in the following year may perhaps have facilitated what the approaching manhood of Alexander completed, the close of those continual contests for the supreme power of which an outline only has here been given. In 1260 Alexander and his queen again visited London in response to an invitation sent but declined in the previous year, and the queen, being left behind on Alexander's return home, gave birth at Windsor (February 1261) to a daughter, Margaret, afterwards married to Eric, king of Norway. Prior to his departure Alexander received the assurance of Henry that if he and the queen died the expected infant should be entrusted to the custody of the Scottish nobles. At last, emancipated from the control of his own nobles and no longer afraid of English intervention, for the year 1261 was the commencement of the barons' war caused by Henry's refusal to observe the provisions of the parliament of Oxford, Alexander resumed the project, cut short by his father's death, of uniting the Hebrides to his kingdom. Following his father's example, he first tried negotiations, but Haco detained the Scottish envoys, instead of listening favourably to their mission, and in the late summer of 1263 equipped a great fleet to overawe his island vassals and ravage the Scottish coast. A storm on 1 Oct. destroyed a considerable part of this earlier armada, and the defeat on the following day at Largs of those who landed there, though exaggerated by the Scottish historians, contributed to the discomfiture of Haco, who retired to the Orkneys, where he died at Kirkwall on 15 Dec. The adhesion of Ewen of Argyle to his fealty to the Scottish king aided in this repulse, and early in 1264 Magnus Olafson, king of Man, did homage to Alexander at Dumfries. The Earls of Buchan and Mar and Alan Durward were sent by Alexander in the same year to reduce the island chiefs who had sided with Haco. Two years later the negotiations which Magnus, Haco's son, had commenced immediately on his accession were concluded by the treaty of Perth, by which Man and the Sudreys were surrendered to Alexander for a payment of four thousand marks and an annual rent of a hundred, but the ecclesiastical jurisdiction of the see of Drontheim was reserved. Man was a precarious possession, but the whole mainland and islands of Scotland, with the exception of the Orkneys and Shetland, were now for the first time united under one sceptre. In the contest between Henry and his barons Alexander aided his father-in-law, and the troops he sent shared in the defeat of Lewes (14 May 1264), where their leaders, John Comyn and Robert Bruce, were taken prisoners. In the course of the next three years Alexander proved that he had inherited in another direction his father's policy by asserting the independence of the Scottish church. He refused entrance to the kingdom of the legate Ottoboen, and would not allow Henry to collect a grant for the crusades which the pope had guaranteed to him out of the Scottish benefices; and in 1269 a provincial council was held at Perth, which declared, under the authority of the bull of Honorius, the right to hold such assemblies annually, over which the bishops were to preside in rotation with the title of Conservator. In 1272 Henry III died, and on the return of Edward I from the Holy Land Alexander attended his coronation, where his retinue and the splendour of his gifts surpassed that of all others. Early in the following year he lost his wife, who left three children, Alexander, David, and Margaret. In 1275 Boiamund de Vesci, canon of Asti, made a new valuation of the ecclesiastical benefices in Scotland, for the purpose of levying the tenth decreed by the council of Lyons in aid of a crusade. This valuation, unsuccessfully resisted and at first ill paid, was vulgarly called Bagamund's roll, and continued to regulate ecclesiastical taxes until the Reformation. The copies preserved are not quite complete, but they afford an authentic record of the wealth of the Scottish church, fostered with almost too much care by Malcolm and Margaret, and their descendants. At the time of Edward's coronation no claim for homage seems to have been made; but in 1278 Alexander was recalled under a safe conduct, and at Westminster on 28 Oct. tendered his homage for all the lands which he held in England for which homage was due, saving always his own kingdom. The Bishop of Norwich having interposed, 'And saving also the right of my lord king Edward to homage for your kingdom,' Alexander declared 'To that none has a right save God alone, for of Him only do I hold my crown.' The events were now hastening which were to enable Edward to dispute this claim, and even the driest chroniclers appear to have felt the tragic character of the closing years of Alexander. In 1280 his youngest son, David, died. In 1283 there followed the death of his daughter Margaret, married two years before to Eric, king of Norway, leaving an only child, Margaret, the Maiden of Norway; and his eldest son, Alexander, who had married Margaret, daughter of the Earl of Flanders, died in the same year. The estates at Scone, on 5 Feb. 1284, bound themselves to acknowledge the Maiden of Norway as heir, failing any children Alexander might have. On 1 Nov. 1284, in the hope of securing a male heir, he married Joleta, daughter of the Count de Dreux, at Jedburgh, when, according to the tale of one of the later chroniclers, amidst the figures of a masque in honour of the marriage, suddenly one appeared which could not be distinguished whether it was man or ghost. It was deemed a presage of death, and on 16 March 1285-6 Alexander was killed by falling over a cliff while riding in the dark between Burntisland and Kinghorn.

The chroniclers differ according to their mood or bias in estimating the character of Alexander, but no difference seems to have existed amongst his subjects, who preserved his memory in some of the earliest verses of the Scottish dialect which have come down to us:—

> Quhen Alysander oure king was dede
> That Scotland led in luwe and le,
> Away was sons off ale and brede,
> Off wyne and wax, off gamyn and gle;

Oure gold was changed into lede.
Cryst born into virginyte,
Succour Scotland and remede
That stad in its perplexte.

How far the sentiment here expressed may have been heightened, as in the parallel case of Edward the Confessor, by the calamities which followed—the disputed succession and the English wars—it is not possible to say. The monks, the only historians of these times, rarely aid us by details, leaving the facts to speak for themselves, or making reflections in which the prejudices of superstition, their country, or their order warp their judgment. It must, however, have required a strong character, after so long a subjection to rival factions and the influence of the English king, to restore the royal authority and maintain the independence of the kingdom. While Henry's contest with his barons and the storm which dispersed Haco's fleet seconded Alexander's efforts, his continued prosperity during the decade after the accession of Edward I, and his care in the administration of justice for which all writers give him credit, are proofs of wise government; and, on the whole, we may accept as free from much exaggeration the panegyric of Wyntoun, one of the most trustworthy of our authorities, who wrote within a century from his death:—

Scotland mournyd hym than full sare,
For undyr hym all his leges ware
In honoure, qwiete, and in pes;
Forthi cald pessybill king he wes,
He honoured God and holy kirk,
And medfull dedys he oysed to werk.

A splendid architecture, of which the monuments still remain in the Scottish cathedrals of the Early English style, and the purity of the coinage, are real witnesses of the well-being of Scotland during the reigns of Alexander and his father.

[Chronicles of Melrose, Lanercost, and Dunfermline, Bannatyne Club; Matthew Paris; Chronicle of Man (Munch's Notes), Manx Soc.; Wyntoun, Cronykil; Fordun, Scotichronicon; Exchequer Rolls Record Edition, i.; Concilia Scotiæ (Joseph Robertson's Notes, Bannatyne Club); Hailes's Annals; Tytler's History of Scotland; Robertson's Scotland under her Early Kings; W. F. Skene's Celtic Scotland.] Æ. M.

ALEXANDER (*d.* 1148), bishop of Lincoln, was a Norman by birth, the son of the brother of that famous Roger, bishop of Salisbury, 'nepos ejus ex patre' (WILL. MALM. *Hist. Novell.* lib. ii. p. 102), who, from being a humble parish priest in the suburbs of Caen, had risen through the favour of Henry I to be bishop of one of the chief sees of England, and, as chancellor and finally justiciar, had become the most powerful man in the realm. The name of Alexander's mother, we learn from the Lincoln obit book, was Ada. Alexander was adopted by his uncle, and brought up by him in the utmost luxury, 'nutritus in summis deliciis' (HEN. HUNT. p. 226, ed. Twysden), imbibing from him that pride of place and love of lavish display, 'superbiæ non tepidus æmulator' (WYKES, *Chron. Rer. Anglic. Scriptores*, ed. Gale, ii.), which caused him to be known in after days as 'Alexander the Magnificent.' Alexander and his cousin Nigel, afterwards bishop of Ely, received a liberal education, such as to qualify them for the dignities they were destined to fill (WILL. MALM.), to which their uncle's all-powerful influence with Henry I speedily raised them. On the elevation of Everard to the see of Norwich in 1121, Alexander was appointed by Roger to the archdeaconry of Sarum. He only held this dignity two years. Bishop Robert Bloet of Lincoln was struck with a fatal apoplectic fit in January 1123, while riding with the king and Roger of Salisbury, and the latter obtained from Henry without delay the promise of the vacant see for his nephew. Alexander's official nomination took place the following Easter at Winchester, where Henry was holding his court, and on 22 July he received consecration at Canterbury from the newly appointed archbishop, William of Corbeuil, who had just returned from Rome with his pall. The gatehouse of Eastgate in the city of Lincoln with the tower over it was granted to him as his episcopal residence by Henry I (DUGDALE, *Monast.* (1830), viii. 1274, No. xliii.) Two years later, 1125, Alexander, probably for the purpose of receiving investiture at the hands of the pope, accompanied the two archbishops, William of Canterbury and Thurstan of York, and John the bishop of Glasgow, on that momentous visit to Rome, when the Archbishop of Canterbury, with the view of securing the subordination of the see of York, condescended to receive legatine authority from Honorius II, from which event, writes Dr. Inett, 'we are to date the vassalage of the church of England.' On his return to England we find Alexander taking part in the councils held during this period, chiefly directed against the marriage of the clergy. He and his uncle Roger were present at the council of Westminster in 1127, when the sentence of deprivation was pronounced against every parish priest who was guilty of the crime of matrimony (FLOR. WIGORN. *Contin.* p. 85, published by Eng. Hist. Soc.), a sentence which, though solemnly renewed in 1129, was rendered ineffective by the connivance at the married clergy by the king, unwilling that 'the good old customs of England should be changed.' As one of the chief ecclesiastics of the realm, Alexander was present when, on 4 May 1130, the 'glorious choir of Conrad,' added to the cathedral of Canterbury, was consecrated by Archbishop William in the presence of Henry I and his brother-in-law, David, king of Scotland (Eadmer, *Historia Novorum*, c. 26). In 1134, Henry being then in Normandy, Alexander and Archbishop William crossed the Channel to lay before the king some dispute relating to their diocesan rights 'pro quibusdam consuetudinibus parochiarum suarum' (Hen. Hunt. ut supra, p. 220), of which we know nothing definitely.

Alexander, like his far greater uncle Roger, presents an example of the secular type of ecclesiastics, to which the greater part of the bishops of that day belonged, displaying far more of the temporal potentate than of the spiritual dignitary, rather barons than bishops. Holding their lands by military tenure, surrounding themselves with armed retainers, builders and fortifiers of castles, they were distinguished from the wealthy and powerful laymen by little more than their spiritual powers and clerical immunities, and a celibacy which was too usually merely nominal. The contemporary author of the 'Gesta Stephani' gives us this portrait of Alexander (the translation is from Canon Perry's *Life of St. Hugh*, p. 73): 'He was called a bishop, but he was a man of vast pomp and of great boldness and audacity. Neglecting the pure and simple way of life belonging to the christian religion, he gave himself up to military affairs and secular pomp, showing, whenever he appeared in court, so vast a band of followers that all men marvelled' (*Gest. Steph.* (Eng. Hist. Soc.), p. 47). The immense revenues he derived from his ecclesiastical estates were insufficient for his profuse expenditure, and he is charged by his contemporaries with abusing his power to extort money by unjust means to maintain his splendid retinue and ostentatious living. Henry of Huntingdon, writing after his death of a patron whom in his lifetime he had styled 'pater patriæ, princeps a rege secundus,' 'flos et cacumen regni et gentis,' says: 'Desirous to excel other nobles in his magnificent gifts and the splendour of his undertakings, when his own resources did not suffice he greedily pillaged his own dependents to bring his smaller means to a level with the larger means of his rivals. But yet in this he failed, since he was one who was ever squandering more and more' (Hen. Hunt. p. 226, ed. Savile).

The Normans were mighty builders. Alexander shared to the full in the passion of his age and rank. He emulated his uncle Roger, celebrated as the greatest builder of his age, in the extent and magnificence of his architectural works. These were first military works. At the three chief points of his episcopal domains, Sleaford, Newark, and Banbury, he raised strong castles, on the plea —'ut dicebat'—that such fortresses were absolutely necessary in a time of lawlessness and violence for the protection and dignity of his see, 'ad tutamen et dignitatem episcopii' (Will. Malm. *Hist. Novell.* lib. ii. p. 102; Girald. Cambr. *Vit. Remig.* cap. xxii. vol. vii., Rolls Series). Then, when the tide of fortune was turning, and he was made to feel, as William of Newbury has reported (c. vi.), 'that that sort of building was not looked on as altogether suitable to the episcopal character, he began to build religious houses, as it were to expiate his fault, erecting as many monasteries as he had erected castles, and filling them with religious men.' The earliest of these foundations was the Cistercian house of Haverholme, near Sleaford, established in 1137 and transferred to Louth Park in 1139, Haverholme being made over to the newly established order of Gilbertines of Sempringham. In 1138 Alexander erected another Cistercian monastery at Thame, and in 1140 a house of Austin canons at the deserted seat of the bishopric at Dorchester-on-Thames. He also rebuilt the chancel of the mother church of Lindsey St. Mary's at Stow, in the best style of the day, vaulting it with stone; and on the partial destruction of his cathedral at Lincoln by fire, we are told that he restored it with such wonderful skill that it was 'more beautiful than before and second to none in the realm;' and to guard against a second conflagration he roofed the whole edifice with a stone vault, one of the earliest examples in England of what had long been a common feature on the other side of the Channel (Gir. Cambr. *Vit. S. Remig.* ubi supra; Hen. Hunt. ut supra, p. 225). It is noted, however, by Giraldus that these 'works of satisfaction' were built out of the revenues of the church, not out of Alexander's private means, so that he was 'robbing one altar to clothe another,' and depriving himself of all merit in what he did.

The chief crisis in Alexander's career took place in 1139, in the early years of Stephen's reign. The oath imposed by Henry I on the bishops and chief men of the realm at the Westminster Council, held Christmas 1126–27, had been taken by Alexander, following the lead of his uncle Roger, and they had sworn later again and again with every religious safeguard, that, on Henry's death without a male heir, they would receive his daughter, Maud, as 'lady of England and Normandy.' Nevertheless the uncle and nephew had not scrupled to transfer their allegiance to Stephen. When very early in his reign, in 1137, Stephen crossed to Normandy to defend his duchy, which had been invaded by Geoffrey of Anjou, Bishop Alexander was in his train, and was probably present when Stephen received investiture of the province from Lewis, and his young son Eustace did homage and became the man of the king of France (Hen. Hunt. p. 222; Annal. Waverl., *Annal. Monast.* (Rolls Ser.), ii. 226). In the civil anarchy which followed, the loyalty of Alexander, as of his powerful kinsmen Roger and Nigel of Ely, became strongly suspected. The possession of castles, so many and so strong, placed these prelates in a position of independence which rendered them dangerous to the crown. Stephen's suspicions were carefully fomented by his lay advisers, jealous of the overweening power of the churchmen. Unwisely listening to their persuasions, he resolved to make himself master of the three bishops and their castles. The occasion taken was the sitting of a great council at Oxford in the summer of 1139. The bishops, when cited to the council, obeyed reluctantly. A fray which arose between their men and the followers of Count Alan of Richmond about their quarters, which had ended in bloodshed, offered the desired pretext for action. Stephen arrested Alexander and his uncle, the former in his lodging, the latter in the court itself, together with the bishop of Salisbury's son and namesake, 'Roger the Poor,' the king's chancellor—Nigel, bishop of Ely, managed to effect his escape—and threw them into prison until they should have surrendered the castles which he asserted they were fortifying against him. The bishops' claim to have the matter judicially investigated, and their offer to render any satisfaction which might be legally due, were contemptuously rejected. Their only hope of enlargement lay in giving up their castles and all they contained. Roger's strong castle of Devizes, after a vigorous defence by Nigel of Ely and Maud of Ramsbury, Roger's mistress, the chancellor's mother, was surrendered to Stephen on his threat of starving the elder Roger and hanging the younger. The king then hastened with his army across England to Alexander's castle of Newark-on-Trent, dragging with him its builder, whom, meanwhile, he had kept in harsh imprisonment, 'sub vili tugurio,' with the assurance, when the siege was laid, that he should taste no food till the fortress was surrendered. It needed all the tears and prayers of the famished bishop to induce the garrison who were holding the castle to surrender. Alexander's other castles of Sleaford and Banbury speedily followed, leaving Stephen master of the situation (*Gesta Stephani*, 50; Will. Malm. *Hist. Novell.* ii. 20; Ord. Vit. 920; Flor. Wigorn. *Contin.*; Hen. Hunt. 223; Hoveden, 277; Wykes, ii. 23).

This outburst of indiscreet energy, so alien to Stephen's general mildness, was the turning-point in Stephen's reign, after which his fortunes steadily declined (Stubbs, *Early Plantagenets*, p. 18). Such illegal violence had arrayed the whole church against him. In less than two months from the seizure of Alexander and his uncle, a great ecclesiastical council was held at Winchester (29 Aug.), under the presidency of Stephen's brother, Henry of Blois, as papal legate, to take cognisance of their sovereign's crime. Stephen was actually summoned before the synod. No formal sentence was passed, but, according to the author of the 'Gesta Stephani' (§ 51), Stephen made satisfaction for his ecclesiastical offence by laying aside his royal insignia and submitting to some form of penance. But no submission could undo Stephen's rash act. The day after that on which the council was held, 30 Sept. 1139, Maud landed in England; and the horrible period of anarchy and civil war began. Alexander espoused neither side openly, prudently waiting the turn of events to declare himself for the winner. We may hope that his diocese was the gainer, and that he gave heed to the weighty words of the council held at this period, that bishops should not possess castles, but devote themselves to the spiritual care of their flocks (Flor. Wigorn. *Contin.* ut supra, iii. p. 116). The next time we see Alexander, he is performing his religious functions as bishop in his own cathedral. This was on Candlemas day, 2 Feb. 1141, at the solemn mass which preceded the 'battle of Lincoln,' from the field of which Stephen was carried off a prisoner to Bristol castle, in punishment, some said, for his previous violence to God's ministers, and for having converted the western part of the holy house of St. Mary of Lincoln into a fortress furnished with engines of war for the purpose of attacking the neighbouring castle, then held by the rebel Earls of Lincoln and Chester (Will. Malm. *Hist. Novell.* iii. 39). The holy service, we are told, was disturbed with portents of coming misfortune. The huge wax taper, 'cereum rege dignum,' offered by the king, broke in two, as he put it in Alexander's hands, an omen of the crushing of the king's power. The chain by which the pyx hung above the altar suddenly snapped asunder, and the sacred wafer fell to the ground at the bishop's feet. A month later we find Alexander at Winchester, taking part in the solemn reception in the cathedral of the Empress Maud by the legate, Bishop Henry of Blois, 3 March 1141, and in the synod which followed, in the presence of Archbishop Theobald (7 April); he was one of those who, having, it is recorded, previously obtained the king's leave, bent to the times and swore allegiance to his rival ('impetrata venia ut in necessitatem temporis transirent,' WILL. MALM. *Hist. Novell.* lib. ii. 105). A terrible accusation is brought against Alexander, together with his brother bishops of Winchester and Coventry, by the author of the 'Gesta Stephani,' of having helped to aggravate the miseries of those days of anarchy, not only by conniving at the acts of cruelty and rapacity of the barons and their retainers which were turning the land into a hell, 'fearing to strike with the word of God those children of Belial,' but even by openly imitating their evil deeds, extorting money by torture and imprisonment.

Alexander, having replenished his coffers by suchlike acts of barefaced rapacity, in 1145 paid a second visit to Rome. A new pope had just taken his seat on the throne of St. Peter, Eugenius III, the friend of St. Bernard. As on his former visit, when his prodigal liberality procured for Alexander the title of 'the Magnificent,' he lavished money with the utmost profusion, both in his private expenditure and in his gifts. His welcome was in accordance. He was received with the utmost honour by the pope and the whole court, who, after his prolonged stay—for he did not leave Rome till the following year—pursued their open-handed guest with grateful memories and vain regrets (HEN. HUNT. lib. viii. 225.) During his absence the conflagration of his cathedral had occurred, to which reference has already been made, and the first work of the bishop on his return to his diocese, where he was received with the utmost reverence and joy, was to restore the blackened and roofless walls of the stern Norman church of Remigius to more than its original beauty and to add a stone vault (*ibid.*) It was at the close of the year 1146 that Stephen, having at last got his powerful subject, the Earl of Chester, into his hands by treachery and obtained the surrender of the castle of Lincoln and other strongholds as the price of his ransom, feeling himself for the first time a king in fact, kept his Christmas at Lincoln, and, in defiance of an ancient prophecy denouncing disaster to any monarch who should thus adopt full regal state within its walls, was crowned there anew. Neither the place where, nor the person by whom, the ceremony was performed, is recorded; but we can hardly be wrong in concluding that it took place in the renovated cathedral at the hands of Bishop Alexander. Alexander's career was now nearly at an end. The summer of the following year he started for Auxerre to pay a visit to Pope Eugenius, who was sojourning in that city. He was again honourably received by the pontiff, but the excessive heat of the season injuriously affected his health, and on his return to England he brought with him the seeds of a low fever, which proved fatal at the beginning of the next year, 1148 (HEN. HUNT. p. 226). He was buried in his cathedral on Ash Wednesday, but no monument marks his grave, and its place is unknown. Henry of Huntingdon, whose patron he was, and who dedicated to him the history he had written at his request, though not sparing his faults, gives this attractive description of Alexander's person and character: 'His disposition was always kind; his judgment always equal; his countenance at all times not only cheerful but joyous.' A letter is extant addressed to him by St. Bernard of Clairvaux on the occasion of one of the canons of his cathedral entering the Cistercian order. The saint's warnings 'not to lose the lasting glory of the next world for the sake of the transient glory of a world of shadows, nor to love his possessions more than his true self, lest he thereby lose both,' afford an instructive comment on the notorious worldliness of his life (BERNARD, *Ep.* lxiv.) Alexander's relatives profited by his episcopal patronage. He made his brother David archdeacon of Buckingham, and his nephew William archdeacon of Northampton. The last-named appears to have been his uncle's executor, handing over to the dean and chapter the books bequeathed to them by Alexander, viz. Genesis (imperfect), the Gospels of St. Luke and St. John, and the Book of Job, all glossed, the canonical Epistles and Apocalypse, and a volume containing Proverbs, Ecclesiastes, and Canticles.

[Annales Monastici (Rolls Series); William of Malmesbury's Historia Novella; Henry of Huntingdon's Historia Anglorum; Florence of Worcester's Continuation; Ordericus Vitalis, Historia Ecclesiastica; Gesta Regis Stephani;

Roger of Hoveden's Chronica; Giraldus Cambrensis, Vita S. Remigii; John de Schalby's Martyrologium; Freeman's Norman Conquest; Stubbs's Early Plantagenets; Perry's Life of St. Hugh of Lincoln; Hook's Lives of the Archbishops.] E. V.

ALEXANDER of Ashby (*fl.* 1220), prior of the Austin priory at Ashby, Northamptonshire, has been variously stated to have been a native of Somersetshire and Staffordshire. He wrote a number of theological tracts, chronicles, and Latin poems. His name, according to Wood, appears in a legal document, dated about 1204, belonging to the priory of St. Frideswide's, Oxford. The chief work ascribed to him is a manuscript in Corpus College library, Cambridge, entitled 'Alexandri Essebiensis Epitome Historiæ Britanniæ a Christo nato ad annum 1257.' It is mainly an abridgment of Matthew Paris. Fuller, in his 'Church History' (ed. Brewer, i. 157), quotes some lines from his 'De Fastis seu Sacris Diebus,' an elegiac poem in imitation of Ovid's 'Fasti,' the manuscript of which is in the Bodleian. Other works, the names of which are given by Bale, Pits, and Tanner, are verse lives of St. Agnes, a history of the Bible, and a treatise on the art of preaching.

[Dugdale's Monasticon (1830), vi. 442; Hardy's Descriptive Catalogue, iii. 145, Rolls Ser.; Tanner's Bibliotheca, pp. 29–30.] S. L.

ALEXANDER of Canterbury (*fl.* 1120?), a monk of Christ Church, Canterbury, is known as the author of a work, 'Dicta Anselmi archiepiscopi,' which has been also ascribed to Eadmer. He was employed as a messenger from the Countess Matilda to St. Anselm, and was sent by St. Anselm to Pope Paschal II for his instruction on various points.

[Epistolæ S. Anselmi, lib. iv. ep. 37; Papæ Paschal. 90; Tanner's Bibliothec. p. 29.] H. R. L.

ALEXANDER of Hales (*d.* 1245), a celebrated theologian, and one of the first of the christian philosophers of the thirteenth century, was born in Gloucestershire at a town or village called Hales. Trained for the church, he held in succession various ecclesiastical appointments, including the prebend of Holborn in St. Paul's cathedral, and finally arrived at the dignity of the archdeaconry of Coventry. In this position he acquired wealth, without, as Roger Bacon is careful to intimate, losing his honesty. Like many other Englishmen at the time, he resigned his career in his native country in order to prosecute his studies in Paris, the great school of theology and metaphysics. At Paris he occupied a chair, and lectured with much success. In 1222, the first date in his history established by any authority, he again resigned his career, and entered the order of the Franciscans. Although the mendicant friars were, from principle and from accidental circumstances, averse to philosophical training, they could not forego the opportunity afforded by the presence of a distinguished teacher among them. Alexander assumed the place of lecturer among the Franciscans, and it was largely owing to his ability that the order was enabled to establish its existence as a teaching body in opposition to the secular professors of the university. Full of years and honours, Alexander resigned his chair in 1238, to be succeeded by his pupil, John of Rochelle, and retired in the position of brother of the order. He died 21 Aug. 1245 (Le Neve).

Alexander has acquired a place in the roll of mediæval writers mainly by the accidents of his historic position. He was among the first to approach the labour of expounding the christian system with the knowledge not only of the whole Aristotelian *corpus*, but also of the Arab commentators. He thus initiated the long and thorny debates which grew out of the attempt to amalgamate the christian faith with a radically divergent metaphysical view. He was also the first to give to the teaching of the orders an authority that could only have been secured by the overwhelming ability of individual members. The character of his teaching may be learned from the vast 'Summa Theologiæ'—quæ est plus quam pondus unius equi, in the contemptuous language of Roger Bacon—a work undertaken at the request of Innocent IV, vehemently approved by a conclave held under Alexander IV, and completed by the conjoint labours of other members of the order. The 'Summa' was first printed in 1475 in folio, and passed through several editions, the last being issued at Cologne in 1611 in four folio volumes. Alexander's reputation secured for him the honourable titles of 'Doctor Irrefragabilis,' 'Doctor doctorum,' 'Theologorum monarcha,' and the like, but his operose work has only historic value. On no point of general interest does it furnish any hint that was fruitful for after-thinkers, nor was it of much effect as stimulating discussion even in its own age. Roger Bacon sarcastically remarks that the very Franciscans did not concern themselves with it, but allowed the huge manuscript to rot and corrupt.

[There is no monograph of Alexander of Hales. The best notices in the various histories seem to be those of Hauréau, Philosophie Scolastique, 2nd ed. 1880, part II. i. 131–141; Stöckl, Gesch. d. Phil. d. Mittelalters, 1865, ii. 317–

326; I. E. Erdmann's Grundriss d. Gesch. d. Phil. 3rd ed. 1878, i. 324–329.] R. A.

ALEXANDER, DANIEL ASHER (1768–1846), architect, was born in London and educated at St. Paul's School. In 1782 he became a student at the Royal Academy, where after two months' study he gained a silver medal. He found ample employment as soon as he was out of his articles. He had special constructive genius, which is evidenced by many of his works. One of the earliest of these was the widening, at Rochester, of the bridge over the Medway. He accomplished a most difficult task in forming the two middle arches of that bridge into one. In 1796 he was made surveyor to the London Dock Company, and until 1831 all the buildings in the docks were from his designs. He was surveyor also to the Trinity House, and in that capacity built lighthouses at Harwich, Lundy Island, and other places. The Dartmoor prisons and the old county prison at Maidstone were from his designs. He attained great eminence in his profession, and had many pupils. Several writers insist upon the great constructive skill of Alexander's work, and upon those qualities of sound sense and sure knowledge which gained for him his high place amongst the architects of the century. A writer in the 'Gentleman's Magazine' (August 1846) says, 'a characteristic fitness of purpose was prominent in every building, whether a principal or a subordinate one, and in his hands the architecture, whatever it was, was ever made to grow out of and to form an inherent necessity of the structure. . . . He ever distinguished between the sense of an original architectural feature and the nonsense of a false adaptation of it.'

He was publicly complimented by Sir John Soane from the chair of the Royal Academy for the finely conservative spirit he had shown in repairing two works of Inigo Jones—the Naval Asylum at Greenwich, and Coleshill House, Berks. He died at Exeter on 2 March 1846, and was 'buried at Yarmouth in the Isle of Wight' in a church 'the tower of which he had raised at his own expense the better to mark the channel at that part.'

His eldest son Daniel practised as an architect, but in 1820 gave up that profession for the church, and died vicar of Bickleigh, in Devonshire, in 1843.

[Gent. Mag. Aug. 1846; Dictionary of Architectural Publication Society, 1853.] E. R.

ALEXANDER, HELEN (1654–1729), heroine of the Scottish covenanters in the unequal struggle between the adherents of ancient presbyterianism and prelacy, is still to-day a 'household name' in the west of Scotland. In the mountain glens and moors of Ayrshire and Galloway and the Pentlands, chap-books still tell her marvellous story of courage and devoutness. Towards the end of her life she dictated many of her experiences to her husband, and the manuscript was published by the Rev. Dr. Robert Simpson, of Sanquhar, in his 'A Voice from the Desert, or the Church in the Wilderness' (1856). It is entitled 'A Short Account of the Lord's Dealing with Helen Alexander, spouse first to Charles Umpherston, tenant in Pentland, and thereafter to James Currie, merchant in Pentland; together with some remarkable passages, providential occurrences, and her support and comfort under them, and deliverance out of them. All collected from her own mouth by her surviving husband.' It is scarcely possible to imagine a more artless or a more absolutely truthful narrative of the events of 'the killing time,' as it is still called, in Scotland. All the leading covenanters cross and recross the stage; for in and out of prison Helen Alexander was brought into the closest relations with them all, especially John Welsh, Donald Cargill, David Williamson, Andrew Gullon, James Renwick. Of the last she writes: 'In the year 1683 the reverend and worthy Mr. James Renwick came home from Holland, an ordained minister. At first I scrupled to hear him, because it was said he was ordained by such as used the organ in their worship. But being better informed by himself, according as it is recorded in his Life and Death, printed some years ago, I heard him with all freedom, and to my great satisfaction, at Woodhouselee old house, being called there by friends about Edinburgh and Pentland. After this he frequented my house, with several worthy christians, even in the very heat of persecution; and I judged it my duty, in all these hazards, to attend the ordinances administered by him.' And this: 'In the year 1687, November 30, I was again married unto James Currie, by the renowned Mr. James Renwick. . . . Some months after this, Mr. Renwick being taken, I went and saw him in prison. . . . And when he was executed, I went along to the Greyfriars' churchyard, took him in my arms until stripped of his clothes, helped to wind him in his graveclothes, and helped to put him into the coffin. This was a most shocking and sinking dispensation, more piercing, wounding, and afflicting than almost any before it' (pp. 358, 360). There are many kindred pathetic notices of these humble martyrs of the Scottish persecution.

Helen Alexander was born at Linton in 1654, and from her youth up was an earnest christian. She resolutely avowed her adherence to presbyterianism and 'the covenant' before the lordliest of the land. She 'ministered' dauntlessly to the fugitives. She stood by the friendless at the bars. She spent days and nights in prison with 'the suffering remnant.' She died in March 1729, aged 75.

[Dr. Simpson's Voice from the Desert, and his Traditions of the Covenanters.] A. B. G.

ALEXANDER, JOHN (*d.* 1743), presbyterian minister, was a native of Ulster, but connected with the Scottish noble family of the Alexanders, earls of Stirling. He was educated at Glasgow, and settled in England. Wilson identifies him with the John Alexander who was pupil of Isaac Noble and congregationalist minister at Gloucester 1712–18. It is certain that he was presbyterian minister at Stratford-on-Avon, where he educated students for the ministry. He afterwards removed to Dublin, where he was installed minister of Plunket Street presbyterian congregation in November 1730. He was moderator of the general synod of Ulster, 1734, and died 1 Nov. 1743. He was an excellent linguist and patristic scholar; he published 'The Primitive Doctrine of Christ's Divinity . . . in an Essay on Irenæus . . .' 1727. He left two sons, John and Benjamin: the former is noticed below; the latter, who died in 1768, was a doctor of medicine, and translated J. B. Morgagni's 'De Sedibus' ('The Seats and Causes of Disease, investigated by Anatomy,' 1769).

[Funeral Sermon by Rev. Robert Macmaster, 1743; Witherow's Historical and Literary Memorials of Presbyterianism in Ireland, 1st series, 1879; Wilson's MSS. at Dr. Williams's Library; Monthly Repos. 1816, p. 93.] A. G.

ALEXANDER, JOHN (1736–1765), commentator, born in Dublin 26 Jan. 1736, was the son of John Alexander, M.A., and Hannah, who died 5 Oct. 1768, aged 63. His mother was the daughter of Rev. John Higgs, of Evesham, who died in September 1728. He entered Daventry Academy in 1751, where he occupied the same room with Priestley; and the two, sensible of the linguistic deficiencies of Daventry [see Ashworth, Caleb], became hard students of Greek together. Alexander became one of the best Greek scholars of his time. He studied biblical criticism under Dr. George Benson in London. He became presbyterian minister of Longdon, twelve miles from Birmingham. He died suddenly on the night of Saturday, 28 Dec. 1765, just after finishing a sermon (afterwards published) on death. He contributed to 'The Library,' a magazine edited by Kippis (1761–2), essays of some humour on 'Defence of Persecution,' 'Dulness,' 'Common Sense,' 'Misanthropy,' 'Present State of Wit in Britain,' &c. Posthumously were published his 'Paraphrase on 1 Cor. xv.' and 'Commentary on Rom. vi., vii., viii., with Sermon (Ecc. ix. 10),' edited by Rev. John Palmer, 1766. A sermon of his appears in J. H. Bransby's 'Sermons for the Use of Families,' vol. i. 1808.

[Biog. Brit. (Kippis) ii. 207; Priestley's Autobiog. incorporated in Rutt's Memoirs and Correspondence of Priestley, 1831; Beale's Memorials of Old Meeting House, Birmingham, 1882, p. 38, app. 113; Christ. Reformer, 1852, p. 609.] A. G.

ALEXANDER, MICHAEL SOLOMON, D.D. (1799–1845), the first Anglican bishop of Jerusalem, was born of Jewish parents in May 1799 at Schönlanke, or Trzonka, a small manufacturing town in the grand-duchy of Posen. He was brought up from his infancy in the strictest principles of Talmudical Judaism, and at the age of sixteen became a teacher of the Talmud and of the German language among his brethren in Germany. In the year 1820 he repaired to London, and settled as private tutor in a country town. He soon began to study the New Testament in a polemical spirit; but the perusal, after more than four years' study, resulted in his conversion, and on Wednesday, 22 June 1825, he was baptised, in the presence of over a thousand people, at St. Andrew's Church, Plymouth, in which town he had settled as reader or officiating rabbi to the Jewish congregation, after one or two changes, including a residence at Norwich in the same capacity. Soon afterwards Alexander removed to Dublin, where he became a teacher of Hebrew, and was ordained by the archbishop of the diocese, Dr. William Magee, to a small charge in Dublin on 10 June 1827. On 8 July following he delivered his first discourse at the Episcopal Jews' Chapel, Palestine Place, London, with which he was afterwards to be long connected.

Alexander soon entered into engagements with the London Society for Promoting Christianity amongst the Jews, and in December 1827 received priest's orders from the Bishop of Kildare, and proceeded to Danzig, as his fixed station and head-quarters from which to evangelise the Jews of West Prussia and Posen. In May 1830 he returned to England, where for nearly twelve years he acted as a home missionary of the society. He also took a lively interest in the affairs of the Operative Jewish Converts' Association. In 1832 Mr. Alexander was appointed professor of Hebrew and rabbinical literature in King's College, London, and entered upon his duties on 17 Nov. of that year. He resigned his chair on 1 Nov. 1841. He was associated with the late Dr. Alexander McCaul and two others in the preparation of the revised edition of the New Testament in Hebrew, which was completed in November 1835 and accepted as the standard edition; in like manner he took a prominent part in the translation of the Anglican liturgy into the sacred tongue. In August 1840 Professor Alexander, with some sixty leading converts from Judaism, issued a formal 'protest of Christian Jews in England' against the charge of using human blood, at that time revived to the discredit of their brethren.

In June 1841 the King of Prussia, who had 'from early youth cherished the idea of amending the condition of Christians in the Holy Land' (Bunsen, *Letter to Frederick Perthes*, 12 Oct. 1841), commissioned Chevalier (afterwards Baron) Bunsen as envoy extraordinary to this country to seek the cooperation of the British government in endeavouring to obtain for the protestant christians in the Turkish dominions privileges similar to those enjoyed by the Latin, Greek, and Armenian churches, and by the Jews. The mission led to the appointment of a 'bishop of the united church of England and Ireland in Jerusalem.' Professor Alexander was selected, and consecrated on Sunday, 7 Nov. 1841. The duty of the new bishop was defined to be the superintendence of the English clergy and congregations in Syria, Chaldæa, Egypt, and Abyssinia, and of such other protestant bodies as might wish to place themselves under his episcopal care and to be admitted into communion with his church. The Archbishop of Canterbury, in a letter written 15 Jan. 1846, less than two months after Dr. Alexander's death, spoke of him as 'the late lamented and excellent bishop, who, being placed in a situation surrounded with difficulties, conducted the affairs of his church with so much discretion and prudence as to give no cause of complaint to the heads of other communities residing in the same city, and to win their respect and esteem by his piety and beneficence, and by his persevering yet temperate zeal in prosecuting the objects of his mission.' The appointment met with much opposition from entirely different quarters. The most specious objection was that of the 'catholic' party in the church of England, who regarded Bishop Alexander as a latitudinarian intruder into existing jurisdictions. The disgust occasioned to this party by the establishment of a bishopric which excluded any sympathy or concurrence with the church of Rome, whilst it 'actually was courting an intercommunion with protestant Prussia and the heresy of the Orientals' (Newman's *Apologia*), is measurable in the terms of the Rev. W. Palmer's 'Aids to Reflection,' 8vo, Oxford, 1841; but receives its chief illustration from the circumstance that Cardinal Newman records that the creation of this bishopric 'was the third blow which finally shattered his faith in the Anglican church,' and 'brought him on to the beginning of the end.' 'The Anglican church might have the apostolic succession, as had the Monophysites; but such acts led him to the gravest suspicion, not that it would soon cease to be a church, but that, since the sixteenth century, it had never been a church all along' (*Apologia pro Vita sua*).

The King of Prussia, with whom and the British government lay the right of alternate presentation to the revived see of St. James, contributed the sum of 15,000*l.* as the moiety of its endowment, and the London Society for Promoting Christianity amongst the Jews furnished 3,000*l.* towards the same object, leaving the balance of 12,000*l.* to be made up by voluntary contributions. The episcopal progress from England to Jerusalem was an affair of state. The government placed the steamship Devastation at the service of Bishop Alexander, who, with his wife and family, two clergymen, and a physician, sailed from Portsmouth on Tuesday, 7 Dec., and, having arrived, viâ Beyrout, at Jaffa two days previously, made his entry into Jerusalem on Friday, 21 Jan. 1842, with so much pomp as to draw down from uncandid opponents the charge of personal ostentation upon the bishop, who is, however, certified to have 'wished to enter with humility, on foot and unobserved.' After nearly four years, in the course of which he made partial tours of his extensive diocese, Dr. Alexander found it expedient in November 1845 to pay a visit to England. This he determined to do by way of Cairo, but near Balbeis, within a few hours' distance from Cairo, 'in the wilderness between Canaan and Egypt,' he died from disease of the heart at two o'clock in the morning of Sunday, 23 Nov. 1845. His remains were next day conveyed to Cairo, from which they were removed to Jerusalem, and were at once interred in the burial-ground of the mission on Mount Zion. Mr. Kinglake feelingly alludes in 'Eothen' to the value of the 'pretty English nursemaids' as 'propagandists of Christianity in Palestine' who attended 'the numerous young family' of Bishop Alexander, who at the time of his death was the father of eight children, then living, all under sixteen years of age. A committee was formed to provide for his family, of which the Earl of Shaftesbury, then Lord Ashley, was chairman.

Bishop Alexander published: 1. 'The Hope of Israel, a Lecture,' &c., 8vo, London, 1831. 2. 'The Glory of Mount Zion, a Sermon,' &c., 8vo, London, 1839. 3. 'Farewell Sermon,' &c., 8vo, London, 1841, all of which were delivered at the Episcopal Jews' Chapel, Palestine Place, respectively on Sunday evening, 2 Oct. 1831; on the first Sunday in Advent, 1838; and on Monday evening, 8 Nov. 1841, being the day after the preacher's consecration. 4. 'An Introductory Lecture delivered publicly in King's College, London, 17 Nov. 1832.' 5. 'The Flower fadeth (Is. xi. 7), Memoir of Sarah Alexander,' 18mo, London, 2nd edition, 1841.

[Jewish Expositor, and Friend of Israel, Aug. 1825 and passim; Autobiographical Statement in an Appendix to the Rev. John Hatchard's Sermon preached on the Baptism of Mr. Michael Solomon Alexander, 1825; Statement of Proceedings relating to the Establishment of the United Church of England and Ireland in Jerusalem, published by Authority, 1841; Das evangelische Bisthum in Jerusalem, 1842; Consecration Sermon by Rev. Dr. McCaul, 1841; McCaul's Jerusalem Bishopric, 1845; Rev. W. D. Veitch's Sermon preached at Cairo, &c., on Sunday, 30 Nov. 1845, 1846; Letter from the Cairo correspondent of the Times, dated 5 and 6 Dec. and published 26 Dec. 1845; Articles and Correspondence in Jewish Intelligence and Monthly Account of the Proceedings of the London Society for Promoting Christianity amongst the Jews, passim, 1835–46, and Reports of the same Society; Funeral Sermons, &c., by Rev. J. B. Cartwright, 1846; Rev. T. D. Halsted's Our Missions, 1866; Rev. W. H. Hechler's The Jerusalem Bishopric, 1883.]

A. H. G.

ALEXANDER, SIR WILLIAM, EARL OF STIRLING (1567?–1640), was a poet and statesman. If, in connection with this name, the reader be covetous of an example of those 'endless genealogies' against which even an apostle warned, let him secure 'Memorials of the Earl of Stirling and of the House of Alexander, by the Rev. Charles Rogers, LL.D.' 2 vols. 8vo. 1877). Solid (documentary) fact seems first to be reached in the three sons of Somerled, Lord of the Isles, to wit, Donald, Ronald, and Angus. We have to do only with the last. His grandson John (also called Lord of the Isles) married, as a second wife, Margaret, daughter of King Robert II (of Scotland), and his third son by this marriage, Alexander, lord of Lochaber, had two sons, Angus and Alister (or Alexander). The latter founded the house of MacAlexander (sometimes written M'Alexander and MacAlister), and on removing from the West assumed the more euphonious name of Alexander. In a legal instrument (among the 'Argyle Family Papers'), dated 6 March 1505, Thomas Alexander *de Menstray* is associated with certain others in an arbitration connected with the division of lands in Clackmannanshire, about which a dispute had arisen between the abbot of Cambuskenneth and Sir David Bruce of Clackmannan (*Chartulary of Cambuskenneth Abbey*, p. 86). The lands of Menstray or Menstry had been assigned to the before-named Alexander by relatives of the Argyle family. Well-nigh innumerable manuscripts verify and confirm the original grant.

Passing over all others, it is now to be stated that William was son of Alexander Alexander—son of William Alexander—of Menstrie, and of Marion, daughter of an Allan Couttie. The marriage of his parents was 'about 1566 or 1567,' and as he was the first child (and only son: two daughters later, Janet and Christian), the probabilities are that he was born in 1567, or not later than 1568. The birth-year has been (traditionally) accepted as 1580 because of the inscription around Marshall's engraved portrait of him, 'ætatis suæ 57,' which occurs occasionally in copies of his 'Recreations with the Muses' of 1637. But the portrait was not prepared for the 'Recreations,' and is undated. Besides, Alexander must have been some few years at least older than the Earl of Argyle, to whom we shall see he was tutor, and who was born before 1571. (See Dr. ROGERS's *Memorials*, as before.) Unfortunately the parish registers of Logie have long since disappeared, i.e. of the period. The manor house of Menstrie still survives. It is pleasantly nestled on the confines of the two parishes of Logie and Alloa; later it was the birthplace also of Sir Ralph Abercromby (1734).

His father died on 10 Feb. 1580-1, and he was left in charge of a paternal grand-uncle, James Alexander, 'burgess of Stirling,' who was by the father nominated in his will as 'tutor to his bairnes.' As this tutor was resident at Stirling, it may safely be assumed that William received his early education at the grammar school of that town. The rector of this school was then Thomas Buchanan, nephew of the more celebrated George Buchanan. From the Hawthornden

MSS. it appears that he attended the universities of Glasgow and of Leyden. But the earliest authentically definite information concerning him is that, having gained repute as a scholar, he was selected as travelling companion to Archibald, seventh earl of Argyle, with whom he proceeded to France, Spain, and Italy (FRASER'S *Argyle Papers*, 1834), i.e. the usual tour as set forth later by James Howell in his 'Instructions for Foreine Travell' (1642). This pleasant relationship of the humbler scion with the nobler head of the house in all likelihood led to those increased grants by the Argyles which considerably widened 'the lands of Menstry' ultimately. The Argyles had a family residence in neighbouring Castle Campbell.

On returning from abroad, the tutor was introduced by the Earl of Argyle to court, and he was appointed tutor to young Prince Henry, son of James VI, at Holyrood. 'The most learned fool in Europe' had shrewd if narrow insight into character and capacity and scholarship. He must have been specially pleased by Alexander, who to the latest had no common influence with him.

When James VI of Scotland, in 1603, succeeded Elizabeth, Alexander, though he did not accompany him at the outset, formed one of the invading host of Scots. He was speedily enrolled as one of thirty-two gentlemen-extraordinary of Prince Henry's private chamber (BIRCH'S *Life of Henry Prince of Wales*, p. 347).

The after-title of his volume, '*Recreations* with the Muses,' doubtless was meant to intimate that the poet had filled up the intervals of 'tutoring' on the continent and of courtly attendance and duty with his poetical studies. His love-sonnets of 'Avrora' have been assigned to his 'travel' years with Argyle (*Works*, Introductory Memoir, i. x). He was known as a poet before, and just before, he crossed the border, by his first published poem, 'The Tragedie of Darius. By William Alexander, of Menstrie. Edinburgh: Printed by Robert Waldegrave, Printer to the Kings Maiestie, 1603,' 4to. In the address to the reader he thus describes this poem-tragedy: 'I present to thy favourable viewe and censure the first essay of my rude and unskilfull Muse in a tragicall poem.' It is dedicated 'To the most excellent, high and mightie Prince James the 6, King of Scots, my dreade Soveraigne.'

In 1604 there followed another slender quarto, containing a poem of eighty-four stanzas, entitled 'A Parænesis to the Prince, by William Alexander of Menstrie. London, printed by Richard Field for Edward Blount.' In the same year he reprinted 'Darius,' with another tragedy, 'Crœsus,' under the common title of the 'Monarchicke Tragedies.' Two things are noticeable in 'Parænesis' and these 'Tragedies.' First, that, spite of the dedication to the king (enlarged in 1604), 'Parænesis' is anything but a panegyric. There is astonishing audacity in it of counsel, and a most articulate assertion that 'wicked princes' may be dethroned. Recounting musically the 'ancient monarchies,' very early he thus drastically characterises them:—

> And in all ages it was ever seene,
> What vertue rais'd, by vice hath ruin'd been.
> (st. viii.)

The poem is thick-packed with weighty and pungent warnings and counsels, nor is there lacking the poet's grace.

Secondly, the original editions abound in Scottish words and phrases, and a comparison of the London with the Edinburgh texts, earlier and later, is philologically of interest and value. It is to be regretted that the editor of his works (3 vols. 1870) has only perfunctorily recorded 'Various Readings.'

In 1604—same year with the preceding—appeared 'Avrora, containing the first fancies of the author's youth.' Prefixed is an epistle to the Countess of Argyle. 'Avrora' inevitably suggests comparisons with Sidney and Spenser, Daniel, and Drayton, and Drummond. These sonnets were not mere fancies, but born of an actual and unsuccessful love; a real passion lies beneath the quaint conceits and occasionally wire-drawn similes. 'Sonet C' leaves no doubt that his youthful 'Avrora' preferred an aged man to him. The fact that 'Avrora' was not included by Alexander in his collected works in 1637 the more suggests autobiographical experiences to have been worked into the 'fancies.'

At the time of the publication of 'Avrora' Alexander had married Janet, only daughter of Sir William Erskine, younger brother of the family of Erskine of Balgonie, and commonly styled 'parson of Campsie,' from his holding office as 'commendator of the bishopric of Glasgow.' On 8 May 1607 Sir William Erskine received a royal warrant for an exchequer pension of 200*l.* a year, to be shared with his son-in-law, William Alexander, an annuity of half the amount being made payable to Alexander for life after Erskine's decease (*Docquet Book of Exchequer*).

There must have been other pecuniary transactions between father-in-law and son-in-law—e.g. Sir William Erskine purchased from the Earl of Argyle the annual duties payable by his son-in-law for 'the lands of Menstry.' On 6 June 1609 a royal charter passed under the great seal, confirming a charter of alienation and vendition from Argyle to Erskine, whereby the latter obtained the lands and barony of Menstry in life-rent, and Sir William Alexander and his spouse, Lady Janet Erskine, the lands in conjunct fee (*Reg. Mag. Sig.* xlviii. 131). But the conditions of the charter remained unfulfilled; and nineteen years later Sir William Alexander is found consenting to a royal charter whereby he received the lands and barony of Menstry from the Earl of Argyle on an annual payment of 80*l.* (ROGERS's *Memorials*, i. 38–39).

Alexander published in 1605 'The Alexandræan, a Tragedy,' which afterwards elicited Dr. Andrew Johnston's well-known epigram :—

> Confer Alexandros : Macedo victricibus armis
> Magnus erat, Scotus carmine major uter?

Having in the interval written still another tragedy, 'Iulius Cæsar,' he once more collected the whole extant into a quarto volume. This was in 1607, and again the volume bore the title of the 'Monarchicke Tragedies,' being 'Crœsus,' 'Darius,' 'The Alexandrian,' and 'Iulius Cæsar,' 'newly enlarged by William Alexander, Gentleman of the Prince's Privie Chamber.' To this new edition his friend, Sir Robert Aytoun, prefixed a well-turned sonnet.

In 1608 a somewhat noticeable authority was given to our William Alexander and a relative (presumably), Walter Alexander, 'to receive and uplift all arrears of taxes due to the crown, from the first year of the reign of Edward VI to the 30th of Elizabeth,' these arrears amounting to 12,000*l.*, equal to four or five times the amount to-day, and of which they were to receive a 'commission' of one-half. The patent has been printed *in extenso* by Dr. Charles Rogers; but what came out of it has not been transmitted.

Alexander must have been 'knighted' in 1609; for whilst in 1608 he is simply 'gent.,' on 25 May 1609 he is described as 'Sir William Alexander' (*Reg. Mag. Sig.* lib. i. 185, fol. 134).

The death of Prince Henry, at the age of eighteen, on 6 Nov. 1612, must have been a crushing blow to him as to all the scholars and literary men of the period. He published an 'Elegie' on the occasion, and promised more; but, like Spenser's of Sidney, it lacks emotion. It has nothing of the desolation and pathos of the Laments of George Chapman and John Davies of Hereford.

The 'Elegie,' however, appears to have pleased the bereaved father, for Sir William was at once appointed to the same position in the household of Prince Charles.

In 1613 he was 'conjoined' with a Thomas Foulis and a Paulo Pinto (a Portuguese) in royal grants or rescripts to work alleged gold and silver mines in Scotland, at Crawford Muir (Lanarkshire) and Hilderston (Linlithgowshire) (*Acta Sec. Con.* 17 March 1613). Neither undertaking proved remunerative (*Proceedings of Scot. Soc. of Antiq.* x. 236).

In the same year (1613) he published a meagre 'completion' of the 'third part' of Sidney's 'Arcadia,' to be found in the fourth and after editions.

At this time also he formed a fast friendship with his fellow-countryman and fellow-poet, William Drummond, of Hawthornden. In 1614 a sunny letter from Drummond gives account of a visit to Menstry. It thus closes :

'Tables removed, after Homer's fassion well satiat, he honord me so much as to schow me his bookes and papers. . . . I estimed of him befor I was acquent with him, because of his workes; but I protest hencefoorth I will estime of his workes because of his awne good, courte[ou]s, meeke disposition. He entreatit me to have made me longer stay, and beleave me I was as sorrie to depart as a new enamoured lover would be for his mistress' (*Memorials*, i. 47, and all editions of Drummond's works). Afterwards —1616–20—there was gracious interchange of correspondence, and in Drummond's letters to Michael Drayton there are very genial references to his bosom friend Alexander (MASSON's *Story of Life and Writings of Drummond*, p. 84)—the poet of 'Nymphidia' and 'Agincourt' calling him 'a man of men.'

Among the papers shown on this visit was our poet's most ambitious production, viz. his 'Doomesday.' In 1614 he published a first part, entitled 'Doomes-day; or the Great Day of the Lord's Ivdgment, by S^r William Alexander, Knight' (4to).

In its original form this stupendous poem embraced four books or 'houres.' These were in 1637 extended to twelve, containing some eleven thousand lines! In the vast morass of this dead-level sacred epic a few flowers gleam, showing touches of colour or whiteness, and Milton disdained not to read the whole that he might gather them; but substantively it is 'stale, flat, and unprofitable.' The king perpetrated one of his worst sonnets about 'Doomes-day,' albeit its heading bewrayed slyly his majesty's perception of its pervading defect: 'The Complainte of the Muses to Alexander vpon himselfe, for his ingratitude towardes them, by hurting them with his hard hammered wordes, fitter to be vsed vpon his Mineralles' (*Sir James Balfour MSS.* in Advocates' Library, Edinburgh).

In 1614 he was nominated master of requests. This appointment was a fortunate one for the king and state, in that it brought an iron will and hand down upon the rapacious beggarly Scots who day and night besieged the sovereign. At his recommendation an edict was issued in 1619, in which the king 'discharges all manner of persons from resorting out of Scotland to this our kingdome, unlesse it be gentlemen of good qualitie, marchands for traffiques, or such as shall have a generall license from our counselle of that kingdome, with expresse prohibitioun to all masters of shippes that they transport no such persones.' It is added that 'Sir William Alexander, master of requests, has received a commission to apprehend and send home, or to punish all vagrant persones who come to England to cause trouble or bring discredit on their country' (*Register of Letters*).

King James had long meditated a metrical version of the Psalms, which might supersede that of Sternhold and Hopkins used in England. In his 'Poetical Exercises at Vacant Houres,' published in 1591, he informs the reader that should his verses be well accepted, he would proceed to publish 'such number of the Psalmes' as he 'had perfited,' and would be encouraged 'to the ending of the rest.' In a general assembly of the Kirk of Scotland, held at Burntisland in 1601, his majesty set forth the importance of improving the version then in use (SPOTTISWOODE's *History*, p. 446).

In this well-intentioned but unfortunate project the king early invited Alexander's assistance, though throughout he was disposed to hold his ground against all supersession of his own inharmonious attempts by alternative versions. The thing went on sluggishly, and the new 'Psalmes' did not appear until after the king's death in 1631, when they were published as 'The Psalmes of King David. Translated by King James.' The following license faced the title-page:—

'Charles R. haveing caused this translation of the Psalmes (whereof oure late deare father was author) to be perused, and it being found to be exactly and truely done, we doe hereby authorize the same to be imprinted according to the patent granted thereupon, and doe allow them to be song in all the churches of oure dominiones, recommending them to all oure goode subjects for that effect.' By a royal letter dated 14 June (1631), the English bishops were further commanded to introduce the new version into all the schools (*Reg. of Letters*).

Sir William had received a patent granting him the sole right for thirty-one years of 'printing or causing to be printed these Psalmes.' Had the new version been acceptable to the churches and people, the profits must have been considerable; but it did not succeed, and speedily fell into deserved oblivion. A later element added to its unpopularity over and above the patentee's pressing of his books: it was even bound up with Archbishop Laud's detested 'Service Book' (*Memorials*, pp. 167–170 seqq.). How far Sir William Alexander availed himself of the permission granted him by Charles I 'to consider and reveu the meeter and poesie thereof,' cannot positively be determined now. There are great variations between the first edition of 1631 and that of 1636 (cf. LAING's *Baillie's Letters and Journals*, iii. 529). It seems clear that Charles must have winked hard in permitting the licence, as he must have known that the proportion of James to Alexander was as Falstaff's bread to his sack.

In 1621 occurred the central fact in Alexander's political and public career—the grant of Nova Scotia, then known as 'New Scotland,' and (practically) of Canada. In 1611 James had established the order of baronets of Ulster, towards furthering the 'plantation' of the north of Ireland. This 'plantation' and related 'order' so prospered, that Sir William suggested similar procedure for North America; and on 21 Sept. 1621 he obtained from the king a charter, granting him, 'his heirs and assigns, whomsoever, hereditarily, all and singular, the continent, lands, and islands, situate and lying in America, within the cape or promontory commonly called the Cape de Sable, lying near the latitude of 43 degrees or thereabout from the equinoctial line northward, from which promontory, toward the sea coast, verging to the west, to the harbour of Sancta Maria, commonly called Sanct Mareis Bay, and thence northward, traversing by a right line the entrance or mouth of that great naval station which runs out into the eastern tract of the land between the countries of the Suriqui and Stechemini, commonly called the Suriquois and Stechemines, to the river commonly called by the name of Santa Cruz, and to the remotest source or fountain on the western side of the same . . . and thence by an imaginary line, which might be conceived to proceed through the land, or run northward to the nearest naval station, river, or source discharging itself into the great river of Canada; and proceeding from it by the sea-shores of the same river of Canada eastward to the river, naval station, port, or shore, commonly known and called by the name of Gathepe or Gaspie, and thence south-eastwards to the island called Baccaloer or Cape Breton, leaving the same islands on the right, and the gulf of the said great river of Canada, or great naval station, and the lands of Newfoundland, with the islands pertaining to the same lands, on the left; and thence to the cape or promontory of Cape Breton aforesaid, lying near the latitude of 45 degrees or thereabout; and from the said promontory of Cape Breton, toward the south and west, to the aforesaid Cape Sable, where the circuit began, including and comprehending within the said sea coasts and their circumferences from sea to sea, all continent lands, with rivers, bays, torrents.'

Prodigious as was this grant, it was later so much increased that the best portions of the entire northern section of the now United States and Canada were placed under Alexander's jurisdiction. The charter of Charles, confirming James's, gave full powers to use the 'mines and forests, erect cities, appoint fairs, hold courts, grant lands, and coin money'—in short, almost absolute authority in a country larger than all the king's dominions elsewhere.

The unique gift seems to have lain dormant for some time; but on the accession of Charles in 1625 the charter with all its rights and privileges was renewed and the first batch of baronets created—this honour being conferred on payment of 150*l.* sterling, a sum which entitled the payer to a grant of land three miles long by two broad (*Memorials*, ii. 179–205).

To promote the colonisation, Sir William, in 1625, published a weighty and vigorous and statesmanlike 'Encouragement to Colonies.' The new order of baronet, however, involved Alexander in troublesome disputes. Sir Thomas Urquhart of Cromarty, in his 'Jewel' (ed. Edin. 1774, p. 129), is bitterly sarcastic on his fellow-countryman's ambition in relation to these charters. 'He was born a poet and aimed to be a king,' is only one of many passionate phrases. Spite of all, Sir William showed high-hearted courage, prescient statesmanship, and marvellous resource and insistence in his efforts to colonise. The difficulties were enormous, and the opponents (including France) formidable; but the good knight never knew when he was beaten. He and his son made effort after effort. The facts in their lights and shadows, adventures and misadventures, oppositions and aids, are well worthy of study as part of the mighty story of our colonial empire.

In 1626 he was appointed secretary of state for Scotland—an office which he held till his death. With what consummate ability, and single-eyed patriotism, and long patience he ruled Scotland for the king, let the three great folio volumes entitled 'Register of Royal Letters' (preserved in Scotland) attest. The demands upon his thought, sagacity, swift decision, resistance to rebellion and rapacity, are scarcely to be estimated. They were troublous times, and required and found in Sir William Alexander a cool head, a sound judgment, a generous heart, and a firm hand. Contemporary allusions show that 'the secretar' was not popular. But the secret of his unpopularity is to be found in his width of view and fine impartiality. His episcopalianism—he had early left presbyterianism—explains the harsh gossip of Principal Baillie and others like him (*Letters and Journals*, i. 77). He necessarily went against the 'Covenanters.'

In 1630 the knighthood was changed into a higher title, to wit, 'Lord Alexander of Tullibody and Viscount Stirling.' In 1631 he was appointed an extraordinary judge of the Court of Session, the supreme law court of Scotland. Nor were titles and honours all the tokens of continued royal favour. Subordinate to the Nova Scotia undertaking and grant, yet meant to bring him supplementary or complementary emoluments, and contemporaneous with the 'Psalmes' patent, he obtained the 'privilege' of issuing a small copper coin for the convenience of the 'common people.' This proved a disappointment. It was held to be debased, got the nicknames of 'black money' and 'turners,' and brought no end of anoyance alike to Alexander and the king (*Memorials*, i. 144–6).

In 1632 Alexander erected his elegant mansion in Stirling, now known as Argyle Lodge. It is still one of the sights of this famous little northern town. Woodcuts of Menstry and of Argyle House, and of the 'Turners,' are given in Rogers's 'Memorials.'

Charles I was crowned at Holyrood Palace on 14 June 1633, and on this auspicious occasion Lord Stirling was advanced to the dignity of an earl—Earl of Stirling—with the additional title of Viscount Canada; and in 1639 he was created 'Earl of Dovan' (Devon). On the former occasion he received the verse congratulations of William Habington (*Castara*, 1633, p. 233).

In 1637 he collected his 'Workes' in a handsome folio, under the already cited title of 'Recreations with the Muses.' The whole were carefully, perhaps over-finically, revised. 'Jonathan'—a considerable fragment of another sacred epic—was the only important addition to his prior publications in the 'Workes.'

This was a sorrowful year for him; Sir Anthony Alexander, his second son, died in London on 17 Sept. 1637; and Lord Alexander, his eldest son, died, also at London, on 18 May 1638 (*Reg. of Letters*). Lord Alexander gave extraordinary promise of capacity and worth.

In 1636, and onward, the Earl of Stirling was in chronic pecuniary embarrassments, and his creditors merciless and urgent. In the evening-time of his life he must have been cruelly robbed and wronged, for on 12 Sept. 1640 he died at London '*insolvent.*' His remains were borne to Scotland and interred in 'Bowie's yle,' in the High Church, Stirling. He was succeeded by his grandson, 'ane infant,' son of Lord Alexander and the Lady Mary Douglas; but he only survived to inherit the proud family honours for a few months, whereupon his uncle Henry became earl. The title lapsed in 1739 on the death of the fifth earl, who died without issue.

Alexander filled a large and conspicuous space in his generation, as scholar, courtier, statesman, coloniser, and poet; he touched national events at many points, and won the not easily won friendship and lofty praise of such men as Drayton and Aytoun, Habington and Drummond, and Edward Alleyn: and his entire 'Workes' were long afterwards read by Milton (if indeed Shakespeare himself did not read his 'Monarchicke Tragedies'); and he won the golden and unstinted praise of Addison. Broadly, his poems are weighty with thought after the type of Fulk Greville, Lord Brooke, though scarcely so obscure as his. His tragedies have 'brave translunary things,' if laboured and dull as a whole. His 'Avrora' and minor pieces are elegant and musical. There is less of conceit in the merely conceitful sense than was common with contemporaries, and if you only persevere, opalescent hues edge long passages otherwise comparable with mist and fog. As a man he grows in our regard the nearer one gets at the facts. Manlier speech never was addressed to kings than by him in his 'Parænesis' and 'Tragedies' and elsewhere. His 'noble poverty' is the best vindication of his integrity. He stands above any contemporary Scot, alike in many-sidedness and strenuousness of character.

[Memorials of the Earl of Stirling and the House of Alexander, by Charles Rogers (1877); extracts from Hawthornden MSS. in Archæologia Scotica, vol. iv.; Hazlitt's Handbook, 1867; A Mapp and Description of New England, together with a Discourse of Plantations and Colonies (1630); Anderson's Scottish Nation; Dr. Irving's Lives and History (edited by Dr. Carlyle); Park's Walpole's Royal and Noble Authors; Alexander's Poems in their successive editions—the earliest of which bring high prices still; his disappointing Anacrisis, or so-called Censure of Poets ancient and modern, printed in Rogers's Memorials, ii. 205–10.] A. B. G.

ALEXANDER, WILLIAM (1726-1783), an American general, who claimed to be the sixth earl of Stirling, was born at New York in 1726. His father, James Alexander, had been an officer of engineers in the army of the Pretender, and after the failure of the Scottish rebellion had taken refuge in America, where in 1720 he was appointed surveyor-general in New York and New Jersey, and subsequently acquired a leading position at the bar. At New York he married the widow of David Provoost, who, on account of the fortune he had made by smuggling, was called 'ready-money Provoost.' After the death of her first husband the lady began a provision business of a lawful kind, which she continued to carry on after her marriage to Surveyor Alexander. William, their only son, became clerk with his mother, and subsequently a copartner. Obtaining a contract for supplying the king's troops, he was led to join the commissariat of the army, shortly after which he attracted the notice of General Shirley, the commander-in-chief, who made him his aide-de-camp and private secretary. Having gone to England in 1756 to give evidence in behalf of Shirley, who had been charged with neglecting his duty, he was persuaded to assert a claim to the earldom of Stirling. Chiefly on the evidence of two old men, who affirmed his descent from John Alexander, uncle of the first earl, a jury at Edinburgh served him heir-male of Henry, fifth earl of Stirling, but in March 1762 the Lords' committee on privileges decided against his claims. Previously to this he had returned to America, where he continued to make use of the title to the close of his life. He succeeded his father as surveyor-general, was subsequently chosen a member of the provincial council, and also became the first governor of Columbia College, which he had taken an active part in promoting. In the dispute which led to the revolt of the American colonies he was strenuously opposed to the policy of Great Britain, and when the rupture took place he was chosen to command the first regiment of militia raised by authority of the provincial congress. At the very beginning of the war he distinguished himself by the brilliant capture of a British armed transport of 300 tons. For this he received the special thanks of congress and was made a brigadier-general for the middle department. Shortly afterwards he assumed the chief command at New York, and began the work of fortifying the city and harbour. For a short time he went to New Jersey to put the eastern province in a posture of defence, but he again returned and held command of the city till the arrival of General Washington. At the battle of Long Island he was taken prisoner, but he was soon exchanged, and in February 1777 was promoted major-general. Though his subsequent achievements in the war were not of a strikingly brilliant character, they were of solid and substantial importance, his system of careful organisation and his unfailing watchfulness enabling him to present a front of resistance to the enemy, which was of immense service to the American cause. At the battles of Brandywine and Germantown, which resulted in favour of the British, he conducted himself with great discretion; at the battle of Monmouth he so placed the batteries of his division that they played with great effect on the advancing British troops, and he also repulsed with heavy loss an attempt that was made to turn his flank. While in command in New Jersey in 1779, he surprised with great boldness a detachment of British troops at Powles' Hook. In 1781 he was appointed to the command in Albany, and on 1 Nov. had drawn out an order of battle in expectation of an attempt of the enemy at Saratoga, when news of the surrender of the southern army to General Washington induced them to change their plans. During the remainder of the war his command was not connected with any incident of importance. He died at Albany of a violent attack of gout, brought on by fatigue of body and mind, on 15 Jan. 1783, five days before an agreement was entered into between the two countries for a cessation of hostilities. Alexander was the author of 'The Conduct of Major-General Shirley briefly stated,' and 'An Account of the Comet of June and July 1770.'

[Life of William Alexander, Earl of Stirling, by his grandson, William Alexander Duer, LL.D., forming vol. ii. of Collections of the New Jersey Historical Society (1847); Charles Rogers's House of Alexander, i. 282–5 (1877).]
T. F. H.

ALEXANDER, WILLIAM (1767–1816), artist, and first keeper of prints and drawings in the British Museum, was born at Maidstone 10 April 1767. He became a student at the Royal Academy in 1784, and in 1792 proceeded with Lord Macartney's embassy to China as junior draughtsman. All the drawings illustrative of the expedition were made by him, in consequence, as it is stated, of the incompetence of his nominal superior. Some of them were published as illustrations of Sir George Staunton's account of the embassy in 1797; in 1798 Alexander himself published 'Views of the Headlands, Islands, &c., taken during the voyage to China,' and he also illustrated Barrow's 'Travels in China,' 1804, and 'Voyage to Cochin China,' 1806. In 1805 he published a volume of engravings illustrative of the Egyptian antiquities in the British Museum taken from the French expeditionary force; and in the same year appeared 'The Costume of China, illustrated in forty-eight coloured engravings,' accompanied by explanatory letterpress. He also completed the drawings from Daniell's sketches which accompanied Vancouver's 'Voyage to the North Pacific,' and published in 1813 'Picturesque Representations of the Dress and Manners of the Austrians.' In 1802 he had become professor of drawing at the military college at Great Marlow; and in 1808, some serious losses having shown the necessity for a more vigilant care of the prints and drawings in the British Museum, he was appointed their keeper, with the style and rank of assistant keeper of the antiquities department. His most important work at the museum was executing the drawings and superintending the engraving of the ancient marbles and terra-cottas comprised in the first four volumes of the great collection published by the trustees in 1810 and subsequent years. He died of brain-fever on 23 July 1816. Alexander was a first-rate draughtsman and excellent engraver; as a man he was amiable, charitable, and unassuming. He meditated a work on the ancient historical crosses of England, for which he had made extensive collections. A lithographed facsimile of his narrative of a journey to Beresford Hall in Derbyshire, the seat of Cotton the angler, was published by Russell Smith in 1841.

[Gent. Mag. lxxxvi. pt. ii. pp. 279–80, 369–371; Russell's History of Maidstone, pp. 397–8; Pilkington's Dictionary of Painters.] R. G.

ALEYN, CHARLES (*d.* 1640), a poet, whose works have not been thought of sufficient merit to deserve a place amongst the collected works of English poets, was educated at Sidney Sussex College, Cambridge, and became a master in the school of Thomas Farnaby in St. Giles', Cripplegate. Subsequently he was private tutor to Sir Edward Sherburne, commissary-general and clerk of the ordnance. He died in 1640, and was buried in the churchyard of St. Andrew's, Holborn. His works are: 1. 'The Battailes of Crescey and Poictiers,' London 1631, 8vo, reprinted in 1633. 2. 'The Historie of Henrie of that name the Seventh King of England. With that famed Battaile upon Redmore, near Bosworth,' London, 1638, 8vo. 3. 'The History of Eurialus and Lucretia,' London, 1639, 8vo. The last work is a translation from Æneas Sylvius.

[Winstanley's Lives of English Poets; Wood's Athenæ Oxon.] N. P.

ALF- [See ÆLF-]

ALFIELD or **AUFIELD, THOMAS,** *alias* BADGER (*d.* 1585), seminary priest, a native of Gloucestershire, was educated at Eton, and sent thence in 1568 to a fellowship at King's College, Cambridge. He was afterwards reconciled to the catholic church, and went over to the English college at Rheims, where he was ordained priest in 1581. He was sent on the English mission the same year. Soon after his arrival in this country he was apprehended and put to the torture. He so far yielded as to consent to go to the protestant church, whereupon he was set free. Afterwards he sincerely repented his weakness, and resumed his functions as a missioner. He imported into the kingdom some copies of Dr. Allen's 'True and modest Defence of English Catholics that suffer for their Faith,' and dispersed them with the help of Thomas Webley, a dyer. They were both arrested, and most cruelly tortured in prison. On 5 July 1585 they were arraigned at the sessions hall in the Old Bailey, and having been 'found guiltie, condemned, and had judgment, as felons to be hanged, for publishing of books, containing false, seditious, and slaunderous matter, to the defamation of our Soveraygne lady the Queene, these were on the next morrow executed at Tyborne accordingly.' Their offence being felony, they were only hanged, not butchered alive with the knife of the executioner.

[Cal. of State Papers, Domestic (1581–90), 153, 168, 243, 249; Diaries of the English College, Douay; Knox's Letters and Memorials of Card. Allen; Stowe's Annales (1614), 708; Rambler, N.S. vii. (1857), 420–31; Oliver's Hist. of the Catholic Religion in Cornwall, 103; Harwood's Alumni Eton. 182; Dodd's Church Hist. (1737), ii. 64; Challoner's Missionary Priests (1741), 168; Strype's Annals, iii. (i.), 708; MS. Lansd. 33, art. 58; Notes and Queries, 6th ser. ix. 485.] T. C.

ALFORD, HENRY (1810–1871), dean of Canterbury, the editor of the Greek Testament, was the son of the Rev. Henry Alford, vicar of Ampton, near Bury St. Edmunds, a parish which he subsequently left for that of Aston Sandford, near Thame. He was born in London, 10 Oct. 1810. His mother died at his birth, and he was during his early life thrown much upon his relations, and was constantly in the family of his uncle, the Rev. Samuel Alford, of Heale House, in the parish of Curry Rivell, near Taunton, of which parish his ancestors for two generations had been vicars. At the age of nine he was sent to a school kept by the Rev. B. Jeanes, congregationalist minister at Charmouth, and was successively at a private school at Hammersmith, at Ilminster grammar school, and at Aston in Suffolk as a private pupil of the Rev. John Bickersteth, with whose sons (afterwards dean of Lichfield and bishop of Ripon) he formed a close friendship. He entered Trinity College, Cambridge, in October 1829, gained the Bell scholarship in 1831, and graduated 8th classic and 34th wrangler in January 1832. He was ordained in 1833 as curate to his father's parish of Ampton, and began at once to take pupils. He was elected to a fellowship at Trinity in 1834, but early in the next year accepted from the college the post of vicar of Wymeswold, and was immediately afterwards married to his cousin, Fanny Alford, daughter of Mr. Alford, of Heale House, Curry Rivell, above mentioned. There he continued for eighteen years, engaged in parish work and in tuition; and there he published the first volume of the Greek Testament in 1849 (the last was published in 1861). In 1853 he moved to London, and became minister of Quebec Chapel in Marylebone. In 1857 he was appointed to the deanery of Canterbury, which he held till his death 7 January 1871.

As a child he was delicate, and never took much part in athletic exercises; but as a man he had extraordinary powers of mental work, and also travelled a great deal both in England and on the Continent. He had little or no fortune, and made his way by his own exertions. His early marriage brought him only four children, two of whom, his only sons, died in childhood. His daughters were both married in his lifetime. Towards the close of his life he purchased a house, Vine's Gate, near Sevenoaks, as a summer home for the time of his absence from Canterbury. His domestic life was one of peculiar happiness, and he had a large circle of friends, among whom the most intimate were the Rev. E. T. Vaughan, of Harpenden, Herts, and the Rev. J. H. Hamilton, vicar of St. Michael's, Chester Square, in London, and afterwards canon of Rochester.

He was naturally of a poetical temperament, and his talents were drawn out by the society in which he mixed when at Cambridge, which included the Tennysons, Arthur Hallam, Trench, Blakesley, Charles Merivale, Spedding, Brookfield, Thompson (afterwards master of Trinity), and Christopher Wordsworth. His first publication was a volume of poems published before he was twenty-two, which was afterwards republished with additions, together with a longer poem, 'The School of the Heart,' in 1835, and later another small volume (1841) called 'The Abbot of Muchelnaye,' with sonnets, &c. Later in life he published a translation of the 'Odyssey' in blank verse. His poems were highly commended by Wordsworth, the poet, with whom he had some acquaintance, and were favourably noticed in the 'Edinburgh' and other reviews. He also wrote many hymns, two of which, the harvest hymn, 'Come, ye thankful people, come,' and the baptismal hymn, 'In token that thou shalt not fear,' have won a very high position.

He was a man of various accomplishments. He composed pieces for the piano and organ and vocal music; he both sang and played himself. He had considerable mechanical skill, and he carved in wood. He also was a water-colour painter. A book which he wrote about the Riviera, with coloured lithographs from water-colour drawings of his own, was one of his last publications.

His religious development was precocious. At ten years old he wrote a short sermon. At fifteen he wrote a long and serious letter to his cousin (afterwards his wife), who was then about to be confirmed. From his earliest days he had looked forward to ordination, and his letters and journals show that this purpose was always before him. When ordained he threw himself earnestly into the work of his parish, where he built schools and restored the church in a manner which at that time was quite uncommon. He had great facility in preaching, and adopted various styles, from the serious treatise to the extempore address, in all of which he was successful, his clear baritone voice aiding a good delivery. He began to publish sermons while at Wymeswold; at Quebec Chapel he published as many as seven volumes. He was also for the years 1841–2 Hulsean lecturer at Cambridge, and published the lectures on 'The Consistency of the Divine Conduct in revealing the Doctrines of Redemption,' in two volumes. His early training was in the evangelical school; he was to some extent carried away by the clericalist movement of the years 1835–42, but shook himself clear of this, and adopted distinctly the protestant basis for his religious and ecclesiastical convictions, and took pains to recognise the leading nonconformist ministers (not excepting the unitarians), by whom his generous feeling was fully reciprocated. At Canterbury he instituted a sermon on Sunday afternoons, and lectured and preached continually there and in London; he founded a choral society for the cultivation of music, and especially for the execution of oratorios in the cathedral. He also took great interest in the restoration of the cathedral and its adjoining buildings. The new King's School, the exposure to view of the infirmary arches, the rehabilitation of the south Norman tower and the porch, were executed under his direction; the statues in the porch and west front were obtained by subscriptions raised by him, and the curious Roman columns from Reculver were placed by him in the baptistery garden.

His Greek Testament and other biblical works, however, constitute his chief claim to gratitude and fame. His design of editing the Greek Testament was conceived in 1845; the first volume was published in 1849, the last in 1861. He recognised from the first the superiority of the German critics, and went to Bonn in 1847 for three months to make himself master of the language. He adopted a text mainly taken from Buttmann and Lachmann, but corrected later by the aid of the works of Tregelles and Tischendorf. The various readings are given minutely. The references to passages illustrating the use of words in Hellenistic Greek are original and important. The notes display throughout an independent and sound judgment, occasionally hasty and peremptory, but giving the student the means of forming his own opinion. His theological standpoint is that of a liberal belief in inspiration; he separates himself distinctly from the mechanical and verbal theory, and on the other hand from the freer handling of the New Testament by writers such as Professor Jowett. His work forms an epoch in biblical studies in England; and, though separate portions of the Greek Testament have since been more fully dealt with by others, it is as yet unapproached as a whole. His New Testament for English readers, an adaptation of the notes in the Greek Testament to the use of those who do not read Greek, was begun immediately the Greek Testament was finished. He also undertook, during the progress of the Greek Testament, a revised English version, begun in company with three others but finished by himself alone. He was naturally, at a later date, one of the leaders of the company for the revision of the English New Testament until his death. In the last year of his life he undertook a commentary on the Old Testament, which was only carried to the twenty-fifth chapter of Exodus at the time of his death.

His works were very miscellaneous, comprising a book on the Greek poets, selections of English prose and verse for translation into the classical languages and vice versâ, a volume entitled 'The Queen's English,' lectures on English descriptive poetry, and many other subjects. He edited the works of Dr. Donne, in seven volumes, for J. W. Parker, in 1839. He was editor of 'Dearden's Magazine,' published at Nottingham at the same time. In later life he was the first editor of the 'Contemporary Review,' and to this and 'Good Words' and the 'Sunday Magazine' he was a constant contributor. Indeed, he was one of the most voluminous writers of our age. The list of his works, with a short statement of their subjects, occupies an appendix to his 'Life' of 15 pages 8vo. They comprise 48 volumes, some of which are slight, but others, like the Poems and the Greek Testament, exceedingly laborious; 104 articles in reviews, and 21 short separate pieces, hymns, sermons, or tracts. His activity and powers of sustained intellectual work were very remarkable. He passed rapidly and without rest from one employment to another. When he commenced his New Testament he was working seven hours a day with pupils, besides having the charge of a parish and the cares of a family; and throughout life his standard of work was on a similar scale. He had extraordinary buoyancy; but the effects of overstrain began to tell upon him some ten years before his death, and he was obliged to take frequent intervals of repose, mostly in the shape of foreign tours, which became longer and more frequent. His death, in his sixty-first year, was sudden, and appears to have had no other cause than the exhaustion of the vital energy.

[The materials for this article are gathered from 'The Life of Dean Alford by his Widow' (Rivingtons, 1873), from a general acquaintance with his works, and from personal reminiscences.] W. H. F.

ALFORD, MICHAEL (1587–1652), a Jesuit and ecclesiastical historian, whose real name was Griffiths, was born in London in 1587, and entered the noviciate of the Society of Jesus at Louvain in 1607. He studied philosophy in the college of the English Jesuits at Seville, and theology at Louvain. On his promotion to the priesthood he was ordered to Naples to attend the English gentry, merchants, and sailors there. In 1615 he was English penitentiary at St. Peter's, Rome. He was appointed Socius to the Master of Novices at Liége, and in 1621 he became rector of the house of Tertians at Ghent. In 1629, or late in the previous year, he was sent to the English mission. On landing at Dover he was arrested on suspicion of his being Dr. Richard Smith, bishop of Chalcedon, for whose apprehension the government had offered a reward of 200*l*. He was conveyed by his captors to London, but as his person in no respect corresponded with the description of the bishop, he was restored to liberty, through the mediation of Queen Henrietta Maria, consort of Charles I. The county of Leicester was the chief scene of Father Alford's missionary labours. There is, however, a tradition, apparently well founded, that he resided for some time at Combe, in Herefordshire. In 1636 he was rector of the 'Residence' of St. Anne, comprising the county of Leicester. He resided at Holt, where he employed his leisure in composing his learned works. In order to put the finishing stroke to his 'Annales Ecclesiastici,' he obtained leave to retire to the College of St. Omer in the spring of 1652, and while there he was attacked by a fever, from which he died on 11 Aug. in the same year. His works are:

1. 'The Admirable Life of St. Winefride,' 1635 (a translation), re-edited the same year by Father John Falconer. 2. 'Britannia Illustrata, sive Lucii, Helenæ, Constantini, Patria et Fides,' Antwerp, 1641, 4to, an extremely rare work, containing much curious matter connected with English and Irish history. It has an appendix, 'De tribus hodie controversis, de Paschate Britannorum, de Clericorum Nuptiis, num olim Britannia coluerit Rom. Ecclesiam?' 3. 'Fides Regia Britannica sive Annales Ecclesiæ Britannicæ. Ubi potissimum Britannorum Catholica, Romana, et Orthodoxa Fides per quinque prima sæcula: e Regum et Augustorum factis, et aliorum sanctorum rebus è virtute gestis, asseritur,' 4 large folio vols. Liége, 1663. It is remarkable that the title-page varies in each of these handsome volumes. Bishop Fleetwood has pronounced this collection to be a very valuable treasury of the ecclesiastical history of our nation.

[Foley's Records S. J. ii. 299, vii. 320; Oliver's Collectanea S. J. 42; Ribadeneira, Bibl. Script. Soc. Jesu, ed. Southwell, 610; De Backer, Bibliothèque des Ecrivains de la Compagnie de Jésus, (1869), i. 70; Butler's Lives of the Saints (1838), ii. 796 *n.*; Dodd's Church History (1737), iii. 310.] T. C.

ALFRED (849–901), king of the West Saxons. [See ÆLFRED.]

ALFRED OF BEVERLEY (*fl.* 1143), chronicler, was a priest of Beverley, and is described in the preface to his book as 'treasurer of the church of Beverley' and 'Master Alfred, sacrist of the church of Beverley.' He speaks of himself as contemporary with the removal of the Flemings from the north of England to Ross in Herefordshire in 1112, and writes that he compiled his chronicle 'when the church was silent, owing to the number of persons excommunicated under the decree of the council of London,' an apparent reference to the council held at Mid-Lent, 1143. His attention, by his own account, was first drawn to history by the publication (before 1139) of Geoffrey of Monmouth's 'Historia Britonum,' and he looked forward to following up the chronicle which bears his name, and which largely depends on Geoffrey's work, with a collection of excerpts from the credible portions of the 'Historia Britonum,' but no trace of such a work is extant. Alfred of Beverley's chronicle is entitled 'Aluredi Beverlacensis Annales sive Historia de gestis Regum Britanniæ libris ix. ad annum 1129.' It is largely devoted to the fabulous history of Britain, and is mainly borrowed from Bede, Henry of Huntingdon, and Symeon of Durham, when Geoffrey of Monmouth is not laid under contribution. Alfred quotes occasionally from Suëtonius, Orosius, and Nennius, and names many Roman authors whom he had consulted in vain for references to Britain. The chronicle is of no real use to the historical student, since it adds no new fact to the information to be found in well-known earlier authorities. The best manuscript of Alfred's 'Annales' is that among the Hengwrt MSS. belonging to W. W. E. Wynne, Esq., of Peniarth, Merionethshire, and has not been printed. Hearne printed the 'Annales' in 1716 from an inferior Bodleian MS. (Rawl. B. 200).

[Hardy's Descriptive Catalogue (Rolls Series), ii. 169–74; Bale's Scrip. Brit. Cat.; Pits' De Ang. Scrip.; Hearne's Preface.] S. L.

ALFRED, surnamed ANGLICUS and also PHILOSOPHUS (*fl.* 1300 ?), philosopher, has an obscure history. Roger Bacon, in his reference to translators of Aristotle, mentions one Alfred, an Englishman (R. B. *Op. Ined.*, by Brewer, 1859, p. 471), and speaks of him as a contemporary. The work in which the reference is made doubtless was not prior to 1270. A translation of the pseudo-Aristotelian work, 'De Vegetabilibus et de Plantis,' passes under the name of Alfred de Sarchel or Sereshel, and appears to have been dedicated to Roger of Hereford, who is said to have flourished towards the close of the twelfth century (BRÉCHILLET-JOURDAIN, *Recherches sur les Traductions d'Aristote*, 2nd ed., 1843, pp. 105–6). A somewhat remarkable little work, 'De Motu Cordis,' also by Alfred de Sarchel, is dedicated by the author to his friend and teacher, Alexander Neckham, who died 1227 (C. S. BARACH, *Excerpta e libro Alf. Ang. de Motu Cordis*, 1878, pp. 1-18.) Other works are ascribed to the same Alfred by Bale, Leland, and Pits (see list in Jourdain and Barach, as above). There is difficulty in reconciling what Bacon says with the other facts regarding Alfred, but it is to be remembered that the precise date of Bacon's reference is not known, and that its minute accuracy is not to be rashly assumed. On the other hand, it is not clear that Roger of Hereford is referred to by the translator and annotator of the 'De Plantis.' The most satisfactory evidence as to Alfred seems to be that contained in the dedication to Alexander Neckham, and one would therefore assign to the 'De Motu Cordis' the date about 1220. This little work expounds, with much that is fantastic, the doctrine that in the heart is to be found the seat of the soul—a doctrine that is repeated in Neckham's 'De Naturis Rerum' (ed. by Brewer in Rolls Series). A summary of its contents is given by Barach in his preface to the 'Excerpta,' already referred to.

[Authorities: besides Bale, Pits, and Leland, whose notices are summed up in Wright's Biographia Litteraria, sub voce, Jourdain and Barach as above; Hauréau, in Philos. Scolastique, II. i. pp. 65–72, and in Mémoires de l'Acad. des Inscriptions, xxviii. pt. 2.] R. A.

ALICE MAUD MARY (1843–1878), princess of Great Britain and Ireland, duchess of Saxony, and grand duchess of Hesse-Darmstadt, the third child and second daughter of Queen Victoria and the Prince Consort, was born at Buckingham Palace on 25 April 1843. Her third name was given in honour of the queen's aunt, the Duchess of Gloucester, who had been born on St. Mark's day sixty-seven years before. 'Bright, joyous, and singularly attractive' (Earl Granville) almost from her cradle, she was early described by her father as 'the beauty of the family, and an extraordinarily good and merry child.'

The Princess Alice became one of the most accomplished young ladies in England. She was sympathetic and affectionate. In a characteristic letter of condolence, 24 May 1861, to one of her instructors, she describes herself as having 'so lately for the first time seen death,' the allusion being to the Duchess of Kent, whose decease had taken place in the month of March previous. In December of the same year she became more widely known as the assiduous nurse of her father during his last illness, when she was, in the queen's own words, 'the great comfort and support' of her mother.

On 1 July 1862 she became the wife of Prince Frederick William Louis of Hesse, nephew of Louis III, grand duke of Hesse-Darmstadt, to whose throne he succeeded, as Louis IV, on 13 June 1877. 'The principal characteristics of her married life appear to have been—first, absolute devotion to her husband and children; next, a course not merely of benevolence, but of unceasing, thoughtful benevolence to all depending upon her; and, lastly, a remarkable talent for acquiring the sympathy and attracting the regard of some of the most gifted of the intellectual country which she had adopted, and to whose interests she was devoted, without ever breaking a link in the chain of memories and associations which bound her to the country of her birth' (Earl Granville, 17 Dec. 1878). Brilliant but solid in her accomplishments, she took an increasing interest in German art and literature, and was an accomplished sculptor and painter. At her death it was said of her by a German authority that 'Art mourned in her her noblest patroness.' D. F. Strauss, whose acquaintance she made in 1868, read his 'Voltaire' to her in manuscript in 1870, and dedicated it to her when published by her express desire.

The Franco-German war called forth her philanthropy, and she set the example of nursing the sick and wounded, French as well as German, as they crowded the hospital at Darmstadt, in the midst of anxieties for the safety of her husband, then in the field. She became the foundress of the Women's Union for nursing the Sick and Wounded in War, which was called after her name. In December 1871 she contributed by her devoted nursing to the recovery of her brother the Prince of Wales.

The family of the Princess Alice and her husband consisted of five daughters and two sons, one of whom, Prince Frederick William, a child of less than three years of age, fell, almost under her eyes, from a window of the palace, 29 May 1873, and received injuries from which he died. On 16 Nov. 1878 her youngest child, the Princess Mary, died in her fifth year from diphtheria, an epidemic which had within eight days, 6–14 Nov., prostrated nearly every member of the grand-ducal family. The mother, already worn out by her ministrations to her husband and children, caught the infection. 'My lords,' said the Earl of Beaconsfield, in addressing the House of Peers upon the occasion, 'there is something wonderfully piteous in the immediate cause of her death. The physicians who permitted her to watch over her suffering family enjoined her under no circumstances whatever to be tempted into an embrace. Her admirable self-restraint guarded her through the crisis of this terrible complaint in safety. She remembered and observed the injunctions of her physicians. But it became her lot to break to her son, quite a youth, the death of his youngest sister, to whom he was devotedly attached. The boy was so overcome with misery that the agitated mother clasped him in her arms, and thus she received the kiss of death.' She died on 14 Dec. 1878, being the seventeenth anniversary of the decease of her father. She was buried, 18 Dec., in the mausoleum at Rosenhohe. The English flag was laid upon her coffin, in accordance with a desire she had fondly expressed.

The beneficence of the grand duchess was varied and discriminating. She took pains to instruct herself in the methods of philanthropy, attending meetings and visiting institutions without parade, and 'as a woman among women.' She translated into German some of Miss Octavia Hill's essays 'On the Homes of the London Poor,' and published them with a little preface of her own (to which only her initial A. was affixed), in the hope that the principles which had been successfully applied in London by Miss Hill and her coadjutors might be put into action in some of the German cities.

[A memoir by Dr. Sell of Darmstadt, with a translation of the princess's letters to her mother, was published in German in 1883; and the letters in the original, with a translation of the memoir, were published in London, 1884. See also Martin's Life of the Prince Consort; The Princess Alice in Social Notes, 4 Jan. 1879; Speeches of the Earl of Beaconsfield and Earl Granville, 17 Dec. 1878; the Queen's letter to the Home Secretary, 26 Dec. 1878; Times, December 1878.] A. H. G.

ALISON, ARCHIBALD (1757–1839), writer on 'Taste,' was the son of Patrick Alison, provost of Edinburgh, a younger son of an Alison of Newhall, near Cupar Angus. Archibald was educated at Glasgow, where he became intimate with Dugald Stewart, and obtained an exhibition to Balliol, matriculating in 1775, and taking the degree of LL.B. in 1784. In the last year (14 June) he married Dorothea, daughter of

Dr. John Gregory, author of 'A Father's Legacy to his Daughters.' Dr. Gregory died in 1773; and his daughter lived, till her marriage, with his friend, Mrs. Elizabeth Montagu [q. v.]. Alison took orders in the church of England; his first preferment was Brancepeth, in Durham; at the time of his marriage he was incumbent of Sudbury, Northamptonshire, where he made the acquaintance of Telford, employed by Sir William Pulteney to repair the parsonage. In 1790 he published his 'Essay on the Nature and Principles of Taste.' In the same year Sir W. Pulteney gave him the perpetual curacy of Kenley, in Shropshire, and in 1794 the vicarage of High Ercal, to which, in 1797, was added the rectory of Rodington (in the chancellor's gift), in the same county. In 1791 Bishop Douglas appointed him to a prebend in Salisbury. He resided till 1800 at Kenley, where he studied natural history as a disciple of White of Selborne, and introduced a system of allotments for the benefit of his parishioners. In 1800 he became minister of the episcopal chapel, Cowgate, Edinburgh, thinking that he could give his sons a better education and more independent careers in Scotland. He passed the rest of his life in this position, living in Edinburgh and the neighbourhood. His sermons were much admired, and two volumes, published in 1814–15, went through several editions. Four on 'The Seasons' were republished by themselves. His son says that, 'as impressive pieces of pulpit eloquence, they were never excelled,' though he complains that his father had not 'enough of the devil in him to find the devil out;' in other words, that he took too optimistic a view of human nature. He seems to have led a studious, retired, and rather indolent life; generally lying in bed 'reading or thinking' till two in the afternoon; he never wrote except under strong pressure, and his books are only fragments of a larger design. He was tried by the death of one daughter in 1812, and of another in 1819—the latter the wife of Col. John Gerard, son of Gilbert Gerard (1760–1815) [q. v.], and adjutant-general to Lord Lake in India. In 1830 Alison's wife died suddenly; and after a severe illness in the same year he gave up active duty. He died 17 May 1839, in his 82nd year, being buried in St. John's churchyard, Edinburgh. A monument, with an inscription by Jeffrey, was erected in St. Paul's Chapel.

Brougham told Alison's son that he knew by heart half the father's sermon on autumn, which was 'one of the finest pieces of composition' in the language. The opinion is scarcely confirmed by modern readers. Alison's sermons are in the polished style of Blair, elegant discourses, showing more study of the 'Spectator' than of the masters of theological eloquence. The essays on 'Taste' are in a similar style, and follow the teaching of the Scotch school. They are dedicated to his intimate friend, Dugald Stewart; and a criticism of them may be found in Brown's fifty-sixth lecture. Jeffrey gave an admiring exposition of Alison's theories in the 'Edinburgh Review' for May 1811, which with some additions became the article on 'Beauty' in the 'Encyclopædia Britannica,' republished in Jeffrey's essays. Alison's main purpose is to prove that beauty is not a quality of things considered as existing apart from the mind, but a product of trains of agreeable ideas, set up in the imagination by objects associated with, or directly suggestive of, the simple emotions. The association theory, which plays a considerable part with Alison, is still more prominent with Jeffrey, who exaggerates the purely arbitrary element admitted by his teacher. Alison's essays, though their psychology is out of fashion, contain many happy illustrations, and may still be read with interest. They reached a sixth edition in 1825.

[Gent. Mag. for Sep. 1839; S. D. U. K. Dictionary; Sir A. Alison's Autobiography.]

L. S.

ALISON, Sir ARCHIBALD (1792–1867), historian, was born 29 Dec. 1792, at Kenley, Shropshire, in his father's parsonage [see Alison, Archibald, 1757–1839]. On the removal of the family to Edinburgh in 1800, he was placed under a private tutor, till, in November 1805, he was entered at the university of Edinburgh. He was intelligent and hard-working, if not brilliant; and a paper written by him in 1808 in answer to Malthus determined his father to make him a lawyer instead of a banker. He began his legal studies in the winter of 1810. In a debating society called the 'Select' he showed liberal leanings, though his staunch toryism already asserted itself in questions connected with the church or foreign policy. On 8 Dec. 1814 he was called to the bar; his father's friends helped him, and in less than three years he was making 500*l.* or 600*l.* a year. At the end of 1822 he was appointed advocate depute by Sir W. Rae, the lord advocate, who promised at the same time to recommend him as solicitor-general on the next vacancy. His rising income had enabled him to make some continental tours. In 1814 he had already visited Paris, seen a great review of the allied troops, afterwards described in his history, and an inspection of the old guard at Fontainebleau. He and his brother joined a friend, A. F. Tytler, in writing a book of French travels for Tytler's benefit. In 1816 he visited the Alps; in 1817 he travelled in Ireland; and in 1818, with Captain Basil Hall and two others, went to Italy, saw Byron in Venice, and Canova and Sir Humphry Davy in Rome. In 1821 he visited Switzerland and many of the famous battlefields of the last war in Germany. Alison was an enthusiastic traveller. He made it a principle 'to see everything,' and carried out his theory systematically and unflinchingly. He took some interest in art and history, and made observations in Ireland and Flanders to support an intended demolition of Malthus. His professional income had enabled him to pay for four expensive continental tours, and to accumulate a library and a fine collection of prints. The laborious duties of an advocate depute in preparing indictments and prosecuting criminals put a stop to his travels. He 'worked like a galley-slave.' On 21 March 1825 he married Elizabeth Glencairn, youngest daughter of Colonel Tytler, niece of Lord Woodhouselee, and a descendant, like himself, of barons mentioned by Ariosto. His marriage, a thoroughly happy one, 'detached his mind from dangerous excitements,' and delivered him from the dangers incident to a disposition which led him 'in a peculiar manner to prize the society of elegant and superior women.' In November 1830 the defeat of the Duke of Wellington's ministry caused the resignation of all the crown counsel in Scotland. Sir W. Rae had never had an opportunity of fulfilling his promise to recommend Alison to the solicitor-generalship; and the failure of two firms, hitherto his clients, diminished his professional income by 1,000*l.* a year. He employed his enforced leisure on a work upon Scotch criminal law, the first volume of which was published January 1832, and the second in March 1833. He became also an energetic contributor to Blackwood, foretelling in its pages the many evils impending from democracy and the Reform Bill. He was already working hard at his history, the first two volumes of which appeared in April 1833. In July 1833 he again visited Paris to seek and discover demonstrations of the truth that popular convulsions lead to military despotism. His literary gradually supplanted his legal ambition; and upon the resignation of the Melbourne administration in October 1834, he declined an offer of Sir W. Rae to nominate him for solicitor-general, and accepted instead the office of sheriff of Lanarkshire, a permanent post of over 1,400*l.* a year. On 12 Feb. 1835 he left Edinburgh, and settled at Possil House, near Glasgow, which was his residence for the rest of his life. His office was one of considerable labour. As judge of the small-debt and criminal jury courts, he had large and rapidly increasing duties. To carry out his work, he adopted a systematic time-table. From 8 to 9.30 he heard his son's lessons; breakfasted till 10; wrote history till 11.30; walked to Glasgow by 12; was in court till 4.30 or 5; walked home and dined at 6; walked in the garden or read the newspapers till 8; wrote history till 10 or 11; read authorities or authors upon whom to 'form his style' till 11.30 or 12, when he went to bed. A nominal vacation of two months was filled with business, and for ten years he was never absent for more than a few days in each year. Besides this, he had the responsibility of preserving the peace of the county, preparing criminal cases, attending official committees, and managing a large official correspondence. The commercial distress of 1837 produced strikes and riots; the organisation of a proper police force had been hindered by difficulties about assessment; and great anxiety prevailed. At last a new hand was murdered, 22 July 1837, by the agents of a secret society. Alison soon afterwards showed his courage and judgment in seizing the whole committee of the society, who were tried and convicted in January 1838. This led to the collapse of the strikes and the restoration of order. During the winter 1842–3 another great strike happened amongst the miners; houses were plundered and crops destroyed. Alison, with the assistance of a small body of troops and some police organised for the purpose, ultimately succeeded in putting down disorder and arresting some of the rioters. In April 1848 he was successful in preserving order under trying circumstances; whilst a great strike in March 1858 passed off more quietly, owing to the better feeling of the people and the presence of a superior force.

Alison had meanwhile become a popular author. His 'History of Europe' was definitely begun on 1 Jan. 1829. He intended, as he tells us, to show the corruption of human nature and the divine superintendence of human affairs; or, as Disraeli said of 'Mr. Wordy' in 'Coningsby' (bk. iii. ch. 2), to prove that Providence was on the side of the tories. The first two volumes (1833) brought him 250 guineas, but little success at starting. Even the 'Quarterly' preserved an unbroken silence, attributed by the author to the chagrin of Croker at finding himself superseded in a similar plan. The book, however, made its way; increased numbers were printed of succeeding volumes and new editions published of the old; the later volumes were regularly produced at the rate of one in eighteen months; and being resolved to bring out the tenth and concluding volume on the anniversary of the battle of Waterloo, he began to dictate the last pages at 10 A.M. on 6 June 1842, and went on till 3 A.M. of the next day, when his amanuensis broke down, and he finished the last line by himself at 6 A.M. In emulation of Gibbon, he then opened his windows and looked out complacently at a summer morning. The book was afterwards frequently revised as he obtained new materials. A sixth edition, for which he received 2,000 guineas, was published in 1844. By 1848 100,000 copies had been sold in the United States. It was translated into French, German, and even Arabic, in which language 2,000 copies were published 'under the auspices of the Pasha of Egypt.' In 1847 was published a crown 8vo edition in 20 vols. of 12,000 copies, in 1849 a library edition of 2,000 copies, and in 1853 the book was stereotyped; 3,000 copies were sold at once, and of the later volumes 25,000 copies were printed and 20,000 sold at the first subscription. Alison modestly, truly, and, it is to be hoped, sincerely, attributes his success to his fortunate choice of an interesting subject and his priority in occupying the field. In truth, the book has been useful as a good business-like summary of an important period of history, whilst the reader can sufficiently discount for the strong prejudices of the author and skip his ambitious reflections upon the currency and political philosophy.

His other works were less successful. The essay on 'Population,' of which the first draught was written in his boyhood, was finished after various interruptions on 22 Dec. 1828, but not published till June 1840. Though the author was now well known, it made little impression, because it attacked received principles, or because it was long, heavy, pompous, and irrelevant. It states, however, some obvious limitations to the applicability of Malthus's theory.

In 1845 and 1846 he published some articles upon Marlborough in 'Blackwood.' A 'Life of Marlborough,' constructed from these articles, was published in November 1847, and, after a sale of two editions, was rewritten on a larger scale and published in the new form in 1852. Between 1 Jan. 1852 and 1 Jan. 1859 he wrote a continuation of the 'History' which had a considerable sale, though it was unfavourably received by critics in consequence of the malignity of liberals, the jealousy which 'Quarterly' reviewers had inherited from Croker, and the growing tyranny of democratic opinions.

In 1855 he had inspected the manuscripts in possession of Lady Londonderry, preserved at Wynyard Park, and in 1861 he published the lives of Lord Castlereagh and Sir Charles Stewart founded upon these materials, having begun the work on 27 March 1859 and written five pages a day regularly for two years. The family and other 'persons of eminence' were satisfied with the result. A volume called 'England in 1815 and 1845; or a Sufficient and Contracted Currency,' was published in the autumn of 1845, and another, called 'Free Trade and a Fettered Currency,' in 1847. A collection of his essays was published in America in 1845, and another collection from 'Blackwood' appeared in England in 1849. Lists of his articles in 'Blackwood' are given in his 'Autobiography,' i. 308, 326, 363, 516, 554, 598, ii. 9.

Alison's domestic life was prosperous. His sons, the present Sir Archibald, and Frederick, were distinguished in the Crimea and the Indian mutiny; his daughter, Eliza Frances Catherine, was married to Robert Cutlar Fergusson, who died in 1859, and in 1861 to the Hon. J. C. Dormer. Sir Archibald was elected lord rector of Marischal College, Aberdeen, in 1845, against Macaulay, and in 1850 lord rector of Glasgow against Lord Palmerston. In 1852 he was made a baronet by Lord Derby's government. The last volume of his autobiography contains full details of many interviews with distinguished persons in London and elsewhere, his reception at the houses of the nobility, and his speeches at public dinners and meetings, together with speculations upon politics, human nature, and criticism. He was a strong opponent of the North in the American civil war, believed in the necessity of slavery, and was a devoted adherent of protection. He disliked Dickens's novels because they dealt with the foibles of middle and low life, and preferred 'elevating' romances. He thought Cobden a monomaniac. But, on the whole, his accounts of distinguished men, though coloured by his prejudices, are sensible as far as they go. The book is amusingly characteristic of his even temper, calm conviction of his own merits, and confidence in his own predictions; but, like all autobiographies, is chiefly interesting in the earlier part. After publishing the 'Life of Castlereagh,' he resolved to lay down his pen, thinking it useless to provoke hostility by his resolute refusal to 'worship the Dagon of Liberalism.' He concluded his autobiography, part of which had been written in 1851–2, bringing it down to 1862. He was thoroughly amiable and beloved in his domestic life, and preserved health and strength, having given up writing after dinner on finishing the 'History' in 1842. He notes that on 9 Sept. 1862, that is, at the age of seventy, he walked twenty miles in five hours without fatigue. He enjoyed great popularity in Glasgow; attended to his duties on 10 May 1867, was taken ill next day, and closed a singularly industrious and thoroughly honourable life on 23 May. His funeral was attended by a crowd of from 100,000 to 150,000 of the people of Glasgow.

[Autobiography, edited by his daughter-in-law, Lady Alison, 1883.] L. S.

ALISON, WILLIAM PULTENEY (1790–1859), physician, was born at Boroughmuirhead near Edinburgh. His father, the Rev. Archibald Alison [q. v.], author of the 'Essay on Taste,' was for some years incumbent of Kenley in Shropshire, and afterwards in charge of the episcopal congregation in Edinburgh. His mother was daughter of Dr. John Gregory, a member of a family distinguished in letters and science, and long connected with the university of Edinburgh. His younger brother, Sir Archibald Alison [q.v.], was the eminent historian. He was educated privately and entered Edinburgh College in 1803, where he studied, first arts, and afterwards medicine. In 1811 he became M.D. with a dissertation, 'De Viribus Naturæ Medicatricibus.' During his academical career he was an enthusiastic pupil of Dugald Stewart, then the most distinguished teacher in the university, and acquired a deep interest in philosophical questions. So considerable were his attainments in this subject that it is said Dugald Stewart at one time desired that Alison should succeed him in his chair. In 1817 he wrote an article in 'Blackwood's Magazine' in defence of Dugald Stewart's philosophy.

In 1815 he entered the serious work of his profession as physician to the newly-founded New Town Dispensary, and by laborious practice among the poor gained that deep sympathy with the working-classes and knowledge of their wants and sufferings which inspired the most important part of his public work in after life. The quarterly medical reports of the dispensary, published in the 'Edinburgh Medical Journal' (1817–19), in great part written by Alison, were important contributions to the knowledge of fevers, and still supply valuable materials for the history of epidemics, though the intricate question of the specific distinctness of different forms of fever was not at that time cleared up. These reports also contain observations on a form of small-pox as modified by vaccination, which was then a novelty.

In 1820 Dr. Alison was appointed by the crown professor of medical jurisprudence, and held this office two years. About the same time he assisted his uncle, Dr. James Gregory, in the lectures on the practice of physic. In 1822 he was appointed to the professorship called that of 'institutes of medicine' or physiology (but at that time including pathology also), which he held about twenty years, first as the colleague of Dr. Duncan, and afterwards alone. In virtue of this professorship he became one of the physicians to the clinical wards of the infirmary, and was thus engaged also in clinical teaching.

The substance of his lectures on physiology was given in his text-book, 'Outlines of Physiology,' published in 1831, afterwards expanded into 'Outlines of Physiology and Pathology,' 1833. Dr. Alison's physiological teaching, which is summarised in these works, produced a powerful impression on the Edinburgh school. It was not remarkable for experimental research or for novelties in detail, but was founded upon certain broad principles which the author afterwards developed in his memoirs on 'Vital Affinity' and elsewhere. His leading idea was that of 'a *life-force* or *forces*, of something distinct from and superadded to the physical forces of dead matter. . . . These vital forces were, according to him, quite as distinct from the mind and its special endowments as from the physical forces. . . . Throughout the range of animated creation we find peculiar laws of being which may be termed vital, and of which organisation is the result. Two modifications of vital force are especially known to us; one in alliance with the mechanical properties of matter, giving rise to *vital contraction* or muscular motion; the other grafted upon its chemical properties and shown forth in *vital attractions* and *repulsions* of the ultimate molecules. These peculiar phenomena can be studied only in living beings; there is nothing analogous to them in dead matter, nor are they to be confounded together, though motion is necessarily the result of both. Vital contraction is inherent in particular tissues; vital attraction is shown forth in every part of the organism, at every moment of nutritive, secretive, absorbent change.'

The views thus expounded by a competent authority (*Edinburgh Medical Journal*, 1859, p. 475) were applied by Alison to explain not only physiological processes, but processes of disease, such as asphyxia and inflammation. They deal with a long-standing controversy in biology, whether life precedes organisation, or is the result of organisation, and one not yet decided. But the vortex of dispute has drifted away from the standpoint of Alison, and it would be impossible here to discuss the bearings of his views on modern controversies. These topics, and inquiries arising out of them, occupied Alison's mind and pen for many years, during which time, and indeed during the whole tenure of his professorship of institutes of medicine, he made few contributions to practical medicine.

The record of his strictly professional life will be completed by saying that in 1842 he was promoted to be professor of the practice of medicine, and held this office till 1856. In 1844 he published a text-book, 'Outlines of Pathology and Practice of Medicine,' which was rather intended for his own students than for general use, and is not, among text-books of medicine, very noteworthy. He was appointed first physician to her majesty for Scotland, and in 1850 received the honorary degree of D.C.L. from the university of Oxford.

His academical position and his own personal qualities gradually won for him a very large practice, especially in consultation. He performed his hospital duties with the utmost conscientiousness, visiting his patients, when necessary, several times a day. He was, besides, incessantly engaged in literary and public work, especially in connection with that great philanthropic effort which we shall speak of later. By these unremitting labours, which only great bodily as well as mental energy could have rendered possible, he had established himself as the unquestioned head of the medical profession in Scotland, when he was seized with the first attack of the malady, epilepsy, to which he was subject for the rest of his life, and to which he ultimately succumbed.

In the winter session of 1855–6 he was two or three times attacked by fits while lecturing, and in 1856 he resigned his chair, and retired almost entirely from practice. In 1858, however, he presided at the meeting of the British Medical Association at Edinburgh, but died on 22 Sept. 1859, at Colenton, near Edinburgh.

During the thirty-six years that Dr. Alison was a professor in the university of Edinburgh his influence and success deserved a higher name than popularity. Several generations of students went away impressed by his devotion to duty and grandeur of character. Such were the qualities which led him to undertake the task by which, more than by professional success, his name will be known, that of ameliorating the condition of the poor in Scotland through a reform in the system of public relief.

From the beginning of his medical experience among the poor, Alison had been penetrated with a sense of the way in which poverty and unfavourable social conditions assisted in the spread of disease. The epidemic of cholera in 1831–32, and subsequent epidemics of fever, confirmed him in the belief of the momentous importance to national health of this question. In the years 1832–40 he thought he traced an increase in the prevalence and in the mortality of fevers, which was directly connected with the spread of pauperism, especially in great towns. To attack disease it was necessary first, he thought, to attack the conditions favouring disease. Imbued with these ideas it became to his philanthropic and conscientious nature a religious duty to express them, as he did, in the pamphlet, 'Observations on the Management of the Poor in Scotland, and its Effects on the Health of the Great Towns' (Edinburgh, 1840).

The system for the relief of the poor in Scotland at that time differed widely from that of England, in being almost entirely dependent on voluntary benevolence, no legal claim for relief being recognised except on the part of such persons as were actually disabled, and these claims being met in most cases only by voluntary contributions. There was also, it would seem, little or no provision for the occasional distress arising from vicissitudes of trade, famine, and the like. Alison, profoundly acquainted with the terrible destitution of the lower classes in Scotland, sought a remedy in some approach to the English system, involving a legal provision for the relief of the poor by assessment. The alteration had, indeed, been proposed before, but had been opposed by those who were tenacious of the Scotch system, and had been unfavourably reported on to the general assembly so lately as 1839. Alison's pamphlet, being virtually an attack on the Scotch poor-law system, excited vehement opposition. The principles advocated were opposed to the prevalent doctrines of political economy, and extremely distasteful to Scottish national feeling. Among other eminent persons, the Rev. Dr. Chalmers offered a vigorous opposition. But Alison, or the principles he advocated, gained a considerable if not complete success. After prolonged agitation a royal commission of inquiry was issued in 1844, on the report of which an act was passed in 1845 which embodied much of that for which Alison had contended. This victory was not gained without repeated efforts. The fever of 1843 furnished Alison with fresh proof of the connection between disease and destitution; and the famine of 1846, which was severe not only in Ireland but in the highlands of Scotland, confirmed in his eyes the lesson. On the former occasion he wrote 'Observations on the Epidemic Fever in 1843 in Scotland, and its Connection with the Destitute Condition of the Poor,' 1844. The ultimate triumph of his cause was the more satisfactory to him, that it implied a change in public opinion, and not merely improvements in legislation.

Other public questions which engaged Alison's attention were the best methods of registration, with a view to an act for the registration of births, deaths, and marriages in Scotland, and the reclamation of waste lands, a subject on which he wrote a dissertation (Edinburgh, 1850).

Such were the public works of Dr. Alison. A few words must be said of his character. He seems to have been one of those men whose moral superiority is such as to cause their intellectual powers to appear of secondary importance. Nevertheless, these powers were in Alison very considerable. His scientific works show a firm grasp of the subjects dealt with, and were conscientiously brought up to the state of knowledge at the time. He was a vigorous writer and an acute thinker. But his moral worth was what impressed his contemporaries most profoundly. His worst fault was that in works of charity he might carry generosity to an extreme. A characteristic remark of his was, 'If we reserve our charity until we meet with human beings exempt from sinful propensities or indulgences on whom to bestow it, we may reserve it for the next world; for assuredly we shall not find fitting subjects for it in this.'

He wrote, besides works mentioned above: 1. 'On Vital Affinity' (Trans. Royal Society of Edinburgh, vol. xvi.). 2. 'Defence of the Doctrine of Vital Affinity' (*ibid.* vol. xx.). 3. 'On the History of Medicine' (Encyclopædia of Practical Medicine, London, 1834). 4. 'On Inflammation' (Tweedie's Library of Medicine, vol. i. London, 1840). 5. 'Supplement to Outlines of Physiology,' Edinburgh, 1836. 6. 'Reply to Dr. Chalmers's Objections to the Improvement of the Legal Provisions for the Poor in Scotland,' 1841. 7. 'Remarks on a Report on the Poor Law for Scotland,' 1844; and several other pamphlets on that subject. 8. 'Observations on the Famine of 1846-7 in Scotland and Ireland' (Blackwood's Magazine, 1847). 9. 'Letter to Sir John McNeill, G.C.B., on Highland Destitution,' Edinburgh, 1851. He was likewise the author of numerous papers on Physiology, Pathology, and the Etiology of Disease, in 'Edinburgh Medical and Chirurgical Transactions,' 'Edinburgh Medical and Surgical Journal,' 'Monthly Journal of Medicine,' 'London British and Foreign Medico-Chirurgical Review,' 'London Statistical Journal.'

[Medical Directory for Scotland, 1856, &c.; Edinburgh Medical Journal, November 1859, p. 469, and January 1860, p. 597.] J. F. P.

ALKEN, HENRY (*fl.* 1816–1831), draftsman and engraver, is said to have been originally huntsman, stud-groom, or trainer to the Duke of Beaufort. His earliest productions were published anonymously under the signature of 'Ben Tallyho;' but in 1816 he issued with his name 'The Beauties & Defects in the Figure of the Horse comparatively delineated.' From this date until about 1831 he produced many sets of etchings of sporting subjects, mostly coloured, and sometimes humorous in character, the principal of which were 'Humorous Specimens of Riding,' 1821–3; 'Symptoms of being amazed,' 1822; 'Symptoms of being amused,' 1822; 'Flowers from Nature,' 1823–5; 'A Touch at the Fine Arts,' 1824; and 'Ideas,' 1830. Besides these, he published in 1821 'The National Sports of Great Britain,' 'Illustrations for Landscape Scenery,' and 'Scraps from the Sketch-Book of Henry Alken;' in 1823, 'New Sketch-Book;' in 1824, 'Sporting Scrap-Book' and 'Shakespeare's Seven Ages;' in 1827, 'Sporting Sketches;' and, in 1831, 'Illustrations to Popular Songs' and 'Illustrations of Don Quixote,' the latter engraved by John Christian Zeitter. The fertility of Alken's pencil was amazing; but the idea of it might be fictitiously enhanced if the fact were not borne in mind that he left two or three sons—one of whom was named Henry—all artists, and all sporting artists, who have been incessantly painting, lithographing, aquatinting, and etching for the sporting publishers and for private patrons of the turf. In all Alken's works there is a freedom of handling and a happy choice of subject which rendered them very popular in their day. One of his drawings in water-colours, 'Fox-Hunting,' is in the South Kensington Museum.

[Notes and Queries, 3rd ser. xi. 516, xii. 155; Blackwood's Edin. Mag. 1824, xv. 219; Alken's works in Print-Room, British Museum.]
R. E. G.

ALKEN, SAMUEL (*fl.* 1780–1796), was a draughtsman and engraver, and his aquatint engravings are of high merit. Alken produced plates after Morland, Richard Wilson, Rowlandson, Wheatley, and others. As an original artist he is known by the 'New Book of Ornaments,' which he designed and etched himself, by his 'Views in Cumberland and Westmoreland,' published in 1796, and by 'Aquatint Views in North Wales,' published in 1798.

[Redgrave's Dict. of Painters; Nagler, Künstler-Lexicon, ed. 1872.] E. R.

ALLAM, ANDREW (1655–1685), antiquary, born at Garsingdon, Oxfordshire, April 1655, was educated at a private grammar school at Denton, near Cuddesden; on leaving which he entered St. Edmund's Hall, Oxford, in Easter term 1671, where, after taking his degree, he was made tutor, and subsequently appointed vice-principal. At Whitsuntide 1680 he took holy orders, and in 1683 was elected one of the masters of the schools. He devoted much time to literary pursuits, and assisted Anthony à Wood in the compilation of his 'Athenæ Oxonienses,' who speaks of him as highly qualified for such a work by reason of his extensive knowledge in all historical matters, adding: 'He understood the world of men well, authors better; and nothing but years and experience were wanting to make him a complete walking library.' The antiquary Hearne, in his 'Short Life of Anthony Wood,' says that he had often heard it 'reported at Oxford that the greatest help Mr. Wood found from any one person was from Mr. Andrew Allam; this ingenious person helping him very much in the notitia of divers modern authors, whilst Mr. Wood was day and night drudging in those more ancient.' Among his other chief contributions to literature may be mentioned the short biographical notice prefixed to Dr. Cosin's 'Ecclesiæ Anglicanæ Politeia in tabulas digesta,' Oxon. 1684, fol., and a preliminary account, with additions and corrections, of a work entitled 'Some Plain Discourses on the Lord's Supper, &c., written by Dr. George Griffith, Bishop of St. Asaph,' Oxon. 1684, 8vo. He also wrote the preface to a small pamphlet, 'The Epistle Congratulatory of Lysimachus Nicanor, &c., to the Covenanters of Scotland,' Oxon. 1684, and translated the 'Life of Iphicrates,' 1684. Some additions made by him to Chamberlain's 'Angliæ Notitia' (1684) were printed in the edition of 1687 without due acknowledgment, according to Wood. He projected a 'Notitia Ecclesiæ Anglicanæ, or History of Cathedrals,' a design which he was prevented from completing by death, from smallpox, on 18 June 1685. Wood further tells us that he began and made various additions to Helvicus's 'Historical and Chronological Theatre,' as occasion required, and left unfinished a supplement to that work from 1660 to 1683. His additions, as far as they went, were printed with that author in 1687. But 'whereas,' says Wood, 'there was a column in the edition of 1687 intended to contain the names of the most famous Jesuits, from the foundation of the order to 1685, this was not done by Allam, nor that passage under 1678, which runs thus: "Titus Oates discovers a pretended popish plot."'

[Wood's Athenæ Oxon. (ed. Bliss), iv. 174; Biographia Britannica; Brit. Mus. Cat.; Hearne's Life of Wood in Rawlinson MSS., Bodleian Library.] T. F. T. D.

ALLAN, DAVID (1744–1796), a painter of history, portrait, and Scotch character, was born at Alloa, in Stirlingshire, on 13 Feb. 1744. He was the son of the 'shoremaster' of that place, and was born prematurely. His mother died a few days after his birth. He showed early signs of artistic proclivities, and his dismissal from school for caricaturing his master led to his apprenticeship in 1755 to Robert Foulis, one of the celebrated printers of Glasgow, who, with his brother Andrew, had recently established an Academy of Arts in that city. Their kindness to him he was afterwards able to return when their fortunes were reversed. By the aid of the Erskines of Mar, Lord Cathcart, and other influential gentlemen in the neighbourhood of Alloa, Allan was sent to Rome with good introductions in 1764. He is probably the 'Allen' who, in 1771 and 1773, sent from Rome pictures of 'Pompey' and 'Cleopatra,' the 'Prodigal Son' and 'Cupid and Psyche' to the Royal Academy. At Rome Gavin Hamilton assisted him, and he gained a silver medal for drawing, and afterwards (in 1773) the gold medal of St. Luke's for the best specimen of historical composition, an honour which had also been gained by Hamilton, but by no other Scotchman. The subject of Allan's picture was 'The Origin of Painting; or the Corinthian Maid drawing the Shadow of her Lover.' This picture, which was praised by Wilkie and Andrew Wilson, for a long time hung on the walls of the Academy of St. Luke's at Rome, but has now disappeared. It was engraved by Cunego and others. While in Italy Allan painted the 'Prodigal Son' for Lord Cathcart, and 'Hercules and Omphale' for Sir William Erskine of Torrie, and sent, in 1775, pictures of travellers and soldiers to the Free Society; but the future direction of his talent was better indicated by four sketches of Rome during the carnival, which were exhibited at the Royal Academy in

1779, engraved in aquatint by Paul Sandby, and published in 1781 with descriptions by Allan. These are said to contain several portraits of persons well known to the English who visited Rome from 1770 to 1780. They border on caricature, and, with some other sketches of Italian manners, earned for the artist the name of the Scottish Hogarth. In 1777 Allan was in London, where he remained till 1780, painting portraits for a livelihood. He then settled in Edinburgh, and on 14 June 1786 was installed director and master of the Trustees' Academy at Edinburgh, succeeding Runciman. Henceforth, with occasional attempts at historical painting—as in some scenes from the life of Mary Queen of Scots, exhibited at the last exhibition of the Society of Artists (1791)—Allan was mainly occupied on those humorous designs of Scottish character in which he shows himself a precursor of Wilkie rather than a follower of Hogarth. His 'Scotch Wedding,' the 'Highland Dame,' and the 'Repentance Stool' were his most successful pictures, and his popularity was much increased by his designs to Allan Ramsay's 'Gentle Shepherd,' which were published in 1788 by the Foulises, with a dedication to Gavin Hamilton. He also made several drawings in illustration of those songs by Robert Burns which were written for George Thomson's 'Collection of Scottish Airs.' The poet admired these illustrations. Thomson only published one of them, and this after Allan's death, when a print from it was presented to subscribers of Thomson's book. It is possible that the others (etched by Allan) found their way into the hands of Alexander Campbell, who published in 1798 his 'Introduction to the History of Poetry in Scotland, to which are subjoined Songs of the Lowlands . . . with designs by David Allan.' They are of very little merit. Allan also etched in a free style the illustrations for Tassie's 'Catalogue of Engraved Gems.' The frontispiece for this work, dated 1788, was also designed and etched by Allan, and he published some etched scenes of cottage life, combined with mezzotint. Allan died on 6 Aug. 1796, leaving one daughter and one son, David. In person he was not prepossessing, but his face lighted up in society, and his conversation was gay and humorous. His manners were gentle, and his honour scrupulous. His portrait by himself hangs in the National Portrait Gallery of Scotland, and there is a portrait by him of Sir William Hamilton, K.B., in the National Portrait Gallery.

[Redgrave's Dict. of Artists; Cunningham's Lives of Eminent British Painters, edited by Mrs. Charles Heaton; Edwards's Anecdotes of Painters; Stark's Biographia Scotica; the Works of Robert Burns (Bohn, 1842); Catalogue of National Portrait Gallery; George Thomson's Select Collection of Scottish Airs; Alexander Campbell's Introduction to the History of Poetry in Scotland; Allan Ramsay's Gentle Shepherd, with plates by D. A., 1788; Prints in the British Museum; Catalogues of the Free Society of Artists, the Society of Artists, and the Royal Academy.] C. M.

ALLAN, GEORGE (1736–1800), a celebrated antiquary and topographer, son of James Allan, of Blackwell Grange, near Darlington, co. Durham, was born 7 June 1736. He had an extensive practice as an attorney at Darlington, but chiefly devoted his energies to antiquarian pursuits, with especial reference to the history of Durham. He acquired, at great expense, the various collections known as Gylls's, Hunter's, Mann's, Hodgson's, and Swainston's MSS. He also purchased the rich and splendid museum of natural history belonging to Marmaduke Tunstall, of Wycliffe, the birds alone of which had cost 5000*l.* The Rev. Thomas Rundall, vicar of Ellingham, Northumberland — previously usher, then headmaster, of Durham Grammar School—bequeathed to him in 1779 twenty manuscript volumes of collections relating to the counties of Durham and Northumberland. To these manuscript treasures he added a vast mass of charters, transcripts of visitations, legal and genealogical records, and printed works on history and topography; and the noble library thus accumulated Allan generously laid open to the use of the antiquaries of his time. Hutchinson's well-known 'History of Durham' (3 vols. 1785–1794) was undertaken at his instigation, and the chief material was furnished by Allan from five large manuscript volumes previously arranged and digested, besides which he contributed engravings of coins, seals, and other illustrations.

In 1764 he had an offer of the place of Richmond Herald, but refused the appointment as incompatible with his established professional connection and future prospects. In 1766 he married Anne, only daughter and heiress of James Colling Nicholson, Esq., of Scruton, Yorkshire, by whom he had six children—George Allan, who succeeded him at the Grange, and was M.P. for the city of Durham 1813–8; James Allan, captain 29th foot; and four daughters. In 1744 he was elected fellow of the Society of Antiquaries, to whose library he presented twenty (or twenty-six) manuscript volumes of collections relating to the university of Oxford, made by the Rev. William Smith, rector of Melsonby.

About 1768 he set up a private press at the Grange, and from that time worked at it indefatigably, producing many valuable antiquarian and historical books and pamphlets, now very rare and valuable, of which it is scarcely possible to make a complete list. We know of the following, some without date:—1. 'Charter granted by Queen Elizabeth . . . . Free Grammar School at Darlington,' 1567. 2. 'Inspeximus of the Surrender . . . . Monastery of St. Cuthbert at Durham,' 1540. 3. 'Foundation Charter of the Cathedral Church at Durham,' 1541. 4. 'Collections relating to St. Edmund's Hospital at Gatesheved, from 1247,' 1769. 5. 'Collections relating to the Hospital of Gretham from 1272,' 1770. 6. 'Collections relating to Sherburn Hospital, from 1181,' 1771. 7. 'Recommendatory Letter of Oliver Cromwell to William Lenthall, Esq., Speaker . . . . College and University of Durham.' 8. 'Letter from William Frankeleyn, Rector of Houghton-le-Spring, to Cardinal Wolseley, . . . Coal Mines at Whickham and the Cardinal's Mint.' 9. 'Address and Queries . . . compiling a complete Civil and Ecclesiastical History of the County Palatine of Durham,' 1774. 10. 'Antiquarian Tracts, selected from the Archæologia.' 11. 'A Sketch of the Life and Character of Bishop Trevor,' 1776. 12. 'The Legend of St. Cuthbert, by Robert Hegg, 1626,' 1777. 13. 'Origin and Succession of the Bishops of Durham,' 1779. 14. 'Hall's MS. Catalogue of Bishops, from the Dean and Chapter's Library.'

He also issued, as early as 1763, a prospectus for an elaborate copper-plate peerage in forty-two numbers, but finding the expense would reach some thousands of pounds he relinquished the scheme after publishing the first number. He also engraved several charters in facsimile and seals of bishops for his own and other works. He was so industrious in literary matters that for the mere love of typographical art he printed gratis some of the works, pamphlets, and poetical pieces of his friends. There are now existing seven works of Mr. Pennant's, done by him, some with the imprint, 'Printed by the friendship of George Allan, Esq., at his private press at Darlington.' He was so fond of transcribing that, shortly before his death, he copied a manuscript visitation by Dugdale, 2 vols. fol., and emblazoned the arms neatly. In short, 'every day of his life he is said to have written almost a quire.' His copy of Le Neve's 'Fasti' contained many thousands of corrections and additions when he offered it to Gutch for his edition of that work.

Allan was of a kindly nature, and the only shadow resting on the story of his life is a long-standing quarrel with his father, which continued until the death of the latter in 1789; but the literary correspondence of the time seems to imply that the fault was not with the son. He retired from the law in 1790, and died suddenly of a second paralytic stroke, 18 May 1800.

His great library and museum was sold under the will, and purchased by his son, George Allan, who with like liberality opened the collections to literary men. Amongst others indebted to them were Robert Surtees, in his 'History and Antiquities of Durham,' Sir Cuthbert Sharp, in his 'History of Hartlepool,' and John Nichols, for the materials which furnished the lives of Bishop Talbot and Mr. Hutchinson.

Excellent steel portraits of the subject of this memoir and his literary colleague, Hutchinson, seated in council in the Grange library, are given in vol. ix. of Nichols's 'Literary Anecdotes.'

[Brit. Top. i. 332; Hutchinson's Durham; Nichols's Literary Anecdotes and Illustrations; Gent. Mag. lxx. 802, lxxxvi. pt. 2, 137; Surtees's History of Durham, iii. 371.] J. W.-G.

ALLAN, PETER (1798–1849), remarkable for the excavations he made in the solid rock on the sea-coast near Sunderland, was born of Scottish peasants in 1798, either at Selkirk or at Tranent in Haddingtonshire. In early life he was in domestic service as a valet. Afterwards he became gamekeeper to the Marquis of Londonderry, and was reputed to be an unerring shot, and to possess unparalleled physical strength. At a later date he opened a tavern at Whitburn, a village on the coast of Durham. The acquisition of some small property near his inn drew his attention to the quarries in the neighbourhood; and he exhibited so much practical skill in works of excavation that several quarries were placed under his superintendence. About 1827 he formed an eccentric plan for colonising the wild rocks round the bay of Marsden, five miles to the south of Sunderland. After many months spent in carrying out his project, he removed thither in July 1828, with his wife, children, and parents, and resided there for the remainder of his life.

The Marsden rocks had already been known as a rendezvous of smugglers, and a passage had been perforated through them from the high land to the beach, but to all appearance the place was uninhabitable. The cliff, of hard magnesian limestone, rose perpendicularly from the shore to a height of 100 feet, and the surface it presented to the sea was only broken by two caverns at its base, which the sea filled at high tide. Nevertheless, Allan's superhuman energy and industry transformed the rock into a large dwelling-house. Having hollowed a wide ledge on the face of the rock, and connected it with the land above, he built upon it a large timber hut, part of which formed a tavern entitled 'The Grotto,' and part a farmhouse. Within the adjoining rock, on the same level, Allan dug out fifteen large rooms in succession, most of which were lighted by windows hewn in the cliff overlooking the sea. The total length of the excavated chambers, each of which received a name, such as the 'gaol room,' the 'devil's chamber,' the 'circular room,' and so forth, was 120 feet, their greatest height 20 feet, and their greatest breadth 30 feet. On the waste ground above the excavations Allan introduced rabbits for shooting, and the farmhouse and ledge he stocked with domestic animals.

During the twenty-one years that Allan lived with his family in the rock he paid rare visits to the neighbouring towns, and was on one occasion snowed up for six weeks together. He rescued several vessels in distress off the coast, and in 1844 he saved from drowning some lads who had wandered into the caves below his dwelling; an act which was commemorated by the vicar of Newcastle in a poem entitled 'The Mercy at Marsden Rock.' Allan was nevertheless regarded by his neighbours with many misgivings, and the excise officers, suspecting him to be a smuggler, frequently molested him. In 1848 the lord of the manor claimed rent from him as the owner of the surface ground, and on his denial of his liability served him with a process of ejectment. Allan refused to quit, and brought a suit against the landlord, by which his right of habitation was upheld, but each side was condemned to pay its own costs. Amid these anxieties Allan's health gave way, and he died 31 Aug. 1849, in his fifty-first year. He was buried in the presence of his parents, who had lived with him and who survived him, in Whitburn churchyard, and his tombstone bore the inscription, 'The Lord is my rock and my salvation.'

His family continued to dwell for some years at Marsden after Allan's death. One of his sons inherited his passion for excavation, and his daughter, from the readiness with which she aided distressed ships, was compared to Grace Darling. The singular edifice was for many years 'one of the principal curiosities of the north of England,' and many descriptions of it have been published by local writers. It endured till February 1865, when it was destroyed by a fall of the cliff (Murray's *Guide to Northumberland and Durham*, p. 136).

[Notes and Queries (1st series), viii. 539, 630, 647; Gent. Mag. (new series), xxxii. 440; Latimer's Local Records of Northumberland and Durham, p. 265; Marsden Rock, or the Story of Peter Allan and the Marsden Marine Grotto, reprinted from the 'Sunderland and Durham County Herald' (1848); Shirley Hibberd, in the People's Illustrated Journal.] S. L.

ALLAN, PETER JOHN (1825–1848), poet, was born at York on 6 June 1825. His father was Dr. Colin Allan, at one time chief medical officer of Halifax, Nova Scotia, and Allan's short life was mainly spent in that town and at Fredericton, New Brunswick, whither his family removed on Dr. Allan's retirement from professional life in 1836. For a time Allan studied law, but the success attending the publication of some youthful poems in a weekly journal induced him to devote himself exclusively to literature, and he rapidly prepared a volume of poems, which was sent in manuscript to England for publication. But before the book was printed, Allan was seized with fever, and died, after a brief illness, at the age of 23.

More than four years after Allan's death there was published in London the 'Poetical Remains of Peter John Allan, Esq., with a short biographical notice, edited by the Rev. Henry Christmas, M.A., F.R.S.,' 1853. The memoir, which is unaffectedly pathetic, is by the poet's brother, J. McGrigor Allan. The poems show much metrical skill, and the lyrics interspersed in a fragment of a drama, entitled 'Pygmalion,' are very melodious. But Allan evidently wrote largely under Byron's influence, and there is throughout the volume an absence of any striking originality. The majority of the poems are evidently very youthful compositions, and fail to justify the extravagant expectations expressed by Allan's friendly critics of his future achievements.

[Poetical Remains of P. J. Allan, edited by the Rev. Henry Christmas, 1853.] S. L.

ALLAN, ROBERT (1774–1841), Scotch poet, was born on 4 Nov. 1774, at Kilbarchan, Renfrewshire, where his father was a flax-dresser, and where he himself became a muslin-weaver. Early in life he began to write songs, chiefly in the Scottish dialect, often composing them at the loom, and he received with other encouragement the praise of Tannahill, like himself a Renfrewshire weaver and song-writer. R. A. Smith set to music many of his Scotch songs, published in the 'Scottish Minstrel' (1820), and a number of them appeared in the 'Harp of Renfrewshire.' A volume of Allan's poems was printed by subscription in 1836, without success. He had reared a large family, and was poor, old, and discontented, when, in opposition to the advice of his friends, he sailed for the United States, where his youngest son was a portrait-painter of promise. He died at New York on 1 June 1841, six days after landing. Allan's Scotch lyrics are melodious and occasionally pathetic, but seldom of more than average merit. The best of them is the 'Covenanter's Lament.'

[Memoir in Charles Rogers's Modern Scottish Minstrel (1856), and in Chambers's Biographical Dictionary of Eminent Scotsmen (1868).] F. E.

ALLAN, THOMAS (1777–1833), mineralogist, was born at Edinburgh on 17 July 1777, where his father was a banker, and was educated at the High School. He entered his father's bank, but took to scientific pursuits from his childhood. At the peace of Amiens he visited Paris, made scientific acquaintances, and began a mineralogical collection in Dauphiné. In 1808 he published an 'Alphabetical List of Minerals in English, French, and German,' and he is the reputed author of a 'Sketch of Mr. [afterwards Sir Humphry] Davy's Lectures in Geology, from Notes taken by a Private Gentleman,' which appeared about 1811. He afterwards travelled in Ireland and England; in 1812 he visited the Faroe Islands, and communicated to the Royal Society of Edinburgh an account of their mineralogy. In 1811 Giesecke shipped for Denmark a collection of minerals, formed during six years' labour in Greenland. The ship was captured by a French privateer, retaken by an English frigate, and the boxes sold at Leith for 40*l.* to Allan. Amongst them was 5,000*l.* worth of cryolite, and a new mineral called, after the purchaser, Allanite. In 1813 Giesecke returned with a fresh collection, made in Greenland, and was hospitably received by the proprietor of his first collection, who afterwards obtained for him a professorship of mineralogy at Dublin. Allan continued to increase his collection, with the assistance of W. Haidinger, a German geologist, until it became the finest in Scotland. Allan was an admirer of Hutton, and published papers upon his theories in the Edinburgh Transactions. Besides the volumes noticed above, Allan wrote the article 'Diamond' for the 'Encyclopædia Britannica.' He was a fellow of the Royal Society and a member of the Royal Society of Edinburgh. He was a public-spirited citizen, filled many municipal offices, and was a liberal contributor to Edinburgh charities. He married in 1806 Miss Smith, sister of Elizabeth Smith of Tent Lodge, Coniston. He died of apoplexy on 12 Sept. 1833.

[S.D.U.K. Dictionary; Scotsman, 18 Sept. 1833; Brit. Mus. Cat.; Proceedings of Edinburgh Royal Society, xii. 567.]

ALLAN, SIR WILLIAM (1782–1850), painter of history and scenes of Russian life, was born in Edinburgh, and was the son of the macer, a humble officer of the Court of Session. He was educated at the High School, Edinburgh, under William Nicol, the companion of Burns. Soon showing a love of art, he was apprenticed to a coach-painter, and studied under Graham at the Trustees' Academy, with Wilkie, John Burnet, and Alexander Fraser. After a few years he came to London, and entered the schools of the Royal Academy. His first exhibited picture was a 'Gipsy Boy with an Ass' (1803), in the manner of Opie. In 1805 he started for Russia, and was wrecked at Memel, where he recruited his funds by painting portraits of the Dutch consul and others. He then proceeded overland to St. Petersburg, passing through a great portion of the Russian army on its way to Austerlitz. At the Russian capital he found friends, including Sir Alexander Crichton, physician to the imperial family. Having learned Russian, he travelled in the interior of the country, and spent several years in the Ukraine, making excursions to Turkey, Tartary, and elsewhere, studying the manners of Cossacks, Circassians, and Tartars, and collecting arms and armour. In 1809 a picture by him of 'Russian Peasants keeping their Holiday' was exhibited at the Royal Academy. His wish to return in 1812 was prevented by the French invasion, many of the horrors of which he witnessed. Returning to Edinburgh in 1814, he was well received, and became something of a 'lion.' In 1815 his picture of 'Circassian Captives' attracted notice at the Royal Academy, though it did not find a purchaser; but Sir Walter Scott, John and James Wilson, Lockhart, and others, got up a lottery for it, with 100 subscribers at 10*l.* 10*s.* each, and the picture was won by the Earl of Wemyss. He now remained in Edinburgh, and though his pictures (including 'Tartar Robbers dividing their Spoil,' left to the nation by Mr. Vernon) did not find purchasers amongst his countrymen, some of them were bought by the Grand Duke Nicholas when he visited Edinburgh. Allan afterwards painted some scenes from Scottish history, suggested by the novels of Sir Walter Scott. Mr. Lockhart, M.P., bought his 'Death of Archbishop Sharpe,' and Mr. Trotter, of Ballendean, his 'Knox admonishing Mary Queen of Scots,' which was exhibited in 1823, and engraved by John Burnet. His 'Death of the Regent Murray' (exhibited 1825) was purchased by the Duke of Bedford for 800 guineas, and gained the artist his election as an associate of the Royal Academy. In 1826 he was appointed master of the Trustees' School, Edinburgh, an office which he held till a few years before his death.

Soon afterwards Allan's health gave way, and he was threatened with blindness. For rest and change he went to Rome, and, after spending a winter there, proceeded to Naples, Constantinople, Asia Minor, and Greece. In 1826 he exhibited 'Auld Robin Gray,' in 1829 the 'Prophet Jonah.' In 1830 he returned to Edinburgh restored to health. His picture of the 'Slave Market, Constantinople,' was purchased by Alexander Hill, the publisher, and 'Byron in a Fisherman's Hut after swimming the Hellespont' (exhibited 1831) by R. Nasmyth, who also bought Allan's portraits of Burns and Sir Walter Scott, which were engraved by John Burnet. A smaller one of Scott in his study was engraved for the 'Anniversary,' a periodical edited by Allan Cunningham, and one of Ann Scott by her father's empty chair, called the 'Orphan,' was bought by Queen Adelaide. In 1834 he visited Spain and Morocco. In 1835 he was elected a Royal Academician, and in 1838, on the death of Sir George Watson, president of the Royal Scottish Academy. In 1841 he went to St. Petersburg, and in the same year succeeded Wilkie as limner to the queen in Scotland, an office which was, as usual, followed (in 1842) by knighthood.

In 1843 Sir William exhibited the 'Battle of Waterloo from the English side,' which was purchased by the Duke of Wellington, and the next year went again to St. Petersburg, where he painted, for the Czar, 'Peter the Great teaching his Subjects the Art of Shipbuilding,' a picture now in the Winter Palace. The last large work which he finished was a second view of the battle of Waterloo, this time from the French side. It was exhibited at Westminster Hall in 1846, in competition for the decorations of the Houses of Parliament, but was unsuccessful. He visited Germany and France in 1847. At the time of his death in Edinburgh, on 23 Feb. 1850, Sir William was engaged on a large picture of the 'Battle of Bannockburn,' which is now in the National Gallery of Scotland. A portrait by Sir William Allan of Sir Walter Scott is in the National Portrait Gallery.

Sir William Allan was not a great painter; but he deserves to be remembered in the history of English art for the impulse he gave to historical composition, and the example he set in depicting the manners of unfrequented countries. In the distinguished society in which he moved, he was noted for the geniality of his disposition, his natural humour, and his power as a mimic.

[Notes and Queries, 2nd series, vi. 528; Athenæum, 1850, pp. 240–1; Art Journal, 1849, pp. 108–9; Catalogues of Royal Academy, National Gallery, and National Portrait Gallery; Redgrave's Dictionary of Artists.] C. M.

ALLARDICE, ROBERT BARCLAY (1779–1854), pedestrian, generally known as Captain Barclay, was the son of Robert Barclay, representative of the family of Barclays of Ury, who took the name of Allardice upon his marriage to Sarah Ann Allardice in 1776. The marriage was dissolved in 1793; Mrs. Allardice married John Nudd in 1795, and died in July 1833. Robert was born in August 1779, succeeded to the family estate after his father's death in 1797; went into the 23rd regiment in 1805, and served in the Walcheren expedition in 1809 as aide-de-camp to the Marquis of Huntly. He devoted himself to agriculture and improved the local breed of cattle. He married Mary Dalgarno in 1819; and their only child Margaret married S. Ritchie in 1840, and settled in America. After his mother's death, Captain Barclay claimed the earldom of Airth on the ground of his descent from William, Earl of Monteith, (*d.* 1694). The case was heard before the House of Lords in 1839; and in 1840 Captain Barclay claimed also the earldoms of Strathern and Monteith, but proceedings were ultimately dropped. In 1842 he published a short account of an agricultural tour made in the United States in the preceding spring. He died 8 May 1854, from paralysis, having been injured three days previously by a kick from a horse. Captain Barclay is known by his extraordinary pedestrian performances. His most noted feat was walking one mile in each of 1,000 successive hours. This feat was performed at Newmarket from 1 June to 12 July 1809. His average time of walking the mile varied from 14 min. 54 sec. in the first week to 21 min. 4 sec. in the last, and his weight was reduced from 13 st. 4 lb. to 11 stone. Though he had not trained himself regularly, he was so little exhausted that he started for the Walcheren expedition on 17 July in perfect health. He had previously accomplished many remarkable feats. In 1801 he had gone 110 miles in 19 hours 27 min. in a muddy park; in the same year he did 90 miles in 20 hours 22 min. 4 sec.; in 1802 he walked 64 miles in 10 hours; in 1805 he repeated this feat, and on another occasion walked 72 miles between breakfast and dinner; in 1806 he walked 100 miles over bad roads in 19 hours; and in 1807 78 miles on hilly road in 14 hours; in 1808 he started at 5 a.m., walked 30 miles grouse-shooting, dined at 5, walked 60 miles to his house at Ury in 11 hours, after attending to business walked 16 miles to Laurence Kirk, danced at a ball, returned to Ury by 7 a.m., and spent the next day partridge-shooting, having travelled 130 miles and been without sleep for two nights and three days. In 1810–11 he rode twice a week 51 miles to hunt, and after hunting returned the same night. A year later he went 33 miles out and home three times a week for the same purpose. At the age of 20 he could lift half a ton, and lifted a man weighing 18 stone, standing upon his right hand and steadied by his left, from the floor to a table. Barclay's strength was inherited. His ancestor, the first Barclay of Ury, was one of the strongest men in the kingdom, and his sword, too heavy for ordinary men, was preserved in the family; his grandfather (great-grandson of this first Barclay and grandson of the apologist) was known as 'the strong;' and his father was a 'noted pedestrian,' who walked from Ury to London (510 miles) in 10 days, and had also walked 210 miles in three days, and 81 miles in about 16 hours. He was six feet high, and remarkably handsome. A portrait of Captain Barclay is given in 'Pedestrianism,' with a minute account of his athletic feats.

[Pedestrianism, by the author of the History of Aberdeen (W. Thom), 1813; Gent. Mag. (new series), vol. xlii.; History of the Earldoms of Strathern, Monteith, and Airth, by Sir Harris Nicolas, 1842.] L. S.

ALLDE, ALDEE, or ALDEY, EDWARD (*fl.* 1583–1634), printer, son of the John Allde mentioned below, was made free of the Company of Stationers by patrimony 18 Feb. 1583–4, and resided for some time with his father near St. Mildred's Church, Poultry. In 1560 he was fined 5*s.* for printing a ballad without authority. He left the Poultry in 1590 for the sign of the Gilded Cup, without Cripplegate, and appears to have been more of a printer than his father, whose business was chiefly selling books. He was chosen to go to 'my Lord Maiours dynner' in 1611 (Arber, *Transcript*, iii. 695). Entries in the registers occur under his name down to 1623. On 29 June 1624 'Master Aldee' acquired the stock of 'Mistris White,' consisting of twenty-one works, among which may be mentioned 'Arden of Feversham' (1592), Baxter's 'Sir Philip Sydney's Ourania' (1606), Greene's 'Orpharion,' &c. (*ib.* iv. 120). There is one more entry in respect to Master Aldee on 5 May 1627. After his death, which is supposed to have taken place about 1634, his widow (who could not be admitted to the company) carried on the business in the name of a son by a former husband (*ib.* iii. 701–2).

[Ames's Typ. Antiq. ed. Herbert, ii. 1238.] H. R. T.

ALLDE, ALDAYE, ALDE, or ALDYE, JOHN (*fl.* 1555–1592), stationer and printer, was the first person on the registers to take up the freedom of the Stationers' Company, when in January 1555 he paid the modest sum of 6*s.* 8*d.* for the customary breakfast to the brotherhood. His name appears in the original charter of the company in 1557. From 1560 to 1567 he received many licenses for ballads and almanacs, but for little else. He then began to print more books, chiefly of a popular nature, but continued his incessant production of ballads, many of which are to be seen in Huth's 'Ancient Ballads and Broadsides' (1867). Herbert seems to have possessed or examined but few books of this press; the list of examples is much enlarged by Dibdin. Allde lived 'at the long shop adjoining to St. Mildred's Church in the Pultrie,' and, judging from the considerable number of apprentices bound over to him from time to time, must have carried on a flourishing bookselling trade. After his death his widow Margaret continued the business, and took an apprentice on 23 April 1593, when she was described as 'widowe, late wife.' On 25 June 1594 and 3 March 1600 she took two more apprentices, and then her name disappears from the registers.

[Arber's Transcript of the Stationers' Registers; Ames's Typogr. Antiq. ed. Herbert, ii 889, ed. Dibdin, iv. 571.] H. R. T.

ALLEINE, JOSEPH (1634–1668), author of 'An Alarm to the Unconverted,' was descended from the Alleines of Sibbes' county—Suffolk. As early as 1430 some of them, descending of Alan, lord of Buckenhall, settled in the neighbourhood of Calne and Devizes, whence came the immediate ancestry of 'worthy Mr. Tobie Alleine of

Devizes,' father of Joseph Alleine. Fourth of a large family, he was born at Devizes early in 1634. The year 1645 is marked by an eye-witness on the title-page of a quaint old tractate accidentally preserved, as that of his 'setting forth in the christian race.' His eldest brother Edward had been a clergyman, but died in 1645 in his twenty-seventh year. This seems to have been the occasion of his 'being born again,' as the puritan phrasing put it. He entreated his father that he might be educated to succeed his brother in the work of the christian ministry. His father consented, and he was immediately sent to Poulshot, then under a fellow of Exeter College, Oxford, named William Spinage. In April 1649 he was entered at Lincoln College, Oxford, the president being Dr. Paul Hood, with Dr. John Owen for vice-chancellor of the university.

A Wiltshire 'place' being vacated in Corpus Christi College, he was chosen scholar of that house on 3 Nov. 1651. Of his student life it was said by a contemporary, not given to enthusiasm, 'he could toil terribly.' On 6 July 1653 he took his degree of B.D., and thereupon became a tutor of his college. He also took the chaplaincy in preference to a fellowship.

In 1654 he had high and enticing offers to serve in the state. He resisted, and at last peremptorily declined. The Rev. George Newton, of the cathedral-like church of Taunton, now sought him for assistant, and putting from him all other things, he accepted the invitation, proceeded at once to Taunton, underwent the usual exercises and examinations, and was 'ordained' as the associate of this most revered of the later puritan fathers. Nearly coincident with his ordination came his marriage to Theodosia Alleine, daughter of Richard Alleine. Friendships among 'gentle and simple'—of the former one may be named, viz. Lady Farewell, granddaughter of the Protector Somerset—witness to the attractiveness of his private life.

This activity was all the more remarkable, as the pastor was a pre-eminently bookish man, and still pursued his student-toil of Corpus Christi years. One lost monument of this, his 'Theologia Philosophica'—a treatise that sought to establish the harmony between revelation and creation, and the learning and power of which drew forth the amazed praise of Richard Baxter—stole from him hours that ought to have been given to sleep. At the same time the intimate and equal of the original founders of the Royal Society, he was a thoughtful scientific experimentalist and observer.

The year 1662 found senior and junior pastors of Taunton like-minded. Both were of the two thousand ejected.

Joseph Alleine, with a Wesley—grandfather of John and Samuel—for fellow-labourer, who was also ejected, carried on a work of evangelising after the old model of Galilee. For this he was cast into prison, charged at sessions, fined and browbeaten and made to suffer. His 'Letters' written from prison formed an earlier 'Cardiphonia' than John Newton's. He was released on 26 May 1664, and, in spite of the Five Mile Act (or Conventicle Act), he returned to his work of preaching the Gospel, but he was again and again flung into prison. His evening years, spent often in hiding, were tempestuous and dark. He died 17 Nov. 1668, and the mourners, remembering their beloved minister's words while he was yet with them—'If I should die fifty miles away, let me be buried at Taunton'—buried him in his old church's chancel. No puritan name save Richard Baxter's is so affectionately cherished by the English-speaking people of God as Joseph Alleine's. His 'Remains' (1674) are of the highest interest. 20,000 copies of his 'Alarm to the Unconverted' were sold under that title on its first appearance in 1672, and 50,000 three years later, when it was republished as the 'Sure Guide to Heaven.' It has since been frequently reprinted in England and America. He was also author of an 'Explanation of the Assembly's Shorter Catechism' (1656); a 'Call to Archippus' (1664); and 'Divers Cases satisfactorily resolved' (1672).

[Palmer's Nonconformists' Memorial (1802), iii. 208; Wood's Athenæ (Bliss), iii. 819; Life and Death of . . . Joseph Allein, containing Narratives by Baxter, Alleine's widow, Theodosia, and others; Biog. Brit.; Joseph Alleine, his Companions and Times, by Charles Stanford (1861); Dr. Williams' MSS.; Article in the Encyc. Britannica by the present author, partly reproduced by permission of Messrs. A. & C. Black.]

A. B. G.

ALLEINE, RICHARD (1611-1681), author of 'Vindiciæ Pietatis,' 'Heaven Opened,' 'The World Conquered,' 'Instructions about Heart-work,' and other practical books, was son of a clergyman of his own name, who was rector of Ditcheat, Somerset, for upwards of half a century. He was born at Ditcheat in 1611. His first education was under his father's eye. He then proceeded, in his sixteenth year, to the university, being entered at St. Alban's Hall, Oxford. He was elected a commoner in 1627. He there took his degree of B.A., and then transferred himself to New Inn, and remained there until he passed M.A.

Having completed a distinguished academic course, he was ordained, and became 'assistant' to his venerable father. In March 1641 he succeeded the many-sided Richard Bernard, B.D., as rector of Batcombe (Somerset). He sided with the puritans by subscribing the 'Testimony of the Ministers in Somersetshire to the Truth of Jesus Christ'—a calm and statesman-like paper—and the 'Solemn League and Covenant.' In 1654 he and his father were appointed assistants to the commissioners of the parliament for 'ejecting scandalous ministers.'

For twenty years Alleine remained at Batcombe, and was idolised by his parishioners. At the Restoration he showed a willingness to acquiesce in the government, being of the old-fashioned type of believer in monarchy, if not in any and every monarch; but the Act of Uniformity came, and he felt compelled by loyalty to conscience to cast in his lot with the 'ejected.' Because of the Five Mile Act, which hindered him opening his mouth at Batcombe, he removed to Frome Selwood, and preached there and in the neighbourhood semi-privately until his death on 22 Dec. 1681. As one proof of many of the regard in which he was held, it is to be recorded that the Rev. Richard Jenkins, M.A., vicar of Frome Selwood, preached his funeral sermon, and therein gave 'full and fair testimony to his piety, meekness, and moderation.' Even Anthony à Wood was constrained to admit, in the very act of sneering at the preacher, that Jenkins 'was the better judge, from his long acquaintance with him and frequent visits to him in his last sickness.'

Alleine's works are distinguished more for their searching spiritual force than for display of intellectual ability. His 'Vindiciæ Pietatis' was refused license by Sheldon, and was published, as other nonconformist books had to be if published at all, without it. It was rapidly bought up, and 'did much to mend this bad world.' Roger Norton, the royal printer, caused a large portion of the first edition to be seized, on the ground of its not being licensed, and to be sent to the royal kitchen. But glancing over its pages he was arrested by what he read, and on second thoughts it seemed to him a sin that a book so holy and so saleable should be killed. He therefore bought back the sheets, says Calamy, for an old song, bound them, and sold them in his own shop. This in turn was complained of, and the shrewd publisher had to beg pardon on his knees at the council-table. The remaining copies were further sentenced to be 'bisked' or rubbed over with an inky brush, and sent back to the palace kitchen for lighting fires. Even in the palace there must have been worthy traitors, for 'bisked' copies occasionally turn up still.

The 'Vindiciæ Pietatis, or a Vindication of Godliness . . . together with several Directions for a Godly Life,' by R. A., was printed in 1663, and again in 1664, dedicated 'to the inhabitants of B. in the county of S.' The 'Godly Man's Portion' was also published in 1663, and joined to the former as a second part. 'Heaven opened . . . being the third part' of the 'Vindiciæ,' appeared in 1666 (and apparently as a separate work in 1665). 'The World conquered, being the fourth part,' appeared in 1668. These were collected as Alleine's Works in 1671. Alleine also published 'Godly Fear,' a collection of sermons, in 1664; a 'Rebuke to Backsliders,' 1677 and 1684; a 'Companion for Prayer,' 1680; 'Instructions about Heart-work,' 1681, 1684.

[Calamy and Palmer's Nonconformists' Memorial, iii. 167; Biog. Brit. i. 143; Wood's Athenæ (Bliss), iv. 13; Scobell's Collections, pt. ii. p. 342; Dr. Williams' MSS.; Article in Encyc. Britannica by the present author, partly reproduced by permission of Messrs. A. & C. Black.] A. B. G.

ALLEINE, WILLIAM (1614–1677), younger brother of Richard Alleine [see Alleine, Richard], was born at Dichet (or Ditcheat), Somerset, in 1613–14. As with all this remarkable family, his first education was under his own father. He proceeded to the university of Oxford, being, like Richard, entered at St. Alban's Hall. He took his degrees of B.A. and M.A. On leaving the university he became private chaplain in 'a noble house' (Lord Digby?) in London. At the beginning of the great civil war he is found residing at Ilchester, and 'consulted by great officers.' For his letters to them he was 'proclaimed by the cavaliers a traitor in three market towns.' He held them, in turn, for traitors against the kingdom. He was repeatedly plundered and maltreated. Hairbreadth escapes for his life were long remembered. Having removed to Bristol, he was there brutally ill used. In the 'Commission' of 1650 he is entered 'William Allen [*sic*], a learned, orthodox, able divine, the present incumbent.' In 1653 he is similarly designated. When the Act of Uniformity was passed, the vicar of Blandford never hesitated. His parishioners held him in the utmost veneration, and he 'dearly loved' them. But he 'freely quitted his living,' and 'ministered to a few people in private.' A few years after the ejection he took up his residence again in

Bristol, where he carried on his ministry with ever-increasing acceptance. From thence he went to Yeovil, in his native county of Somerset. He there died in October 1677, aged 63. His 'character' by Calamy and Palmer is thus modestly summarised: 'He was a man of good learning and piety, particularly eminent for modesty and meekness. A true, patient labourer in the Gospel, and a most happy comforter of many dejected souls and wounded spirits by a wise application of Gospel cordials. When he set himself to an immediate preparation for death, he had some regret (as it is said Archbishop Usher had) that he had not better improved his time and talents.' His writings reflect and confirm this estimate. He published two books on the 'Millennium,' and after his death there were printed 'Six Discourses on the Unsearchable Riches of Christ,' &c., now extremely rare.

[Calamy and Palmer's Nonconformists' Memorial, ii. 119; Hutchins, s. 'Blandford;' Researches at Blandford and Yeovil and Ditcheat.]
A. B. G.

ALLEN. [See also Allan, Allein, Alleine, Alleyn, Allin.]

ALLEN, ALEXANDER (1814–1842), son of John Allen [q. v.], author of 'Modern Judaism,' was born at Hackney, 23 Sept. 1814, and died 6 Nov. 1842. He was educated at his father's school and the university of London, where he distinguished himself by his classical proficiency. On his father's death he carried on the school, which was called the Madras House Grammar School, at Hackney. He obtained, in 1840, the degree of doctor of philosophy from the university of Leipzig. His kind disposition and natural sagacity made him an excellent instructor. In the dedication of his 'Analysis of Latin Verbs' to Thomas Hewitt Key, he confesses that many of his philological principles were derived from that gentleman. He also acknowledges, in his 'Essay on Teaching Greek,' his obligations to his friend Mr. W. Wittich, teacher of German in University College, London. In the last years of his life he paid considerable attention to Anglo-Saxon, Swedish, Danish, Icelandic, and German, with a view to a comprehensive work on the history and structure of the English language. He left many notes upon this subject, but not in a state fit for publication.

His chief works, of which, considering the early age at which he died, the number is extraordinary, are an 'Etymological Analysis of Latin Verbs,' Lond. 1836, 8vo; 'Constructive Greek Exercises, for teaching Greek from the beginning by Writing,' 1839; 'Eclogæ Ciceronianæ,' 1839; 'A New Greek Delectus, translated from the German of Dr. Kühner,' 1839; 'A New Latin Delectus,' 1840; 'A New English Grammar,' 1841; an Essay on teaching Greek, published in vol. i. of the 'Papers of the Central Society of Education;' an Essay on writing Latin and Greek Exercises, in No. 18 of 'Journal of Education,' and one on Parsing, in No. 20. These essays show Dr. Allen's skill as a teacher. He also contributed articles to the 'Penny Cyclopædia' and Smith's 'Dictionary of Greek and Roman Antiquities' and 'Dictionary of Greek and Roman Biography and Mythology.'

[Brit. Mus. Catal.; Athenæum for 1842, p. 972; Papers of the Central Society of Education, i. 257.]
J. M.

ALLEN, ANTHONY (*d.* 1754), lawyer and antiquary, was born at Great Hadham, Hertfordshire, towards the close of the seventeenth century. He was educated at Eton, and went thence to King's College, Cambridge, where he took his B.A. degree in 1707, and his M.A. in 1711. He was afterwards called to the bar, and by the influence of Arthur Onslow, speaker of the House of Commons, became a master in chancery. A few years later he was made an alderman of the corporation of Guildford, and a county magistrate. He died 11 April 1754, and was buried in the Temple church. He formed a biographical account, in five folio volumes, of the members of Eton College, which, by his will dated 1753, he ordered to be deposited in the libraries of Eton College and King's College, Cambridge, and a third copy he bequeathed to Mr. Onslow. He also collected materials for an English dictionary of obsolete words, and of those which have either changed their meaning or assumed a proverbial usage.

[Harwood's Alumni Etonenses, 1797, 286; Gent. Mag. 1754, xxiv. 191; Nichols's Literary Illustrations, 1831, vi. 704.]
T. F. T. D.

ALLEN, BENNET (*fl.* 1761–1782), miscellaneous writer, was educated at Wadham College, Oxford, where he took the degree of B.A. 16 Nov. 1757, and that of M.A. 12 July 1760 (*Catalogue of Oxford Graduates*, p. 9). He subsequently appears to have taken holy orders, for which his writings prove him to have been singularly unfitted, and to have settled in London. Patronised by leaders of society of doubtful reputation, he apparently obtained a livelihood for some time by pandering in the press to the fashionable vices of the age. His first work, a 'Poem inscribed to his Britannic Majesty,' published in 1761, shortly after the accession of George III, is unobjectionable; but in 1768 he is generally credited with aiding the son of the Marquis of Granby to defend Lord Baltimore, who was awaiting his trial in Newgate on a charge of rape, by the publication of an anonymous pamphlet entitled 'Modern Chastity; or the Agreeable Rape, a poem by a young gentleman of sixteen in vindication of the Right Hon. Lord B——e.' The production chiefly consists of a coarse attack on the Methodist sect, to which the prosecutrix in the case against Lord Baltimore belonged. [See Calvert, Frederick, Lord Baltimore, 1731–1771.] It is attributed to Allen on the fairly certain ground of a contemporary manuscript note in the copy at the British Museum, stating it to be 'undoubtedly by the well-known Rev. Bennet Allen.' Horace Walpole (*Letters*, vi. 44) is believed to refer to this work and to another on a kindred topic, of which Allen is also assumed to be the author, in a letter to the Countess of Ossory, dated 5 Jan. 1774. 'The present Lord Granby [who had succeeded to the title in 1770],' he writes, 'is an author, and has written a poem on "Charity" [i.e. a probable misreading for 'Chastity'], and in prose a "Modest Apology for Adultery." . . . They say his lordship writes in concert with a very clever young man, whose name I have forgotten.' A shilling pamphlet, entitled 'A Modest Apology for the prevailing Practice of Adultery,' was announced for publication in August 1773 in the 'Gentleman's Magazine' (p. 398), but nothing further is known of it, and it may possibly have been suppressed.

In subsequent years Allen contributed largely to the 'Morning Post,' and in an anonymous article, called 'Characters of Principal Men of the [American] Rebellion,' which appeared there on 29 June 1779, he vehemently attacked the character of a gentleman named Daniel Dulany, formerly secretary of Maryland. On 1 July the 'Morning Post' withdrew the charges against Dulany, but Mr. Lloyd Dulany, a brother of the subject of the alleged libel, challenged its unknown author in the pages of the newspaper. Allen does not appear to have declared himself the writer of the article immediately, but after a long interval a meeting was arranged. On 18 June 1782 the duel was fought, and Dulany was killed. Allen and his second, Robert Morris, surrendered themselves on 5 July of the same year, to answer a charge of manslaughter at the Old Bailey sessions. After a trial, which attracted general public attention, Allen, in spite of the evidence as to his character adduced by Lords Bateman, Mountnorris, and many fashionable ladies, was convicted, and sentenced to a fine of one shilling and six months' imprisonment. Of Allen's later life no account is accessible.

[Notes and Queries (3rd series), iii. 251; Annual Register (1782), p. 213; European Magazine, ii. 79; Gent. Mag. lii. 353.] S. L.

ALLEN, EDMUND (1519?–1559), bishop-elect of Rochester, a native of the county of Norfolk, was elected a fellow of Corpus Christi College, Cambridge, in 1536, took the degree of M.A. in 1537, and was steward of his college in 1539. Not long afterwards he obtained permission from the society to go and study beyond the seas for a limited time. When the leave of absence had almost expired, his friend Sir Henry Knyvett wrote to the master and fellows requesting a further indulgence of two or three years, both on account of the wars, which rendered his return unsafe, and of his being in a situation where he had an opportunity of making considerable advances in learning. Sir Henry seems to have been more than ordinarily solicitous about obtaining this favour, and he assured the college authorities that if they would oblige him therein, he should gladly lay hold of any opportunity to show his gratitude. To this appeal the president (Mr. Porie), in the absence of the master, with the consent of the rest, returned a favourable answer, granting leave of absence for two years longer, but exhorting him to advise Allen in his next letters 'to use himselfe in all points pristelike in holinesse and devocion, whereof we here otherwise, but as all reports be not true, so I trust this is not.' On the receipt of Sir Henry's letters Allen wrote a long answer to the president (dated from Landau, 22 March 1545–6), acknowledging the favour shown him, and endeavouring to purge himself from the slanderous reports by solemnly declaring in the presence of God that they were all utterly false. He entreats Porie to continue to him both his friendship and good offices with the society, and also to remit him his stipend, of which he stood in urgent need by reason of 'the extreme dearth that hath beene here so great thes three yearys, as no man here lyvyng can remember any like.' He adds that he was frequently obliged to change the place of his abode on many necessary considerations, more particularly to hear the divers gifts of God in good men, whereby, he thanked the Lord, he had found no little profit; and he concludes, in the same pious strain in which the rest of his letter is written, with his hearty prayers for the prosperity of the society. There can be no doubt that his denial of the reports that he was attached to the reformed doctrines was prompted by prudential motives, for Strype admits that while abroad he became not only a proficient in the Greek and Latin tongues, but an 'eminent protestant divine' and a 'learned minister of the Gospel.' Moreover, it appears that, so far from being bound by his ordination vows, he had a wife and eight children (MACHYN, *Diary*, 208). As he is styled B.D., and no such degree is recorded, he probably took it in some foreign university. In 1549 he was in England, and was appointed chaplain to the Princess Elizabeth, afterwards queen. On Mary's accession he again went abroad, and did not return to England till after her death.

Queen Elizabeth constituted him one of the royal chaplains, and gave him a commission to act under her as an ambassador. He was nominated to the see of Rochester, and is presumed to have been elected to that bishopric under a *congé d'élire* which issued 27 July 1559. He died, however, before consecration, and was buried in the church of St. Thomas the Apostle, London, 30 Aug. 1559.

He is author of: 1. 'A Christian Introduction, forsouth, containing the Principles of our Faith and Religion,' London, 1548, 1550, and 1551, 8vo. 2. 'A Catechisme, that is to say, a Christen Instruction of the principal Pointes of Christes Religion,' London, 1551, 8vo. 3. 'Of the Authority of the Word of God, translated from Alexander Ales.' 4. 'On both Species of the Sacrament and the Authority of Bishops, translated from Philip Melancthon.' 5. 'On the Apocalypse, translated from Conrad Pelican.' 6. 'Paraphrase upon the Revelation of St. John, translated from Leo Jude, minister of Zurich,' London, 1549, fol. 7. To him is also attributed the translation of an epistle of Dr. Matthew Gribald, professor of law at Padua, on the 'Tremendous Judgment of God,' 1550, 12mo.

[Masters's Hist. of Corpus Christi Coll. Camb. 213, Append. 85; MS. Addit. 5862 f. 45; Tanner's Bibl. Brit. 27; Ames, Typogr. Antiq. (Herbert), 544, 547; Cooper's Athenæ Cantab. i. 198; Machyn's Diary, 208.] T. C.

ALLEN, JAMES BAYLIS (1803–1876), line-engraver, was born in Birmingham, 18 April 1803. He was the son of a button-manufacturer, and as a boy followed his father's business; but at about fifteen years of age he was articled to an elder brother, a general engraver in Birmingham, and about three years later he commenced his artistic training by attending the drawing classes of John Vincent Barber. In 1824 he came to London, and soon found employment in the studio of the Findens, for whose 'Royal Gallery of British Art' he engraved at a later period 'Trent in the Tyrol,' after Sir A. W. Callcott. Allen's best plates, however, are those after Turner's drawings for the 'Rivers of France,' 1833–5, consisting of views of Amboise, Caudebec, Havre, and St. Germain; and for the 'England and Wales,' 1827–32, for which he engraved the plates of Stonyhurst, Upnor Castle, Orfordness, Harborough Sands, and Lowestoft Lighthouse. To these may be added 'The Falls of the Rhine,' after Turner, for the 'Keepsake' of 1833; some plates after Stanfield and Allom for Heath's 'Picturesque Annual,' and others after Prout, Roberts, Holland, and J. D. Harding, for Jennings's 'Landscape Annual;' and 'The Grand Bal Masqué at the Opera, Paris,' after Eugène Lami—a plate remarkable for its effective rendering of artificial light and hot atmosphere—for Allom's 'France illustrated.' His larger works were executed chiefly for the 'Art Journal,' and comprise 'The Columns of St. Mark, Venice,' after Bonington, the 'Battle of Borodino,' 'Lady Godiva,' and 'The Fiery Furnace,' after George Jones, R.A., and 'Westminster Bridge, 1745,' and 'London Bridge, 1745,' after Samuel Scott, for the Vernon Gallery; the 'Death of Nelson,' 'Phryne going to the Bath as Venus,' the 'Decline of Carthage,' 'Ehrenbreitstein,' 'St. Mawes, Cornwall,' and 'Upnor Castle,' for the Turner Gallery; and the 'Battle of Meeanee,' after Armitage, 'Greenwich Hospital,' after Chambers, 'Hyde Park in 1851,' after J. D. Harding, 'Venice: the Bucentaur' and 'The Dogana, Venice,' after Canaletto, and 'The Herdsman,' after Berchem, for the Royal Gallery; 'The Nelson Column,' after G. Hawkins, 'Smyrna,' after Allom, and 'The Temple of Jupiter Panhellenius,' after Turner. He engraved likewise a set of five views on the coasts of Suffolk and Kent, and plates for Bartlett's 'Ireland,' 1835, Bartlett's 'Switzerland,' 1839, Bartlett's 'Canadian Scenery,' 1840, Beattie's 'Scotland,' 1836, Finden's 'Views of the Ports and Harbours of Great Britain,' 1839, and Wright's 'Rhine, Italy, and Greece,' 1843.

Allen, together with William and Edward Radclyffe and the Willmores, belonged to a school of landscape-engravers which arose in Birmingham in the earlier part of the present century in consequence of the employment of numerous engravers of various kinds in the iron and steel manufactures of that city, which were then in some respects different from what they are now. He died, after a long illness, at Camden Town, London, 10 Jan. 1876.

[Art Journ. 1876, p. 106.] R. E. G.

ALLEN, JAMES C. (*d.* 1831), line-engraver, the son of a Smithfield salesman, was a native of London. He was a pupil of William Bernard Cooke, in whose studio he worked for several years after the termination of his apprenticeship, and in conjunction with whom he engraved and published in 1821 'Views of the Colosseum,' from drawings by Major-General Cockburn, and in 1825 'Views in the South of France, chiefly on the Rhone,' from drawings by Peter De Wint, after original sketches by John Hughes. He likewise engraved a spirited plate of the 'Defeat of the Spanish Armada,' after P. J. de Loutherbourg, for the 'Gallery of Greenwich Hospital;' 'St. Mawes, Cornwall,' after Turner, for Cooke's 'Picturesque Views on the Southern Coast of England;' 'Portsmouth from Spithead,' after Stanfield; and 'The Temple of Isis,' after Cockburn. He excelled especially in etching, and was much employed on illustrations for books. Weak in constitution and eccentric in his habits, he died in middle life soon after 1831.

[Redgrave's Dictionary of Artists of the English School, 1878.] R. E. G.

ALLEN, JAMES MOUNTFORD (1809–1883), architect, was son of the Rev. John Allen, vicar of Bleddington, Gloucestershire, formerly master of Crewkerne Grammar School, Somersetshire. He was born at Crewkerne 14 Aug. 1809. After studying architecture for five years at Exeter under Mr. Cornish, he came to London at the age of 21, worked for some time in Mr. Fowler's office, and settled down into general practice till he was 47, when he returned to Crewkerne, where he carried on an extensive practice as a church architect till his death in 1883. A considerable number of churches, rectory-houses, and schools, either new or restored, passed through his hands, in addition to gentlemen's residences. The little church at Cricket Malherbie, near Ilminster, is much admired, and the reredos at Chardstock is well known and has been reproduced in other churches in the neighbourhood.

[Builder, xliv. 863.] T. C.

ALLEN, JOHN (1476–1534), archbishop of Dublin, studied first at Oxford and afterwards at Cambridge, where he took the degree, as Wood believes, of LL.B., and not M.A., as others supposed. He afterwards, according to the same authority, was made LL.D., either at Rome or at some Italian university, having been sent abroad by Archbishop Warham on matters connected with the church, and resided in Italy for a period of nine years. His absence from England could scarcely have been so long; for Warham became archbishop in 1504, and Allen became prebendary of Lincoln in 1503, and received English benefices at pretty frequent intervals until 1515, while we know that he was at home in 1522, and could not have gone abroad afterwards for any length of time. The history of his early promotions is mainly derived from a catalogue of documents exhibited by him to Dr. Brett, commissary of the Bishop of Bangor, in 1525. He first obtained a 'title' or capacity to receive orders, 'dated at the manor of Denham, 10 Sept. 1496.' Next he had 'letters dimissory,' dated London, 6 Feb. 1498 (that is, 1498–9). He took subdeacon's orders on the 23rd of the same month, and deacon's on 16 March following. A dispensation for age was granted to him on 8 March 1499, and he became a priest on 25 Aug. in the same year. He was instituted to the vicarage of Chislet, in Canterbury diocese, on 6 July 1503, and shortly afterwards obtained from Rome what is called a *bulla trialitatis*, probably a dispensation to hold three benefices at a time, dated 13 Feb. 1503–4. In 1505 he obtained another bull, dated 13 April, for uniting the vicarage of Chislet to the prebend of St. Margaret's in Lincoln Cathedral; but apparently this was never acted upon, for his name does not appear among the prebendaries of St. Margaret's. On 12 Jan. 1507–8 he was presented to the living of Sundridge in Kent, and three years later (6 March 1510–1) to that of Aldington in the same county. The latter he resigned within a twelvemonth, obtaining in its place the rural deanery of Risebergh, or Monks Risborough, in Buckinghamshire, a peculiar of Canterbury, to which he was instituted by letters dated at Lambeth 25 Jan. 1511–2. Meanwhile he had obtained another bull, dated 19 June (13th calends of July) 1508, for the union of Sundridge with the canonry of Westbury. On 1 March 1515–6 he was made rector of South Ockendon, Essex, which he resigned in 1526 (NEWCOURT, *Repertorium*, ii. 448). But in anticipation, as it would seem, of this last preferment, he had obtained a bull from Leo X, who was then at Florence, dated (apparently) on 7 Feb., for the union of South Ockendon to the prebend of Asgarby in Lincoln Cathedral. On 2 June 1518 he obtained another promotion, described in the catalogue as 'Literæ institutionis Archi'tus Calipolen.'

He now began to attract the notice of Cardinal Wolsey, whose commissary he was as early as 1522. On 2 Dec. 1523 he obtained (of Wolsey's gift) the rectory of Gaulby (not Dalby: see *Valor Ecc. Record Commission*, iv.

152, 162) in Leicestershire, which properly belonged to the master and brethren of the hospital of Burton Lazars. The cardinal was then at the height of power; but one of the articles for which he was impeached six years later was that he had disposed of this benefice by virtue of his legatine authority in derogation of the rights of the true patrons (BREWER's *Letters &c. of Henry VIII*, vol. iv. pt. 3, No. 6035). It is clear this was only one of those technical offences which the ingenuity of lawyers never failed to discover when it was sought in those days to crush a falling statesman. Much more serious complaint was made at the time of another of the cardinal's measures, in which Allen acted as one of his chief agents—the suppression of a number of minor monasteries in 1524 and 1525, with a view to the foundation of his two colleges at Ipswich and Oxford. This he was authorised to do by papal bull; but the conduct of his agents in the matter, especially of Allen, gave rise to considerable outcry, and complaints were made about it to the king. Wolsey, however, appears to have satisfied the king on this point, and Allen continued on the high road to favour. On 19 Nov. 1524, he was made, in addition to his other promotions, vicar of Alborne, and in August 1525 rector of Llaniestyn in Carnarvonshire. It was with a view to his institution to this latter benefice that the documents above referred to were exhibited by him to the Bishop of Bangor's commissary, Dr. Brett.

On 18 June, 1526, he was admitted to the prebend of Southwell in Nottinghamshire, belonging to Wolsey's see of York, which he resigned two years later on being made archbishop of Dublin. On 12 Jan. 1527, he was made prebendary of Reculverland in St. Paul's Cathedral. That he was also treasurer of that cathedral, as stated by some writers, appears to be a mistake; for, according to Le Neve, the office was held by Thomas Benet, LL.D., from 1521 to 1558. He continued to assist Wolsey in the discharge of his legatine functions, as in the examination of heretics and in the collusive suit shamefully instituted by the cardinal against the king in May 1527, by which it was sought at first to get the marriage with Katharine declared invalid without her knowledge. In July of the same year he accompanied his patron on his splendid mission to France, described by Cavendish. In August 1528 he was nominated to the archbishopric of Dublin, and resigned the livings of Sundridge and Risborough, with the three prebends of Southwell, Asgarby, and Reculverland. On 19 Sept. he was made chancellor of Ireland, and the money due to the king on the temporalities of his see was remitted (RYMER, *Fœdera* (1728), xiv. 266, 268). His consecration as archbishop took place on 13 March, 1529 (COTTON's *Fasti*, ii. 18). A difficult task lay before him in Ireland, where he was expected to support Wolsey's authority as legate, which, it was maintained by the primate (the Archbishop of Armagh), did not extend to that country (BREWER, iv. 5624). A few months later (October 1529) Wolsey fell into disgrace, and was indicted for the exercise of his legatine powers in England; and when, in 1531, the English clergy were heavily fined for having submitted to his authority, Allen also had to compound for offences against the statutes of provisors and *præmunire* at no less a sum than 1466*l.* 13*s.* 4*d.* He received on this (7 Feb. 1532) a general pardon, both as chancellor of Ireland and as Wolsey's commissary. But he was greatly impoverished, and begged Cromwell for a prebend of 100*l.* a year to enable him to maintain appearances. On 5 July the Archbishop of Armagh, with whom he had great controversies as to precedence, was made chancellor of Ireland in his room.

In 1534 broke out the formidable rebellion of Lord Thomas Fitzgerald. Archbishop Allen secretly left Dublin Castle, where he was in danger of being besieged, and took sail for England; but, the wind being unfavourable, he was driven back, and compelled to land at Clontarf on the north side of Dublin Bay. He took refuge, along with some dependants, in a house in the village of Artaine. On the news of his landing becoming known, Lord Thomas repaired to the spot, and caused him to be dragged out of bed into his presence. The archbishop knelt before him in his shirt and mantle, entreating for mercy. But the followers of Lord Thomas, mistaking, as some say, an order from their master, which was simply to take him away and put him in confinement, butchered him and most of his attendants without remorse. This foul deed was done on 27 (or perhaps 28) July 1534, and Campian, writing of the event a generation later, says 'the place is ever since hedged in, overgrown and unfrequented, in detestation of the fact.' The archbishop is said to have been at the time in his fifty-eighth year.

Allen was the author of two treatises: 'Epistola de pallii significatione activa et passiva,' written when he received his pall as archbishop, and 'De consuetudinibus ac statutis in tutoriis causis observandis.' He also compiled two Registers, both of which are still extant, the one called 'Liber Niger,' and the other 'Repertorium Viride,' full of valuable information regarding the affairs of his diocese and the state of the churches.

[Wood's Athenæ, ed. Bliss, i. 76; State Papers of Henry VIII, vol. ii.; Calendar of State Papers, Henry VIII, vols. iii. to vii.; Campian's History of Ireland.] J. G.

ALLEN, or **ALLIN, JOHN** (1596–1671), one of the patriarchs of New England, was born in 1596. It is believed he was of Cambridge University, where he proceeded M.A. He is described by one not given to laudation as having been 'a hard student, a good scholar,' and it is added he was 'an excellent preacher, a grave and pious divine, and a man of a most humble, heavenly, and courteous behaviour, full of sweet christian love to all.' None the less was he exposed to the politico-religious persecutions of the times. Being 'settled' at Ipswich, he came under the ban of that high-church precisian and fanatic combined, Bishop Wren. He voluntarily left his 'cure' and removed to London, rather than be contentious. About the year 1637-8 he accompanied a band of the best of English Puritanism to New England, 'being obliged to go on board the ship which was to convey him thither in disguise, in order to elude pursuit.' In 1639 he was 'chosen pastor of the [congregational] church of Dedham, Massachusetts,' where he continued 'much beloved and useful all the rest of his days,' only now and again accompanying Eliot in his 'labours' among the Indians.

In 1637 a number of English divines, having had it bruited that their brethren on the other side were departing from the old landmarks in regard to ecclesiastical discipline and order, addressed to them a letter of inquiry in respect to what they called the 'Nine Positions.' The New-England divines answered the communication at great length, frankly acknowledging that on certain points their views had been modified. This in turn was replied to by John Ball on behalf of the English divines, and to this finally a very able and pungent answer was given by Allen along with Thomas Shepard, entitled 'A Defence of the Nine Positions.'

Later, a protracted controversy agitated New England on the proper 'subjects' (or objects) of baptism. Allen was foremost in the fray, and published a vigorous 'Defence of the Synod held at Boston in the year 1662.' He was likewise associated with Shepard in a treatise on 'Church Reformation.'

But Allen was more than a pastor and preacher. Though of rare patience and peacefulness, he could take a stand when called to it. Necessity was laid on him to do so very strongly and peremptorily. In 1646 an attempt which was made to bring the colonists into subjection to the British parliament produced passionate resistance. Allen was chosen to be the 'voice' of the colony, and he submitted a statesmanlike paper in 'a manly and decided tone,' marking the just limitations of colonial allegiance and imperial rights, and fully sustaining the colonists.

He was twice married. His first wife, Margaret, went over with him to New England. Shortly after her death he married his second wife Katharine, widow of Governor Thomas Dudley. He left three sons, and all over the United States to-day families are found to trace their descent from him. He died on 26 Aug. 1671. His bereaved congregation published his last two sermons: the one from Song of Solomon viii. 5, and the other from St. John xiv. 22. In their preface the editors denominate him 'a constant, faithful, diligent steward in the house of God, a man of peace and truth, and a burning and shining light.' These two sermons were some years since reprinted in a memorial volume, entitled 'The Dedham Pulpit.' Allen's name appears with reverent mention in Winthrop's 'Letters and Journals.'

[Brook's Lives of the Puritans, iii. 456; Sprague's Annals of the American Pulpit, i. 108–10; Wren, Parentalia, p. 96; Mather's Magnalia, b. iii. pp. 132–3; E. Worthington's Hist. of Dedham.] A. B. G.

ALLEN, or **ALLEYN, JOHN** (1660?–1741), physician and inventor, the date of whose birth is not positively known, was M.D., but of what university does not appear. He was admitted extra-licentiate of the College of Physicians of London 13 Sept. 1692; practised, and apparently died, at Bridgewater, Somersetshire. The very existence of this physician has, strangely enough, been called in question, even quite recently (Wernich und Hirsch, *Biograph. Lexicon der Aerzte*, Wien, 1884), and contemporary writers (Manget, *Bibliotheca Scriptorum Medicorum*, Genevæ, 1731, i. 106, and Eloy, *Dict. Historique de la Médecine*, Mons, 1778, i. 95) believed the name under which his chief work, the 'Synopsis Medicinæ,' was published, to be a pseudonym (*nom supposé*), though it is quoted correctly in 'Acta Eruditorum' (Lipsiæ, 1720, p. 75). But there can be no doubt as to the identity of this author and Dr. Allen of Bridgewater. His portrait, engraved by Van der Gucht, *ad vivum*, is also extant to show that he actually existed. Allen published in 1719 'Synopsis universæ Medicinæ practicæ; sive doctissimorum Virorum de Morbis eorumque causis ac remediis judicia,' a work which became extremely popular, being printed in many editions at home and abroad, both in Latin and translated into modern languages. This work claims to be entirely practical, and not to deal with the new views and hypotheses which abounded in the medicine of the time, but makes no pretensions to originality. It gives, under the head of each disease, the opinions of various authors, ancient and modern, to which the writer added, especially in later editions, certain observations of his own. Allen published also 'Specimina Ichnographica; or a brief narrative of several new inventions and experiments,' London, 1730, 4to, pp. 44. These inventions were three: (1) a new method of saving coal in the engine for raising water by fire (i.e. Savery and Newcomen's atmospheric steam-engine) by enclosing the fire within the boiler; (2) a further proposal to place such an engine, made by this improvement more portable, in a ship, and, by forcing water out of the stern, to make the vessel move, so that it could be navigated in a calm; if ever carried out, this would have been probably the first known model of a steamship; and (3) a new method of drying malt. These inventions were patented in 1729. Allen is also said to have invented a new model of a chariot going on steel springs, probably at that time a novelty. In 1730 Allen was elected a fellow of the Royal Society, to which he had in 1716 communicated a paper containing the plan of a 'Perpetual Log' for ships. He died 16 Sept. 1741.

The editions of the 'Synopsis Medicinæ' were very numerous. In the following list those marked with an asterisk have been verified by the present writer:—Latin: first edition, Londini, *1719, 8vo, third (enlarged), ibid. *1729, 1749; Amstelodami, 1720, 1723, *1730 (ed. quinta); Venetiis, 1732, *1762; Francofurti, 1749, 1753. English: translated by a physician, 2 vols, London, *1730, 8vo; translated by the author, 2 vols., London, *1733, 8vo, also 1740, 1761. French: translated by Devaux, with additions, Paris, *1728, 3 vols. 12mo; translated by Boudon, Paris, 1737, 6 vols., ibid. 1741, 7 vols., 1752, 7 vols. German: Budissin, 1726.

[Gent. Mag. 1741, p. 500; Nichols's Literary Anecdotes, i. 152, 411, 431; Eloy's Dict. Historique; Brit. Mus. Catalogue; Munk's College of Physicians, 2nd ed. i. 485.] J. F. P.

ALLEN, JOHN (*fl.* 1764), nonconformist divine, became minister in 1764 of the Baptist church in Petticoat Lane, having been previously a preacher at Salisbury. On settling in London he opened a linendraper's shop in Shoreditch. He failed in business, and passed some time in the King's Bench. He was acquitted on a trial for forgery; but his church gave him up for bad behaviour. His next congregation, at Broadstairs, Newcastle, had also to dismiss him; and he retired to New York, where he preached to large congregations till his death at an uncertain date. 'It is to be feared that he was deficient in principle,' or rather in practice; but he published a good many tracts, which have been frequently reprinted, some of them with commendatory prefaces by W. Romaine. One of these was the 'Spiritual Magazine,' which originally appeared in sixpenny numbers in 1752, and professes to contain a 'compleat body of divinity.' Others are: 1. 'The Door of Knowledge opened in a Spiritual Campaign;' 2. 'The Christian Pilgrim; or the Travels of the Children of Israel Spiritualised;' 3. 'A Chain of Truths; or a Dissertation upon the Harmony of the Gospels;' 4. A compendious Descant of the Autogenial and Theanthropos Glories of Christ; or the Crown of Crowns set upon the head of King Jesus.' Allen called himself a 'strict Trinitarian,' and was a high Calvinist, with an attachment for some of Hutchinson's opinions. His works, we are told, were in high repute with supralapsarians.

[Wilson's Dissenting Churches, iv. 426.]

ALLEN, JOHN, jun. (*d.* 1831), bookseller and antiquary, the son of a Hereford man, who as far back as 1775 was the leading bookseller in the county. Besides attending to an extensive printing and new-book trade, the younger Allen took an active part in local affairs, and brought together the remarkable collection of antiquities, books, manuscripts, maps, and prints relating to Herefordshire, described in his 'Bibliotheca.' A history of the county, with which he had made some progress, has never been published. He retired to London about six or seven years before his death, which occurred in 1831.

His printed works are: 1. 'A Translation of the Charter granted to the City of Hereford by King William III, 14 June 1697 [by J. A.],' Hereford, J. Allen, 1820, sm. 4to, pp. 56. 2. 'Bibliotheca Herefordiensis, or a descriptive catalogue of books, pamphlets, maps, prints, &c., relating to the county of Hereford,' Hereford, J. Allen, 1821, 8vo, pp. xii, 119. Only twenty-five copies printed on writing-paper and one on vellum, for private distribution, were issued of this work. The titles in this very complete bibliography are supplied in almost every instance from the books themselves. It is arranged under seventeen headings, with an introductory chapter on some of the best known manuscript collections. 3. 'The Proceedings in Herefordshire connected with the Visit of Joseph Hume, M.P. . . . with an appendix of documents [ed. by J. A.],' Hereford, J. Allen, 1822, 8vo, 48 pp. 4. 'Collectanea Herefordensia, from the "Hereford Independent,"' Hereford, 1825, po. 8vo, 32 pp.

[Walk through Hereford, by J. P. Wright, 1819, p. 45; Gent. Mag. 1825 (July), p. 27; Martin's Cat. of Priv. Pr. Books, 1854, p. 281; Havergal's Fasti Heref. 1869.] H. R. T.

ALLEN, JOHN (1771–1839), dissenting layman, was born at Truro in 1771, educated there by Dr. Cardue, and afterwards kept an academy for thirty years at Hackney, where he died on 17 June 1839. His chief work was called 'Modern Judaism; or a Brief Account of the Opinions, Traditions, Rites, and Ceremonies of the Jews in Modern Times' (i.e. since the christian era), 1 vol. 8vo, 1816. It was reprinted in 1830. He also published in 1812 an anonymous volume called 'The Fathers, the Reformers, and the Public Formularies of the Church of England in Harmony with Calvin and against the Bishop of Lincoln' [Dr. Tomline]; 'Memoirs of Major-General Burn,' 1815; and translated Calvin's 'Institutes' (1815, 2nd edition 1838); some sermons of D. de Superville, 1816; and 'Two Dissertations on Sacrifices' from the Latin of William Owtram, 1817.

[S.D.U.K. Dictionary; Gent. Mag. N.S. xii. 210; Courtney and Boase's Bibliotheca Cornub. i. 3–4.]

ALLEN, JOHN, M.D. (1771–1843), political and historical writer, was born at Redfoord, in the parish of Colinton, near Edinburgh, on 3 Feb. 1771. His father, James Allen, a writer to the Signet and the owner of the small estate of Redfoord, became bankrupt; but the son, through the aid of his mother's family and the liberality of her second husband, was furnished with a good education. He was apprenticed to Mr. Arnot, an Edinburgh surgeon (in whose house his lifelong friend, Professor Thomson, was his companion in instruction), and in 1791 became M.D. of the university of Edinburgh. Whilst living in that city, waiting for a practice which did not come to his doors, he added to his resources by lecturing on medical topics —Francis Horner being one of the students who were attracted to his course—and translated Cuvier's 'Introduction to the Study of the Animal Economy' (1801). In private life he was known for his zeal in promoting the cause of political reform in Scotland, and through his sympathy with the principles of the whig party and his deep knowledge of constitutional history, he was one of the select few to whom the plan of the 'Edinburgh Review' was communicated by Jeffrey and his coadjutors. In 1801 Lord Holland desired the services of 'a clever young Scotch medical man to accompany him to Spain,' and Allen was recommended, according to one account by Lord Lauderdale, and according to another by Sydney Smith. With this family Allen remained abroad until 1805, and on his return to England became a regular inmate of Holland House. For a few months in 1806 he was under-secretary to the commissioners for treating with America; but that was the only official position which he ever held. Two years later Allen accompanied Lord Holland on a tour in Spain, and whilst there made a close and accurate study of the history and social characteristics of the Spanish people. He made some progress towards a volume 'on the interior economy and administration of Spain under the different periods of her history,' with the object of illustrating the different causes that have checked her progress; but it was never finished. Two articles from his pen on Spanish America appeared in the 'Edinburgh Review' (April 1810), and in the previous year he printed in Spanish and English, though he did not publish, a pamphlet with the title 'Suggestions on the Cortes,' containing his views on the principles which should guide the Spanish statesmen.

It is as a figure in the social life of Holland House that he is best known. With Allen the owner of that great whig house searched the records of history for the materials of his speeches, and to Allen's acute criticism he submitted the historic protests which appeared in the journals of the House of Lords. Allen sat at the bottom of the table and carved, went out with the family to dinner parties, and had a room of his own, still known by his name, in the house. Macaulay styles him 'a man of vast information and great conversational powers,' and Lord Byron said that he was 'the best informed and one of the ablest men' that he knew. Lord Brougham appended a warm eulogy of Allen to the third series of the 'Historic Sketches of Statesmen who flourished in the Time of George III' (1845 ed., ii. 175–82), and there are frequent and laudatory notices of him in Charles Greville's Journals in his description of the famous dinner parties at Holland House. Had it not been for this luxurious retreat, his contributions to literature would have been more numerous. The historical portion of the 'Annual

Register' for 1806–7 was written by him, and among his articles in the 'Edinburgh Review' were the 'Constitution of Parliament,' June 1816, a review (December 1816) of Warden's letters from St. Helena, a contribution which is said to have surprised Napoleon by its intimate knowledge of his early life; two criticisms (April 1825, and June 1826) of Dr. Lingard's 'History of England,' and a dissertation (October 1834) on the propriety and legality of creating peers for life. To the second review of Dr. Lingard's history, which dealt especially with his account of the St. Bartholomew massacre, the learned historian replied in a 'Vindication' (1826) of his accuracy, which went through at least five editions, whereupon the critic issued a rejoinder, which went into a second edition. Allen's best known work was an 'Inquiry into the Rise and Growth of the Royal Prerogative in England' (1830), which was reprinted after his death with biographical notices by Sir James Gibson Craig and Major-general Fox, and still remains the standard treatise on the subject. As a Scotchman he resented Sir Francis Palgrave's opinion, that from the seventh century to the reign of Edward I Scotland was a dependent member of the English monarchy, and he issued in 1833 a 'Vindication of the Ancient Independence of Scotland.' Considerable portions of the 'Memorials and Correspondence of Charles James Fox,' a work which bears the name ot Lord John Russell as editor, were left by Allen in a state ready for the press, and the life of Fox in the seventh and eighth editions of the 'Encyclopædia Britannica' was his composition. Allen was steeped in the history and traditions of the whigs.

He was warden of Dulwich College from 1811 to 1820, and master from that year until his death. He was auditor of the duchy of Lancaster from 1841 till his death. He died at 33 South Street, Lady Holland's residence, on 10 April 1843, and was buried at Millbrook, close by the third Lord Holland. He left his medical books and manuscripts to Dr. Thomson, his other manuscript journals and diaries to Major-general Charles Richard Fox, and his Spanish and Italian books to Dulwich College.

[Lady Holland's Sydney Smith; Memoirs ot Horner; Blanch's Parish of Camerwell; Princess Marie Liechtenstein's Holland House, i. 153, 266–75, ii. 143; Gent. Mag. xx. 96–97 (1843).] W. P. C.

ALLEN, JOHN (*d.* 1855), a colonel in the French army, and an associate of Robert Emmet in the *émeute* of 1803, was a native of Dublin, where he was also for some time a partner in a drapery business. Along with Arthur O'Connor he was tried for high treason at Maidstone in February 1798, but acquitted. After the abortive result of the project of Emmet, whose special confidence he enjoyed, Allen escaped from Dublin in the uniform of the Trinity College Yeomanry corps, and obtained a passage in a vessel to France. Entering the French service, he was promoted colonel for leading the storming party at the capture of Ciudad Rodrigo, in Spain, in 1810. During the second occupation of Paris his surrender was, it is said, demanded by the English government; but while being conducted to the frontier, he made his escape, with the connivance of the gendarmes who had him in charge, at the last station on French territory. Subsequently he took up his residence at Caen, in Normandy. Allen was a protestant. He is stated in Miles Byrne's 'Memoirs' (iii. 190) to have died at Caen 10 Feb. 1855.

[Madden's United Irishmen, 1846, 3rd series, vol. iii. pp. 135–139.] T. F. H.

ALLEN, JOSEPH WILLIAM (1803–1852), landscape painter, the son of a schoolmaster, was born in Lambeth and educated at St. Paul's School. He was some time usher in a school at Taunton, but gave up teaching for art. He painted first in water-colours, latterly for the most part in oils. He found his first employer in a dealer. Afterwards he took to scene-painting, and was associated in this work with Charles Tomkins and Clarkson Stanfield. He painted much of the scenery of the Olympic for Madame Vestris. Allen took an active part in establishing the Society of British Artists, and latterly exhibited only in the Suffolk Street Gallery. An important painting by him in 1842 attracted much attention, and was sold for three hundred guineas. In the following year he painted a companion picture, 'Leith Hill,' which was hardly less successful. He was drawing-master in the City of London School from its foundation. He died in August 1852, leaving a widow and large family. 'His works were of some merit,' his subjects well chosen, and not without artistic feeling, but 'crude and unfinished.' This is Redgrave's criticism, which agrees with that of Nagler. Ottley's praise is not modified by any censure. He etched some landscapes, of which a specimen may be seen, as well as a characteristic water-colour drawing, in the print-room of the British Museum.

[Ottley's Recent and Living Painters, 1866; Nagler's Künstler-Lexicon, ed. 1872; Redgrave's Dictionary of Painters; Gent. Mag. October 1852.] E. R.

ALLEN, RALPH (1694–1764), famous for his munificence, was the son probably of John Allen, of St. Blazey, Cornwall, and Mary Elliott, of the adjoining parish of St. Austell, who were married on 10 Feb. 1687. His father kept a small inn called the 'Duke William,' or the 'Old Duke,' at St. Blazey Highway. His grandmother kept the St. Columb post-office, and the boy, whilst staying with her, attracted the notice of the post-office inspector by his shrewdness and neat-handedness. This led to an appointment in the Bath post-office. Here he distinguished himself, and gained the patronage of General Wade by detecting a Jacobite plot. Soon after, he married his first wife, Miss Earl, a natural daughter of General Wade. In 1745 he raised, and equipped at his own expense, a corps of Bath city volunteers, 100 strong. On becoming deputy-postmaster at Bath, Allen's attention was frequently drawn to the great inconveniences of the postal system, a letter from Bath for Worcester, for instance, being sent round by London. Allen devised a system of cross-posts for England and Wales, and farmed them himself. From 16 April 1720, the date on which the new scheme was announced in the 'London Gazette,' to 1764, his profits were on an average 12,000*l.* a year. (Lewins, *Her Majesty's Mails*, 104–112, ed. 1865), amounting to a total of about half a million of money. Allen also became an employer of labour to a very large extent as proprietor of the Combe Down quarries, near Bath, and invented a very ingenious contrivance for conveying the huge blocks of stone from the quarries down to the canal. He had thus become a man of such importance in the city that he was known as 'The Man of Bath;' and, although only once mayor (in 1742), his influence in the town council was so great that it gave rise to a good-humoured caricature portrait of him, long popular in Bath, entitled 'The one-headed Corporation.' He now left his old residence, between York Street and Liliput Alley, and built out of his own quarries a solid and magnificent mansion on the Prior Park Estate, Widcombe, some three or four miles from Bath, and near the site of his famous quarries. The building was commenced in 1736 and finished in 1743. His splendid notions as to this structure are said to have utterly confounded his architect, John Wood of Bath; but Allen carried them out and built a very handsome structure in the Corinthian style. He also erected the picturesque modern-antique structure, known as 'Sham Castle,' which stands on the hill to the south-east of Bath. At Prior Park he generally resided (except for about three months annually, which he spent at Weymouth); and here for many years he entertained a continual succession of guests, including members of the royal family and other distinguished visitors to Bath. Allen also had a residence at Bathampton, to which he was fond of retiring occasionally for the sake of seclusion and repose.

Fielding has avowedly drawn his host's portrait in Squire Allworthy in 'Tom Jones' (Lawrence, *Life of Fielding*, 1855, p. 252), and has again referred to him in 'Joseph Andrews,' comparing him to the Man of Ross. 'One Al— Al—; I forget his name.' Allen is said to have presented the novelist with 200 guineas, in admiration of his genius, before he knew him personally (*ib.* p. 292). Fielding, moreover, dedicated his 'Amelia' to Allen; and, after his death, Allen took charge of his family, provided for their education, and left 100*l.* a year among them (*ib.* 370–1).

Pope's acquaintance with Allen dates from 1736. He refers to him in the Epilogue to the 'Satires of Horace:'

> Let humble Allen, with an awkward shame,
> Do good by stealth, and blush to find it fame.

The friendship with Pope was interrupted for a while by the poet's attempt to foist Martha Blount upon the Prior Park family, or, according to other accounts, by her demanding Allen's chariot to take her to a Roman catholic chapel at Bath. But the intercourse between the poet and his friend was afterwards resumed; and Pope's letters prove that Allen overwhelmed him with kindnesses. Pope brought Warburton to Prior Park; and one result of this was Warburton's marriage to Gertrude Tucker, Allen's favourite niece, and his appointment, through Pitt's influence, to the bishopric of Gloucester. Sherlock, bishop of Salisbury, was also a visitor to Prior Park; and Hurd, successively bishop of Coventry and Lichfield, and Worcester—the latter commemorating his host by an inscription (now effaced) on a tower in the park: 'Memoriæ optimi viri, Radulphi Allen, positum. Qui virtutem veram simplicemque colis, venerare hoc saxum.' Pitt's friendship with Allen appears to have been most intimate. Pitt sat for Bath, and it seems not improbable that he had money transactions with Allen (see a letter, dated 16 Dec. 1760, in the Egerton MSS.). A slight coolness once arose between the friends on account of Pitt's refusing to join Sir John Seabright, his colleague in the representation of Bath, in presenting to the king a memorial of congratulation from the Bath

Corporation on the conclusion of the peace of 1763. Pitt objected to the peace being described as 'adequate,' and Allen avowed himself entirely responsible for the insertion of the word. That they continued friends is, however, shown by Pitt's writing to Mrs. Allen on her husband's death, 'I fear not all the example of his virtues will have power to raise up to the world his like again,' and by Allen's leaving to Pitt, by his will, 1,000*l.*, 'as the best of friends, as well as the most upright and ablest of ministers that has adorned our country.' Pope left Allen 150*l.* by his will, that sum 'being, to the best of my calculation, the account of what I have received from him, partly for my own, and partly for charitable uses.' Allen quietly observed, 'He forgot to add the other 0 to the 150,' and sent the money to the Bath Hospital. This was an institution in which he took a warm interest, giving all the stone, and 1,000*l.* besides. A ward of this building is called after him, and a bust portrait is preserved there, as well as another bust and an oil painting at the Guildhall. He also cased the exterior of St. Bartholomew's Hospital in London with stone, at his own expense. Allen's known acts of benevolence are too numerous to mention. He gave away more than 1,000*l.* a year. On his way to London in 1764 he was taken ill at Maidenhead, and returned to Bath to die on 29 June in that year. A mural tablet is erected to his memory in the south aisle of Bathampton Church, a part of the structure which he rebuilt in 1754. His remains were interred in the neighbouring churchyard of Claverton, where there is a pyramid recording his age, the day of his death, and his 'full hopes of everlasting happiness in another state.' Ralph Allen was rather above the middle height, of stout build, 'very grave and well-looking,' says Derrick, extremely plain in his costume, and remarkably courteous in his behaviour. His character has been drawn in the most glowing terms, not only, as we have seen, by Pitt, but also by Warburton, Hurd, Mrs. Delany, and others, all bearing the strongest testimony to his simplicity, his benevolence, his splendid hospitality, his strong natural abilities, his superior good sense, and his domestic virtues. His second wife was a Miss Elizabeth Holder, by whom he had an only child, Ralph, who became comptroller of the Bye Letter Office, and of whom little further is known; his nephew, Thomas Daniell, was a wealthy merchant of Truro, whose son, Ralph Allen Daniell, was M.P. for West Looe from 1806 to 1813, and built the handsome mansion of Trelissick, which overlooks Falmouth harbour.

[Chatham Correspondence (1838); Thackeray's Life of Lord Chatham; Wood's Essay towards a description of Bath; Derrick's Letters written from Liverpool; Thicknesse's New Bath Guide, 1778; Hurd's Works of Bishop Warburton, vol. i. ed. 1811; Collinson's History of Somerset; Brayley and Britton's Beauties of England and Wales; Egan's Walks through Bath; Lætitia Hawkins's Anecdotes; Polwhele's Biographical Sketches; Bartlett's History of the Parish of St. Blazey; Nichols's Literary Anecdotes; Nichols's Illustrations; Cornhill Magazine, vol. xxvii.; Annual Register, 1763; Gentleman's Magazine, 1764; Kilvert's Remains, and his 'Ralph Allen and Prior Park;' Quarterly Review, 1875; Earle's Guide to the Knowledge of Bath; Monkland's Literature of Bath; Tunstall's Rambles about Bath; Wright's Historic Guide to Bath; Rede's Anecdotes and Biography; Autobiography of Mrs. Delany, iii. 608, ed. 1861; Calendar of Home Office Papers, 1760–65; Royal Magazine, vol. ix. 1763; Egerton MSS. British Museum, 1947 and 1955.] W. H. T.

ALLEN, THOMAS (1542–1632), mathematician, was born at Uttoxeter, Staffordshire, 21 Dec. (St. Thomas's Day), 1542, being a descendant, through six generations, of Henry Allan, or Alan, lord of the manor of Bucknall, in the same county. He was admitted a scholar of Trinity College, Oxford, 4 June 1561, proceeded to his B.A. degree 13 May 1563; was chosen fellow of his college in 1565, and proceeded to his M.A. degree 21 April 1567. Being studious and averse from taking holy orders, he left his college and fellowship, and retired to Gloucester Hall about 1570. He became an eminent mathematician, philosopher, and antiquary, and was invited to visit the houses of noblemen of his own and foreign nations. Albertus Laski, palatinate of Sieradz in Poland, while on a visit to England in 1583, vainly invited Allen to go and live with him in that country.

He spent some time under the roof of Henry, earl of Northumberland, the great patron of mathematicians, probably at Sion House, where he became acquainted with those 'Atlantes of the mathematical world,' the famous Dr. John Dee, Thomas Harriot, Nathaniel Taporley, and Walter Warner. He was highly respected by, and corresponded with, other famous men of his time, as Sir Thomas Bodley, William Camden, Sir Robert Cotton, Selden, and Sir H. Spelman. Robert, earl of Leicester, chancellor of the university of Oxford and Queen Elizabeth's favourite, offered him a bishopric, but he preferred a life of retirement. He is described by Fuller as having 'succeeded to the skill and scandal of Friar Bacon.' His skill in mathematics and astrology, and the great number of instruments and glasses in his room, made the vulgar look upon him as a magician; his servitor would tell them 'that he met the spirits coming up the stairs like bees.' (For another quaint story see Aubrey, *Letters from Eminent Persons*, Lond. 1813, vol. ii. p. 202.) Allen was also a great collector of manuscripts, especially those of history, antiquities, astronomy, mathematics, and philosophy; and it is supposed that those on philosophy fell into the hands of Sir K. Digby, who made use of them in his own works. Allen died in Gloucester Hall, 30 Sept. 1632, and was buried on the following day in the chapel of Trinity College, upon which occasion two learned orations setting forth his merits were read by William Burton and George Bathurst before the vice-chancellor and heads of colleges; they were published the same year. His portrait is still preserved in the president's lodge of Trinity College, from which an engraving was executed by J. Bretherton *circa* 1770.

Copies of a few of Allen's manuscripts on astrology, &c., chiefly by later hands, are preserved in the Ashmolean Collections, Bodleian Library, codices 192, 350, 388, and 1441.

The one by which he is best known, but which has never been printed, is No. 388, 'Claudii Ptolomæi Pelusiensis de Astrorum Judiciis, aut ut vulgo vocant Quadripartitæ Constructionis, liber secundus [et liber tertius] cum Expositione Thomæ Alleyn Angli Oxoniensis.' This manuscript would appear to be the original. He also made some learned notes upon Joh. Bale's 'Scriptorum Illustrium Maioris Britanniæ Catalogus,' Basileæ, 1557–9, fol., which were afterwards printed at the end of Leland's 'Itinerary,' vol. ix. Among the Cotton MSS. are to be found two original letters from Allen to Camden, the historian, dated respectively 1 March, 1619, and 19 Nov. 1621. The latter, which was printed in Camden's 'Epistolæ,' is not without literary interest; it doubtless procured for Allen's friend, Degory Wheare, the appointment, on 10 Oct. 1622, to the first Camden professorship of history at Oxford.

[Burton and Bathurst, Orationes Binæ, Lond. 1632; Epicedum Magistri Thomæ Alleni, in Epistola Thomæ Mori, Rich. Jamesius, Oxoniæ, 1633, 4to; Fuller, Worthies of England, Lond. 1662, part ii. p. 46; Camden, Epistolæ, Lond. 1691, p. 315; Biographia Britannica, Lond. 1747, vol. i. p. 106; Wood, Athenæ Oxonienses, ed. Bliss, Lond. 1815, 4to, vol. ii. pp. 542–4; Biographical Dictionary, S. D. U. K., vol. ii. p. 201, 8vo, 1842; Cotton MS. (Jul. C. 5, fols. 295, 353).]
C. H. C.

ALLEN, THOMAS (1608–1673), a famous nonconformist divine, was born at Norwich in 1608, and was educated in his native city. He proceeded to the university of Cambridge, being entered of Caius College, where he took the degrees of B.A. and M.A. in ordinary course. Having received license and holy orders, he was appointed to the parish church of St. Edmund's of Norwich. But he was too pronouncedly evangelical and too outspoken for reformation doctrines as against popish to be long endured by the bishop of the diocese at the time. Bishop Wren 'silenced' him in 1636, together with the learned William Bridge and others, for refusing to read 'The Book of Sports.' In 1638 he passed over as a fugitive to New England. Cotton Mather testifies that he 'approved himself a pious and painful minister of the 'Gospel at Charlestown.' He remained in New England until 1651, and Dr. W. B. Sprague, in his 'Annals' of the American pulpit, enrols his name among the worthies of New England. He returned in 1651-2 to Norwich, where he remained 'in the exercise of his ministry' until 1662. Curiously enough, his ministry was twofold—firstly, he became rector of St. George's, Norwich, yet, secondly, he was also chosen 'pastor of the congregational church' there (1657). The explanation is that Allen was 'preacher of the city' in St. George's parish rather than 'rector,' and as such was ejected among the two thousand. He died 21 Sept. 1673. His books are exceedingly rare, and of uncommon vigour and tenderness combined. His 'Invitation to Thirsty Sinners to come to their Saviour,' published in Boston, Massachusetts, has fetched fabulous prices. His 'Glory of Christ set forth, with the Necessity of Faith,' furnishes an excellent example of the average sermons of the 'ejected'—strong, clear English, and full of 'the Gospel' as a honeycomb of honey. The work that won him most celebrity was his 'Chain of Scripture Chronology from the Creation to the Death of Christ' (1659). The renowned William Greenhill wrote the preface, and it immediately became famous at home and abroad. It is said that its author was glad to leave others to 'dispute' while he should 'compute.'

[Palmer's Nonconf. Mem. iii. 11–12; Cotton Mather's Magnalia (1702), bk. iii. 215; Works, as cited.]
A. B. G.

ALLEN, THOMAS (1681–1755), divine, was born at Oxford 25 Dec. 1681, educated at New College school and Wadham, where he took the degree of B.A. on 2 July 1705; he was for a time a clerk in Lincoln's Inn; then became a schoolmaster; was ordained in 1705; in February 1706 he became vicar of Irchester, Northamptonshire, which he resigned in 1715 to take the less valuable rectory of Kettering. He married Dorothy Plowman, who, disliking the exchange of livings, murdered her infant son and cut her own throat, but recovered, and was tried and acquitted at the next assizes. Allen died, while reading prayers, 31 May 1755. He was the author of various religious writings. 'The Practice of a Holy Life, or the Christian's Daily Exercise,' 1716, a collection of prayers and meditations, is his chief work. He is also the author of an 'Apology for the Church of England, and Vindication of her Learned Clergy' (1725), in reply to Mr. Woolston's pamphlet on 'the hireling priests of this age,' and of a sermon preached at Newgate in 1744 to twenty-one condemned criminals, and published at the request of the congregation; of the 'Way to grow Rich' (about 1753); a sermon with a preface and essay, recommending the payment of tithes, and reprobating the enclosure of commons; and of 'The New Birth; or Christian Regeneration, being the marrow of Christian Theology, expressed in blank or Miltonian verse,' &c. A preface states that the design of these verses is 'no less than regenerating the whole British nation,' and expresses the opinion that all who have Mr. Milton's fine poem—the 'Paradise Regained'—'would do well to furnish themselves with this little piece, which compleats, or rather realizeth, his design.' According to an advertisement appended to his 'Apology for the Church of England,' Allen had already published in 1725, or was just about to publish, a Greek grammar, entitled 'English and Greek Institutions for the more easy attaining the Knowledge of the Greek Language;' a 'Greek and English Dictionary;' 'Practical Christianity; or the whole Will of God and Duty of Man methodically laid down according to both the Testaments or Covenants;' and 'An Explanation of the Seven Words of the Lord Jesus to the Seven Churches of Asia,' which the writer describes as a 'practical piece.' But none of these books appear to have survived.

[Catalogue of Oxford Graduates, p. 8; Rawlinson MSS., fol. 16, 25 (a short autobiography); Gent. Mag. for 1755, p. 284; Brit. Mus. Cat.; Cat. of King's Pamphlets at the British Museum.]
L. S.

ALLEN, THOMAS (1803–1833), topographer, son of a map engraver, was born in 1803, and died of cholera on 7 July 1833. In 1827 he published a quarto volume, 'The History and Antiquities of the Parish of Lambeth and the Archiepiscopal Palace,' with illustrations, chiefly drawn and etched by himself. He afterwards published, in parts, the 'History and Antiquities of London, Westminster, and Southwark' (1827 and 1828), illustrated by engravings on copper by himself and woodcuts; 'A New and Complete History of the County of York' (1828 to 1831), with engravings after Whittock; 'A History of the Counties of Surrey and Sussex' (1829 to 1830), with engravings after Whittock; and he began in 1830 a 'History of the County of Lincoln,' with engravings after his own drawings, which was completed after his death and published in 1834. He also published guide-books to London and the Zoological Gardens, contributed some plates and articles to the 'Gentleman's Magazine,' and projected 'A Historical and Topographical Atlas of England and Wales,' which he did not live to attempt.

[Gent. Mag. xcix. pt. ii. p. 356, ciii. pt. ii. p. 86.]

ALLEN, WILLIAM (1532–1594), cardinal, was the second son of John Allen of Rossall in Lancashire. George, the cardinal's grandfather, who is described as of Brook House, Staffordshire, received from a kinsman, the abbot of Dieulacres, near Leek, a beneficial lease of the Grange at Rossall, where George took up his residence. John Allen, the son of George, married Jane Lister, sister of Thomas Lister, of Westby, in Yorkshire, and had six children. William, the second son and future cardinal, was born at Rossall in 1532, the year in which Henry VIII secretly married Anne Boleyn and nominated Cranmer to the see of Canterbury. His father, who was of gentle birth and related by blood and affinity to the principal families of the province, had him educated at home until his fifteenth year (1547), when he was entered of Oriel College, Oxford. Conformity not being very much enforced in the reign of Edward VI, he pursued his studies quietly. His tutor at the university was the Rev. Morgan Philipps, a zealous catholic, usually called the 'Sophister.' Allen, who under his guidance 'profited to a miracle in logic and philosophy,' took his B.A. degree in 1550, and in the same year was unanimously elected a fellow of his college. Dr. Whitaker alleges that 'he must at this time, at least, have professed himself of the reformed religion' (*Hist. of Richmondshire*, i. 444). But Allen was not then in orders, and notwithstanding the care of Henry VIII in exacting the oath of supremacy, he had probably avoided taking it, even during that monarch's reign. On this point Mr. Thomas Heywood, F.S.A., observes: 'We know that through life Allen's convictions would prevent his taking the oath of supremacy; he was the object of the bitterest enmity and of the most unscrupulous attacks in his own day, but that he ever sided with the protestants is nowhere imputed to him, and yet the opposite party were not inattentive to the college life of those inimical to them, as Parsons experienced; to admit, therefore, such a charge, we must require positive evidence, and not a conjecture made two centuries after the supposed occurrence' (*Defence of Sir W. Stanley*, introd. p. lxv). At Queen Mary's accession Allen resolved to dedicate himself to the ecclesiastical state (DODD, *Church Hist.* ii. 44), and, after seven years spent in literary and philosophical studies, proceeded M.A., 16 July 1554. In 1556 he was chosen principal of St. Mary's Hall, Oxford, and in that and the following year he served as one of the proctors of the university. It was the intention of Sir Thomas Pope, the founder of Trinity College, to appoint Allen one of the fellows of his new society, partly on the recommendation of Cardinal Pole, but the design did not take effect. Wood tells us that Allen was made a canon of York in or about 1558, but it is certain that he was not a clerk in holy orders at this period, for he himself states distinctly that he received all the orders, priesthood included, at Mechlin. 'Machliniæ omnes ordines ipsumque sacrum presbyteratum accepimus; ubi et aliquamdiu habitavimus' (*Records of the English Catholics*, ii. 317).

We are not sufficiently informed of Allen's career at Oxford, and if it is a matter of surprise that in 1550 he could retain a fellowship at Oriel, the circumstance that he remained at the university after Queen Elizabeth's accession until 1561 is still more remarkable. It is true that he resigned the office of principal of St. Mary's Hall in or about 1560, but he found it possible to continue his residence at Oxford for some time afterwards. At length his zeal for the catholic faith gave such offence to the civil authorities that he was obliged to leave his native land. He crossed over to Flanders in 1561 and took up his abode at the university of Louvain, where he found many English exiles who had refused to comply with the change of religion under Elizabeth. At Louvain his talents and zeal recommended him to his countrymen, who looked up to him as their superior, while they were charmed with his personal appearance and easy address, chastened by a dignified gravity of manner. In order to supply his wants he became tutor to a young gentleman of distinction, Christopher Blount, who was afterwards knighted, and who died in 1600 on the scaffold for his share in the conspiracy of the Earl of Essex. He also began to write in support of the cause for which he had left his country, his earliest work, subsequently printed at Antwerp, being a treatise on purgatory in English. Attendance on his pupil during a dangerous illness, and constant application to study having injured his health, his physicians recommended him to try his native air as the only means of saving his life. Allen acted on this advice. At great personal risk he came to England in disguise, and arrived in Lancashire some time in the year 1562.

Nicholas Fitzherbert thus describes the motives and occurrences of Allen's secret visit, which was a most important event in the history of Lancashire: 'In those days a certain noble English youth (Blount), who had been trusted to Allen's care at Louvain, had an atrophy, his body gradually growing thinner. As Allen, assiduous in doing his duty, remained with his pupil, he also was in a short time entirely infected with the same wasting away, unnoticed at the commencement, for he was a person of vigour and of the best habit of body, and yet the disease was not slight, as presently appeared.' He endangered his life, and received the advice from his physicians already mentioned. He therefore returned into England, and 'lay hid amongst his own family, undiscovered, indeed, but not idle, until' his health improved. 'Moreover, such a pernicious opinion had crept into the minds of certain catholics . . . by which they persuaded themselves, in their extreme terror and in their imminent danger of losing goods and life, it was permitted them to attend the heretical churches and meetings without committing any great crime, or separating themselves from the catholic church. But Allen, on the contrary, . . . went, even vehemently, to exhort at various meetings, and to enforce with many arguments that so great was the atrocity of this crime, that whosoever was contaminated by it could on no account remain in the Roman catholic communion; wherefore, by the great number thus prevented in Lancashire and its confines from assembling with the heretics and from adopting this fatal error of occasional conformity, so much did Allen there incur the hatred of the bad, that he was compelled, presently, to migrate to a distant province. Nor did he therefore abandon his undertaking, for he both kept to their duty the family in which he resided, and often visited Oxford, which was near, and there soon converted not a few.' The importance of Allen's visit is shown, first in the anxiety which Lancashire caused the government, even after the rising in the north was suppressed; and secondly in the almost universal support which was given to the seminary system by the catholics in that district. Strype informs us that in 1567 'religion, in Lancashire and the parts thereabouts, went backwards, papists about this time showing themselves to be numerous, mass commonly said, priests harboured, the Book of Common Prayer and the church established by law laid aside, many churches shut up and cures unsupplied, unless with such popish priests as had been ejected.'

Allen's open hostility to the established church greatly alarmed the magistrates of Lancashire, but he eluded their search for him, and retired to the neighbourhood of Oxford, where he continued the same agressive tactics, and composed two controversial treatises on the priesthood and on indulgences. Once more obliged to seek a new place of refuge, he found a shelter in the county of Norfolk, in the family of the Duke of Norfolk, who, though himself a protestant, gave protection to several learned catholics. It was while living here that he wrote 'Certain Brief Reasons concerning Catholic Faith.' Afterwards he revisited Oxford and converted an old acquaintance, whose parents pursued Allen so closely that he was forced to leave England after he had resided here about three years. He finally landed, in 1565, in the Low Countries, and never returned to England.

After being ordained priest at Mechlin, where he had previously received all the other orders, he read lectures on theology in the splendid college which the Benedictine monks possessed in that city. In the autumn of 1567 he set out on a pilgrimage to Rome in the company of his old master, Morgan Philipps, and of Dr. Vendeville, at that time professor of canon law in the university of Douay, and afterwards bishop of Tournay. The object of Dr. Vendeville's journey was to lay before Pope Pius V a project which he had formed for the conversion of the infidels, or, according to another account, for the relief of slaves out of Barbary (Dodd, *Church History*, ii. 45). He spent the whole winter in Rome, but to no purpose, for the sovereign pontiff was too much occupied with other more weighty matters to attend to him. In the spring he returned with Allen to the Netherlands in a somewhat despondent state of mind, and on the journey disclosed to his companion the subject of his grief. Allen at once seized the opportunity of giving Dr. Vendeville's zeal a new direction. He pointed out the great needs of the catholics in the Netherlands and England, and showed him how much easier than to carry out his other plan it would be to succour them. He dwelt particularly on the danger which threatened the church in England through the dying out of the ancient priests, and suggested, as a remedy for the evil, the foundation of a college for English students abroad. Writing some years later to Dr. Vendeville, he thus reminded him of what they had agreed upon in the course of this conversation, which resulted in the establishment of the English college at Douay, and, by degrees, of all the other colleges and religious communities on the Continent that subsequently furnished England with missionary priests. 'Our first purpose was to establish a college in which our countrymen, who were scattered abroad in different places, might live and study together more profitably than apart. Our next intention was to secure for the college an unbroken and enduring existence by means of a constant succession of students coming and leaving; for we feared that if the schism should last much longer, owing to the death of the few who, at its beginning, had been cast out of the English universities for the faith, no seed would be left hereafter for the restoration of religion, and that heresy would thus obtain a perpetual and peaceful possession of the realm, there being no one to make reclamation, even though an opportunity should offer at the death of the queen or otherwise' (*Records of the English Catholics*, ii. 54). Such was Allen's aim in the establishment of a college: first to enable English students abroad to have the benefit of collegiate training; secondly, to form a body of learned priests capable of restoring the catholic religion in England whenever circumstances should permit; thirdly, to instruct in their religion English youths who might come for their education to the college. The missionary work in England was an after-thought.

Allen at once began to put into execution the plan he had formed for the establishment of a college in the university of Douay. On Michaelmas day 1568, with the approbation of Dr. Matthew Galen, chancellor of the university, and Dr. Vendeville, both of whom warmly supported his project, he took possession of a large house, which he had hired near the theological schools, and began to live there in collegiate form with a few students, English and Belgian. Among those who began the work with Allen were Morgan Philipps, Richard Bristow, John Marshall, Edward Risdon, and John White. They were afterwards joined by Dr. Stapleton, Dr. Bailey, Dr. Webb, and other eminent divines, most of whom were graduates of Oxford or Cambridge. Small as were its beginnings, the new seminary received, within the first few months of its existence, the approbation and confirmation of Pope Pius V. It thus ranks first, in point of time, among the seminaries which the council of Trent ordered to be established in the different provinces and dioceses of Christendom. The cares attendant on the direction of the college did not hinder Allen from prosecuting his own theological studies. In 1569 he performed the three acts required for the degree of B.D.; in the following year he was admitted to the license; and in 1571 he was created D.D. In 1570, after having obtained the license, he was appointed regius professor of divinity at Douay with an annual stipend of 200 gold crowns. To carry on his great undertaking he relied mainly on the alms of the faithful in Belgium and England. When the precarious supplies from these two sources began to fall off, he made an appeal to Pope Gregory XIII, who, in 1575, granted to the seminary a monthly pension of 100 gold crowns. The college thus possessed a permanent means of support, and, in spite of the rigorous laws passed in England against persons frequenting foreign seminaries, the number of students largely increased.

On 4 Dec. 1575 Allen set out on his second journey to Rome, whither he had been summoned by Gregory XIII, to give his advice on the subject of a seminary which the pope proposed to found in Rome, and to combine with the hospital in the Via di Monserrato, established about the year 1362 by John Shepherd, a London merchant, for the reception of English pilgrims and travellers. About this time the pope conferred upon Allen a canonry in the church of Our Lady at Cambray.

On his return to Douay (30 July 1576), after an absence of eight months, he found everything in a flourishing condition. There were 80 English students in the seminary and 160 in the university; and at Michaelmas the number of students in the college had increased to about 120. But this state of prosperity was about to be rudely disturbed by the political strife which agitated the Low Countries. The Calvinists belonging to the party of the Prince of Orange stirred up the common people at Douay against the English exiles, on the plea that they were partisans of Spain. They were subjected to domiciliary visits, and it became unsafe for them to make their appearance in the streets. News arrived from various trustworthy sources in England that assassins had been sent over to make away with some of the principal members of the seminary. Moreover, there had been seen lurking about Douay some Englishmen of sinister aspect, well mounted, and to all appearance suited for the execution of such a crime. It was deemed unsafe for Allen to remain at Douay, and he withdrew for a time to Paris. When at last the revolutionary party were installed in power at Douay, the English were summarily expelled in March 1578 at a few hours' notice. The students repaired to Rheims, where the college was re-established under the friendly auspices of the Guises, who were the avowed champions of the catholic cause in France. Philip II ordered that the annual sum of 1,600 florins should be paid to the English seminary, and Gregory XIII granted it an extraordinary donation of 500 crowns for the expenses of the removal from Douay.

Allen made his third journey to Rome in 1579 for the purpose of regulating the affairs of the English college there, which was a kind of offshoot from the seminary of Douay. The new foundation was in great danger of perishing in its infancy, owing to the national rivalry and jealousy of the English and Welsh students. The college was now placed under the management of the Jesuits, who retained the charge of it till the suppression of the order in 1773. The subsequent history of the college may be briefly narrated: After 1773 it was administered by Italian priests, and was rendered almost useless to the English mission. In 1798 the college was seized by the French, and it remained closed for twenty years. At length, in 1817, Cardinal Consalvi procured the reestablishment of the college by Pope Pius VII, and since then it has belonged to the English secular clergy.

During his third visit to Rome, Allen conferred with the pope on the affairs of the English college, and he also induced the Jesuits to take part in the English mission, the result being that in 1580 Father Parsons and Father Campion were chosen to lead the way to this new field of labour. The mission of the Jesuits and the labours of Allen's secular priests together provoked Queen Elizabeth to issue a proclamation which denounced the principles taught in the foreign seminaries, commanded all persons whose children, wards, or relatives were being educated abroad to recall them within four months, and forbade all her subjects to harbour or relieve a jesuit or seminarist. It was in answer to this proclamation that Allen, in 1581, after his return from Rome, wrote and published his 'Apology for the two English Colleges' at Rome and Rheims, 'against certaine sinister informations given up against the same.'

In spite of the laws against the foreign seminaries the establishment at Rheims continued to flourish. Allen continued to govern the college till the summer of 1585. He was then obliged, by illness, to go to Spa, and on getting better he journeyed, for the fourth time, to Rome, from which city he was destined never to return. He took up his abode in the English hospital.

Allen, who had for some years been deeply involved in political intrigues, has been severely censured on account of a letter which he published in 1587, defending the surrender of Deventer, a Dutch fort, to the Spaniards, by Sir William Stanley, the English governor, and of another fort near Zutphen, by another Englishman, Rowland York. He insisted that all persons, especially those of the English nation, who detained any towns in the Low Countries from his catholic majesty, were bound, under pain of damnation, to follow the example given by the treacherous Stanley. The catholic soldier was assured that if he died 'in any known evil cause, and namely in this fight against God and defence of heretics, he is damned for ever' (*Defence of Sir W. Stanley*, 1851, p. 20). Allen declared void all 'acts of justice within the realm done by the queen's authority, ever since she was by public sentence of the church and see apostolic declared an heretic and an enemy of God's church;' declared that 'no war can be lawfully denounced or waged by her, though otherwise in itself it were most just;' and further asserted that the pope's 'sovereign authority and wisdom, derived from Christ himself, may best instruct and warrant a christian soldier how far, when, and where, either at home or abroad, in civil or foreign wars made against the enemies or rebels of God's church, he may, and must, break with his temporal sovereign, and obey God and his spiritual superior.'

On 7 Aug. 1587 the pope, Sixtus V, summoned the members of the Sacred College to a consistory, and in it he created Allen cardinal priest of the Holy Roman Church, with the title of St. Martin in Montibus. This promotion caused very general surprise, because it was in derogation of a recent constitution made by Sixtus V himself, according to which no creation of cardinals was to take place except in Advent. The rumour that Allen was about to receive a cardinal's hat was believed to be unfounded, and the merchants of Rome made, and of course lost, bets to a large amount that he would not be promoted. The real reason for the action taken by the pope requires some explanation.

Allen's constant desire was to restore England to the unity of catholic faith. Up to his fiftieth year his life had been entirely devoted to 'scholastical attempts,' as he expresses it, 'for the conversion of our country and reconcilement of our brethren to the catholic church, which we everlastingly profess, and will endeavour until death.' At first he hoped to succeed in inducing his countrymen, by the persuasion of his seminary priests, who were sent in large numbers from the colleges of Douay and Rheims, to abjure protestantism and return to the ancient religion. But when he found that his hopes could not be realised by this means he did not hesitate to resort to political intrigue and armed force in order to attain the object he had so deeply at heart. It is a very remarkable fact that he kept the work of the seminaries unmingled with his political life. The priests who were trained for the mission did not concern themselves with politics, and accordingly all questions relating to the pope's power of excommunicating and deposing princes were wholly omitted from the college course. Allen's political career appears to have begun in the spring of 1582. From that time he was in frequent communication with the Duke of Guise and Mary Queen of Scots, and he was conversant with all the schemes of Father Parsons for depriving Queen Elizabeth of the English crown. At the time of the proposed expedition under the Duke of Guise, for the purpose of placing King James, son of the captive Queen of Scots, on the throne of England, it was suggested that Allen, who was universally admitted to be the most influential person among the English catholics, should be secretly made bishop of Durham. Finally Allen gave up all idea of promoting King James's accession after that monarch's adhesion to the protestant religion, and thenceforward he and Parsons became the leaders of what was termed the 'Spanish party' among the English catholics, and warmly maintained that Philip II of Spain had a better title than any one else to the crown of England. In a joint memorandum which they drew up they insisted that 'his catholic majesty, besides the cause of the catholic religion and the injuries which he has received from England, has in the vengeance due for the blood of the queen of Scotland, which she herself commended to him, a most just ground and necessary cause for going to war, and, therefore, if he seizes upon the kingdom in so just and praiseworthy a war, the title of conquest will be legitimate.' King Philip, when his preparations for the invasion of this country were in a forward state, entreated the pope to make an English cardinal, who, in the event of success, might reconcile the realm to the church and reorganise ecclesiastical affairs in England as Cardinal Pole had done thirty-three years before. Accordingly Allen was proclaimed a cardinal, and on the very day of his creation Sixtus V wrote with his own hand to the king of Spain: 'This morning I have held a consistory and made Allen cardinal to satisfy your majesty; and though in proposing him I put forward a motive which was very far from likely to excite suspicion, nevertheless it is reported that throughout all Rome there arose forthwith a universal cry—Now they are getting things into order for a war with England, and this supposition was current everywhere. Therefore your majesty should not lose time lest those poor christians suffer greater injury, for if there be delay that which you have judged to be good will turn out evil.' It was arranged that Allen should, after the conquest of the country, be despatched as legate to England and be made archbishop of Canterbury and lord chancellor. Philip, disregarding the advice of the pope, delayed taking action for a whole year, and the 'Invincible Armada' was hopelessly defeated. Several writers assert that Allen repaired to Flanders to accompany the army under the Duke of Parma to England. It is, however, certain that he remained at Rome. Prior to the sailing of the Spanish fleet from the Tagus a pamphlet was issued by 'the cardinal of England, entitled 'An Admonition to the Nobility and People of England and Ireland, concerning the present wars, made for the execution of his holiness's sentence, by the king catholic of Spain.' Allen was induced to put his signature to this violent and offensive document, which was probably printed at Antwerp. The language and manner are certainly not those of Allen in his published works, and the appellant priests asserted that the book was penned altogether by the advice of Father Parsons; but however this may be, the cardinal was certainly responsible for the contents of the tract. To increase the effect of this address, its substance was at the same time compressed into a smaller compass and printed on a broadside for more general distribution. The abridgment was called 'A Declaration of the Sentence of Deposition of Elizabeth, the Usurper and pretensed Quene of England.' When the expedition had failed, the copies both of this and of the 'Admonition' were destroyed, and few of either seem to have escaped. In the 'Admonition' Allen assured his countrymen that the pope meant 'to pursue the actual deprivation of Elizabeth, the pretensed queen, eftsoons declared and judicially sentenced, by his holiness's predecessors, Pius Quintus and Gregory the XIII, for an heretic and usurper, and the proper present cause of perdition of millions of souls at home, and the very bane of all christian kingdoms and states near about her.' Elizabeth was described as 'an incestuous bastard, begotten and born in sin, of an infamous courtesan, Anne Bullen, afterwards executed for adultery, treason, heresy, and incest, amongst others with her own natural brother;' and he authoritatively declared that those who adhered to her cause would be defending, to their own present destruction and eternal shame, 'a most unjust usurper and open injurer of all nations, an infamous, deprived, accursed, excommunicate heretic, the very shame of her sex and princely name, the chief spectacle of sin and abomination in this our age, and the only poison, calamity, and destruction of our noble church and country.'

At this critical juncture the English catholics, forgetting the cruelty with which they had been treated, remained true to their queen and their country. With the memory of all they had endured and were still enduring, with the rack and the gibbet to reward their patriotism, they read the bull of deposition which had been published against their sovereign, they saw the shores of their country surrounded by an armament commissioned to enforce it; they felt that the moment had arrived when a breath might turn the balance in their own favour, and they generously flung aside the recollection of the past and the resentment of the present, and flew to the assistance of their country in her hour of danger (Dodd, *Church Hist.* ed. Tierney).

The college at Rheims continued to be under Allen's government until October 1588, when Dr. Richard Barret was appointed resident superior. The subsequent history of this famous seminary may be briefly traced. In 1593 the students returned to Douay. Just 200 years afterwards, in October 1793, the college was seized by the French, and its inmates were made prisoners. In 1795 they were set at liberty and proceeded to England. These last residents at Douay College became the founders and first members of the colleges of Old Hall Green, Ushaw, and Oscott, which were established shortly after the dissolution of Douay College and the return of its inmates to their native land. Many of the catholic nobility and gentry received their education at Douay College, which produced one cardinal (Allen), two archbishops, thirty-one bishops and bishops-elect, three archpriests, about one hundred doctors of divinity, 169 writers, many eminent men of religious orders, and 160 martyrs, besides a large number of other ecclesiastics, who either died in prison or suffered confinement or banishment for their faith.

In some of the reports sent home by the agents of Queen Elizabeth at Rome it is related that Allen possessed enormous wealth, and lived in great pomp and luxury; but it is certain that these statements are incorrect. Allen, when he was created a cardinal, had neither private fortune nor ecclesiastical revenues with which to support his new dignity; but Philip II soon afterwards conferred upon him a rich abbey in Calabria, and an annual pension charged upon the revenues of the archbishopric of Palermo. Whatever this may have brought in, he still remained one of the poorer cardinals, as appears from the circumstance that Urban VII, on his elevation to the papacy (1590), bestowed upon Allen one thousand crowns, and released him from the obligation of repaying three thousand crowns, which he had borrowed from the preceding pontiff. His biographer, Nicholas Fitzherbert, also speaks expressly of his being in 'straitened circumstances.'

In November 1589 Philip II nominated him archbishop of Mechlin and metropolitan of Belgium, but he was not preconised by the pope. He did not visit Mechlin, and at length, in 1591, Philip gave up all hope of inducing Allen to accept the archbishopric, and nominated another ecclesiastic to the vacant see.

On the death of Cardinal Antonio Carafa Gregory XIV made Allen apostolic librarian. The same pontiff charged him, in conjunction with Cardinal Marc' Antonio Colonna and several consultors, to revise the edition of the Vulgate which Sixtus V had published just before his death. Allen also undertook, in conjunction with others, to correct the text of St. Augustine's works, but death prevented him from completing so vast an undertaking.

Long before he became a member of the Sacred College he had received from the holy see extensive faculties for the benefit of the English mission, and these were enlarged when he was made cardinal. For many years the most cordial relations subsisted between him and the jesuits, and he had always thankfully availed himself of their co-operation in promoting the good of the English seminaries, but it is clear that towards the end of his life a change came over these relations, and that there was no longer the same unanimity between the cardinal and the fathers of the society. It does not plainly appear what were the causes of this estrangement; but it is probable that the points of disagreement related to the English seminaries and mission, and not to political affairs.

Allen died at Rome on 16 Oct. 1594, and was buried in the church of the Holy Trinity, attached to the English college.

In forming an estimate of Cardinal Allen's character it is but fair to take into account the peculiar position in which he was placed, and the opinions generally entertained in his day by catholic theologians concerning the pope's deposing power. By many admirers of Queen Elizabeth and her policy Allen has been denounced in unmeasured terms as a traitor to his sovereign and his country. This feeling is forcibly expressed by Godwin (*Catalogue of the Bishops of England*, 698), who describes Allen as 'a man by birth English, but so ill deserving to be accounted English, as that, like another Herostratus, he endeavoured by raising a combustion in our church, the most glorious and renowned of the world, to make himself known to posterity.' On the other hand, catholic writers speak of Allen in terms of the highest commendation, and John Pits, who had studied in the English colleges of Douay and Rheims, passes this splendid eulogium on his character: 'He had a handsome countenance and dignified gait, and was on all occasions courteous; as regards mental endowments he was pious, learned, discreet, serious, and of great authority; humble, modest, patient, meek, of a peaceful disposition: in a word, graced by every species of virtue' (*Relationes Historicæ de Rebus Anglicis*, 792). Cardinal Allen and his fellow-exiles considered the catholic religion to be most essential to the welfare of their countrymen; they regarded Elizabeth as the capital enemy of their faith, and likewise as a usurper; and they never questioned the justice of those temporal and civil deprivations and forfeitures which, during so many ages, had been connected with the spiritual sentence of excommunication. That they committed a grave political error in urging the Spanish king to invade England cannot be denied, and the event proved that they had entirely mistaken the temper of their co-religionists at home. In Mary's reign Philip II was king of England, and loyalty to him was then a proper sentiment; but Allen preserved throughout life his allegiance to the monarch to whose liberality he was so largely indebted, and this led him to adopt a course of action which it is difficult to justify. All his political schemes ended in disastrous failure; but, on the other hand, it is certain that by the opportune establishment of Douay College for the education of missioners he prevented the catholic religion from being completely destroyed in England, as was the case in Sweden, Norway, and Denmark.

There is a fine portrait of Allen in Lodge's 'Portraits of Illustrious Personages.'

His works are: 1. 'Certain brief Reasons concerning Catholic Faith,' Douay, 1564. 2. 'A Defense and Declaration of the Catholike Churches Doctrine touching Purgatory and Prayers for the Soules departed,' Antwerp, 1565, 8vo. 3. 'A Treatise made in Defence of the lawful Power and Authoritie of Priesthod to remitte Sinnes: Of the peoples duetie for confession of their Sinnes to Gods ministers: And of the Churches meaning concerning Indulgences, commonly called the Popes pardons,' Louvain, 1567, 12mo. 4. 'De Sacramentis in genere; de Sacramento Eucharistiæ, et Sacrificio Missæ,' Antwerp, 1576, 1603, 4to. A work highly esteemed and made use of by Cardinal Bellarmin. 5. 'An Apologie and true Declaration of the Institution and Endevours of the two English Colleges, the one in Rome, the other now resident in Rhemes, against certaine sinister informations given up against the same.' Printed at Mounts in Henault (Mons), 1581, 8vo. 6. 'A briefe Historie of the Martyrdom of 12 reuerend Priests, executed within these twelue Monthes for Confession and Defence of Catholicke Faith, but vnder false Pretence of Treason, a Note of sundrie Things that befel them in their Life and Imprisonment, and a Preface declaring their Innocence,' 1582, 8vo (anon.). The same work appeared in Latin under the title 'Brevis Narratio felicis Agonis,' &c., Prague, 1583, 8vo; and it was translated into Italian with the title: 'Historia del glorioso Martirio di sedici Sacerdoti martirizati in Inghilterra l'Anno 1581–3,' Macerata, 1583, 8vo, the accounts of the last four martyrs being added by the translator. 'Altra edizione, s'è aggiunto il Martirio di due altri Sacerdoti e uno secolaro Inglesi martyrizati l'anno 1577 e 1578,' Milan, 1584, 8vo; and another edition with still further additions, Macerata, 1584, 8vo. 7. 'A true, sincere, and modest Defence of the English Catholiques that suffer for their faith both at home and abrode against a false, seditious, and slaunderous Libel, intituled "The Execution of Justice in England." Ingoldstadt, 1584, 12mo (anon.). This reply to Lord Burghley's work appeared also in Latin under the title of 'Ad persecutores Anglos pro Catholicis domi forisque persecutionem sufferentibus contra falsum, seditiosum, et contumeliosum libellum, inscriptum: Justitia Britannica, vera, sincera, et modesta responsio' [Douay, 1584], 8vo. 8. 'The Copie of a Letter written by M. Doctor Allen: Concerning the Yeelding up of the Citie of Dauentrie unto his Catholike Maiestie, by Sir William Stanley, Knight, wherein is shewed both howe lawful, honorable, and neceessarie that action was; and also that al others, especiallie those of the English Nation, that detayne anie townes, or other places, in the lowe countries, from the King Catholike, are bound, upon paine of damnation, to do the like,' Antwerp, 1587. This letter, of which Latin, Italian, and French translations appeared, was reprinted by the Chetham Society in 1851, with an introduction and notes by Mr. Thomas Heywood. 9. 'An Admonition to the Nobility and People of England and Ireland, concerninge the present warres, made for the execution of his Holines sentence by the highe and mightie King Catholike of Spaine, by the Cardinal of England. A° MD.LXXXVIII,' 8vo. Printed at Antwerp; reprinted at London in 1842 with a preface by Eupater (Rev. J. Mendham). 10. 'A Declaration of the Sentence of Deposition of Elizabeth, the Usurper and pretensed Quene of Englande,' 1588. An abridgment of the 'Admonition.'

Besides writing the above works, he, in conjunction with Dr. Richard Bristow, revised Gregory Martin's English translation of the Holy Scriptures, commonly known as the 'Douay Bible.' The New Testament was published at Rheims in 1582, while Allen was there as president of the English College, and the Old Testament at Douay some time after his death, in 1609.

[Fitzherbert, De antiquitate et continuatione Catholicæ Religionis in Angliâ et de Alani Cardinalis vitâ libellus, Rome, 1608, 8vo; Knox's memoir of Allen prefixed to the First and Second Douay Diaries, Lond. 1878, 4to; Letters and Memorials of Cardinal Allen, edited by Fathers of the Congregation of the London Oratory, with an historical introduction by Thomas Francis Knox, D.D., Lond. 1882, 4to (this and the preceding work constitute the first two volumes of the Records of the English Catholics); Dodd's Church History, ii. 44–52, 219–245, iii. 525, and also Tierney's edit. of that work, vols. ii., iii.; Dodd's Apology for the Church History; Strype's Works; Calendars of State Papers; Lingard's Hist. of England, 5th edit. vi. 331, 498, 499, 508, 706; Heywood's preface to Allen's Defence of Sir W. Stanley; Simpson's Life of Campion; Wood's Athenæ Oxon. ed. Bliss, i. 615; Whitaker's Richmondshire, ii. 444; Butler's Book of the Rom. Cath. Church, 259; Pits, Relationes Historicæ de Rebus Anglicis (1619), 792; Petre's Notices of English Colleges; Biog. Brit. under Alan; Fuller's Church History (1655), bk. ix. p. 224; Fuller's Worthies, ed. Nichols, i. 540; Foley's Records, S.J.; MS. Egerton, 2048, f. 1; Godwin De Præsulibus, ed. Richardson, ii. 378; Catholicon, ii. 129; Bartoli, Dell' Istoria della Compagnia di Giesu: L'Inghilterra; Granger's Biog. Hist. of England, 5th edit. i. 270; Jessopp's One Generation of a Norfolk House; Camden's Annales Rerum Angl. et Hibern. regnante Elizabetha, ed. Hearne, 684; Bibl. Grenvilliana; Lodge's Portraits; Edinb. Review, clviii. 354; Wm. Dougal Christie, in Biog. Dict. Soc. D.U.K. ii. 204; Ciaconius, Vitæ Pontificum Romanorum et Cardinalium (1687), iv. 171; Gibson's Lydiate

Hall and its Associations; Sweeny's Life of Father Augustine Baker, 16; Palatine Notebook, ii. 42, 43; Butler's Hist. Memoirs of the English Catholics; Oliver's Collectanea S. J. 64, 160; Plowden's Remarks on Panzani's Memoirs.]
T. C.

ALLEN, WILLIAM (1793-1864), naval officer, was born at Weymouth in 1793, entered the navy as a volunteer in 1805, and, as midshipman, was present at the passage of the Dardanelles in 1807. Allen was promoted lieutenant in 1815, commander 1836, and captain 1842. He took part in the Niger expedition of Richard Lander and Oldfield, 1832; but is best known as having commanded the Wilberforce in the elaborately equipped but disastrous expedition under Captain Trotter to the same river in 1841–2. Though Allen cannot be blamed for any of the misfortunes of this expedition, he was on his return placed on half-pay, and retired from the service, as rear-admiral, in 1862, dying at Weymouth 23 Jan. 1864. In 1848, Allen, along with Dr. T. R. H. Thomson, the surgeon, published, in two volumes, 'A Narrative of the Expedition sent by H.M.'s Government to the River Niger in 1841.' In 1849 he travelled through Syria and Palestine, and published the results in two volumes (1855) under the title of 'The Dead Sea, a New Route to India, with other Fragments and Gleanings in the East,' in which he advocated the construction of a canal between the Mediterranean and Red Sea by the Jordan Valley and Dead Sea, entering into elaborate comparison between that route and the proposed Suez Canal by the Nile. In 1846 he published a pamphlet on 'Mutual Improvement,' advocating the institution of good-conduct prizes to be awarded by ballot by the community divided for the purpose into small groups; and in 1849 a 'Plan for the immediate Extinction of the Slave Trade, for the Relief of the West India Colonies, and for the Diffusion of Civilisation and Christianity in Africa by the co-operation of Mammon with Philanthropy,' a chimerical scheme of compulsory 'apprenticeship,' or 'temporary bondage.' Allen also brought out two volumes of 'Picturesque Views' on the island of Ascension (1838) and the Niger (1840), and papers by him will be found in the 'Journal of the Royal Geographical Society,' vols. vii. viii. xiii. and xxiii. He was a fellow of the Royal Society, and an accomplished musician; some of his landscape paintings were exhibited at the Royal Academy from 1828 to 1847 (Graves's *Catalogue*).

[O'Byrne's Naval Biography, and Allen's publications; Gent. Mag. 1864, i. 659.] J. S. K.

ALLEN, WILLIAM (1770–1843), man of science and philanthropist, was born 29 Aug. 1770. His father, a silk manufacturer, was a member of the Society of Friends. Allen imbibed in childhood the religious principles of his parents, and adhered to them through life. After going to a school at Rochester he was employed in his father's business; but his taste for chemistry induced him to enter J. G. Bevan's chemical establishment at Plough Court. On Bevan's retirement in 1795 he took the business and opened a laboratory at Plaistow. His position enabled him to make many scientific experiments, and he associated with some friends of similar tastes (including Astley Cooper) in the 'Askesian Society.' He gave lectures to his fellow-members at Plough Court; became Fellow of the Linnean Society in 1801, and of the Royal Society in 1807. He was appointed lecturer at Guy's Hospital in 1802, and lectured there till 1826. At the request of his friend Humphry Davy he also lectured at the Royal Institution. His attention, however, was drawn from science to the philanthropic movements of his time. He had been interested from boyhood in the agitation against the slave trade. Clarkson became his friend in 1794, and he was on intimate terms with both Clarkson and Wilberforce through life. On the abolition of the slave trade he became an active member of the African Institution, and shared in the agitation for the abolition of slavery. He was equally active in promoting education. He was a member of the committee formed in 1808 for the support of Lancaster, which in 1814 became the British and Foreign School Society. Allen was its treasurer and steady supporter. The Lancaster and Bell controversy was one of the topics of the 'Philanthropist,' a quarterly journal which he started in 1811 and maintained until 1817, and in which many other schemes of social improvement were discussed. James Mill was his chief contributor, and their friendly relations were undisturbed by radical religious differences. A full account of this review is given in Bain's 'Life of James Mill' (pp. 82, 112, 125, 144, 158, 161). In 1814, Allen, with Bentham, Robert Owen, and four other partners, bought the New Lanark Mills from Owen's previous partners in order to carry out the well-known scheme for social improvement. Owen declares that Allen was bustling and ambitious, though he admits him to have been anxious to do good in his own way. Differences arose as to the management, and Allen succeeded in obtaining an agreement in 1824 by virtue of which some bible instruction was to be given in the schools, and singing and drawing lessons to be no longer supplied by the company. Allen had been not unnaturally alarmed at Owen's avowed infidelity, and Owen after this withdrew from the management and gave up his partnership in 1829, Allen retaining his interest until 1835. Owen considered Allen to be narrow-minded, and thought that intercourse with great men had rather turned the worthy quaker's head. The Duke of Kent was interested both in Owen's and Lancaster's schemes; his affairs had become embarrassed, and Allen undertook to act as trustee for his estates, the duke consenting to live upon a fixed allowance till his debts were discharged. Allen continued to act until the duke's death and a final settlement of his affairs. When the allied sovereigns visited England in 1814, the Emperor Alexander was introduced to Allen as a model quaker; attended a meeting and visited Friends' houses; and a personal friendship arose, the emperor feeling, it seems, respect for Allen's character and sympathy with his religious sentiments. In August 1818 Allen left England, travelled through Sweden and Finland to Russia, saw Alexander at St. Petersburg, travelled to Moscow and Odessa, reached Constantinople in July 1819, and returned by the Greek islands, Italy, and France to England in February 1820. In 1822 he went to Vienna to see Alexander again, chiefly in order to secure his influence in obtaining a declaration from the powers that the slave trade should be piracy. The emperor and quaker parted, after affectionate interviews, with prayers and embraces. Allen made other journeys to the Continent in 1816, 1832, and 1833, examining schools, prisons, and social institutions, and having interviews with statesmen and rulers, including the Crown Prince of Prussia, the King of Bavaria, and the King and Queen of Spain, to inculcate his views of desirable reforms. At home he took an interest in numerous philanthropic undertakings; he promoted schools and district visiting societies; agitated for the abolition of capital punishment and the protection of the Greeks; corresponded with the Duke of Wellington and other political leaders; and was an active member of Friends' meetings. His chief interest in later years seems to have been in an 'agricultural colony' with industrial schools, which he helped to found at Lindfield in Sussex. He frequently stayed there to superintend its working, and died there 30 Dec. 1843.

Allen was married in 1796 to Mary Hamilton, who died ten months later, leaving an infant daughter, who in 1822 married Cornelius Hanbury, and died in 1823 after the birth of a son; secondly, in 1806, to Charlotte Hanbury, who died in 1816; and thirdly, in 1827, to Grizell Birkbeck, who died in 1835. His father died in 1800; his mother, to whom he was tenderly attached, survived till 1830.

[Life of William Allen, chiefly a collection of diaries and correspondence, 3 vols. 1847; Life by James Sherman (chiefly abridged from the preceding), 1851; Eclectic Review for April 1848; Bain's Life of James Mill; Sargant's Life of R. Owen; Owen's Life of Himself and New Existence of Man, part v. 1854.] L. S.

ALLENSON, JOHN (*fl.* 1616), puritan divine, a native of Durham, matriculated as a sizar of Trinity College, Cambridge, in 1576; but in November of the same year he migrated to St. John's College, where he obtained a scholarship on Mr. Ashton's foundation, and became a pupil of the famous puritan Dr. William Whitaker, whose religious principles he adopted. He became B.A. in 1579–80, M.A. in 1583, and B.D. in 1590. In 1583 he was suspended from the curacy of Barnwell near Cambridge for refusing to subscribe to the articles. On 20 March 1583–4 he was elected a fellow of St. John's College on the Lady Margaret's foundation. In 1589 he was suspended from the curacy of Horningsea, Cambridgeshire, but he nevertheless continued to preach. He held in succession various offices of trust in his college, becoming senior dean and sacrist in 1602–3, and senior bursar in 1603–4. Allenson edited the following works of his old tutor Dr. Whitaker: 1. 'Prælectiones,' 1599. 2. 'Prælectiones, in quibus tractatur controversia de conciliis contra pontificios, imprimis Rob. Bellarminum,' 1600. 3. 'De Peccato Originali contra Stapletonum,' 1600. It appears that Allenson took notes of Whitaker's lectures and prepared them for the press. In 1624 John Ward edited at Frankfort Whitaker's 'Prælectiones de Sacramentis in Genere et in Specie de SS. Baptismo et Eucharistia,' and in the dedication to Dr. Tobie Mathew, Archbishop of York, informed him that Dr. Whitaker had not himself published these lectures: 'quæ tamen de Sacramentis adversus Bellarminum in Scholis Academiæ publicis prælegit, vir diligentissimus D. Allensonius, collegii D. Joannis Evangelistæ socius, fideli calamo ex ore dictantis excepit et post authoris mortem, cum ipsius D. Whitakeri concisis annotiunculis in memoriæ subsidium scriptis, accurate contulit præloque destinabat. Sed ex rerum humanarum vicissitudine, ipse etiam, antequam prælo mandarentur, fatis conces-

sit, exemplar prælo destinatum post ejus obitum ad manus meas pervenit.' Baker, in his 'History of St. John's College,' asserts that the life of Whitaker was written by Allenson; but this is certainly a mistake, as the author of the biography was Abdias Assheton.

[MS. Addit. 5862, f. 21; Baker's Hist. of St. John's Coll., Camb., ed. Mayor; Cooper's Athenæ Cantab. ii. 287, 551; Brook's Lives of the Puritans, iii. 513; Heywood and Wright's Cambridge Univ. Transactions, ii. 15, 16, 67, 72, 78, 86.]

T. C.

ALLESTREE, RICHARD, D.D. (1619–1681), royalist divine, was born, in March 1619 (according to Wood 1621), at Uppington, near the Wrekin, Shropshire. He came of an ancient stock, but owing to the lavish expenditure of his ancestors the family estate had become so impoverished that his father, Robert Allestree, had been reduced to serve as steward to Sir Richard (afterwards Lord) Newport. After being educated under Philemon Holland at the Free School, Coventry, he became in 1636 a commoner of Christ Church, Oxford, where his tutor was Richard Busby, afterwards so conspicuous as master of Westminster School. When he had been in residence six months, Dr. Samuel Fell, the dean, 'observing his parts and industry,' made him a student. He took his degree of B.A. on 24 Oct. 1640, and soon afterwards was chosen moderator in philosophy. In the following year Allestree took up arms for the king, serving, with many other scholars, under Sir John (afterwards Lord) Biron. When Biron was called away to join Prince Rupert, Allestree returned to his studies. Shortly afterwards the parliamentary forces, under Lord Say, entered the city, and proceeded to rifle the colleges of such of their plate as had not been put to the king's use. On breaking into Christ Church treasury the soldiers discovered nothing but a groat and a halter. Then they went to the deanery, collected everything of value, locked up their prize in a chamber, and retired. The next morning the chamber was found empty; and it appeared on inquiry that Allestree, who, in the absence of the dean and his family, had a key to the lodgings, had removed the spoils. Allestree was seized, and, if the forces had not been suddenly called away by the Earl of Essex, would probably have suffered severely. In the following October he again took arms, and was present at the battle of Kineton Field; after which he hurried back to Oxford, in order to prepare for the reception of Charles I, who was intending to hold his court at Christ Church deanery. On the way he fell into the hands of a party of parliamentarians from Broughton House, which had been garrisoned by Lord Say; but he was shortly afterwards released, as the garrison surrendered to the king's forces. On 2 June 1643 Allestree took the degree of M.A., and in the same year he was severely attacked by the pestilential disease that raged in the garrison. On his recovery he again took arms; but when (in the language of his biographer, Bishop Fell) 'carnal weapons proved frustrate, and Divine Providence call'd his servants to the more christian exercises of praiers and tears for the defence of the king and the church,' Allestree entered into holy orders. He was afterwards made censor of the college, and became (as Anthony à Wood says) 'a noted tutor.' Before the parliament visitors, on 5 May 1648, he refused submission to the authority of parliament (*Register of the Visitors of the University of Oxford*, 1647–1658, p. 32, ed. Prof. M. Burrows). He was therefore expelled from the university, with difficulty obtaining time to set his affairs in order. On leaving Oxford he became chaplain to the Hon. Francis Newport, on the death of whose father, Richard, Lord Newport, in France, Allestree was sent across 'to clear accounts, and see if anything could be preserv'd from the inhospitable pretence of the *droit d'Aubeine*, which pillages those strangers who happen to die in the French dominions.' Having satisfactorily accomplished his mission, he returned to Shropshire, where he remained until the defeat of the royalists at the battle of Worcester. He was then sent with despatches to King Charles II at Rouen. On his return he found that his two friends, Dolben and Fell, archbishop of York and bishop of Oxford respectively, were living privately at Oxford, and were venturing to perform the offices of the Church of England. Having stayed with them for a short time, he was induced to reside in the family of Sir Antony Cope, of Hanwell, near Banbury, a royalist gentleman of fortune. For the next few years he was frequently employed in carrying messages to and from the king. The winter before the Restoration, as he was returning from Flanders with the king's instructions for the filling up of the vacant bishoprics (*Life of Barwick*, ed. 1724, pp. 201, 250; MS. Coll. Vigorn. No. liv.), he was arrested at Dover, brought to London, and, after being examined before a committee of the Council of Safety, imprisoned at Lambeth Palace. After six or eight weeks' imprisonment, during which time his health suffered severely, he obtained his release. Having spent a little time among his relations in Shropshire, he designed on his return to visit his friend Dr. Hammond, at Westwood, near Worcester. At the gate of the house he was met by the body of his friend, which was being carried out to burial. As a mark of his esteem, Dr. Hammond had left Allestree his library.

At the Restoration he was made a canon of Christ Church, and on 3 Oct. 1660 took the degree of D.D. He also undertook one of the lectures of the city, declining, however, to receive the salary, which he ordered to be distributed among the poor. In 1663 he became one of the chaplains in ordinary to the king, and in December of the same year was appointed regius professor of divinity. Two years afterwards, on 10 Aug. 1665, he was made provost of Eton College. By careful control of the expenditure he did much to restore the prosperity of the college; and at his own expense he built the west side of the outer court. In 1679, owing to ill-health, he resigned his professorial chair. Wood says of him that 'he was a good and most affectionate preacher; and for many years, by his prudent presiding in the professor's chair, he did discover perhaps as much learning as any, and much more moderation, as to the five controverted points, than most of his predecessors.' His biographer, Bishop Fell, observes that 'few of his time had either a greater compass or a deeper insight into all parts of learning; the modern and learned languages, rhetoric, philosophy, mathematics, history, antiquity, moral and polemical divinity.' For several years he was treasurer of Christ Church, and by his skilful administration helped to repair the losses sustained during the civil wars.

Towards the end of his life his eyesight and general health suffered from his close application to study. He died of dropsy in London, on 28 Jan. 1680–81, at the age of sixty-one, and was buried in Eton College chapel, where a monument, with a Latin inscription, was raised to his memory. He left his library to the university, for the use of his successors in the chair of divinity.

Allestree is the author of: 1. 'The Privileges of the University of Oxford in point of Visitation,' 1647 (a tract sometimes attributed to Dr. John Fell), which was answered by Prynne in his 'University of Oxford's Plea refuted.' 2. 'A Sermon on Acts xiii. 2,' 1660. 3. 'Eighteen Sermons, whereof Fifteen [were] preached before the King, the rest upon publick Occasions,' fol. 1669. Some of the sermons in this collection (which was printed for the benefit of the author's relative, James Allestry, the bookseller, who had been ruined in the great fire) had previously appeared in pamphlet form. 4. 'Forty Sermons, whereof Twenty-one are now first published,' 2 vols. fol. 1684. Prefixed to this collection is a biographical sketch by Dr. John Fell, bishop of Oxford, and a portrait of the author. Allestree joined with Abraham Woodhead and Obadiah Walker in the composition of 'A Paraphrase and Annotations upon all the Epistles of St. Paul.' The first edition, 1702, merely states that the work was 'done by several eminent men at Oxford;' the names of the three contributors appear on the title-page of the third edition, 1708. In Bishop Barlow's 'Cases of Conscience,' 1692, Allestree's judgment on 'Mr. Cottington's Case of Divorce' is recorded. It has by some been supposed that Allestree joined with Bishop Fell in writing the books put forth under the name of the author of the 'Whole Duty of Man' (NICHOLS, *Literary Anecdotes*, ii. 603). Sloane MS. No. 4275 contains an autograph letter from Allestree to Bishop Fell. Allestree's lectures were not published. Bishop Fell, whom he had appointed his literary executor, wrote to ask that they might be preserved for publication; but Allestree replied that he was dissatisfied with some of them, and, as he had no time for revision, he could not countenance their publication; that the bishop, however, might make what use he pleased of them, provided they were not issued as an authoritative expression of the writer's views.

A Richard Allestry, of Derby, a kinsman of the divine, was the author of several almanacs, ranging from 1624 to 1643.

[Fell's Preface to the Forty Sermons, 1684; Wood's Athenæ Oxonienses, ed. Bliss, iii. 1269; Fasti, i. 480, 514, ii. 57, 241, 343, 370, 381; Life of Barwick, ed. 1724, pp. 201, 250, &c. There are occasional references to Allestree in the State Papers, 1660–1665.] A. H. B.

ALLESTRY, JACOB (1653–1686), poetical writer, son of James Allestry, a bookseller who lost his property in the great fire, was born in 1653. After being educated at Westminster he proceeded to Christ Church, Oxford, in 1671; was 'music-reader in 1679 and terræ filius in 1682.' He had the 'chief hand,' according to Anthony à Wood, in composing the 'Verses and Pastoral' spoken in Oxford Theatre on 21 May 1681, before James, duke of York, and published in 'Examen Poeticum,' 1693. From the same authority we learn that 'being exceedingly given to the vices of poets his body was so much macerated and spent by juvenile extravagance that he retired to an obscure house in Fish Row, in St. Thomas' parish, in the suburb of Oxon, which was inhabited by a nurse or tender of sick people, where, continuing incognito about seven weeks, he died in a poor condition and of a loathsome disease on Friday, 15 Oct. 1686.'

[Wood's Athenæ Oxonienses, ed. Bliss, iv. 202.]
A. H. B.

ALLEY, WILLIAM, D.D. (1510?–1570), bishop of Exeter, was a native of Chipping Wycombe, Buckinghamshire. He was educated at Eton, and was elected from that foundation to King's College, Cambridge, in 1528. He graduated as B.A. of that university in 1533, but subsequently removed to Oxford, where he spent some time in academical studies, and probably commenced M.A. He married and had a benefice, but it does not appear where it was situated. John Vowell, *alias* Hooker, whose narrative is the principal authority for the life of this prelate, says (*Catalog of the Bishops of Excester*, 1584, No. 46), that 'in all Q. Maries time, which were called the Marian daies, he travelled from place to place, in the North countrie, where he was not knowne; and sometimes by practising of physick, and sometimes by teaching of scholers, he picked out a poore liuing for himselfe and his wife, and so continued, being not knowne to have beene a preest, during all Q. Maries time.'

Early in the reign of Queen Elizabeth he became divinity reader at St. Paul's, London, and admirably performed the duties of that office. On 1 Jan. 1558–9 he was admitted to the penitentiaryship of St. Paul's, and in 1559–60 to the prebend of St. Pancras in that church. He was promoted to the see of Exeter, the royal assent to his election being given on 8 June 1560. He was consecrated on 14 July, and had restitution of the temporalities on 26 Aug. following. In consequence of 'the tenuitie of that living' he had the royal permission to hold other preferments therewith for a limited period. On 11 Nov. 1561 he took the degree of D.D. at Oxford.

Queen Elizabeth, out of the great respect she had for Alley, sent him yearly a silver cup for a new year's gift. John Vowell, *alias* Hooker, in the work cited above, gives the following character of him: 'He was verie well learned universallie, but his cheefe studie and profession was in divinitie, and in the tongs. And being bishop, he debated no part of his former travels, but spent his time verie godly and vertuous. Upon everie holie daie for the most part he preached, and upon the weeke daies he would and did reade a lecture of divinitie; the residue of his time, and free from his necessarie businesse, he spent in his private studies, and wrote sundrie bookes, whereof his prelections or lectures which he did reade in Paules, and his poore mans librarie he caused to be imprinted: the like he would have doone with his Hebrue grammar, and other his works, if he had lived. He was well stored, and his library well replenished, with all the best sort of writers, which most gladlie he would impart and make open to everie good scholar and student, whose companie and conference he did most desire and embrace: he seemed to the first apparance, to be a rough and an austere man, but in verie truth, a verie courteous, gentle, and an affable man; at his table full of honest speeches, joined with learning, and pleasantnesse, according to the time, place, and companie; att his exercises which for the most part was at bowles, verie merrie and pleasant; void of all sadnesse, which might abate the benefit of recreation, loth to offend, readie to forgive, void of malice, full of love, bountifull in hospitalitie, liberall to the poore, and a succourer of the needie, faithful to his freend, and courteous to all men; a hater of covetousnesse, and an enimie to all evill and wicked men, and lived an honest, a godlie, and vertuous life. Finallie he was indued with manie notable gifts and vertues, onelie he was somewhat creduleus, and of a hasty beleefe, and of light credit, which he did oftentimes mislike, and blame in himselfe; in his latter time, he waxed somewhat grosse, and his bodie full of humors, which did abate much of his wonted exercises.'

Bishop Alley died on 15 April 1570, and was buried in the choir of his cathedral near the altar. His epitaph described him as being 'acerrimus Evangelicæ veritatis Propugnator, morum probitate præcelebris, bonarum disciplinarum mirabili scientiâ clarus.' By his wife Sybil, who survived him and was his executrix, he had a son Roger, whom he collated to the archdeaconry of Cornwall.

His works are: 1. '*Πτωχομυσειον.* The Poore Mans Librarie. Rapsodiæ G. A. Bishop of Excester upon the first epistle of saint Peter, red publiquely in the Cathedrall church of saint Paule within the Citye of London, 1560. . . . Here are adioyned at the end of every special treatie, certaine fruitful annotacions which may properly be called Miscellanea, bicause they do entreate of diverse and sundry matters marked with the nombre and figures of Augrime.' 2 vols. Lond. 1565, 1570, and 1571, fol.

Dedicated to the Earl of Bedford. The 'Miscellanea' consist of many curious anecdotes, and explanations of persons, places, &c., which manifest his extensive reading. 2. 'Hebrew Grammar,' MS. 3. 'Judgment concerning the doctrine and discipline of the Church,' printed in Strype's Annals, i. 348. 4. He revised the book of Deuteronomy for the Bishops' Bible.

[Wood's Athenæ Oxon. ed. Bliss, i. 376; Biog. Brit. ed. Kippis, i. 150; Calendars of State Papers; MS. Addit. 16398 f. 59; Cooper's Athenæ Cantab. i. 284, 557; Tanner's Bibl. Brit.; Lowndes's Bibl. Man. ed. Bohn; Godwin, De Præsulibus, ed. Richardson; MS. Lansd. 11 art. 56; Nasmith's Cat. of C.C.C. MSS. 153, 157; John Vowell, alias Hooker's Catalog of the Bishops of Excester (1584), No. 46.] T. C.

ALLEYN, EDWARD (1566–1626), actor, and founder of Dulwich College, was born 1 Sept. 1566, in the parish of St. Botolph without Bishopsgate, London (according to Fuller, 'near Devonshire House, where now is the sign of the Pie'), being a younger son of Edward Alleyn, or Allen, an innholder and porter to the queen. In a pedigree signed by himself, his mother, Margaret Alleyn, is said to have been a daughter of John Townley, of Townley; but, although her name is no doubt correctly given, her connection with the Lancashire Townleys is not satisfactorily made out. The elder Alleyn, who owned several houses in Bishopsgate, died in September 1570, and his widow subsequently married John Browne, a haberdasher. Mr. Collier's statement that this Browne was also an actor is grounded on a mistaken identity, and the assumption that it was by his stepfather that Alleyn, as Fuller tells us, was 'bred a stage player,' has nothing to warrant it. At what age he began to act is unknown. His name first occurs in a list of the Earl of Worcester's players in 1586, and he appears with his elder brother, John Alleyn, as a joint owner of play-books and other theatrical properties in a document dated 3 Jan. 1588–9. That he speedily gained celebrity is evident from a notice of him in Thomas Nash's 'Pierce Penilesse,' 1592, where Alleyn, Tarlton, Knell, and Bentley are said to be the four greatest English actors:—'Not Roscius nor Esope, those tragedians admyred before Christ was borne, could ever performe more in action than famous Ned Allen.' His very name even, as we learn from the same author's 'Strange Newes,' 1592, was 'able to make an ill matter good.'

On 22 Oct. 1592, he married Joan Woodward, daughter by a former husband of Agnes, then wife of Philip Henslowe. There is a tradition that he was already a widower; but the only evidence of this among his own papers is the mention of 'Mistris' Alleyn in a letter probably written in Feb. 1591–2. Henslowe was not only proprietor of the Rose, but interested in more than one other London theatre; and after Alleyn's marriage, if not before, the two were united in a partnership which lasted until Henslowe's death. The company to which Alleyn was now permanently attached was that known as the Earl of Nottingham's or the Lord Admiral's. In 1593, however, while the plague was in London, he is found joined with Lord Strange's actors in a provincial tour, which extended as far as Bristol, Shrewsbury, Chester, and York. It is to this tour that we owe an interesting correspondence with his wife and her stepfather, preserved at Dulwich. Henslowe's invaluable theatrical diary shows that he was again acting in London in 1594 and following years; but he 'left playing,' apparently for a time only, towards the end of 1597. In 1600 he built, in conjunction with Henslowe, the Fortune Theatre in Golden Lane, Cripplegate, having acquired a lease of the site in his own name only on 22 Dec. 1599. The contract for the new house, dated 8 Jan. 1600, together with warrants in its favour, is still extant. It was probably completed by the end of the year, and was occupied by the Lord Admiral's company with Alleyn himself at their head.

Before this, however, Alleyn had begun to provide the public with coarser amusement. As early as 1594 he had acquired an interest in the baiting house at Paris Garden in Southwark, and on a vacancy in 1598 he and Henslowe, now groom of the chamber to the queen, endeavoured to secure the office of master of the Royal Game of bears, bulls, and mastiff dogs. Although they failed at the time, they ultimately obtained it by purchase from the then holder in 1604, a new patent in their favour as joint masters being issued on 24 Nov. This was held by Alleyn as the survivor until his death, and it was no doubt a source of considerable profit. On special occasions he seems to have directed the sport in person, and a graphic but revolting account of his baiting a lion before James I at the Tower is given in Stow's 'Chronicle,' ed. 1631, p. 835.

Whether Alleyn still continued to act after he became bear-master is uncertain. On the accession of James I the Lord Admiral's company was taken over by Prince Henry, and Alleyn is formally styled 'servant to the prince' as late as 1612. His name, however, is not in the list of the prince's players in 1607, nor in another list probably of a still earlier date; and from the way in which Thomas Heywood speaks of him in 1612 (*Apology for Actors*, ed. 1841, p. 43), his retirement could hardly then have been recent:—'Among so many [actors] dead let me not forget one yet alive, in his time the most worthy, famous Maister Edward Allen.' His last recorded appearance was on 15 March, 1603–4, when, as Genius, he delivered, 'with excellent action and a well-tun'de, audible voyce,' an address to James I at his reception in the city (T. Dekker, *Magnificent Entertainment*, 1604). Of his eminence as an actor there can be no question. The opinions of Nash and Heywood have already been quoted, and a still more competent critic, Ben Jonson, in his 'Epigram,' addressed to Alleyn himself, is equally emphatic. Although Fuller (*b.* 1608) could not himself have seen him on the stage, he no doubt expresses the general verdict of his older contemporaries, and his testimony is not the less valuable that he shows himself prejudiced against Alleyn's profession: 'He was the Roscius of our age, so acting to the life that he made any part (especially a majestick one) to become him.' Very few, however, of the characters he sustained have been recorded. From allusions by Heywood and others he is known to have played the hero in Marlowe's 'Jew of Malta,' 'Tamburlaine,' and 'Faustus,' as well as in the anonymous play 'Cutlack,' of which only the title survives. It has also been inferred from the existence at Dulwich of an actor's copy of the part that he played Orlando in Robert Greene's 'Orlando Furioso;' and no doubt he took the leading character in many of the pieces mentioned in Henslowe's diary. There is no evidence, however, that he acted in any of Shakespeare's dramas; and among all his extant papers (spurious documents excepted) Shakespeare's name is only once mentioned. This is in a note of the purchase by Alleyn of his 'Sonnets' in 1609.

Besides the Fortune and the Bear Garden, Alleyn's growing wealth had already enabled him to make leasehold investments in Kennington and Southwark, and at Firle in Sussex; and finally, on 25 Oct. 1605, he purchased from Sir Francis Calton the manor of Dulwich. An allusion to this has been found in a sarcastic passage on rich actors in the 'Return from Parnassus,' 1606:

> With mouthing words, that better wits have framed,
> They purchase lands, and now esquires are made.

The sum paid to Calton was 5,000*l.*, of which, however, 3,000*l.* remained at interest for six years. The bargain was completed on 8 May 1606; but as other holdings had to be bought up, it was not until 1614 that the whole estate passed into Alleyn's hands, at a total cost of nearly 10,000*l.* Having meanwhile himself removed to Dulwich from Southwark, he began the building of the college, which perpetuates his name, in 1613, the contract for the chapel, schoolhouse, and twelve almshouses, being dated 17 May. The story told by Aubrey (*Nat. Hist. and Antiq. of Surrey*, 1719, i. p. 190), that this praiseworthy disposal of his gains was due to remorse, quickened by the apparition of the devil when he was acting a demon in one of Shakespeare's plays, is hardly worth notice. As Mr. Collier suggests, it perhaps originated in a distorted account of an alarm at the Rose during a performance of 'Faustus,' recorded in Middleton's 'Black Book,' 1604. The conjecture that the idea of his college was taken from Sutton's Charterhouse, founded in 1611, only two years before, is more reasonable; and there are references also in his papers to Winchester, Eton, and a similar institution at Amsterdam. Before the building was finished Alleyn lost his father-in-law, Henslowe, who died on or about 9 Jan. 1616. Henslowe's will was in favour of his widow, and it was at once disputed by his nephew and heir-at-law. The result is not recorded, nor does it appear how much of the estate came to Alleyn in right of his wife at her mother's death in April 1617. Meanwhile, on 1 Sept. 1616, the chapel of the college was consecrated by Archbishop Abbot, but a year still elapsed before the full number of inmates were admitted. A diary of Alleyn, extending from 29 Sept. 1617 to 1 Oct. 1622, makes this the best known period of his life. Among other interesting details it shows that the necessary royal patent for the incorporation and endowment of the charity was not obtained without difficulty. It was opposed by Lord Chancellor Bacon for reasons expressed, on 18 Aug. 1618, in a letter to Buckingham, whose interest Alleyn had wisely secured. Bacon's objections were not personal to Alleyn, but were only consistent with what he had before urged to the king against the Charterhouse and all similar charitable foundations (Spedding, *Life*, iv. p. 247, vi. p. 324). On 21 June 1619, the patent at length passed the great seal, and on 13 Sept. Alleyn read and signed the deed of foundation in the chapel, afterwards entertaining the company, among whom was Bacon himself, at a sumptuous banquet. The 'College of God's Gift' thus incorporated consisted of a master, warden (both of whom were to be of the name of Alleyn), four fellows, six poor brothers, six poor sisters, and twelve poor scholars, its endowment, besides the Dulwich estate, comprising property in Lambeth and Bishopsgate, together with the Fortune Theatre, the freehold of which Alleyn had secured in 1610. During the five years covered by his diary, and possibly until his death, Alleyn personally managed the affairs of the college, his average yearly expenditure on all accounts amounting to 1,700*l.* The position to which he had now attained was one of some consequence. He was on visiting terms with members of the nobility, bishops, ambassadors, and other persons of note, and among his friends were the Earl of Arundel and Sir William Alexander, the poet, the latter of whom, like Ben Jonson, made him the subject of laudatory verse. He appears, too, as the patron of Thomas Dekker, John Taylor, the water poet, and other writers; and members of his own former profession were his constant guests. Of the London theatres he seems to have had an interest in the Rose, the Hope, and the Red Bull, as well as in the Fortune; but the evidence adduced by Mr. Collier to show that he also possessed a share in the Blackfriars Theatre, purchased from Shakespeare, is of modern fabrication. On 31 Oct. 1618 he let the Fortune on lease for 31 years, and on 9 Dec. 1622 he dryly records in his diary its destruction by fire. A new house, however, was in course of erection before 16 April 1623, leases of some of the shares being signed on 20 May.

On 28 June 1623, Alleyn lost his wife Joan, with whom he had evidently lived on most affectionate terms. She was buried in the college chapel on 1 July, her epitaph stating that she was 52 years of age, and died without issue. Only five months later, on 3 Dec. 1623, Alleyn married Constance, daughter of Dr. John Donne, Dean of St. Paul's. As he must have been nearly forty years her senior, the match was a strange one. Its history is given by Alleyn himself in a curious letter addressed to Dr. Donne, with whom he had causes of difference, early in 1625, and from it we learn that it was arranged as early as 21 Oct. by Alleyn's friend and neighbour, Sir Thomas Grymes, whose wife was Constance Donne's maternal aunt. Very little is known of Alleyn's life in the three years he survived this marriage. From a letter dated 23 July 1624, he seems to have been anxious at that time to obtain 'sum further dignetie,' by which perhaps knighthood is meant; but whatever it was, it was never conferred. In 1626 he bought a property in Simondstone in Aysgarth, and a journey, which he apparently made into Yorkshire to visit it in July, may have brought on his fatal illness. On the authority of his executor and first warden of the college he died on 25 Nov. 1626, and he was buried in the chapel two days later. So far as appears, he never had any children, and the nearest relative named in his will, dated 13 Nov. 1626, was a cousin. To his 'dear and loving wife' (who, on 24 June, 1630, married Samuel Harvey, of Abury Hatch) he left 100*l.* and her jewels, besides 1,500*l.* under settlement. In completion of a scheme, which he had begun in 1620 by building ten almshouses in Cripplegate, his executors were ordered to build ten others in each of the parishes of St. Botolph, Bishopsgate, and St. Saviour, Southwark; and among other charitable bequests the college also received two leases in Southwark as an addition to its settled estates. The statutes of the college, prepared no doubt long before, were signed by Alleyn on 29 Sept., and his last recorded act was to add two clauses on 20 Nov. A curious feature in these statutes is the extent to which they modified the original constitution of the charity, a process which, in our own time, has been more than once repeated under authority of parliament, with the uniform result of enlarging its sphere of usefulness.

As depicted in the large collection of his own and Henslowe's papers at Dulwich, Alleyn's character was one of singular amiability, combined with great shrewdness and aptitude in business affairs; and his piety and benevolence are no less conspicuous in his early correspondence and in his diary than in his last will and in the noble foundation by which he is best remembered. That a man of so kindly a nature should have made profit from the cruelties of the Bear Garden is repugnant to modern ideas; but it was quite in character with the manners of his own time. Of literary ability and tastes he gives no sign, nor is there reason to suppose that he had a hand in any of the plays in which he performed on the stage, except perhaps in a piece styled by Henslowe 'Tambercam.' He evidently possessed a knowledge of music, and he is once, in 1595, formally described as a 'musicion.' A full-length portrait at Dulwich represents him as a man of dignity and presence, outwardly well qualified to sustain the tragic characters in which he is said to have most excelled.

[Fuller's Worthies, 1662, vol. ii. p. 223; Biographia Britannica, 1747; Malone's Shakespeare, 1790, vol. i. part ii., and ed. 1821, vols. iii., xxi.; Lysons's Environs of London, 1792, vol. i.; J. P. Collier's Hist. of Eng. Dramatic Poetry, 1831, 2nd edit. 1879; Collier's Mem. of Edw. Alleyn, 1841; Collier's Alleyn Papers, 1843; Collier's Diary of Ph. Henslowe, 1845; Blanch's

Hist. of Camberwell, 1875; Warner's Catalogue of MSS. and Muniments at Dulwich College, 1881, where the spurious and falsified documents used by Mr. Collier are pointed out.]

G. F. W.

ALLIBOND, JOHN, D.D. (1597–1658), master of Magdalen College School, was born in Buckinghamshire, at Chenies, of which his father, Peter Allibond, was rector [see ALLIBOND, PETER, 1560–1629]. He was educated at Magdalen College, Oxford, where he was admitted as chorister in 1612, matriculated 7 June 1616, proceeded B.A. in the same year, and M.A. three years later, and was clerk of the college from 1617 to 1625. He was master of the free school adjoining Magdalen from 1625 to 1632, and lectured on the theory of music; became D.D. 17 Oct. 1643; was rector of St. Mary-de-Crypt, Gloucester, from 1634 to 1638; was perpetual curate of St. Nicholas, Gloucester, from 1635 to 1645; and was appointed rector of Bradwell, Gloucestershire, in 1636, where he died in 1658. He published anonymously 'Rustica Acad. Ox. nuper reformatæ descriptio in Visitatione fanatica Octobris 6°, &c., 1648, cum Comitiis ibidem anno sequente . . . habitis,' 1648. This was reprinted in 1705, in 1717 (with English verse translation by Ned Ward), and again in 1834. It appears also in Somer's Tracts. It is a very lively anti-puritan satire on the first stage of the parliamentary visitation. A manuscript key exists among Wood's papers. Allibond was also author of Latin verses in 'Britanniæ Natalis,' Oxon. 1630; of 'Dulcissimis Capitibus etc. Invitatio ad frugi Prandiolum,' printed in the 'Clerk's Register,' p. 48; and of a 'Concio ad Clerum Oxoniensium' among the Taylor MSS. at Oxford. His lectures on music were highly popular in the university. He was an intimate friend of Peter Heylin.

[Wood's Fasti (Bliss), i. 365, and his Antiq. of Oxford (Gutch), ii. 358, 581; Bloxam's Register of Magdalen College, iii. 156.] A. G.

ALLIBOND, PETER (1560–1629), father of Dr. John Allibond, and a translator of theological treatises from the French and Latin, was born in 1560 at Wardington, near Banbury, where many generations of his family had resided. Becoming a student of Magdalen Hall, Oxford, in 1578, he proceeded to his bachelor's degree in 1581 (WOOD, *Fasti Oxon.* ed. Bliss, i. 218) and to his master's in 1585 (*ibid.* i. 230). After some years spent in foreign travel, he entered into holy orders, and subsequently became rector of Chenies, in Buckinghamshire, 'where,' says Anthony à Wood, 'continuing many years, he did much improve the ignorant with his sound doctrine.' It was while holding this benefice that he undertook his literary work. In 1591 he published a book entitled 'Comfort for an Afflicted Conscience, wherein is contained both Consolation and Instruction for the Sicke, against the fearfull apprehension of their sinnes, of death and the devill, of the curse of the law, and of the anger and iust iudgment of God. Written by John de l'Espine, and translated by Peter Allibond.' London, 1591, 8vo. And in the following year appeared a translation of a short tract by the same French author, bearing the title 'Confutation of the Popish Transubstantiation, together with a Narration how that the Masse was at sundrie times patched and peeced by sundrie Popes. Wherein is contained a briefe summe of the reasons and arguments for those readers that will not receive the Masse. Translated out of French into English by Peter Allibond, Minister of the Word of God.' London, 1592, 16mo. The translator deplores, in a prefatory note, that 'at this time the papists are very rife and ready with their seducing seminaries and Jesuits,' and evinces the bitterest hatred of Catholicism. His tone is always strongly Calvinistic. His theological views received their fullest exposition in a third work that he translated from the Latin in 1604. It is entitled 'The Golden Chayne of Salvation written by that reverend and learned man, Maister Herman Renecker, and now translated out of Latine into English.' London, 1604, 8vo. The English version is dedicated to the Earl and Countess of Bedford, whom Allibond calls his neighbours and 'singular good lord and lady,' and whom he thanks for special favours. He further speaks of having received aid in the translation from 'another who ioyned with me in this small work,' but no name is mentioned. Allibond died on 6 March 1628–9, and was buried in the chancel of his parish church. Anthony à Wood describes him as 'an ingenious man in the opinion of all that knew him.' Three sons survived him, of whom Job, the youngest, became a convert to the Romish Church.

[Wood's Athenæ Oxon. ed. Bliss, ii. 440; Ames's Typog. Antiq. ed. Herbert, ii. 1165 and iii. 1332, 1333.] S. L.

ALLIBOND, or ALLIBONE, SIR RICHARD (1636–1688), justice of the King's Bench, was a son of Job Allibond, and grandson of Peter Allibond, D.D., the rector of Chenies, Buckinghamshire, who has been already noticed. Job, having become a Roman catholic, was disinherited, but he obtained a considerable place in the post office, which afforded him a comfortable subsistence and enabled him to give his children a liberal education. Richard, born in 1636, was entered as a student at the English college, Douay, 24 March 1652. On returning to this country he began his legal education at Gray's Inn in 1663. In 1686 he was selected by King James II to be one of his counsel, and was knighted. On 28 April 1687 he was made a serjeant-at-law, and then appointed to fill the place of a puisne judge in the King's Bench, vacated by the discharge of Mr. Justice Wythens. The appointment was very unpopular in consequence of Allibond being a catholic, and Lord Macaulay asserts that he was even more ignorant of the law than Sir Robert Wright, who had been appointed lord chief justice of England. At the famous trial of the seven bishops in Trinity term, 1688, Sir Richard Allibond laid down the most arbitrary doctrines, and exerted himself to the utmost to procure their conviction. Lord Macaulay says 'he showed such gross ignorance of law and history as brought on him the contempt of all who heard him.' On going the home circuit in July, immediately after the trial, he had the indecency, in his charge to the Croydon jury, to speak against the verdict of acquittal in the case of the bishops, and to stigmatise their petition to the king as a libel that tended to sedition. His death, which occurred in the following month (22 Aug. 1688) at his house in Brownlow Street, Holborn, saved him from the attainder with which he would probably have been visited if he had lived till after the revolution. He was buried on 4 Sept. near the grave of his mother at Dagenham in Essex, where a sumptuous monument was erected to his memory. His wife was Barbara Blakiston, of the family of Sir Francis Blakiston of Gibside, Durham, baronet.

[Dodd's Church History (1737), iii. 458; Macaulay's Hist. of England, 12th edit. ii. 273, 371, 380; Foss's Judges of England, vii. 209; Foss's Biographia Juridica, 12; Wood's Athen. Oxon. ed. Bliss, ii. 441; The Trial of the Seven Bishops in Howell's State Trials, xii. 183 et seq.; Lingard's Hist. of England, 6th edit. x. 154; Salmon's Chronological Historian, 3rd edit. i. 243; MS. Addit. 9458, f. 19.] T. C.

ALLIES, JABEZ (1787–1856), antiquary, and one of the earliest writers on folk-lore, the second son of Mr. William Allies, was born at Lulsley, Worcestershire, 22 Oct. 1787, where his family had resided for generations. In early youth he was deeply impressed by the lingering relics of Roman and Saxon days and by the pastoral life that characterised his native place. He served a clerkship in London, and practised there for some years as a solicitor. Numerous papers of his were read to the Society of Antiquaries, of which he was elected a fellow about 1840, and at the meetings of the Archæological Institute. He showed there much aptness for antiquarian discovery, and threw light upon vestiges of Roman occupation in his native county which Nash and other historians had regarded as unidentified. Marrying Catherine, daughter of William Hartshorne, Esq., of Clipstone, Northamptonshire, by whom he had an only child, William Hartshorne (who succeeded him), he quitted London, and resided some years at Worcester, at Catherine Villa, in the Lower Wick, taking part in all reunions and movements connected with Worcestershire and its history. Allies wrote the following works: 1. 'Observations on Certain Curious Indentations in the Old Red Sandstone of Worcestershire and Herefordshire considered as the Tracks of Antediluvian Animals,' 1835. 2. 'On the Causes of Planetary Motion,' with a diagram, 1838, in which he put forward a simple theory, that the sun's rotation on its own axis causes an excitement of the caloric or latent heat, and creating a comparative rarefaction of the atmosphere of the earth and other planets, on one side of the same makes the opposite atmosphere press forward to keep up the equilibrium; the revolution of the planets necessarily ensuing, and their orbital course being kept by the laws of attraction and repulsion in the plane of the sun's equator. As the sun acted on the planets, so they affected their satellites, and the moon, having no atmosphere, was caused to revolve once a month only. 3. 'On the Ancient British, Roman, and Saxon Antiquities of Worcestershire,' 1840, 86 pages. 4. 'The Jovial Hunter of Bromsgrove, Horne the Hunter, and Robin Hood,' 1845. 5. 'The Ignis Fatuus, or Will o' the Wisp and the Fairies,' 1846. The last two little works are full of pleasant gossiping tales and notes illustrative of Shakespeare's fairy mythology and folk-lore in general. There was also published a supplement on the 'Seven Whistlers,' which is not always found in the copies in public libraries. 6. 'The Ancient British, Roman, and Saxon Antiquities and Folk-lore of Worcestershire,' 2nd ed. 1852. This was an extension of the original works (4 and 5 supra), making an octavo of 500 pages. It is the most interesting work on local field-names that has yet been published. Besides papers in the 'Archæological Journal,' he wrote many interesting letters on his favourite subjects in the 'Literary Gazette,' 1845, et seq.. and other magazines.

He was remarkable for his kindness to authors of congenial pursuits. He died 29 Jan. 1856, at Tivoli House, Cheltenham, which he had purchased a few years before, and was buried in Leckhampton churchyard by the side of his wife, who had previously died on 28 May 1855 at the age of 74 years.

[Gent. Mag. 2nd S., xlv. 316; Archæological Journal, xiii. 596; and the writer's notes correspondence.] J. W.-G.

ALLIN, Sir **THOMAS** (1612–1685), naval commander, whose name has been commonly misspelt Allen, a native of Lowestoft, appears to have been in early life a merchant and shipowner in that town, which, on the outbreak of the civil war, adhered to the king, mainly, perhaps, on account of its commercial rivalry with Yarmouth, which sided with the parliament. So far as these two towns were concerned, the war resolved itself into petty privateering, in which, on the side of Lowestoft, Allin took a prominent part, and, for greater security, transferred his base of operations across the sea to the coast of Holland. At a later period he followed the fortunes of Prince Rupert (*Prince Rupert's Further Instructions for Captain Thomas Allen*, 8 Jan. 1648–9); and immediately after the Restoration, was (24 June 1660) appointed captain of the Dover, one of the first ships commissioned by the Duke of York. In 1663 he acted as commander-in-chief in the Downs; and in August of the following year was sent to command in the Mediterranean, in succession to Sir John Lawson, and with special instructions to seize Dutch men-of-war or their Smyrna fleet. These instructions were shortly after made more general (*Calendar of State Papers*, 15 Nov., 16 Dec. 1664), in consequence of which he posted himself in the Straits, and on 19 Dec., having then with him seven ships, attacked a Dutch convoy of fourteen, including three men-of-war, of which he sank two and captured two, including a rich prize from Smyrna (*ibid.* 25 Dec.) This affair has been grossly exaggerated by all our historians, who have blindly followed Colliber's 'Columna Rostrata' (p. 157).

In the spring of 1665 he returned to England, and had part in the victory of 3 June, off Lowestoft, in acknowledgment of which he was knighted on 24 June, and appointed admiral of the blue squadron in the fleet under Lord Sandwich during the following months. In the spring of the next year he was admiral of the white squadron, with his flag on board the Royal James; but when Prince Rupert was ordered round towards the Isle of Wight to look for an imaginary French fleet, and chose the Royal James as his flagship, Allin remained as his first captain, or what would now be called captain of the fleet. In the absence of this division the Duke of Albemarle, with the rest of the fleet, went out to meet De Ruyter, and, with great odds against him, began the four days' fight, 1–4 June, the fortunes of which were barely restored by the return of the prince. In the second action, on 25 July, the white squadron, commanded by Allin, had the honours of the day. It began the fight with the Dutch van, under Evertsen, who was killed, and was closely engaged through the whole day and the next, chasing the retreating foe behind the sandbanks of their own coast. During the rest of the season Allin continued with the fleet, and on 18 Sept. was left in command of a division off Dungeness, just in time to secure the one distinct advantage gained in that war over the very cautious French; for falling in with a small French squadron, one of their ships, the Ruby, of 54 guns, mistook Allin's ships for friends, and did not find out her mistake till she was so surrounded that, after a short resistance, she was obliged to surrender.

During the inglorious year of 1667 no English fleet was equipped for the sea; but after the peace with Holland, in 1668, Allin was again sent to the Mediterranean as commander-in-chief, his principal duty being to overawe the Barbary cruisers. An agreement which he made with the government of Algiers did not prove more binding than others of the same nature, and in 1669 he was again sent out to punish them for violating the treaty and plundering English commerce. After capturing and destroying great numbers of their vessels, he returned to England, and on 15 April 1671 was appointed comptroller of the navy. He continued in this office, taking no active part in the third Dutch war till 1678, when, on the prospect of war with France, he was appointed commander-in-chief of the fleet in the Narrow Seas, with his flag again in the Royal James. When the threats of war were stilled, Sir Thomas Allin gave up the command, and retired to the country seat which, some time before, he had purchased, at Somerleyton, in the immediate neighbourhood of his native town. There, seven years later, he died. He was buried on 5 Oct. 1685, in the parish church, where a marble bust has been placed to his memory. His portrait by Sir Peter Lely, is in the Painted Hall at Greenwich. It is one of those mentioned by Pepys (18 April 1666), and with which he professed himself very well satisfied. Of Allin himself Pepys's estimate was not less variable than that which he has given of others. On one occasion he thinks him 'a good man, but one that professes he loves to get and to save;' and on another he has been told 'how Sir Thomas Allin, whom I took for a man of known courage and service on the king's side, was tried for his life in Prince Rupert's fleet, in the late times, for cowardice and condemned to be hanged.' Such a story of the man whom Rupert afterwards singled out for his especial favour, carries with it its own refutation.

[Gillingwater's Historical Account of the Ancient Town of Lowestoft, p. 111; Calendars of State Papers (Domestic), 1660–66; Pepys's Diary, passim; Brit. Mus. Add. MSS. 19098, pp. 268 b, 277.] J. K. L.

ALLINGHAM, JOHN TILL (*fl.* 1799–1810), dramatist, was the son of a wine merchant in the city of London (*Biographia Dramatica*, 1812). He was brought up to the profession of the law, but is chiefly known as a successful and prolific dramatist. His afterpiece, 'Fortune's Frolic,' first produced at Covent Garden in 1799, long enjoyed great popularity, the leading character, Robin Roughhead, having been represented by very many admired comedians. His second play, ''Tis all a Farce,' was produced at the Haymarket in 1800. Others of his works are the 'Marriage Promise,' a comedy with music by Michael Kelly, produced at Drury Lane 1803; 'Mrs. Wiggins,' a farce in two acts, produced at the Haymarket in 1803; 'Hearts of Oak,' a comedy, produced at Drury Lane in 1803; the 'Weathercock,' a farce, produced at Drury Lane in 1805; the 'Romantic Lover,' a comedy, produced at Covent Garden in 1806, and 'damned,' writes Genest. The following plays have also been attributed to Allingham: 'Who wins? or the Widow's Choice,' a musical farce, produced at Covent Garden in 1808; 'Independence, or the Trustee,' produced at Covent Garden in 1809; 'Transformation, or Love and Law,' a musical farce, produced by the Drury Lane company at the Lyceum Theatre in 1810. Much of the success obtained by Allingham's plays was due to the ability and popularity of Charles Mathews. Harlow painted a portrait of the actor as Mr. Wiggins in the farce of 'Mrs. Wiggins.' In his 'Life of John Kemble' (1825), Boaden writes of Allingham that 'with an agreeable person and a jovial temper, he became dreadfully embarrassed in his circumstances and died yet young, the victim of disease brought on by intemperance.' He is said to have devoted his leisure to the study of mechanics, and to have invented a flying machine, by means of which he succeeded in 'fluttering about his rooms like a dabchick.' He sought to rise in the air with the help of balloons filled with steam, but his experiments proved abortive. He further distinguished himself by fighting a duel in a turnip field with one of his critics.

[Genest's History of the Stage, 1832.] D. C.

ALLISON, THOMAS (*fl.* 1697), was an Arctic voyager, of whose personal history we have no record beyond what is to be gleaned from a journal of one of his voyages afterwards published. While in command of the ship Ann, of Yarmouth, of 260 tons, in the service of the Russia Company, he left Archangel in the White Sea on his homeward voyage, on 8 Oct. 1697. After beating about for seventeen days off the coasts of Russia and Lapland, he found himself, on the 23rd of the same month, twenty-one miles N.E. from the Nord Kyn, the northernmost point of Europe and Norway, in lat. 71° 6′ N. Two days later, during a gale in thick weather, he sighted the North Cape, and ran for shelter into the 'Fuel,' or wide opening between the Nord Kyn and the North Cape. A perusal of his journal in the light of the best modern charts and sailing directions for these parts serves to show that he finally anchored in a small but secure harbour on the west side of what is now known as Porsanger Fjord, probably Saernoes Pollen, where he, by stress of weather, was forced to winter. It was during this period, under most difficult and trying circumstances, that his once famous journal was written, which is a faithful record of the daily experiences and trials of himself and his hardy crew. Such was the intense cold on 1 Feb. 1698, that, in order to write his journal, 'a boy had to thaw the ink as oft as he had occasion to dip his pen.' The writer appears to have been not only a thorough seaman, well experienced in northern navigation, but also one well able to command the respect of his men by his unswerving adherence to daily work and discipline during a period of nearly five months' apparently enforced idleness. After enduring all the hardships of a severe Arctic winter with the loss of only one man, the Ann left the Fuel 26 March 1698, and on 24 April following finally reached Gravesend. This narrative was published in the following year under the title of 'An Account of a Voyage from Archangel in Russia, in the year 1697, of the Ship and Company wintering near the North Cape, in the Latitude of 71. Their manner of Living and what they suffered by the Extreame Cold, Also Observations of the Climate, Country, and Inhabitants. Together with a Chart. By Tho. Allison, Commander of the Ship. Published at the request of the Russia Company, chiefly for the benefit of those who sail that way, as well for the satisfaction of the curious, or any who are concerned in that trade. London, 1699,' 8vo (112 pp.). This account, often overlooked, was afterwards reprinted in Pinkerton's 'Voyages,' vol. i. 1808, 4to.

[See also Biog. Dict. S. D. U. K., 1843, 8vo, ii. 222.] C. H. C.

ALLIX, PETER, D.D. (1641–1717), preacher and theologian, son of Pierre Allix, pastor of the Reformed Church of France at Alençon, was born at Alençon, department of L'Orne, Normandy, in 1641. His father directed his early studies; afterwards he attended the protestant universities of Saumur and Sedan. He was especially distinguished in the study of Hebrew and Syriac, and worked at a new translation of the Bible, in conjunction with the well-known Claude. His first charge as a pastor was at St. Agobille, in Champagne. In 1670, owing to his distinguished abilities, he was translated to Charenton, Paris, the principal reformed church of the metropols, attended by most of the distinguished families of the reformed faith. Here he acquired great fame and power as a preacher, so much so, that in Bayle's Dictionary a high compliment is paid to his learning and abilities. In 1683 he was chosen moderator of the last provincial synod, held at Lisy, in the diocese of Meaux. The synod numbered fifty-four ministers, and sat for three weeks.

In 1685, in consequence of the revocation of the edict of Nantes, Allix was compelled to leave France. He came to England, where he at once obtained naturalisation as an English subject, and authority to found in London a French church for the refugees, on condition that the worship should be conducted on the Anglican model. He rapidly acquired a complete acquaintance with the English language.

Soon after his arrival he published a learned and powerful book, entitled 'Reflections on the Books of the Holy Scripture, to establish the Truth of the Christian Religion.' The book was dedicated to King James II, and in his dedication the author makes a cordial acknowledgment of the kindness which he and his fellow-exiles had received. Allix obtained the degree of D.D. from the universities of Oxford and Cambridge, and in 1690 he was appointed treasurer of the church of Salisbury.

Allix was requested to write a history of the Church Councils, a work which would have extended to seven volumes, but for want of sufficient encouragement the undertaking had to be abandoned. He wrote many books, however, on various departments of theology and church history, and from his great stores of learning, both christian and rabbinical, many of his contributions acquired a peculiar value. In the latter part of his life he directed his attention especially to the prophecies of Scripture, and influenced in part, perhaps, by the calamities which had befallen himself and his protestant countrymen, he maintained that Jesus Christ was soon to return and reign on earth.

Louis XIV was very desirous to induce Allix to return to France, and, through his ambassador at London, made proposals to that effect, on the understanding, of course, that he would renounce his protestantism. But to such proposals Allix turned a deaf ear.

Allix was on intimate terms with many of the most eminent men of letters of the day, by whom, as indeed by all classes in England, he was highly esteemed for the firmness of his principles, the variety and extent of his learning, his social disposition, and the integrity and consistency of his character. He died at London on 3 March 1717, aged 76.

The works published by Allix, some in French, some in Latin, and some in English, were as follows: 1. 'Reponse à la Dissertation par Bertram, et Jean Scott, ou Erigene,' 1670. 2. 'Ratramme, ou Bertram Prêtre; du corps et du sang du Seigneur,' 1672. 3. 'Dissertatio de Trisagii origine,' 1674. 4. 'Dissertatio de Sanguine Domini Nostri Jesu Christi.' 5. 'Dissertatio de Tertulliani vita et scriptis.' 6. 'Les Malheurs de l'impenitence, sermon de jeune, sur Proverbes i. 24–28, prononcé à Charenton en 1675.' 7. 'Les devoirs du Saint Ministère, sermon de consecration, sur Tit. ii. 7, 8, prononcé à Charenton en 1676.' 8. 'Dissertatio de Conciliorum quorumvis definitionibus ad examen revocandis,' 1680. 9. 'Anastasii Sinaiticæ anagogicarum contemplationum in Hexahemeron lib. xii.' 1682. 10. 'Défense de la Réformation, sermon sur Jeremie vi. 16, prononcé à Charenton en 1682.' 11. 'Douze Sermons de P. A. sur divers textes,' 1685. 12. 'Determinatio F. Joannis Parisiensis de modo existendi corporis Christi in sacramento altaris,' 1686 (proving that the Church of Rome did not hold transubstantiation before the Council of Trent). 13. 'Les maximes du vrai Chrétien,' 1687. 14. 'L'Adieu de St. Paul aux Ephesiens,' 1688. This sermon was intended to be preached at Charenton on the day on which the church was closed. 15. ‘A Discourse concerning Penance,’ 1688. 16. ‘A Discourse concerning the Merit of Good Works,’ 1688. 17. ‘An Historical Discourse concerning the Necessity of the Minister's Intention in administering the Sacrament,’ 1688. 18. ‘Reflections upon the Books of the Holy Scripture to establish the Truth of the Christian Religion,’ two vols. (the first published in French, 1687, the second in English, 1688). 19. ‘Preparation for the Lord's Supper,’ 1688. 20. ‘An Examination of the Scruples of those who refuse to take the Oaths,’ 1689. 21. ‘Some Remarks upon the Ecclesiastical History of the ancient Church of Piedmont,’ 1690. 22. ‘Remarks upon the Ecclesiastical History of the Albigenses,’ 1692. (In these two books Allix tries to prove that the Waldenses and Albigenses had preserved the truth unchanged from apostolic times.) 23. ‘The Judgment of the ancient Jewish Church against the Unitarians,’ 1689. (He shows that the Jews always held the divinity of their expected Messiah.) 24. ‘De Messiæ duplice Adventu.’ (He tries to make out that the second Advent would be in 1720, or at latest 1736.) 25. ‘Animadversions on Mr. Hill's Vindication of the Primitive Fathers against Reverend Gilbert,’ 1695. 26. ‘Dissertatio in Tatianum.’ 27. ‘Preface and Arguments on the Psalms,’ 1701. 28. ‘Nectarii Patriarchæ Hierosolymitani Confutatio Imperii Papæ,’ 1702. 29. ‘Augustini Hermanni Franche [of Halle] Manuductio ad lectionem SS. edita studio P. A.,’ 1706. 30. ‘Dissertatio de Domini Nostri anno et mense natali,’ 1707. 31. ‘A Confutation of the Hopes of the Jews,’ 1707. 32. ‘Prophecies applied by Mr. Whiston, &c., considered,’ 1707. 33. ‘Reflexions critiques et théologiques sur la controversie de l'Eglise’ (no date).

[Haag's La France Protestante; L'Encyclopédie des Sciences Religieuses; Weiss's L'Histoire des Réfugiés; Drion's L'Histoire Chronologique de l'Eglise Protestante de France; Bayle's Dictionary; Biographia Britannica; Agnew's French Protestant Refugees.] W. G. B.

ALLMAN, WILLIAM, M.D. (1776–1846), professor of botany at Dublin, was born at Kingston, Jamaica, on 7 Feb. 1776, but his parents removed to Ireland before he was four years of age, his mother being a native of Waterford. He was educated at that town, and Trinity College, Dublin, where he obtained a scholarship, and graduated B.A. in 1796, M.A. in 1801, and M.D. in 1804. He practised medicine in Clonmel until 1809, when he was elected professor of botany in Dublin University. Soon after this event he became acquainted with Robert Brown, the botanist, with whom his friendship was lifelong. In consequence of this intimacy, Dr. Allman arranged his lectures in 1812 on the natural system, he being the first professor in the British isles to do so. He held the chair of botany until 1844, when he was succeeded by Dr. George James Allman; but he did not long enjoy his well-earned leisure, for he died on 8 Dec. 1846.

In addition to the two mathematical papers mentioned in the ‘Catalogue of Scientific Papers,’ he wrote ‘On the Mathematical Relations of the Forms of the Cells of Plants,’ in the ‘British Association Report’ for 1835, erroneously attributed in the above-mentioned catalogue to his successor. He was also the author of an ‘arrangement of plants’ according to their natural affinities, which was read before the British Association at Dublin in 1835, and printed in its ‘Proceedings.’ This was afterwards more developed and issued under the title ‘Familiæ Plantarum,’ Dublin, 1836, as a text-book for his classes. His best known work is a thin quarto entitled ‘Analysis per differentias constantes viginti, inchoata, generum plantarum quæ in Britanniis, Gallia, Helvetia . . . sponte sua crescunt,’ London, 1828. In 1844 he privately brought out an abstract of a memoir read in 1811 before the Royal Society, but not printed, on the mathematical connection between the external organs of plants and their internal structure.

[Information from Prof. G. Johnston Allman, Professor in Queen's College, Galway, son of William Allman.] B. D. J.

ALLOM, THOMAS (1804–1872), architect, born in London on 13 March 1804, was articled to Francis Goodwin, and spent more than seven years in his office. He was as much artist as architect, and, in the employ of Messrs. Virtue & Co. and Messrs. Heath & Co., he furnished the drawings for the series of illustrated works upon which his reputation rests. Amongst these may be named his ‘Cumberland and Westmoreland,’ ‘Devonshire and Cornwall,’ ‘Scotland,’ ‘France,’ ‘Constantinople,’ ‘Asia Minor,’ and ‘China.’ He exhibited for many years at the Royal Academy, ‘where his charming pencil usually gained a place of honour.’ ‘He was frequently called upon to assist his professional brethren, and there are few artists who forget the vigour and beauty of the drawings, made for the late Sir Charles Barry, of the new Houses of Parliament, and presented by him to the late Emperor Nicholas.' He died at Barnes, Surrey, on 21 Oct. 1872.

[Builder, 26 Oct. 1872; Redgrave's Dict. of Eng. Artists.] E. R.

ALLOTT, ROBERT (*fl.* 1600), was editor of a famous miscellany of Elizabethan poetry, entitled 'England's Parnassus; or the choycest Flowers of our Modern Poets, with their Poeticall comparisons, Descriptions of Bewties, Personages, Castles, Pallaces, Mountaines, Groves, Seas, Springs, Rivers, &c. Whereunto are annexed other various discourses, both pleasant and profitable. Imprinted at London for N. L., C. B., and T. H., 1600.' The compiler's name is not given on the title-page, but the initials 'R. A.' are appended to the two preliminary sonnets. Oldys, the antiquary, in the preface to Hayward's 'British Muse' (1738), asserted that he had seen a copy containing the signature 'Robert Allott' in full; and it has been solely on Oldys's authority hitherto that the compilation of this valuable anthology has been attributed to Allott. The fact has been overlooked that Dr. Farmer, in a manuscript note in his copy of 'England's Parnassus' (preserved in the British Museum), states that he, too, had seen the name 'Robert Allott' printed in full. Mr. J. P. Collier, however, in his reprint (*Seven English Poetical Miscellanies*, 1867), suggests that the initials 'R. A.' belong to Robert Armin, author of the 'Nest of Ninnies.' He reasons thus: Robert Allott prefixed some complimentary verses to Tofte's 'Alba' (1598), and therefore we should have expected to find some extracts from 'Alba' in Allott's anthology; as we find none, it is unlikely that Allott was the editor. Mr. Collier's memory was at fault. There are no such verses by Robert Allott, although, as Mr. Collier himself points out in another place (*Bibliogr. Account*, ii. 111), there is a sonnet by a certain 'R. A.,' whose identity we have no means of discovering.

In 1599 was published a thick duodecimo, entitled 'Wits Theater of the Little World,' a prose 'collection of the flowers of antiquities and histories.' There is no name on the title-page, and the dedication in most copies is addressed 'To my most esteemed and approved loving friend, Maister J. B.,' and bears no signature. One bibliographer after another ascribes the book to John Bodenham. But there is a copy (preserved in the British Museum) in which the dedication is signed 'Robert Allott,' and 'J. B.' is printed in full, 'John Bodenham.' It is thus clear that Allott was the compiler of 'Wits Theater,' and that the book was produced under Bodenham's patronage. Bodenham, it can be shown on other grounds, was not the compiler of the prose and verse miscellanies of the beginning of the seventeenth century, which, like 'England's Helicon' and 'Wits Theater,' have been repeatedly associated with his name; he was merely their projector and patron [see BODENHAM, JOHN].

No biographical facts have come down about Allott. Brydges (*Restituta*, iii. 234) surmised that he was the Robert Allott who held a fellowship at St. John's College, Cambridge, in 1599. There was also a publisher of this name in the early part of the seventeenth century; but we have no means of identifying the editor of 'England's Parnassus' with either of his namesakes. Two sonnets by a Robert Allott are prefixed to Gervase Markham's 'Devereux' (1597); his name is appended to a sonnet and six Latin hexameters prefixed to Chr. Middleton's 'Legend of Duke Humphrey' (1600), and a Robert Allott is noticed in John Weever's 'Epigrams' (1599). In each of these cases the Robert Allott is doubtless to be identified with the editor of 'England's Parnassus,' to whom we might also attribute with safety the six Latin hexameters (signed 'R. A.') prefixed to 'Wits Commonwealth.'

'England's Parnassus' is a thick octavo volume of some five hundred pages. The extracts are arranged alphabetically under subject-headings, and the author's name is appended in each case. Mr. Collier has succeeded in tracing most of the extracts to the particular works from which they are taken. From his tabular statement we find that Spenser is quoted 225 times, Shakespeare 79, Daniell 115, Drayton 163, Warner 117, Chapman 69 (really 83; vide Appendix to SWINBURNE'S *Essay on Chapman*), Ben Jonson 13, Marlowe 33. Critics have commented severely on Allott's carelessness; but perhaps the charge has been somewhat overstated. There are certainly some glaring instances of inaccuracy, as when Gaunt's dying speech is attributed to Drayton, and the opening lines of Spenser's 'Mother Hubberd's Tale' to Greene. But 'England's Parnassus' has been the means of preserving some exquisite verse. The fragment of Marlowe beginning 'I walked along a stream for pureness rare' was printed for the first time in this collection; nor is it necessary to hold with Dyce (preface to Marlowe's Works), that Allott 'never resorted to manuscript sources.' Moreover, some of the entries enable us to assign to their proper owners books of which the authorship would be otherwise unknown.

'England's Parnassus' has been twice reprinted; first in Park's ponderous 'Heliconia,' 1815, and again, for private circulation, by Mr. Collier, 1867.

Allott's other production, 'Wits Theater,' is a collection of moral sayings gathered from classical authors, anecdotes of famous men, historical epitomes, and the like. It contains plenty of curious information, but is hardly less wearisome than Meres's 'Wit's Treasury.'

[Corser's Collectanea, i. 35–7; Collier's Bibliographical Account, ii. 108–11; Collier's Seven English Poetical Miscellanies, 1867; Appendix to Swinburne's Essay on the Poetical and Dramatic Works of George Chapman, 1875.] A. H. B.

ALLOTT, WILLIAM (*d.* 1590?), catholic divine, was a native of Lincolnshire, and received his education in the university of Cambridge, though he does not appear to have graduated. When Queen Elizabeth came to the throne, he retired to the continent, and took up his residence at Louvain, where he studied divinity for some years and was ordained priest. He afterwards lived for some time at Cologne, and returned to England in 1579. He was in high favour with Mary Queen of Scots, whom he frequently visited in her confinement. After some years spent upon the English mission he was imprisoned and banished with many others of his religious profession. The Queen of Scots, in return for his services to her, sent him a letter recommending him to her friends in France, and, at her request, he was made canon of St. Quintin in Picardy. The fatigues of the mission and too great application to study having impaired his health, the physicians advised him to take a journey to Spa, where he died of the dropsy about 1590. During his abode in the Low Countries he became acquainted with Lord Morley and his brother Charles Parker, bishop elect at the time of Queen Mary's death. Both of them had retired from England on account of religion, and were particular benefactors to Allott during his studies, as they were to many other students similarly situated.

Allott was the author of 'Thesaurus Bibliorum, omnem utriusque Vitæ antidotum secundum utriusque instrumenti veritatem & historiam succinctè complectens. Cui in calce accessit Index Evangeliorum Dominicalium in series suas certas & capita dissectorum, omnibus Pastoribus & Concionatoribus admodum utilis.' Antwerp, 1577, 8vo; Lyons, 1580, 8vo; Antwerp, 1581, 8vo; Lyons, 1585, 8vo; Cologne, 1612; with epistles dedicatory to Pope Gregory XIII and Lord Morley.

[Diaries of the English College, Douay, 9, 10, 26, 292, 302; Pits, Relationes Historicæ de Rebus Anglicis, 788; Dodd's Church History (1739), ii. 58; Cooper's Athenæ Cantab. ii. 97; Tanner's Bibl. Brit. 37.] T. C.

ALLOWAY, LORD. [See CATHCART.]

ALLSOP, THOMAS (1795–1880), the 'favourite disciple of Coleridge,' was born 10 April 1795 at Stainsborough Hall, near Wirksworth, Derbyshire, a property which belonged to his grandfather. Allsop was educated at Wirksworth grammar school. Though originally intended to follow his father's profession, an irresistible desire to see more of the world than was possible in a secluded Derbyshire village led him to abandon farming for the experience of London, whither he went at the age of seventeen. There he entered the large silkmercery establishment of his uncle, Mr. Harding, at Waterloo House, Pall Mall, with whom he remained some years. Ultimately he left for the Stock Exchange, where he acquired a moderate competency during the early years of railway construction; he promoted those lines, other things being equal, best calculated to insure the social intercourse of the people. At eighty-two he remembered vividly circumstances occurring when he was but nine years old. Resting at the gate of a large field, half gorse and bog, on the farm of Stainsborough in the autumn of 1804, there came to him an impression that the life he saw around him was as unreal as the scenes of a play. He was not conscious in after days that this experience had any effect upon him, but the course of his inner life seemed coloured by it. Such a man would be naturally attracted to lectures by Coleridge, and he heard those delivered by him in 1818. Struck by the qualities of that remarkable speaker, Allsop addressed a letter to him of such pertinence and suggestiveness, so 'manly, simple, and correct,' as Coleridge described it, that he asked to meet the writer, and thereupon grew up an acquaintanceship which lasted all the life of the poet, who became a constant guest at Allsop's house, and maintained an intimacy with him as remarkable as any of the better-known friendships of great men. On the poet's death Allsop published in two volumes his most considerable work, entitled the 'Letters, Conversations, and Recollections of Samuel Taylor Coleridge.' As is often the case with ardent disciples, themselves of independent force of character, Allsop read into his master's mind thoughts which were his own alone, and included in his volumes some things needful to those who would judge of the many-mindedness of Coleridge, but which seemed inconsistent with the general impression of him. These things being alone dwelt upon by the reviews caused the public to remain unacquainted with the many noble and generous thoughts and fine criticisms of Coleridge, which Allsop alone has recorded. It is impossible to read the poet's letters and be insensible to the personal value he set upon Allsop's companionship. Mrs. Allsop, who had great charms of manner and mind, as Coleridge's letters to her show, made her home so attractive to her husband's eminent associates, that it was a favourite resort also of Lamb, Hazlitt, Barry Cornwall, and others of similar mark. The letters of Lamb, no less than those of Coleridge, and the remarks of Talfourd in his 'Memorials of Lamb,' testify to a personal estimation of Allsop different from and much higher than that which a man entertains for a mere host, however generous. Allsop's power of seeing forward in public affairs, as well as in things intellectual, was shown in his 'Budget of Two Taxes only,' addressed to the then chancellor of the exchequer in 1848. His last work was 'California and its Gold Mines' in 1852–3—mines which he during two years personally explored. The book consists of letters addressed to his son Robert, after the manner of his friend Cobbett's letters to his son James. While Allsop's letters display remarkable practical judgment, similar to that of Cobbett on the subject of which he wrote, there is a brightness and vivacity of philosophic reflection in them without parallel in commercial reports. The expression of Allsop's admiration was always a gift which he had the art of making with that rare grace which imparted to the receiver the impression that it was he who conferred the favour by accepting it. And this was true, as Allsop regarded himself as personally indebted to all who, by sacrifice and persistence, made the world wiser and happier, and it was to him of the nature of a duty to acknowledge it by more than mere words. It was this alone that enabled Coleridge and Lamb to accept what Talfourd describes as Allsop's 'helpful friendship.' Besides men like Lamb or Robert Owen, who would remain weeks at will, the chief men of thought and action of his day, at home and abroad, were received at his house. He shared the personal friendship of men as dissimilar as Cobbett, Mazzini, and the Emperor of Brazil, who, after a pilgrimage to the grave of Coleridge, sent to Allsop a costly silver urn inscribed with words of personal regard. When Feargus O'Connor was elected member for Nottingham, Allsop gave him his property qualification, then necessary by law, that Chartism might be represented in parliament. Seeing the culpable insensibility of the state to the condition of the people, he, when on a grand jury about 1836, startled London by informing the commissioners at the Old Bailey that he should think it unjust 'to convict for offences having their origin in misgovernment,' since society had made the crime. He despaired of amelioration from the influence of the clergy, and, when needing a house in the country, stated in an advertisement that preference would be given to one situated where no church or clergyman was to be found within five miles. Deploring the subjugation of France under the late emperor, he, like Landor, entertained and showed sympathy for Orsini. On the trial of Dr. Bernard for being concerned in what was called the 'attempt of Orsini,' it transpired that the shells employed were ordered by Allsop in Birmingham; but as he used no concealment of any kind and gave his name and address openly, it did not appear that he had any other knowledge than that the shells were intended as an improvement in a weapon of military warfare. The government offered a reward of 500*l.* for his apprehension, when Mr. G. J. Holyoake and Dr. Langley had an interview with the home secretary, and brought an offer from Mr. Allsop to immediately surrender himself if the reward was paid to them to be applied for the necessary expenses of his defence, as he did not at all object to be tried, but objected to be put to expense without just reason. The reward was withdrawn, and Allsop returned to England. By reason of his friendships, his social position, and his boldness, he was one of the unseen forces of revolution in his day, and his sentiments are instructive. He despised those who willed the end and were so weak as not to will the means; he regarded those as, in a sense, criminal, who willed an end, ignorant of what the means were which alone could compass it. His favourite ideal was the man who was 'thorough'—who saw the end he aimed at, and who knew the means and meant their employment. He had a perfect scorn for propitiation when a wrong had to be arrested. Without expecting much from violence, he thought it ought to be tried when there was no other remedy. On the night before the famous 10th of April 1848, he, being the most trusted adviser of Feargus O'Connor, wrote to him as follows from the Bull and Mouth hotel, St. Martin's-le-Grand, London: 'Nothing rashly. The government must be met with calm and firm defiance. Violence may be overcome with violence, but a resolute determination not to submit cannot be overcome. To remain in front, *en face* of the government, to watch it, to take advantage of its blunders, is the part of an old general who will not be guided like a fish by its tail. Precipitate nothing, yield nothing. Aim not alone to destroy the government, but to render a class government impossible. No hesitation, no rash impulse, no egotism; but an earnest, serious, unyielding progress. Nothing for self, nothing even for fame, present or posthumous. All for the cause. Upon the elevation of your course for the moment will depend the estimation in which you will henceforth be held; and the position you may attain and retain will be second to none of the reformers who have gone before you.' This was advice beyond the capacity of the receiver. It was to Allsop a sort of duty to the dead who had done something for mankind to testify at their burial the obligation due to them from the living. Not merely at the burial of greatness which he knew before the world discerned it, but at the grave of unregarded but honest heroism, his tall form was to be seen on the outskirts of the throng. He united in an unusual degree personal tenderness to intellectual thoroughness. Yet in these seemingly revolutionary fervours he was all the while a conservative, and only sought the establishment of right and justice. His merit—which is not common—was that he adopted no opinion which he had not himself well thought over, and he expressed none of the truth and relevance of which he was not well assured in his own mind. He died at Exmouth in 1880, and his body was removed to Woking, that his friend George Jacob Holyoake, to whom he left autobiographical papers, might speak at his grave, which could only be done on unconsecrated ground.

[Allsop's Letters, Conversations, and Recollections of S. T. Coleridge; Objections presented to Commissioners at the Old Bailey, 27 Nov. 1836; Budget of Two Taxes only, 1848; California and its Gold Mines, 1852–3; Letters and Writings of Charles Lamb, edited by Percy Fitzgerald, M.A., F.S.A., vol. iii. (1876); Talfourd's Memorials of Charles Lamb; Holyoake's Life of Joseph Rayner Stephens, 1880.] G. J. H.

ALMACK, WILLIAM (*d.* 1781), was the founder of the famous assembly-rooms that for nearly a century bore his name, and of many well-known London clubs. His origin is somewhat uncertain. According to one account, which is accepted by his living representatives, he was descended from a Yorkshire family of quakers (Lower, *Patronymica Britannica*); according to another, which was accepted by many of his contemporaries, he 'was a sturdy Celt from Galloway or Atholl, called MacCaul,' who, 'by a slight transposition of his name, gave birth to Almack's' (Kerr, *Memoirs of Smellie*, 1811, i. 436–7). He apparently came to London at an early age as the valet of the Duke of Hamilton, and towards the middle of the eighteenth century became proprietor of the Thatched House Tavern in St. James's Street. Before 1763 he opened a gaming-club in Pall Mall, which was known as Almack's Club, and from that date till his death he was the leading caterer for the amusement of the fashionable world of London. Among the twenty-seven original members of Almack's Club were the Duke of Portland and Charles James Fox, and it was subsequently joined by Gibbon, William Pitt, and very many noblemen. It was noted for its high play, and Horace Walpole wrote of it in 1770: 'The gaming of Almack's, which has taken the *pas* of White's, is worthy of the decline of our empire.' The club passed subsequently into other hands, and still survives as 'Brooks's.' In 1764 Almack erected, from the designs of Milne, out of the profits acquired in his previous speculations, the large assembly-rooms in King Street, St. James's, by which he is chiefly known. They were opened on 20 Feb. 1765, before they were quite completed; and at Almack's inaugural reception, among the visitors, who were not very numerous, were the Duke of Cumberland and Horace Walpole. The weather was bitterly cold, and Horace Walpole writes that, to induce his patrons to attend on the opening day, 'Almack advertised that the new assembly-room was built with hot bricks and boiling water.' Gilly Williams, in a letter descriptive of the ceremony addressed to George Selwyn, says: 'Almack's Scotch face in a bagwig waiting at supper would divert you, as would his lady in a sack, making tea and curtseying to the duchesses.' The success of the new rooms was rapidly assured. Under the direction of the leaders of London society, weekly subscription-balls were held there for more than seventy-five years during twelve weeks of each London season. The distribution of tickets, which were sold at ten guineas each, was in the hands of a committee of lady-patronesses—'a feminine oligarchy less in number but equal in power to the Venetian Council of Ten' (Grantley Berkeley's *Life and Recollections*, i. 256–7). At the beginning of this century admission to Almack's was described as 'the seventh heaven of the fashionable world,' and its high reputation did not decline before 1840. Many other clubs—including the Dilettanti Society and a club of both sexes on the model of that of

White's—met at Almack's rooms soon after they were opened.

Almack is said to have lived at Hounslow in his later years, and to have amassed great wealth. He died on 3 Jan. 1781 (*Morning Chronicle*, 6 Jan. 1781). The assembly-rooms he bequeathed to a niece, the wife of a Mr. Willis, after whom the rooms are now called. He married Elizabeth, elder daughter of William Cullen, of Sanches, Lanarkshire, who was waiting-maid to the Duchess of Hamilton, and sister of Dr. Cullen, the celebrated physician; Almack had by her two children, William, a barrister, who died on 27 Oct. 1806, and Elizabeth, who married David Pitcairn, F.R.S., F.S.A., and M.D., physician extraordinary to the Prince of Wales.

[Notes and Queries (3rd series), ix. 163, 298, 416, x. 37, 138, xii. 139, 179; Horace Walpole's Letters, iv. 324, v. 238, vi. 121, viii. 9; Mrs. Delany's Autobiography, iv. 47, 261–3; Timbs's Club Life of London, i. 86–89; Walford's Old and New London, iv. 196; Gronow's Reminiscences; Rogers's Boswelliana, p. 224.]
S. L.

ALMEIDA, JOHN (1572–1653), Jesuit missionary, was a native of London, his real name being MEADE. At the age of ten he was taken, apparently without the consent of his parents, to Viana in Portugal, where he was piously brought up in the family of Benedict da Rocha, with whom he afterwards made the voyage to Pernambuco in Brazil. There he abandoned mercantile pursuits, and was admitted a member of the Society of Jesus in 1592. In describing the circumstances which led to his 'vocation' he says: 'I have been withdrawn from England, from the city of London, a very nest of heresies, at a time when they were most rampant, and that too at an age when as yet I was ignorant of good and evil. I was taken away by one unknown to me, whom until then I had never seen, when alone, and in the absence of my parents, and, overcoming the objections to my accompanying him that suggested themselves, I went with him to Viana, and afterwards to Pernambuco in Brazil. It was here that God first inspired me to join this dear, beloved, and most holy society, of which I am so unworthy.' At the end of the first year of his novitiate he was transferred to the city of Santo Spirito, where he had the Venerable Joseph Anchieta, the 'modern thaumaturgus,' for his master, on whose pattern he is said to have formed himself. After his ordination in 1602 he spent many years in wandering through the wilds of Brazil to preach the gospel and to reclaim unknown tribes to even a semblance of humanity. He always journeyed on foot, and, however rugged the way might be, he would never allow himself to be carried, as was the custom there, in a net. A detailed account of his missionary labours, his fastings, watchings, and other almost incredible austerities, is given by his companion, close friend, and religious superior, Father Simon de Vasconcellos, in the scarce biography which bears the following title: 'Vida do Joam d'Almeida da Companhia de Iesv, na provincia do Brazil, composta pello Padre Simam de Vasconcellos da mesma Companhia, Prouincial na dita Prouincia do Brazil. Dedicada ao Senhor Salvador Correa de Sâ, & Benauides dos Conselhos de Guerra, & Vltramarino de Sua Magestade,' Lisbon, 1658, fol. pp. 414, with a fine portrait.

Father Almeida died in the Jesuit college at Rio Janeiro, 24 Sept. 1653. He had the reputation of a saint, and it is said that miracles were wrought in connection with him after his death.

[Life by Vasconcellos, quoted above; Morus, Historia Missionis Anglicanæ Soc. Jesu, 503–518; Oliver's Collectanea S. J., 44; Foley's Records of the English Province of the Society of Jesus, vii. 1321–1339.]
T. C.

ALMON, JOHN (1737–1805), bookseller and journalist, was born at Liverpool on 17 Dec. 1737. He was sent to school at Warrington, and afterwards apprenticed (March 1751) to a printer and bookseller at Liverpool. In September 1758 he left his native town to visit Holland and several other parts of Europe, and in the following year obtained employment in London as a journeyman printer. Here he speedily became acquainted with the booksellers, who discovered his abilities as a ready writer, and as an intelligent observer of the occurrences of the day.

Almon had already produced several pamphlets, when, in Jan. 1761, Mr. Say, the printer and proprietor of the 'Gazetteer,' determined to engage him at a fixed salary, in order the better to meet the rivalry of the 'Public Ledger,' to which Goldsmith then contributed. Some of Almon's letters to the 'Gazetteer' were reprinted in a volume. After the death of George II he produced 'A Review of his late Majesty's Reign,' and he wrote, upon Mr. Pitt's resignation in October 1761, 'A Review of Mr. Pitt's Administration,' which obtained for him introductions to several distinguished members of the opposition. Lord Temple patronised him at once, and afterwards made Almon the *factotum* of his party. Burke and other members of the opposition learned to place the utmost confidence in his ability and discretion. In a short time Almon was enabled to sever his connection with the 'Gazetteer,' and to establish himself in Piccadilly as a book and pamphlet seller. He was appointed bookseller to the opposition club, 'The Coterie.' A great influx of business and increased reputation resulted. A number of opposition pamphlets continued to issue from his house; and as the expenses were usually prepaid, and he was allowed all the profits of sale, his fortune was assured.

It was, however, as the friend and confidant of John Wilkes that Almon became most distinguished. Their acquaintance began in October 1761, and, from that date until Wilkes's death in 1797, they continued on the most friendly and affectionate terms. Almon regarded Wilkes as another Hampden or Sidney; Wilkes called Almon his 'friend, and an honest worthy bookseller.' During Wilkes's absence in France they corresponded with each other most assiduously, although they were obliged to resort to the assistance of travelling friends and others, in order to defeat post-office espionage. Many of Almon's letters are in existence, although as yet unpublished, and they show him to have been a very careful tradesman, yet fully in earnest in his political views. He gave hearty support to Wilkes and his patrons during their struggle with the ministers, and of course did not entirely escape the consequences. In 1770, for the crime of selling a copy of the 'London Museum' (which contained a reprint of Junius's letter to the king), he was convicted, and ultimately fined and bound over to good behaviour for two years. He shortly afterwards published 'The Trial of John Almon,' which of course reproduced Junius's letter in the guise of the Attorney-General's information.

Almon did not confine himself to the publication of other people's writings. He either wrote or edited a number of miscellaneous works, which were more or less successful in meeting the public taste. A 'History of the late Minority,' published in 1765, had a sale of many thousand copies, and was more than once reprinted. The 'Political Register,' a periodical started in May 1767, was discontinued after the second volume, having given offence to high authorities. The 'New Foundling Hospital for Wit' and the 'Asylum for Fugitive Pieces' were collections of a lighter character, contributed by himself and others. Some effusions by Wilkes lie undiscovered in these periodical publications. 'A Collection of all the Treaties of Peace, Alliance, and Commerce, between Great Britain and other Powers, from the Revolution in 1688 to 1771,' was twice reprinted, with additions. About the year 1771, Almon was enabled by his parliamentary friends to write a short sketch of each day's debate, which he printed regularly in the 'London Evening Post.' In 1774 he began the first monthly record of proceedings in Parliament, under the title of 'The Parliamentary Register;' and he subsequently printed a *résumé* of the debates from 1742 up to the beginning of his 'Register.'

Having accumulated a moderate fortune, Almon resigned his business into the hands of Mr. Debrett early in the year 1781, and retired to Boxmoor in Hertfordshire, where he occupied himself with various compilations. But retirement proved irksome to him, and he returned to London in 1784, became proprietor and editor of the 'General Advertizer,' and recommenced business at 183 Fleet Street. He was afterwards for two years a common councilman. In 1786 he was tried before Lord Mansfield for a libel; and this, together with the doubtful success of his newspaper, brought him into such financial difficulties that he was compelled to live in France for a time. He at length retired again to Boxmoor, living on what remained of his fortune, and occupying his last years with an edition of Junius and some other works. He died on 12 Dec. 1805.

Almon was twice married, first, in 1760, to Miss Elizabeth Jackson, who brought him ten children, and died in 1781. His second wife was Mrs. Parker, widow of the proprietor of the 'General Advertizer.'

Besides the works already mentioned, Almon either wrote or edited: 1. 'The Conduct of a late Noble Commander examined' (1759). 2. 'A Military Dictionary,' published in weekly numbers, folio (about 1760). 3. 'A History of the Parliament of Great Britain from the Death of Queen Anne to the Death of George II.' 4. 'An Impartial History of the late War, from 1749 to 1763.' 5. 'A Review of Lord Bute's Administration' (1763). 6. 'A Letter to J. Kidgell, containing a full Answer to his Narrative' (concerning Wilkes's 'Essay on Woman'). 7. 'A Collection of the Protests of the House of Lords' (1772). 8. 'A Letter to the Earl of Bute' (? 1772). 9. 'The Remembrancer,' a monthly collection of papers relating to American Independence,' &c. 10. 'A Letter to the Right Hon. Charles Jenkinson,' and 'A Letter to the Interior Cabinet' (1782). 11. 'Free Parliaments' (1783). 12. 'The Causes of the present Complaints' (1793). 13. 'Anecdotes of the Life of the Right Hon. Wm. Pitt, Earl of Chatham.' 14. 'Biographical, Literary, and Political Anecdotes of several of the most eminent persons of the present age' (1797). 15. 'The Correspondence of the late John Wilkes with his Friends, printed from the original MSS., in which is introduced memoirs of his life' (5 vols., 1805).

[MSS. Addit. 30875, f. 5; 30868, f. 136; 30869, ff. 95, 106, 110, 119, 123, 128, 139, 144, 151, 153, 157; 30870, f. 107; 20733; Gent. Mag. xxxv. 45, 243, 248, 282, xl. 240, 286, 541, xli. 80, lxxv. 1179, 1237; Public Characters, 1803–4; Timperley's History of Printing, ff. 721, 724, 758, 822; Correspondence of Wilkes, passim; Junius, ed. J. A., notes, passim.] E. S.

ALMOND, Mrs. EMMA. [See Romer.]

ALMS, JAMES (1728–1791), captain in the navy, born at Gosport, 15 July 1728, was son, it is said, of a servant to the Duke of Richmond. He entered the navy early, and was rated midshipman by Captain Watson of the Dragon, a ship in which he had his small share of the battle off Toulon, 11 Feb. 1744. Afterwards he was with Boscawen in the Namur, in the action off Cape Finisterre, 3 May 1747; as also in the East Indies, when the ship was lost in a tremendous storm, 12 April 1749, near Fort St. David's, some 30 leagues to the southward of Madras: on this occasion, almost the whole of the ship's company perished, Alms being one of the twenty-three survivors. He was shortly afterwards promoted to the rank of lieutenant; and being at home, on very meagre half-pay, he obtained the command of an East Indiaman, and was for some three or four years employed trading between Bombay and China; although, his ship being taken up by government for the carriage of stores, he was present at the capture of Gheriah by his old captain, Rear-Admiral Watson, 12–13 Feb. 1756. In March 1759 he was appointed first lieutenant of the 74-gun ship Mars, commanded by Captain Young, and in her took part in the blockade of Brest, which culminated on 20 Nov. in the crushing defeat of the French in Quiberon Bay. He continued in the Mars for nearly two years longer, during the further operations on the coast of France, and in February 1762 went out to the West Indies as acting captain of the Alarm frigate. In her he was present at the reduction of Martinique by Vice-Admiral Rodney, and of Havana by Sir George Pocock; but notwithstanding the strong recommendations of Commodore Keppel and his brother the Earl of Albemarle, he was not confirmed in his rank until 20 June 1765. During this time, and till 1770, he lived with his family at Chichester, after which for three years he commanded a frigate in the Mediterranean; and in 1776 was employed as registering captain for the Sussex district. He was at this time suffering from a severe asthma, which prevented his accepting any more active service; nor did he feel equal to any appointment until, in the end of 1780, he was offered the 60-gun ship Monmouth, fitting for the East Indies. This he accepted, hoping that the warm climate might prove beneficial to his complaint. He sailed on 13 March 1781, as one of the squadron under Commodore Johnstone, and was with him in the notorious action in Praya Bay. He parted from Johnstone at the Cape of Good Hope, and passed on to join Sir Edward Hughes; which, after refitting at Bombay, he finally did on 11 Feb. 1782, in time to take part in the battle off Sadras on 17 Feb., and also in that off Providien on 12 April. By the skilful dispositions of the Bailli de Suffren, the Superb and the little Monmouth had to sustain the concentrated attack of three, four, or five of the French ships. The Monmouth was reduced to a wreck; her ensign nailed to the stump of the mizenmast, and the pennant to the stump of the mainmast; the wheel shot away; and the ship, under no control, a helpless log, lay between the lines, a target for every gun which the enemy could bring to bear. Eventually a rag of sail was hoisted on the stump of the foremast, and a lucky shift of wind enabled Captain Wood, in the Hero, to take her in tow and place her, in comparative safety, to leeward of the English line. In this severe contest, the Monmouth lost 147 killed and wounded, out of a nominal complement of 500, and an actual one of probably not much more than 400; for she had lost many men on the outward passage by sickness and death. Captain Alms's eldest son, a lieutenant of the Superb, fell in the same action; and, indeed, the Superb's loss in men was somewhat greater than that of the Monmouth; but she had a much larger complement; and her rigging was not so shattered. Still commanding the Monmouth, Captain Alms had a full share of the battles off Negapatam on 6 July, and off Trincomalee on 3 Sept.; his health broke down during the winter, and he was obliged to go on shore at Madras for several months. It was virtually the end of his active service; for though, in September 1783, he resumed his command, it was for little more than to take the ship home. He arrived at Spithead in June 1784; and after living in domestic retirement at Chichester for a few years, died on 8 June 1791, and was buried in the cathedral.

[Charnock's Biog. Nav. vi. 546; Official Documents in Record Office. The memoir in the Naval Chronicle, vol. ii., professedly written from the papers of Mr. Edward Ives (author of 'A Voyage from England to India,' &c.), who was well acquainted with Captain Alms, is crowded with mistakes.] J. K. L.

ALNWICK, MARTIN OF. [See Martin.]

ALNWICK, WILLIAM OF (*d.* 1449), bishop of Norwich (1426–36), and of Lincoln (1436–49), was born at Alnwick in Northumberland, from which he derived his name. He probably studied at Cambridge, of which university he became LL.D. Alnwick became a monk of St. Alban's, and speedily gained a reputation for learning and holiness of life, which secured for him the confidence of Henry V and Henry VI. The former appointed him the first confessor of his new foundation of Brigetine nuns at Syon, established in 1414, and he filled the delicate and responsible office of confessor and spiritual counsellor to his son (Godwin, *de Præsul.*). In 1420 Alnwick became prior of Wymondham, an office which he resigned the same year (Dugdale's *Mon. Angl.* (1821), iii. 326), probably on becoming archdeacon of Sarum, to which dignity he was appointed at the end of that year by Bishop Chandler, on the succession of John Stafford, afterwards archbishop of Canterbury, to the chancellorship of that church (Jones, *Fasti Eccl. Sarisb.* p. 161; Le Neve, *Fasti*, ii. 624). The following year (3 May 1421) he received from Archbishop Kemp the stall of Knaresborough-cum-Bickhill in the cathedral of York (Le Neve, iii. 197). Both of these dignities he held till his consecration to the bishopric of Norwich, in succession to Bishop Wakering, in 1426. The papal bull for his appointment is dated 27 Feb. 1425-6; he was consecrated at Canterbury on 18 Aug., and was installed 22 Dec. of the same year (*ib.* ii. 467). At this time he also enjoyed the confidential office of keeper of the privy seal. While bishop of Norwich Alnwick was also appointed confessor to the young king, and cannot fail to have had much influence in forming the mind of the 'meek royal saint' for that life of piety and devotion which was Henry's most pleasing characteristic. Intellectual power or strength of will the ablest counsellor could not impart to so feeble a nature. In 1433, when Henry, then in his thirteenth year, was keeping his Christmas at Bury St. Edmund's, and Bishop Alnwick was attending him as his confessor, the old feud between the abbots of Bury and the bishops of Norwich, in whose diocese the abbey was locally situate, burst forth afresh. Henry compelled the rival dignitaries to assume the semblance of reconciliation, and to give one another the kiss of peace, while a commission was appointed, under Archbishop Chichele, to consider their respective claims, judgment being ultimately given in favour of the abbot (Goulburn, *Sculptures of Norwich Cathedral*, 464–6). Alnwick was a relentless persecutor of the Lollards in his diocese. One White, a leading teacher of the new doctrines, who had taken refuge in Norfolk, was condemned at a provincial synod held in the chapel of the palace 13 Sept. 1428, and was burnt at the stake. At least 120 were forced to abjure Lollardy, and sentenced to various punishments—some to different terms of imprisonment, one for life. In 1436 Alnwick received a fresh mark of royal favour in his translation from the see of Norwich to the richer and more dignified see of Lincoln, vacant by the translation of Bishop Gray to London. The royal assent to Alnwick's election is dated 26 May 1436, on which day the king wrote to the pope informing him of it. The pope signified his approbation of the choice, and sent over his bull of provision dated 19 Sept. (*Reg. Chichele*, fol. 54; *Pat.* 14 Hen. VI, p. i., m. 9; Le Neve, *Fasti*, ii. 18). Alnwick manifested the same zeal against heresy in his new diocese. A scholar of Oxford accused of the errors of Reginald Pecock was imprisoned by him at Wallingford, and forced to abjure his tenets and to assume monastic vows at Abingdon (Gascoigne, *Lib. Verit.* p. 29). Alnwick found the chapter of Lincoln in a lamentable state of dissension and demoralisation. The dean, John Mackworth (chancellor to the infant Prince of Wales), a man of violent and despotic temper, was seeking to reduce his canons to submission to his imperious will by brute force. His armed followers appeared in the chapter house during the proceedings of the chapter, and on one occasion they burst into the minster while divine service was being celebrated, dragged the chancellor, Peter Partridge, from his stall, and brutally assaulted him, leaving him sorely wounded on the pavement of the church. The case was a desperate one, and needed a wise and strong healer to remedy it. Both parties placed their disputes in their bishop's hand, and promised to abide by his decision. Alnwick proved himself an able and statesmanlike arbitrator. After twelve months of careful investigation on the points in dispute he pronounced an elaborate 'laudum' or arbitration on the forty-two articles exhibited by the chapter and the fourteen points urged by the dean, dated 23 June 1439, by which, with the alterations rendered necessary by the change of ritual, Lincoln Cathedral is practically governed at the present day. His success in this task encouraged Alnwick to undertake the far more difficult and important work of reviewing the whole body of statutes, dating originally from the foundation of the cathedral by Remigius shortly after the conquest, and reducing the confused mass of conflicting uses and customs which had grown up into an orderly and harmonious code, entitled the 'Novum Registrum.' This laborious work was finished by the Michaelmas of the following year, 1440. Its result was less happy. The dean obstinately refused to accept a new code of statutes, tending, as he asserted, to derogate from the dignity of his office. The bishop as resolutely insisted on his acceptance of them. The strife waxed warmer and warmer; one commission of inquiry succeeded another; inhibition followed inhibition; but all to no purpose. Two years after the date of the last inhibition—17 March 1447—Alnwick died, 5 Dec. 1449, leaving Dean Mackworth, who survived him two years, practically master of the situation. 'Alnwick's register reveals some impatience and infirmities of temper, which was indeed sorely tried. But his "Laudum" and "Novum Registrum" are worthy monuments of his zeal, industry, and learning' (Bp. Wordsworth, *Twelve Addresses*, 1873, pp. 1–40; *Lincoln Cathedral Chapter Acts*; *Quarterly Review*, 'Cathedral Life,' No. 259).

To pass to another important work in which he was largely concerned, which is still bearing good fruit after the lapse of more than four centuries, Alnwick, both in his capacity of the king's spiritual adviser, and as bishop of the diocese in which the royal school was situated, took an influential part in Henry VI's foundations of Eton School and King's College, Cambridge, which, following the model first laid down by William of Wykeham in his allied foundations of Winchester School and New College, Oxford, he had resolved upon at the commencement of his personal rule 'as the first pledge of his devotion to God' ('primas nostræ in Deum devotionis arrhas,' Henry VI's letter to Pope Eugenius IV, 13 May 1443, apud Bekynton's *Correspondence*, i. 231). Alnwick entered warmly into his royal patron's scheme, and applauded his goodness towards 'our holy mother the church of England, which in these last days the sons of Belial would have destroyed,' had it not been for the royal protection vouchsafed to it. To facilitate the completion of the plan, Alnwick appointed commissaries to act on his behalf (29 Sept. 1440) (including Ayscough, bishop of Salisbury, in whose diocese Windsor was then situated, Lyndwood the canonist, keeper of the privy seal, and Bekynton, the king's secretary, archdeacon of Bucks), in converting the parish church of Eton into a collegiate church to be governed by a provost and fellows (Bekynton's *Corresp.* ii. 274 ff.). The charter of foundation bears date 11 Oct. 1440. Three years later (13 Nov. 1443), when Bekynton, as a reward for his services in the establishment of the college, had been elevated to the see of Bath and Wells, his consecration was performed by Bishop Alnwick at Eton (Stubbs, *Episcopal Succession*, p. 67).

Bishop Alnwick had a fondness for architectural works. He is commemorated in the roll of benefactors to the university of Cambridge as having contributed to the southern wing ('pars meridionalis') of the schools, including the law schools and the old library above, facing the magnificent chapel of his royal master. During his tenure of the see of Norwich he commenced the alteration of the west front of the cathedral by the erection of the great portal, the design being completed by his executors after his death, in accordance with the terms of his will, by a new large west window ('unam magnam fenestram ad decoracionem et illuminacionem ejusdem ecclesiæ'). During his episcopate the cloisters of that cathedral were also completed, and the chief gateway of the bishop's palace, afterwards finished by Bishop Lyhart, was begun. At Lincoln his architectural taste was exhibited in large additions to the episcopal palace, where he erected an extensive eastern wing, including a chapel with a dining parlour under it (both now destroyed), and a noble gateway tower, recently restored by Bishop Wordsworth. The west windows of the minster, usually attributed to him on the authority of an erroneous statement of Leland (*Collectan.* i. 95), are more than fifty years earlier. Enough, however, remains which is certainly his to warrant the description of his epitaph, 'pretiosarum domuum ædificator.' Alnwick died on 5 Dec. 1449, and was buried hard by the west door of Lincoln Cathedral, with a lengthy epitaph, preserved by Sanderson, recording his career and many virtues, and apostrophising the vanity of human life. By his will, proved at Lambeth on 10 Dec. 1449, he bequeathed 10*l.* for the walls of his native town, and the same sum for the restoration of its church. The year before his death he had been appointed one of the feoffees of 'a charity founded in the church of St. Michael Alnwick' (*Pat. Roll.* 26 Hen. VI, p. 2, m. 8).

[Godwin's De Præsulibus, ed. Richardson; Le Neve's Fasti, ed. Hardy, ii. 18, 467; Jones's Fasti Eccl. Sarisbur. p. 161; Bekynton's Correspondence (Rolls Ser.), i. 231, ii. 279, 287–90; Goulburn's Ancient Sculptures of Norwich Cathedral, 464–6; Gascoigne, Loci e Libro Veritatum,

pp. 29, 153; Willis's Cathedrals, iii. 56; Quarterly Review, No. 259, 'Cathedral Life;' Lyte's Eton College, pp. 5, 20.] E. V.

ALPHAGE, or **ALPHEGE**, St. [See Ælfheah.]

ALPHERY, NIKEPHOR (*fl.* 1618–1660), was one of the dispossessed clergy in the time of the great rebellion. The only authority for the particulars of his ejection is Walker's 'Sufferings of the Clergy,' where the author is not sure of the Christian name, and calls him Mikefer, but says he was descended from a branch of the imperial line of Russia, and was sent to England by Mr. Joseph Bidell, a Russian merchant, to be educated at Oxford, when his and his two brothers' lives were in danger from a powerful faction in Russia. In an article in the 'S. D. U. K. Dictionary,' Mr. Thomas Watts is unable to connect this story definitely with any records in Russian historians. He became rector of Woolley, in Huntingdonshire, in 1618, and was ejected in or about 1643. It appears that the 'fifths' were duly paid to him by his successor. At the Restoration in 1660 he was reinstated, but after some time retired to his son's house at Hammersmith, where he died. The particular hardships he endured are narrated by Walker, but they are not worth recording, as they are given upon mere hearsay, derived from a letter from Peter Phelips, minister of Woolley, to Mr. Clavel. He was twice invited back to Russia, but preferred remaining in England to the chance of regaining a doubtful position in his native country.

[Walker's Sufferings of the Clergy.] N. P.

ALSOP, ANTHONY (*d.* 1726), poetical writer, was educated at Westminster and Christ Church, Oxford, where he took his M.A. degree 23 March 1696, and became B.D. 12 Dec. 1706. He was a favourite with Aldrich, Dean of Christ Church, became censor of the college, and was tutor to the 'principal noblemen and gentlemen' belonging to it. Aldrich entrusted him with the publication of a selection from Æsop, entitled 'Fabularum Æsopicarum Delectus,' Oxon. 1698, as one of the series of classical works which the dean printed for new-year presents to his students. It contains 237 fables in Latin verse, with the original Greek of the first 158, the Hebrew of the next 10, the Arabic of the next 8, whilst the other 60 are in Latin only. The previous publication of Boyle's 'Phalaris' in the same series had just given the occasion of the famous controversy with Bentley. In the preface to his 'Æsop' Alsop refers to Bentley as a man 'in volvendis lexicis satis diligentem,' and gives an elegant version of the fable of the dog in the manger, with an intimation, in the phrase 'singularis humanitas,' of its applicability to Bentley. (The fable is given in Monk's *Bentley*, i. 97.) This was followed up by the combined assault of the Christ Church wits upon Bentley, who refers contemptuously to Alsop. Warton, in his essay on Pope (ii. 320), speaks of the sixty fables as 'exquisitely written.' Bishop Trelawny afterwards gave Alsop a prebend in Winchester, with the rectory of Brightwell in Berkshire. In 1717 an action was brought against him for breach of promise of marriage, and a verdict for 2,000*l.* damages was given against him. He had to leave the country in consequence, but returned after a time, and on 16 June 1726 a bank gave way as he was walking in his garden, when he fell into the river and was drowned. He left many Latin odes in manuscript. In 1748 a proposal for publishing them was issued by Mr. (afterwards Sir) Francis Bernard [see Bernard, Sir Francis], who says that he has been 'not unjustly esteemed inferior only to his master Horace.' They were published in 1752, with a dedication to the Duke of Newcastle. The classical taste which they display seems to have been combined with the facetious qualities of a college don, not too rigidly decorous, and as fond of smoking as his patron Aldrich, one of the odes being composed, as he intimates, with a pipe in his mouth. He is mentioned in the fourth book of the 'Dunciad,' v. 224—

> Let Freind affect to speak as Terence spoke,
> And Alsop never but like Horace joke—

lines which, as Pope told Spence, are intended to have in them more satire than compliment. Some of his poems are in the 'Gentleman's Magazine,' vols. v. viii. ix., and in Dodsley's collection.

[Nichols's Anecdotes, ii. 233; Notes and Queries, 1st series, i. 249.] L. S.

ALSOP, VINCENT (*d.* 1703), a celebrated nonconformist divine, was 'a Northamptonshire man' (Calamy). He proceeded in early youth to St. John's College, Cambridge, where he took his degree of M.A. He received deacon's orders from a bishop, whereupon he settled as assistant master in the free school of Oakham, Rutland. As a young man, Alsop was fond of gay and even convivial society. There is a tradition that his wit, while brilliant, was sufficiently broad. But Benjamin King, a 'painful' minister of the Gospel in Oakham, by his monitions and friendly interest, reclaimed him from his idle and frivolous and 'wild' ways. He subsequently married King's daughter, and, Dr. Calamy informs us, 'becoming a convert to

Mr. King's principles, received ordination in the presbyterian way, not being satisfied with that which he had from the bishop.' Everybody knows that presbyterians and all religionists who were loyal to the ruling powers and of good character and ability, were then 'presented' and admitted as clergymen in the national church. He was 'presented' to Wilby in his native Northamptonshire. But the Act of Uniformity found him prepared to adhere to the two thousand 'ejected' of 1662. After the ejection he preached semi-privately at Oakham and Wellingborough, undergoing the usual pains and penalties of nonconformists, e.g. he was once imprisoned for six months for praying with a sick person. A book by him against Sherlock, called 'Antisozzo' [= against Socinus] (1675)—written in the manner rendered famous by Andrew Marvell in his 'Rehearsal Transpros'd'—brought him fame as a wit and humourist. Like Sydney Smith of our own generation, Alsop's natural wit and fun and swift spontaneity in seeing and hitting off the absurd and ridiculous were irrepressible. Even Dr. Robert South —no friend to nonconformists—publicly avowed that he had the advantage of Sherlock every way. Besides fame 'Antisozzo' procured for its author an invitation to succeed the venerable Mr. Cawton in a large nonconformist congregation in Westminster. He accepted the 'call,' and at a bound stood at the head of the nonconformists. He continued to write books, and took a foremost part in the ecclesiastical rather than theological controversies of the day. They were all marked by the same fecundity and vividness of wit as 'Antisozzo.' His reasoning is strong, but takes the guise of playfulness. He confutes high-church claims with poignant and exasperating nimbleness of raillery. His 'Mischief of Impositions' (1680) not only replies to, but answers, the 'Mischief of Separation,' and, together with 'Melius Inquirendum' (1679) against the 'Compassionate Inquiry,' remains an historical landmark in nonconformist history.

Placed as his church was in the shadow of the court, he yet escaped fines and imprisonment, and when toward the evening of his life he was entangled by a son in certain 'treasonable practices,' both were 'freely pardoned' by James II. Afterwards he appeared frequently at court. He is credited with having drawn up 'The Humble Address of the Presbyterians' for the 'General Indulgence.' This address is printed *in extenso* in Kippis's 'Biographia Britannica,' with the royal answer. His sense of the king's clemency to his son made him feel kindly towards James II. But it must be conceded his intercourse with the politicians who surrounded the throne warranted some suspicion. To the end he 'gave himself' to his pulpit and pastoral duties with inexhaustible fervour and success. He preached when 'a very old man' once every Lord's day, and was one of the lecturers at Pinners' Hall. He preserved his 'spirits and smartness' to the last. He died on 8 May 1703, and his funeral sermon was preached to an immense concourse by Slater.

Alsop put his intellect and wit into his most fugitive tractate; and the reader of to-day will find himself rewarded by studying his 'Duty and Interest united in Praise and Prayer for Kings' (1695), and 'God in the Mount: a Sermon on the wonderful deliverance of his Majesty from Assassination and the Nation from Invasion;' whilst there is extraordinary vigour in his 'Faithful Reproof to a False Report, with reference to the Differences among the United Ministers in London.' Even in the sermons of the 'Morning Exercise' there are flashes of fine wit.

[Calamy, Life of Baxter, ii. 487 et freq.; Wood, Athenæ Oxon. (ed. Bliss), iv. 106; Kippis, Biog. Brit. i. 167–8; Encycl. Brit.; Wilson, History and Antiquities of Dissenting Churches, iv. 63–66; article by present author in Encyc. Britannica, partly reproduced by permission of Messrs. A. & C. Black.] A. B. G.

ALSTON, CHARLES (1683–1760), scientific writer, was born at Eddlewood, and educated at Glasgow. On his father's death the Duchess of Hamilton took him under her patronage, and wished him to study law; but he preferred to turn his attention to medicine. He went to Leyden to study under Boerhaave, where he made the acquaintance of Dr. Alexander Monro. On the return of the two to Edinburgh, they revived the medical lectures in the university, Alston being appointed lecturer in botany and materia medica, and also (1716) superintendent of the botanical gardens: these posts he held until his death, which took place 22 Nov. 1760. He was the author of various medical papers, as well as of an index of the plants in the Edinburgh garden (1740), which is preceded by a Latin introduction to botany, and of 'Tirocinium Botanicum Edinburgense' (1753), in which he attacked the Linnæan system of classification. His lectures on materia medica were prepared for publication after his death by his friend and successor, Dr. J. Hope, and appeared in two 4to volumes in 1770. Robert Brown dedicated to him the apocyneous genus 'Alstonia.'

[Pulteney's Sketches of Progress of Botany (1790), ii. 9–16; Rees's Cyclopædia.] J. B.

ALSTON, Sir EDWARD (1595–1669), president of the College of Physicians, was born in Suffolk, and was educated at St. John's College, Cambridge. He graduated B.A. 1615, M.D. 1626. In 1631 he was elected a fellow of the College of Physicians, and was president from 1655 until 1666. At the Restoration he was knighted (3 Sept. 1660). He increased the power of the college by a judicious inclusion of physicians who during the rebellion had practised without the college license. Thus seventy honorary fellows were created at once. Their diploma fees filled the almost empty college chest, but while the college was unguarded during the plague, thieves carried off the money. When in the following year the fire inflicted a still more serious loss on the society, Sir E. Alston promised money to rebuild the college, but a quarrel arose as to the site, and at the annual election he was not again chosen president. He withdrew his promise of money and never renewed it. He published in quarto 'A Collection of Grants to the College of Physicians,' London, 1660. He lived in Great St. Helens, Bishopsgate, and died very rich 24 Dec. 1669.

[Munk's College of Physicians (1878), i. 202.]
N. M.

ALSTON, EDWARD RICHARD (1845–1881), zoologist, was born at Stockbriggs, near Lesmahagow, 1 Dec. 1845, and, being delicate in youth, was chiefly self-educated at home. He very early contributed to the 'Zoologist' and various Scottish magazines, and ultimately became an acknowledged authority on mammalia and birds. His principal papers in the 'Proceedings of the Zoological Society' (1874–80) are upon rodents, especially American squirrels (1878 and 1879). The division Mammalia in Salvin and Godman's 'Biologia Centrali-Americana' was written by him, though its publication was incomplete at his death. In 1880 he was elected zoological secretary of the Linnean Society, which office he held till his death from acute phthisis on 7 March 1881. In 1874 he largely assisted Prof. T. Bell in the second edition of 'British Quadrupeds.' All his papers are valuable, and remarkable for conciseness and lucidity.

[Obituary Notice, Proc. Linn. Soc. 1880–81, p. 16.]
G. T. B.

ALTEN, Sir CHARLES von, Count, G.C.B. (1764–1840), major-general in the British army, and lieutenant-general in the Hanoverian army, performed eminent services at the head of the famous light division of the British army in the Peninsular campaigns. He was youngest son of Aug. Eberhardt, Baron Alten, of an ancient protestant family in Hanover, and was born on 12 Oct. 1764. At the age of twelve he became a page of honour in the electoral household, and in 1781 received a commission in the Hanoverian foot guards. As a captain in the Hanoverian service he made the campaigns of 1793–4–5, in Flanders and Holland, under the Duke of York; and it was while detached in charge of an important line of posts on the Lys, betwixt Poperinghe and Wervicq, in 1794, that he first displayed those abilities as a light-infantry officer for which he was afterwards so celebrated. In 1803, when the Hanoverian army was wholly disbanded in accordance with the convention of Lauenburg, Alten was one of the first to quit his country and enrol himself in the force then collecting at Lymington, Hants, which some months later was embodied in the British army under the style of the King's German Legion. In command of the light battalions of the legion, Alten served in the expedition to Hanover under Lord Cathcart, in 1805; at Copenhagen in 1807; with Sir John Moore, in Sweden and Spain, in 1808; and in the Walcheren expedition of 1809. Subsequently he joined the army in the Peninsula, and commanded a British brigade at the battle of Albuera. In April, 1812, Lord Wellington, then preparing his final stroke, placed Alten at the head of the light division, composed of the British 43rd, 52nd, and 95th Rifles, with some Portuguese troops, and light cavalry and artillery attached, in command of which he fought at Vittoria, the battles on the Nivelle and Nive, Orthez and Toulouse. When the peninsular army was broken up, Alten was presented with a sword of honour by the British officers under his command, in token of the respect and esteem in which he was held. In 1815, he commanded the third division of the British army at Quatre-Bras and Waterloo, and was very severely wounded on the latter occasion. In acknowledgment of his services at Waterloo he was honoured with the title of count. The King's German Legion was disbanded in 1816, and Count Alten, who was then placed on half-pay, was appointed to command the contingent of the reorganised Hanoverian army, serving with the allied army of occupation in France. After his return to Hanover in 1818, he became minister of war and of foreign affairs and inspector-general of the Hanoverian army, posts which he held up to his decease. He rose to the rank of field-marshal in the Hanoverian service, retaining his major-general's rank on the British half-pay list. He died at

Botzen, in the Tyrol, on 20 April, 1840, and his remains, which were interred at his seat near Hanover, were honoured with a public funeral.

[Hannover.-u. Braunschw.-Lunenburg. Staats-Kalender; Army Lists (British) from 1815 to 1846; Beamish's History King's German Legion (London, 1834-37); Napier's Hist. Peninsular War; Wellington Despatches, vols. iii.–v.; Gent. Mag. 1840.] H. M. C.

ALTHAM, Sir JAMES (*d.* 1617), judge, descended from Christopher Altham of Girlington, in the West Riding of Yorkshire, was the third son of James Altham, Esq., of Mark Hall, Latton, in Essex, sheriff of London in 1557, and of Essex in 1570, by Elizabeth Blancke, daughter of Thomas Blancke of London, haberdasher, and sister of Sir Thomas Blancke, who was lord mayor of London in 1583, was a lawyer and a member of Gray's Inn. He is mentioned in Croke's reports for the first time as arguing a case in the Queen's Bench in 1587. In 1589 he was elected M.P. for Bramber in Sussex. He was appointed reader at Gray's Inn in 1600, and in 1603 double reader (duplex lector) in the barbarous jargon then in vogue. In the same year he was made serjeant-at-law. In 1606 he was appointed one of the barons of the exchequer, in succession to Sir J. Savile, and knighted. In 1610, a question having arisen concerning the power of the crown to impose restrictions on trade and industry by proclamation, the two chief justices, the chief baron, and Baron Altham were appointed to consider the matter. The result of their consultation was that they unanimously resolved 'that the king by his proclamation cannot create any offence which was not an offence before. . . . That the king hath no prerogative but that which the law of the land allows him . . . and lastly, that if an offence be not punishable in the Star Chamber, the prohibition of it by proclamation cannot make it punishable there.' Altham was one of the judges whose opinion was taken in 1611 by Lord Chancellor Ellesmere upon the case of 'two blasphemous heretics,' Legate and Wightman, whom Archbishop Abbot was desirous of burning. The selection of Altham for this business was much approved by the archbishop because of his reputed antipathy to Lord Coke, who was not consulted 'leaste by his singularitie of opinion he should give stay to the business.' Probably Altham concurred with his brother Williams, who, Abbot wrote, 'maketh no doubt but that the law is cleere to burne them,' for eventually the two heretics were burned, one at Smithfield, the other at Burton-upon-Trent. Altham's signature, together with those of the other twelve judges, is appended to the celebrated letter to the king relative to his action in the commendam case, in which the power of the crown to stay proceedings in the courts of justice in matters affecting its prerogative is denied. A serjeant-at-law, in arguing a case involving the right of the crown to grant commendams, i.e. licenses to hold benefices which otherwise would be vacated, had in the performance of his duty disputed, first, the existence of any such prerogative except in cases of necessity; secondly, the possibility of any such case arising. The king thereupon wrote by his attorney-general, Francis Bacon, a letter addressed to Lord Coke requiring that all proceedings in the cause should be stayed. This letter having been communicated to the judges, they assembled, and after consultation the letter already mentioned was sent to the king. The king replied by convening a council and summoning the judges to attend thereat. They attended, and, having been admonished by the king and the attorney-general, all, with the exception of Coke, fell upon their knees, acknowledged their error, and promised amendment. Altham died on 21 Feb. 1617, and the lord keeper, Sir Francis Bacon, in appointing his successor, characterised the late baron as 'one of the gravest and most reverend of the judges of this kingdom.' He was buried in a chapel built by himself on his estate at Oxhey in Hertfordshire, where a monument still preserves his memory and that of his third wife, who died on 21 April 1638. By his first wife, Margaret, daughter of Oliver Skinner, Altham had issue one child only, a son James, afterwards Sir James Altham of Oxhey, knight. This Sir James Altham married Elizabeth, daughter of Sir Richard Sutton of London, and had issue a boy, who died in infancy, and two daughters, Elizabeth and Frances. Elizabeth married Arthur Annesley, second Viscount Valentia and first Earl of Anglesey, whose second son, Altham Annesley, was created in 1680 Baron Altham of Altham, with limitation in default of male issue to his younger brothers. His only son dying in infancy, the title devolved upon the younger branch of the Annesley family, who subsequently succeeded to the earldom of Anglesey. The earldom lapsed in 1771, when the English House of Lords decided against the legitimacy of the last claimant. Frances, the second daughter of Sir James Altham of Oxhey, married the second Earl of Carberry. The title lapsed in 1713. By his second wife, Mary, daughter of Richard Stapers, Esq., Altham had three children, a son Richard, who died without issue; two daughters, Elizabeth and Mary. Elizabeth married first Sir Francis Astley of Hill Morton and Melton, knight, then Robert Baron Digby (Irish peerage), and lastly Sir John Bernard, knight and baronet, serjeant-at-law. By his third wife Altham had no children.

[Harl. MS. 1546; Visit of Herts, an. 1572; Archæologia, xxxvi. 408–9; Croke's Reports, Eliz. p. 87, Jac. I, p. 1; Coke's Reports, xii. 74–6; Dugdale's Orig. Juridic. p. 295; Dugdale's Chronica Series, pp. 101–2; Egerton Papers, pp. 388, 446–8; Calendar of State Papers, Dom. Ser., 1603–1610, pp. 469, 470, 473, 479, 512, 513, 521, 558, 564, 596, 618; ditto, 1611–1618, pp. 45, 61, 116, 131, 441, 463, 469; Lansd. MSS., clxxiv. f. 217; Stephens' Letters and Memoirs of Sir Francis Bacon (first coll.), p. 140; Resuscitatio, p. 91; Cowell's Law Dict. sub tit. 'Commendam;' Morant's Hist. of Essex, ii. 60, 488; Wotton's Baronetage, iii. 66, 342; Lodge's Peerage of Ireland, iv. 126–9, vi. 290; Berry's County Genealogy, Herts, pp. 172–3; Burke's Landed Gentry, p. 22; Burke's Extinct Peerage, pp. 7, 530.] J. M. R.

ALTHORP, Viscount. [See Spencer, John Charles, 1782–1845.]

ALVANLEY, Baron. [See Arden.]

ALVES, ROBERT (1745–94), Scotch poet and prose writer, was born at Elgin on 11 Dec. 1745. His father's circumstances were humble, but as a boy of promise he was placed at the Elgin grammar school, where he made such good use of his opportunities that when sent to Aberdeen he took at Marischal College the highest bursary of the year in which he competed. An 'Elegy on Time,' written while he was at Aberdeen, procured him the friendship of Dr. Beattie, then one of the professors of Marischal College. On leaving Aberdeen Alves was successively master of a Banffshire parish school and tutor in the family of a gentleman who offered him a living in the Kirk of Scotland. But he preferred the head-mastership, with a lower stipend, of the Banff grammar school, which he held from 1773 until 1779, when, on the failure of his suit to a young lady of beauty and fortune, he migrated to Edinburgh. There he taught the classics and several modern languages, occasionally translating and compiling for the Edinburgh booksellers. In 1780 appeared his 'Ode to Britannia . . . on occasion of our late successes,' in which the gallantry of Scotch officers during the campaign in the Carolinas against the revolted American colonists was sung with patriotic enthusiasm. In 1782 he published a volume of 'Poems,' and in 1789 'Edinburgh, a poem in two parts,' a lively performance describing the topography and social aspects of the Scottish capital, together with the 'Weeping Bard, a poem in sixteen cantos,' much of which is plaintively autobiographical. Alves died suddenly on 1 June 1794, while seeing through the press the work which appeared in the same year as 'Sketches of the History of Literature, containing Lives and Characters of the most eminent Writers in different languages, ancient and modern, and critical remarks on their works. Together with several Literary Essays.' The volume displays acuteness and a reading creditably wide, but neither the powers nor the attainments of the writer were sufficient for the task which he had undertaken. Lord Gardenstone, a literary Scotch judge, seems to have superintended its issue from the press, and he contributed to it several critical observations.

[Memoir prefixed to the Sketches of the History of Literature; Alexander Campbell's Introduction to the History of Poetry in Scotland (1798), pp. 305–6.] F. E.

ALVEY, RICHARD (*d.* 1584), master of the Temple, received his education at Cambridge, where he graduated B.A. in 1529–30, and M.A. in 1533. He was admitted a fellow of St. John's College in 1537 or 1538 during the prefecture of Dr. George Day. On 24 Feb. 1539–40 he was presented by his college to the rectory of Thorington in Essex. He proceeded B.D. in 1543, was admitted to the rectory of Grinstead, near Colchester, on the king's presentation, 11 May 1546, and to the rectory of Sandon, also in Essex, on the presentation of Sir John Gate, 13 Nov. 1548. On 11 Dec. 1552 he was installed canon of Westminster.

Early in the reign of Queen Mary he was deprived of all his preferments, whereupon he went into exile, residing at Frankfort till after the accession of Queen Elizabeth, when he returned to England and was restored to the rectory of Thorington. By letters-patent dated 13 Feb. 1559–60 he was appointed master of the Temple, and he was again constituted one of the canons of the church of Westminster by the charter of refoundation, 21 June 1560. In 1565 he resigned the rectory of Thorington. Dr. Sandys, Bishop of London, collated him to the rectory of Bursted Parva, Essex, on 10 April 1571. He resigned his canonry at Westminster in 1575, and the rectory of Bursted Parva in the following year. His death occurred about August 1584.

Isaak Walton (*Life of Hooker*, 1665, p. 45) describes him as 'a man of a strict life, of great learning, and of so venerable behaviour as to gain such a degree of love and reverence from all men that he was generally known as Father Alvie.' Moreover, he informs us that at the reading in the Temple following his death, Dr. Sandys, Archbishop of York, being at dinner with the judges, the reader and the benchers of the society 'met with a condolement for the death of Father Alvie, an high commendation of his saint-like life and of his great merit both to God and man: and as they bewailed his death, so they wished for a like pattern of virtue and learning to succeed him.' His successor was the famous and 'judicious' Richard Hooker.

[Baker's Hist. of St. John's Coll. Camb., ed. Mayor; Le Neve's Fasti Eccl. Anglic., ed. Hardy, iii. 352, 353; MS. Kennett, xlviii. 77; MS. Lansd. 27 art. 4, 107 art. 2; Cooper's Athenæ Cantab. i. 491.] T. C.

ALVEY, THOMAS, M.D. (1645–1704), physician, son of Thomas Alvey, merchant-taylor, of London, was born in St. Faith's parish, 4 May 1645, and educated at Merchant Taylors' School and at Merton College, Oxford (B.A. 1662, M.A. 1667, M.B. 1669, M.D. 1671). He became a fellow of the College of Physicians of London in 1676; censor in 1683; Harveian orator in 1684; was appointed an elect in January 1703–4; and died in 1704. Dr. Alvey wrote 'Dissertatiuncula Epistolaris, unde pateat urinæ materiam potius è sero sanguinis quàm è sero (quod succo alibili in nervis superest), ad renes transmitti,' London, 1680, 4to.

[C. J. Robinson's Register of Merchant Taylors' School, i. 254; Wood's Athenæ Oxon. (Bliss), iv. 479, Fasti, ii. 261, 308, 329, ed. Bliss; Munk's College of Physicians, 1878, i. 390.] T. C.

AMBERLEY, VISCOUNT. [See RUSSELL.]

AMBROSE, ISAAC (1604–1662-3), a Lancashire divine whose works were long held in esteem, was descended from the Ambroses of Lowick, Furness, and was baptised 29 May 1604 at Ormskirk, where his father was vicar. He entered Brasenose College, Oxford, 1621, in 1624 he proceeded B.A., and having been ordained was presented by Bishop Morton to the 'little cure' of Castleton, Derbyshire, 1627. Ambrose attracted the notice of William Russell, afterwards earl of Bedford, and was by the king's influence incorporated at Cambridge University 1631–2. Having resigned his small living in 1631, he was made one of the king's four preachers in Lancashire, and took up his residence at Garstang. About the year 1640 the interest of the religious Lady Margaret Hoghton obtained for him the vicarage of the corporate town of Preston in Amounderness. In November 1642 he was for a time taken prisoner by the king's commissioners of array, and he was again arrested 20 March 1643; but in both cases was released by the influence of neighbouring gentlemen. On the taking of Bolton, May 1644, he took refuge at Leeds. He associated himself with the establishment of presbyterianism in the county, and held important positions by the favour of the House of Commons or his neighbouring brethren. Having set his hand to the 'Agreement of the People taken into consideration,' the committee of plundered ministers ordered him to be sent a prisoner to London (April and May 1649), where he made the acquaintance of Lady Mary Vere and other persons, who, with the Earl of Bedford, relieved his necessities. He was still the 'painful' minister of Preston in 1650. The prominent connection of this town with the war, and the strong party feelings of the inhabitants, led him to remove to Garstang in 1654; and thence, in 1662, he was ejected for nonconformity. Having retired to Preston, he died suddenly of apoplexy in 1663–4, and was buried 25 Jan.

He wrote 'Prima, Media, and Ultima,' 4to, 1650, 1659; funeral sermon on 'Redeeming the Time' (on Lady Hoghton), 1658, 4to; 'Looking unto Jesus,' 1658, 4to; 'War with Devils—Ministration of Angels,' 1661, 4to. These were reprinted in folio, with a portrait, 1674, 1682, 1689; and the smaller treatises have frequently been reprinted. He has letters prefixed to some of the works of his friend Henry Newcome.

'Ambrose,' says Calamy, 'was a man of that substantial worth, that eminent piety, and that exemplary life, both as a minister and a christian, that it is to be lamented the world should not have the benefit of particular memoirs of him.' His character has been misrepresented by Wood. He was of a peaceful disposition; and though he put his name to the fierce 'Harmonious Consent,' he was not naturally a partisan. He evaded the political controversies of the time. His gentleness of character and earnest presentation of the gospel attached him to his people. He was much given to secluding himself, retiring every May into the woods of Hoghton Tower and remaining there a month. Dr. Halley justly characterises him as the most meditative puritan of Lancashire. This quality pervades his writings, which abound, besides, in deep feeling and earnest piety. Mr. Hunter has called attention to his recommendation of diaries as a means of advancing personal piety, and has remarked, in reference to the fragments from Ambrose's diary quoted in the 'Media,' that 'with such passages before us we cannot but lament that the carelessness of later times should have suffered such a curious and valuable document to perish; for perished it is to be feared it has.'

[Wood's Ath. Oxon. (ed. Bliss), iii. 659, and Fasti, i. 414; Calamy's Abridgement of Baxter (1713), 409, and Contin. 566; Newcome's Autobiog. and Diary passim; Faringdon Papers, 107; Halley's Lanc. Nonconformity, i. 194 seq.; Chetham's Ch. Libraries, p. 170; Fishwick's Hist. of Garstang, 161 seq.; Cox's Derbyshire Churches, iv. 499.] J. E. B.

AMBROSE, JOHN (*d.* 1771), captain in the navy, was promoted to that rank in March 1734, and appointed to the Greyhound, in which ship he was employed in the Channel and Mediterranean till September 1740, when he was transferred to the Rupert of 60 guns. In this ship he continued for the next eighteen months, cruising with good success against the enemy's privateers on the north coast of Spain, and on the coast of Portugal. He was then sent out to join the Mediterranean fleet, and was present in the action off Toulon on 11 Feb. 1744. Captain Ambrose was afterwards charged before a court-martial with having neglected his duty on that occasion; with firing and continuing to fire on the enemy whilst altogether out of range, with not having assisted the Marlborough when in extreme danger, with not having covered and protected the fire-ship when he might and should have done so, and finally with 'disobedience to his majesty's instructions and the signals and commands of the admiral, neglect of naval discipline, and being one of the principal causes of the miscarriage of his majesty's fleet.' The court held these charges to be proved in the principal part; but considering that he had always borne the character of a vigilant and diligent officer, and that his failure in the action was apparently due to a mistake in judgment, his judges sentenced him to be only cashiered during his majesty's pleasure and to be fined one year's pay, to be given to the chest at Chatham. In 1748 he was restored to his rank and half-pay, and in April 1750 was advanced to be a rear-admiral on the retired list. He died 25 March 1771.

[Official Letters, &c., in the Public Record Office; Minutes of the Court martial, published in folio, 1746.] J. K. L.

AMBROSE, Miss. [See Palmer, Lady.]

AMBROSIUS AURELIANUS (*fl.* 440), called Emrys by Welsh writers, was a leader of the Britons in the fifth century, about whose history little that is certain can be extracted from the mass of legend that has gathered about his name. Our earliest authority, Gildas, speaks of him with enthusiasm, but with little definiteness, as the leader who checked the victorious advance of the Saxon invaders. He describes Ambrosius as 'courteous, faithful, valiant, and true; a man of Roman birth who had alone survived the conflict, his kindred, who had worn the purple, having perished in the struggle; his descendants, greatly degenerated in these days from the excellence of their ancestors, still provoke their conquerors to battle, and by the grace of God their prayers for victory are heard.' Geoffrey of Monmouth and other later writers represent Ambrosius as the son of Constantine, who was elected emperor in Britain, Gaul, and Spain during the reign of the Emperor Honorius; but their accounts of Constantine's life and death are so utterly irreconcilable with known facts that no reliance can be placed on their statements. Geoffrey's account is shortly as follows: Aurelius, Ambrosius, and Uther Pendragon were the sons, by a Roman wife, of Constantine the Tyrant, who was murdered by Vortigern after a reign of ten years. On their father's death Constantine's two sons fled to the king of Armorica, but returned after some years, during which Vortigern, as king of Britain, had been forced to rely upon the aid of the Jutes, under Hengist and Horsa, for protection against the Picts. On his return Ambrosius was anointed king, and proceeded to attack Vortigern, whom he defeated and killed at Genoreu. Ambrosius was then opposed by Hengist, whom he defeated with great slaughter at Maisbeli. Hengist was soon afterwards put to death. Ambrosius reigned as king for some years longer, and was poisoned at Winchester, where he lay sick, by a Saxon named Copa, disguised as a physician.

What may be looked upon as ascertained is that Ambrosius was of Roman origin, and probably descended from Constantine; that his birth attached to him Romans or Romanised Britons; and that he was a successful opponent of the advance of the Saxon invaders, whom he drove back and confined within the limits of the isle of Thanet. The Welsh writers give Ambrosius the title of 'Gwledig,' applied by them to those who occupied the place of Dux Britanniæ and Comes Litoris Saxonici; it is the epithet given to Maximus and Constantine, who had both borne the title of emperor.

[Gildas, De Excidio Britanniæ; Geoffrey of Monmouth, Historia Britonum.] A. M.

AMELIA (1783–1810), princess, youngest daughter, and last and fifteenth child of George III, was born 7 Aug. 1783. Always delicate, and the successor of two delicate little brothers who died shortly before her birth, this princess was the object of most careful and affectionate concern to all around her, and was especially the pet and companion of her father (Mme. D'Arblay's *Diary*, iii. 25). The child understood the dignity of her position even at three years old (*ibid.* iii. 51, iv. 3, &c.); she would remember her sick friends in her prayers (*ibid.* iii. 202); yet she was childlike enough to refuse to go to bed unless Miss Burney undressed her (*ibid.* pp. 172 and 185), and to insist on Miss Burney and Mr. Smelt playing at phaeton-driving with her, with all the fun of a frisky horse (*ibid.* p. 178). The delicacy of the princess's health continuing as she grew up, she did not become so proficient in accomplishments as her sisters, though her skill at the piano was considerable, and she was comely and graceful, full of all a girl's attractiveness and charm. She was warmly disposed to be charitable, and imposed upon herself the expense of three little girls, chosen from necessitous homes, whom she educated and brought up to trade, and who were allowed, upon occasions, to visit her. One of these, Mary, the princess apprenticed to her own dressmaker, Mrs. Bingley, of Piccadilly; and on Mrs. Bingley having to inform her royal highness of the unhappy fall of the girl, the princess wrote a touching letter to her, exhorting her to consider her position and return to a virtuous life (Hone's *Every-Day Book*, i. 1074). As early as 1798, when the princess was only fifteen years old, she suffered from painful lameness in her knee, and her health began to break up. She went to Worthing for sea-bathing (Mme. D'Arblay's *Diary*, 1 Dec. 1798, vi. 178), which gave much benefit, and on a return of the malady from time to time the same remedy was tried again. In 1808, however, all means began to fail, and the princess had to pass most of her hours amidst all the restraints of an invalid. In 1809 she could occasionally take short walks in the garden. This improvement was but temporary, however, and in August 1810 her sufferings grew sharper, whilst in the October of that year she was seized with St. Anthony's fire (erysipelas), which cut off all hope, confined her to her bed on the 25th, when all the world was celebrating her father's jubilee (*Annual Register*, 1810, appendix, p. 406), and made it manifest that her death was rapidly approaching. The king's distress was intense. Himself part-blind then, and having only intervals of sanity, he summoned his daughter's physicians to him at seven o'clock every morning, and three or four other times during the day, questioning them minutely as to her condition. The dying princess had a mourning ring made for the king, composed of a lock of her hair, under crystal, set round with diamonds; and saying to him, 'Remember me,' she herself pressed it on his finger, thereby throwing him into such poignant grief that he passed into that last sad condition of madness from which he was never restored. Mercifully the princess was never informed of this terrible effect of her gift (*Gent. Mag.* lxxx. part ii. p. 487); and lingering a few days more, waited upon to the last by her favourite and devoted sister, the Princess Mary, she died, at Augusta Lodge, Windsor, on 2 Nov. 1810, aged 27; and was buried at Windsor, Tuesday evening, 13 Nov. 1810, with full pageantry of pages, ushers, knights, equerries, and grooms (see *State Ceremonial*). Her royal highness left the Prince of Wales her residuary legatee, desiring him to sell her jewels to pay her debts and realise enough for a few small legacies; but the prince gave the jewels to the Princess Mary, and took upon himself all the other charges.

The untimely death of the Princess Amelia evoked warm sympathy throughout the country, many sermons and elegies being published on the occasion, and the incident of her gift of the ring was commemorated in verse by Peter Pindar and others. The stanzas beginning 'Unthinking, idle, wild, and young,' were attributed to the Princess Amelia, and appeared in most publications of the day as her undoubted composition. The authorship has been questioned, however (see *George III, his Court*, &c., ii. 357, where the stanzas are given in full; also *Gent. Mag.* for 1810, and the monthly magazines).

[Gent. Mag. Supplement to, 1810, 646; ibid. 1810, 565; European Magazine, iv. part ii. p. 159; Annual Register.] J. H.

AMES, JOSEPH (1619–1695), naval commander under the Commonwealth, was descended from an ancient Norfolk family and was born at Great Yarmouth on 5 March 1619. Brought up as a sailor from his youth, he was one of the commanders of a small channel fleet watching the Dutch coast in 1641 (Thurloe's *State Papers*, i. 117). In January 1653 he returned to Plymouth from Barbadoes, with a large consignment of sugar, which had only recently been planted in the island, and in July of the same year he was present at the engagement with the Dutch, in which Van Tromp was killed. 'For eminent service in saving yᵉ Triumph fired in fight with the Dutch' on that occasion, a gold medal was awarded him by parliament (*Commons' Journals*, vii. 296). In succeeding years Ames was in command of several ships of war, and made repeated voyages to America and the West Indies. Under his care many royalist prisoners were transported to the colonies, and on 8 Oct. 1655 he was the bearer of a young deer as a present to Cromwell from the president of the Providence plantation in New England. He withdrew from active service, according to his grandson, the bibliographer, about 1673, and retired to Yarmouth, where he died in December 1695. He was a member of the presbyterian congregation of his native town. Several of his letters, addressed to the admiralty commissioners under the Commonwealth, are preserved among the State papers of the time.

[Memoir in Ames's Typographical Antiquities (ed. Herbert and Dibdin), i. 22 et seq.; State Paper Calendars, 1652-3, 1654, 1655; S. D. U. K. Biographical Dictionary.] S. L.

AMES, JOSEPH (1689–1759), bibliographer and antiquary, was descended from the old Norfolk family of that name, and was the eldest child of John, a master in the merchant service, the latter being the sixth son of the Captain Joseph Ames, R.N., whose life is recorded above. Joseph Ames was born at Yarmouth 23 Jan. 1688–9, and was educated at a small grammar school in Wapping. He lost his father when twelve years old, and three years later was apprenticed to a plane maker in King Street or Queen Street, near the Guildhall, in the city of London. He is said to have served his time in a creditable manner, but does not appear to have taken up his freedom. He moved to Wapping near the Hermitage, where his father had previously settled, and where he entered into business either as a shipchandler, according to Walpole (*Cat. of Engravers*, p. 3), as a plane-iron maker (MORES, *Diss. upon English Typogr. Founders*, p. 85), a patten maker (*Cole's MSS.* vol. xxx.), or an ironmonger (see letters so addressed in NICHOLS'S *Illustrations*, iv.). He continued the business, which must have been of a lucrative character, until his death. In 1712 his mother died, and was buried in Wapping church near her husband. Two years later Ames married Mary, daughter of William Wrayford, a merchant in Bow Lane. She died in 1734, after bearing six children, of whom only a daughter survived her.

Ames owed his taste for learned studies to the Rev. John Russel of St. John's, Wapping, and the Rev. John Lewis of Margate, the well-known antiquary, to whom he was introduced by Mr. Russel. At some period before 1720 Ames made the acquaintance, while attending Dr. Desaguliers's lectures, of Mr. (afterwards Sir) Peter Thompson, a Hamburg merchant and member for St. Albans, and a man of marked character and considerable acquirements. The three friends exercised much influence upon the bookish career of Ames. Lewis had long been making collections for a history of printing in this country, and at least as early as 1730 suggested to Ames that he should undertake the work and make use of his notes. These appear to have been sent to Ames from time to time, and were carefully preserved and bound into a volume, which may now be seen in the British Museum (*Add. MS.* 20035). They include lists of printers and facsimiles of their marks, copies of title-pages, extracts, &c. The national collection also contains another volume of original papers used by Ames (*Add. MS.* 5151). Ames at first declined the offer, as a printer of the name of Samuel Palmer was then passing a similar work through the press. This appeared in 1732 under the title of 'The General History of Printing . . . particularly its introduction, rise, and progress here in England,' London, 1732, 4to. Palmer died before the publication of his work, which was then completed by the industrious pen of the impostor, George Psalmanazar. A continuation in manuscript by Palmer, devoted to the practical part of the art, was sold among Ames's collections. The book proved so poor a performance that Ames decided at last to undertake the great work by which his name will always be held in honour among bibliographers, and which was to form the chief object of his life. In the year 1739–40 he circulated a preliminary list of English printers from 1471 to 1600, which included 215 names, most of them being those of London men, with the announcement: 'As the history and progress of printing in England, from 1474 to 1600, is in good forwardness for the press; if any gentleman please to send the publisher, Jos. Ames in Wappin, some account of these printers, or add others to them, or oblige him with what may be useful in this undertaking, the favour will be gratefully acknowledged.'

The fine volume of engravings descriptive of the cabinet of coins belonging to the Earl of Pembroke, and known as the 'Numismata Antiqua,' was brought out in 1746 without a syllable of letterpress. To remedy the defect, Ames printed for private distribution an index of four leaves, which he said 'may be put into the book altho' it is bound.' It consists merely of a transcript of the names of the coins as shown upon the plates. In 1748[7] he printed a 'Catalogue of English Heads,' being an index to the collection of 2,000 prints, bound in ten volumes, belonging to Mr. John Nicholls or Nickolls, F.R.S., a quaker antiquary of Ware in Hertfordshire. It forms the first attempt at a general description of English engraved portraits, a work resumed by Granger twenty years later. The arrangement is alphabetical, but is wanting in method, the same individuals appearing in different parts, and titled persons being entered sometimes under titles and sometimes under family names. The Rev. William Cole has left in manuscript (see his *Papers*, vol. xxx., in British Museum) an amended alphabetical index.

A few years later Ames distributed a prospectus and specimen, the price to subscribers being fixed at a guinea; and at last, in 1749, the 'Typographical Antiquities' appeared, a handsome quarto of over 600 pages, dedicated to Lord Chancellor Hardwicke. The original proposals contemplated only 200 copies, but 301 were subscribed for, and the list shows that the book was supported by the leading antiquaries and printers of the day. It was warmly received, and the entire edition appears to have been soon sold off. However imperfect Ames's work may be considered in the light of modern criticism, it is undoubtedly the foundation of English bibliography. An eloquent testimony to its merit lies in the fact that it was used as the basis of the more elaborate histories of Herbert and of Dibdin, the latter of whom says (see his ed. i. 15): 'Every impartial living antiquary, whatever may be his opinion of the literary attainments of the author, must cheerfully acknowledge his obligation to Ames's work.' One cause for the excellency of the 'Typographical Antiquities' may be found in the statement of the preface: 'I did not chuse to copy into my book from catalogues, but from the books themselves.' Ames owed much to the investigations of other students, and acknowledges (*Preface*) his 'obligations to most of [his] subscribers who, besides their subscriptions, have kindly assisted [him] with their manuscripts and observations.' A portion of his extensive bibliographical correspondence with Ducarel, Anstis, Lewis, Bishop Lyttleton, Rawlinson, &c., is given by Nichols. The libraries of Lord Orford, Sir Hans Sloane, Mr. Anstis, and other friends, were always open for his researches. Oldys's 'Diary' supplies many proofs of Ames's ardour in searching for rare English books. His last undertaking was to edit, or perhaps to compile entirely, the 'Parentalia, or Memoirs of the Family of the Wrens,' which appeared in 1750. It is now a rare and costly volume.

Ames was elected a fellow of the Society of Antiquaries in 1736, and was appointed secretary five years later; he held the function until his death, the Rev. William Norris being associated with him in 1754. Ames appears to have been an active official, as is shown by the numerous letters preserved by Nichols. A copy of the minutes of the meetings of the society (1717–51) in Ames's handwriting is in the British Museum (*Egerton MSS.* 1041–2). He was elected F.R.S. in 1743. It may be mentioned, as an instance of the esteem in which he was held by the president, Sir Hans Sloane, that he was one of the trustees under the will of the latter. The solitary contribution of Ames to the 'Philosophical Transactions' consists of a letter relating to a case of 'plica polonica' in 1747. Ames made no pretence to literary merit, but he was an excellent antiquary according to the lights of the day. His position in the Society of Antiquaries made him some enemies. The caustic Mores describes him (*op. cit.* p. 85) as 'an arrant blunderer . . . a plane-maker and lived at the Hermitage. . . . He was unlearned but useful; he collected antiquities, and particularly old title-pages and the heads of authors, which he tore out and maimed the books: for the first of these crimes he made some amends by his "Typographical Antiquities," and for the second by his "Catalogue of English Heads."' The accusation of tearing out title-pages was well deserved. In the sale of Ames's effects appeared a collection ranging between 1474 and 1700 in three folio volumes, besides several bundles and two more folios of title-pages alphabetically arranged according to places of printing. Other personal details of an equally ill-natured kind have been left by Grose (see *Olio*, 1796, pp. 133–5): 'He was a very little man, of mean aspect and still meaner abilities. The history of printing published under his name was really written by Dr. Ward, professor of Gresham College, though perhaps the materials were collected by Ames.' Cole accused him of being 'as illiterate as one can conceive. I have received many letters from him which are not English, and are full of false spelling, yet he was a very curious and ingenious person, and to his dying day kept a sort of patten or hardware shop at Wapping, where I have often called upon him to look over his old books and prints, and have bought many pounds' worth of English heads of him, for he would sell anything. He was an independent by profession, or anabaptist, but a deist by conversation' (in NICHOLS, *Illustrations*, viii. 581). Oldys

(*British Librarian*, p. 374) acknowledges his obligations to Ames, whom he styles 'a worthy preserver of antiquities.' Ames made a large collection of portraits, especially those of printers, although many were of doubtful authenticity. He also collected coins, 'natural curiosities,' inscriptions, and antiquities, which were sold after his death by Langford, 20 and 21 Feb. 1760. The rare English books and manuscripts were disposed of by the same auctioneer between 5 and 12 May at good prices for the time. Many of the books were annotated by their former owner, and the manuscripts included a number of valuable historical transcripts. In the library was an interleaved copy of the 'Typographical Antiquities' in two volumes, with a great quantity of manuscript additions by the author. The lot, which included plates, blocks, and copyright, was purchased by Sir Peter Thompson for 9*l.*, and afterwards sold by him to Herbert, who made use of it for his edition. Dibdin states (see his ed. i. 46): 'This book is now in my collection, although considerably shorn of its former honours. . . . It is no doubt a very curious and valuable interleaved copy, although $\frac{7}{8}$ parts of it have been published.' Dibdin paid 50*l.* for the copy, which is now in the British Museum.

After dining with his old friend, Sir Peter Thompson, from whose materials Gough compiled the memoir of the typo-historiographer, the latter was seized with an attack which caused his death the same evening, 7 Oct. 1759, in the seventy-first year of his life. He was buried in the churchyard of St. George-in-the-East.

His works are: 1. 'A Catalogue of English Printers, from the year 1471 to 1600, most of them at London, 4to (without date or place), 4 pp.; the copy in the Society of Antiquaries Library is inscribed, 'Presented by Mr. Ames, 20 March 1739–40.' 2. 'An Index to the Pembrokian Coins and Medals' (without date or place, ? 1746), 4to, 8 pp., with device. 3. 'A Catalogue of English Heads, or an account of about two thousand prints describing what is particular on each; as the name, title, or office of the person, the habit, posture, age or time when done, the name of the painter, graver, scraper, &c., and some remarkable particulars relating to their lives,' London, 1748, 8vo; the Soc. of Antiq. copy dated by Ames '15 Oct. 1747.' 4. 'Typographical Antiquities, being an historical account of printing in England, with some memoirs of our antient printers, and a register of the books printed by them, from the year 1471 to 1600, with an appendix concerning printing in Scotland and Ireland to the same time,' London, 1749, 4to. The next edition was 'considerably augmented, both in the memoirs and number of books, by William Herbert, of Cheshunt, Herts,' London, 1785–6–90, 3 vols. 4to. Dr. T. F. Dibdin commenced another edition 'greatly enlarged, with copious notes, and illustrated with appropriate engravings,' London, 1810–12–16–19, 4 vols., 4to. As the latter was never finished, it does not entirely supersede Herbert's edition. 5. 'Parentalia, or Memoirs of the Family of the Wrens, viz. of Matthew, bishop of Ely, Christopher, dean of Windsor, &c., but chiefly of Sir Christopher Wren, late surveyor-general of the royal buildings, P.R.S. &c., in which is contained, besides his works, a great number of original papers and records on religion, politics, anatomy, mathematics, architecture, antiquities, and most branches of polite literature, compiled by his son Christopher; now published by his grandson, Stephen Wren, Esq., with the care of Joseph Ames,' London, 1750, folio.

[Gough's Memoir of Ames in the editions of the Typogr. Antiquities by Herbert and Dibdin; Nichols's Literary Anecdotes and Illustrations; Farmer's Essay on Learning of Shakespeare; Oldys's Memoirs and Diary by W. J. Thoms; Bigmore and Wyman's Bibliography of Printing; Notes and Queries, 1st ser. vol. i., 2nd ser. vol. xi., 4th ser. vol. iv., 5th ser. vol. iv.] H. R. T.

AMES, WILLIAM (*d.* 1662), joined the Quakers in 1655 at Dublin, having been a baptist minister in Somersetshire, and afterwards an officer in the parliamentary army. He settled at Amsterdam in 1657, where he was tolerated, though once confined for a short time as a lunatic. He travelled in Germany, and was favourably received by the Palatine elector. He returned to England in 1662, was sent to Bridewell for attending a quaker meeting, and died before the end of the year. He wrote a large number of tracts in Dutch, the titles of which are given in Smith's 'Catalogue of Friends' Books.'

[Tuke's Biographical Notices, ii. 129; Sewel's History of Quakers; Smith's Catalogue.]

AMES, WILLIAM (1576–1633), puritan divine and casuist, was of an ancient family in the county of Norfolk, branches of which still exist in that county and in Somersetshire. He was educated at Christ's College, Cambridge, where he had for his tutor the celebrated William Perkins, a theologian of moderate puritan tendencies, by whose teaching and example his own career was greatly influenced. After his tutor's death in 1602, his zeal led him into indiscretions which rendered him obnoxious to the master of his college, Valentine Cary; he refused to wear the surplice in the college chapel, and in a sermon preached in the university church (1609) attacked the prevalent diversion of card-playing as an offence against the rules of christian life no less censurable than open profanity. For this language he was suspended by the vice-chancellor 'from the exercise of his ecclesiastical function, and from all degrees taken or to be taken' (*Letter to the Author of a Further Enquiry into the Right of Appeal*, p. 32). According to the statement of Nethenus, Ames, who had been elected fellow, would have been chosen master instead of Cary (elected 1610) had he been more conformable to the established discipline. This would sufficiently account for the unfriendly feeling between the two, and for the fact that Ames shortly afterwards quitted the college and the university, persuaded so to do, says Nethenus, by Cary himself, who dared not expel him (*Præf. Introd.* in edition of Latin Works by Nethenus). On leaving Cambridge Ames sought to settle at Colchester as pastor of the congregation there, but was forbidden to preach by the Bishop of London. Under these circumstances he seems to have gained the sympathy of some opulent English merchants, to whom he was recommended by his doctrinal views, and at their expense was sent, together with one Parker, to Leyden, for the purpose of engaging in controversy with the supporters of the English church. According to one account (see life in Chalmers's *Dict.*) he was compelled to leave England by the hostility of Archbishop Bancroft; this statement, however, Nethenus (*ut supra*) declares to have taken its origin in certain misrepresentations of Episcopius. About the year 1613 he became involved in a controversy with Grevinchovius, the minister of the church of the Remonstrants (or Arminians) at Rotterdam; and, according to the assertion of his biographer, obtained so signal an advantage over his antagonist, that the latter became a laughing-stock even to the youngest theological students in the city. About this time Ames married the daughter of Dr. Burgess, chaplain to Sir Horace Vere, the English governor of Brill in Holland, and, on Dr. Burgess resigning his chaplaincy, succeeded to his post. Vere, however, was prevailed upon by the authorities in England to dismiss Ames; and we next hear of the latter as employed by the Calvinistic party, at a salary of four florins a day, to watch the proceedings of the synod of Dort (1618–19), giving his opinion and advice when required. Some theological theses which Ames put forth at this time were severely criticised, owing apparently to their being treated in too scholastic a manner Mackovius, professor of theology at the university of Franeker, came forward in Ames's defence, and was himself attacked; but after a lengthened controversy, which stirred all theological Friesland, a formal decision (preserved by Nethenus) was eventually given by the recognised authorities in theological doctrine in favour of both. The conclusions of the synod of Dort favoured the Calvinistic party, and when the delegates from Dort repaired to England to present the acts of the synod to King James, occasion was taken to request Abbot, the archbishop, to give his assent to the appointment of Ames as head of a small theological college at Leyden, to which office he had already been nominated. Abbot replied that he was glad to hear that any countryman of his was held worthy of the post of professor in such a distinguished seat of learning, but added that Ames was no obedient son of the church, being a rebel against her authority (*Præf. Introd.*). An invitation to the theological chair at Franeker now appeared to offer the exiled scholar a permanent retreat; but here again his appointment would have been set aside by the exertions of his enemies, had it not been for the good offices of one Herwood, a military officer, with Prince Maurice. Ames entered upon his duties at Franeker in May 1622, and delivered on the occasion an oration on Urim and Thummim. He was subsequently chosen rector of the university, and his inaugural address on assuming the office (1626), and also that on his retirement from it, are still preserved (*Latin Works*, ed. Nethenus, v. 48, ii. 407). His tenure of his professorship, which lasted upwards of ten years, must be looked upon as the most important period of his life, his reputation as a theologian and his ability as a teacher attracting students, not only from all parts of the United Provinces, but also from Hungary, Poland, and Russia (*Præf. Introd.*). The air of Franeker, however, being found unsuited to his health, owing to an asthma from which he suffered, he removed to Rotterdam, with the twofold object of filling the post of pastor to the English church in that city, and of presiding over an English college which it was proposed to found there. Shortly after his arrival Rotterdam was visited by an inundation, and Ames, in effecting his escape from his house by night, contracted an illness through exposure, which resulted in his death in the month of November 1633, in his fifty-eighth year.

By his first wife Ames had no family; but by his second marriage with the daughter of a gentleman named Sletcher he had a son and a daughter. He appears to have died in necessitous circumstances, for his family received assistance from the town council at Rotterdam, and eventually sailed for New England, taking with them his library, which was hailed as an acquisition of great value by the theological students of the youthful colony.

In the opinion of his contemporaries his genius was better adapted for the professor's chair than for the pulpit. In controversy he was distinguished as a champion of Calvinistic views in opposition to the Arminian doctrines which, during the latter part of his life, began to gain ground both in England and abroad; and his 'Medulla Theologiæ,' a system of Calvinistic theology, has been frequently reprinted. His 'Fresh Suit against Roman Ceremonies,' which was passing through the press at the time of his death, is highly praised by Orme (*Life of Baxter*, p. 19) as an able exposition from the presbyterian standpoint of the chief points of difference between the puritans and the school of theology represented by Richard Hooker. The work, however, by which Ames chiefly merits to be remembered by posterity is his treatise 'De Conscientia, ejus Jure et Casibus,' first published in the year preceding his death. It was an elaborate attempt to make the application of the general principles of christian morality more certain and clear in relation to particular cases, and served to make the name of 'Amesius' classical in the schools of moral philosophy. His biographer speaks of it as removing a reproach from the learning of protestantism, and relieving its teachers from the necessity of resorting to 'the Philistines' for assistance in the determination of nice points in cases of conscience. Among Ames's other works the chief are his 'Bellarminus enervatus,' often reprinted at Amsterdam, London, and Oxford; his 'Coronis ad Collationem Hagiensem' (12mo), a confutation of the Arminian arguments against the Calvinistic clergy of the United Provinces; his 'Antisynodalia' (Franeker, 12mo, 1629)—against the Remonstrants; and his 'Demonstratio Logicæ Veræ' (Leyden, 12mo, 1632). The 'Puritanismus Anglicanus' (1610), an exposition of the views of the English puritans, is a Latin version by Ames of an English original by another writer, W. Bradshaw, of which latter no edition appeared until the year 1641. His Latin works were collected and published at Amsterdam in five volumes, 16mo (1658), by his admirer and biographer Nethenus.

[Life by Nethenus in Præfatio Introductoria, prefixed to edition of his works above mentioned; Biographia Britannica; Benjamin Hanbury's Historical Memorials, i. 533; Fuller's History of University of Cambridge (ed. Prickett and Wright), p. 301; C. H. Cooper's Annals of Cambridge, iii. 34; Neal's History of the Puritans, i. 532.] J. B. M.

AMESBURY, Earl of. [See Dundas, Charles.]

AMHERST, FRANCIS KERRIL (1819–1883), catholic prelate, was the son of Mr. Amherst, of Kenilworth, Warwickshire, and brother of the Rev. William Amherst, S.J. He was born in London 21 March 1819, and educated at St. Mary's College, Oscott, where, after his ordination in 1846, he became a professor. Subsequently he resided for some time in a Dominican monastery at Leicester, and in 1856 he was appointed missionary rector of the church of St. Augustin, at Stafford. He was consecrated bishop of Northampton, in succession to Dr. William Wareing, the first bishop, on 4 July 1858. He was compelled, however, by the painful maladies under which he laboured, to resign his see in 1879, and was preconised to the titular see of Sozusa in 1880. He passed the last years of his suffering life at the home of his family, Fieldgate House, Kenilworth, where he died 21 Aug. 1883. Bishop Amherst published 'Lenten Thoughts, drawn from the Gospel for each day of Lent,' London, 1873; 4th edition, 1880.

[Catholic Directory (1883), 184; Men of the Time, 11th ed., 31; Times, 22 Aug. 1883; Tablet, 25 Aug. 1883, pp. 300, 311, 1 Sept. 1883, p. 339, 5 Jan. 1884, p. 27; Cat. of Printed Books in Brit. Museum.] T. C.

AMHERST, JEFFREY, Baron Amherst (1717–1797), field-marshal, was the second son of Jeffrey Amherst, of Riverhead, Kent, and was born on 29 Jan. 1717. The Duke of Dorset, who was his father's neighbour at Knole in Kent, took him, when a boy, into his service as a page, and procured him an ensigncy in the Guards in 1731. When he went on service his patron recommended him as a young man of uncommon ability to General Ligonier, then commanding in Germany, who made him his aide-de-camp. He gave great satisfaction, and served on Ligonier's staff at Roucoux, Dettingen, and Fontenoy, and was then passed on to the Duke of Cumberland's staff, with which he was present at Lauffeld and Hastenbeck. These generals did not neglect their protégé, and he was rapidly promoted till he became lieutenant-colonel of the 15th regiment in 1756. But a greater and more deserving patron now perceived his merits, and in 1758 Pitt, who was on the look-out for young men who would not mind responsibility, had him promoted major-general, and gave him command of the expedition fitting out at Portsmouth and destined for North America.

On this expedition was based Pitt's great hope for making North America wholly English. He had perceived with alarm Montcalm's plan for hemming in the progress of the English towards the west, and for uniting the French colonies of Canada and Louisiana. He chose his officers with great care; most of them were young men burning for distinction, of whom Wolfe was the type, but over them he set Amherst, who, though very young, was chiefly distinguished for his absolute self-control. Wolfe, Pitt knew, was half-mad with enthusiasm, and might in a fit of enthusiasm run his army into a very perilous position.

The expedition which sailed from Portsmouth in May 1758 under the command of General Amherst was 14,000 strong, and was embarked on 151 ships under the command of Admiral Boscawen. Its first destination was Louisburg on the island of Cape Breton, which was immensely strong, and important from its closing the mouth of the St. Lawrence, and giving the French a base from which to annoy English communications with America and the Newfoundland fisheries. On reaching the island, the English troops effected their disembarkation after a gallant lead had been shown them by Wolfe, who plunged into the sea at the head of his grenadiers, and the fortress surrendered on 26 July. Wolfe was sent home with dispatches, and in September Amherst was, as a reward, appointed commander-in-chief of the forces in the place of James Abercromby, and proceeded to Albany to assume his command. He in November took Fort Du Quesne, and waited for further instructions.

In those further instructions Pitt's great plan for the conquest of French North America was displayed. He recognised that Montreal was the real centre of the French power, which could not be directly attacked. To isolate it three distinct series of operations must be undertaken. The first was the capture of Fort Niagara, and the rupture at that point of Montcalm's line of communication with Louisiana; this task was assigned to General Prideaux. Sir William Johnson, the best manager of Indian auxiliaries, was attached to him as second in command. The most difficult task was, however, the occupation of Quebec; this desperate enterprise was given to Wolfe. The third operation was the reduction of Ticonderoga, and the forts on Lake Champlain which threatened most dangerously the States of America. This operation had not the intrinsic difficulty of the other two, but the disastrous failure of James Abercromby the year before had dispirited both the English soldiery and the New England militia. To Amherst Pitt assigned the third operation, having learned his power of disregarding the influence of former failure from his success at Louisburg. Each operation succeeded. Though Prideaux was killed on the march, Johnson took Niagara in July 1759, Amherst took Ticonderoga in July and Crown Point in August, and in September Wolfe took Quebec. Critics since have said Amherst ought to have at once advanced on Montreal, but such rapid movements were not in accordance with his nature, which always inclined him to wait for certain success, or with Pitt's instructions. In 1760, however, three armies from Quebec, Niagara, and Crown Point advanced on the capital, and joined forces before Montreal, which surrendered without striking a blow in September 1760. Amherst was at once appointed governor-general of British North America, and in 1761 received the thanks of parliament, and was made a knight of the Bath. His campaigns with a civilised enemy were now at an end, but he was soon involved in difficulties with the Indians. The history of this episode of the rebellion of Pontiac has been ably described by an American historian, and is known as the conspiracy of Pontiac. Pontiac was an Indian chief of uncommon ability, who on the advice of French officers determined that the conquest of the French did not mean the conquest of their Indian allies, and that the English had no claims to the Indians' forests. He succeeded in cutting off detached English posts and taking small forts. Amherst proved unfit to deal with him; he would not have recourse to the American militia, and both despised and hated his enemy. His contempt prevented his taking adequate steps to conquer Pontiac, and his indignation at the torture inflicted on his officers made him devise most disgraceful means of revenge. He seriously advised the dissemination of small-pox among the Indians, and the use of bloodhounds to track them down. His failure no doubt was a chief cause of his return to England in 1763. There Pontiac's conspiracy was unknown, and Sir Jeffrey Amherst was received as the conqueror of Canada. He was afterwards made governor of Virginia in Sept. 1768, and colonel of the 60th or American regiment. In 1768 he had a serious quarrel with the king, and on the suggestion that he should resign his absentee government in favour of an impecunious nobleman, Lord Bottetourt, and take a pension instead, at once threw up all his offices and commands. Then his popularity became manifest, and Horace Walpole writes that 'between the King of Denmark and Sir Jeffrey Amherst, poor Wilkes is completely forgotten.' The king saw his mistake, and at once became reconciled to Amherst by giving him the colonelcy of the 3rd as well as of the 60th regiment. In 1770 he became governor of Guernsey, and in 1772 a privy councillor, lieutenant-general of the Ordnance, and, though only a lieutenant-general, officiating commander-in-chief of the forces. His steady support of the American war and the value of his popularity to the government endeared him to the king, who made him in 1776 Lord Amherst, in 1778 a general, and in April 1779 colonel of the 2nd Horse Grenadiers, transferring him to the colonelcy of the 2nd Horse Guards in 1782. His chief services were as adviser to the government on the American war, and in suppressing the Gordon riots in 1780. In 1782 he had to leave office on the formation of the Rockingham cabinet, but in 1783 became again officiating commander-in-chief. In 1787 he was recreated Lord Amherst with remainder to his nephew, and in 1793, though too old to perform his duties efficiently, commander-in-chief. In 1795 he was induced to resign in favour of the Duke of York, and refused an earldom, but in 1796 the king insisted on making him a field-marshal. He died at Montreal, his seat in Kent, on 3 Aug. 1797.

Lord Amherst's great military services were all performed in the years 1758, 1759, and 1760, when he proved himself worthy of high command by his quiet self-control and skilful combinations. His failure with the Indians was not strange, for he committed the great fault of despising his enemy. Of his later life in office little need be said. He was by no means a good commander-in-chief, and allowed innumerable abuses to grow up in the army. He kept his command till almost in his dotage with a tenacity which cannot be too much censured. Yet, though not a great man, he deserves a very honourable position amongst English soldiers and statesmen of the last century. His personal good qualities were undeniable, and he could not have been an ordinary man to have risen from page to the Duke of Dorset to be field-marshal commanding-in-chief. His greatest glory is to have conquered Canada; and if much of that glory belongs to Pitt and Wolfe, neither Pitt's combinations nor Wolfe's valour would have been effectual without Amherst's steady purpose and unflinching determination.

[There is no published life of Lord Amherst, but fair notices in the biographical dictionaries and encyclopædias; see also the Gentleman's Magazine for Sept. 1797; for his campaigns in Canada consult Mahon's History of England, vol. iv., and Bancroft's History of the United States of America, vol. iii.; for the capture of Louisburg see Prise de la Forteresse de Louisburg en Canada par les Anglais aux ordres du General-Major Amherst et de l'Amiral Boscawen le 26 Juillet 1758, published at Strasburg; for the capture of Ticonderoga see the very interesting Orderly Book of Commissary Wilson during the Expedition of the British and Provincial Army under Major-General Jeffrey Amherst against Ticonderoga and Crown Point, 1759, published at Albany, N. Y., 1857; for allusions to his later life see Horace Walpole's Letters, passim. There is a fine portrait of Lord Amherst, by Gainsborough, in the National Portrait Gallery.] H. M. S.

AMHERST, JOHN (1718?–1778), admiral, younger brother of Jeffery, first Lord Amherst, after serving as midshipman and lieutenant in the Mediterranean fleet, under the command of Admirals Haddock and Mathews, was promoted to the rank of captain in December 1744. He afterwards served as flag-captain to Rear-Admiral Griffin, on board the Princess Mary, in the East Indies; and in 1753 commissioned the Mars, of 64 guns, as guard-ship at Portsmouth, which, on the threatening of war in 1755, formed part of the fleet sent into North American waters under Vice-Admiral Boscawen. In going into Halifax harbour, then but little known, the Mars took the ground, and was totally lost, though her stores were saved. By the court martial which inquired into the circumstance, Captain Amherst was acquitted of all blame; and, on his return to England, was appointed to the Deptford, of 50 guns, which sailed with Admiral John Byng to the Mediterranean in March 1756. In the action off Cape Mola on 20 May, the admiral ordered the Deptford to quit the line of battle, and be ready to assist any ship, as she might be directed: Amherst's part was thus rather that of an onlooker, till, late in the day, he was signalled to support the Intrepid, then much disabled. In the following year he commanded the Captain, of 64 guns, at Louisbourg, under Holburne and Boscawen; and in 1761 commanded the 74-gun ship Arrogant at the capture of Belle-Isle, and afterwards, in 1762, as senior officer at Gibraltar, with a broad pennant. In 1765 he was advanced to flag rank, and in 1776 was appointed commander-in-chief at Plymouth: he was still holding this command, when he died suddenly at Gosport, on 14 Feb. 1778, in his 59th year. He was buried in the parish church of Sevenoaks, where there is a tablet erected to his memory by his brother, Lord Amherst.

[Charnock's Biographia Navalis, v. 275; Official Letters, &c., in the Public Record Office.]
J. K. L.

AMHERST, WILLIAM PITT, Earl Amherst of Arracan (1773–1857), diplomatist and statesman, was the son of Lieutenant-general William Amherst; was born in January 1773, and succeeded as second baron on the decease of his uncle, the late commander-in-chief in Great Britain, on 3 Aug. 1797. Being the son and nephew of officers who had held high positions in the colonies and elsewhere, he at all times took a keen interest in foreign affairs; and when, after the peace of 1815, the English government turned their attention to the complaints of injustice and exactions on the part of the Chinese mandarins which reached them from time to time from the English merchants at Canton, Lord Amherst was chosen to proceed to Peking as British envoy, to represent to the Emperor Kea K'ing the wrongs which British subjects were suffering under his rule. In February 1816 Lord Amherst sailed from Spithead, and after a voyage of no unusual length in those days arrived off Canton in the beginning of July. There he was met by mandarins of an inferior grade, who had been appointed to receive him, and with whom he very properly declined to communicate except through his secretaries. After considerable delay, permission was given him to proceed to Tientsin, by sea, on his way to the capital, and at that city he was again met by imperial commissioners. Being far removed from all semblance of English power, the commissioners, who, like all Asiatics, bow only when conscious of weakness, assumed an arrogant tone in their dealings with the envoy. The presents he brought from the prince regent for the emperor they described as articles of 'tribute,' and with more persistence than diplomatic skill they urged him to promise to perform the 'kotow,' or nine strikings of the forehead on the ground, on being admitted into the presence of the emperor. They even went the length of asserting, though falsely, that Lord Macartney, when granted audiences by the preceding emperor, K'een-lung, had gone through this degrading ceremony. But to all solicitations on this point Lord Amherst turned a deaf ear, and declared his intention of yielding only so far as to bow, instead of prostrating himself, nine times. So anxious were the commissioners to see for themselves what this concession amounted to, that, at a dinner which they gave in honour of the envoy, some imperial insignia were introduced before which they 'kotow'-ed, while Lord Amherst and his staff made the promised number of bows. After much time had been consumed in these profitless discussions, the commissioners, finding Lord Amherst firm, arranged that he should leave Tientsin for the capital on 14 Aug. After a tedious journey by river the embassy reached T'ung-chow, and from thence were carried on to the palace of Yuen-ming-yuen, where they arrived on the evening of the 29th. Worn out with fatigue, Lord Amherst was about to retire for the night, when he was peremptorily invited into the presence of the emperor. Though such a breach of the commonest diplomatic courtesy might have been overlooked on the plea of ignorance, Lord Amherst, deeming it probable, from the hasty rudeness of the message and the insolent manner of the messengers, that an attempt would be made in the hurry of the moment to force him to perform an unbecoming ceremony, positively refused to obey the command. The result was that without further parley he was sent back the same evening to T'ung-chow, on his way to Tientsin. From this point, instead of returning as he came by sea, he was conducted down the Grand Canal, and over the celebrated Meling Pass, to Canton, where, on 20 Jan. 1817, he reembarked for England.

Although he had thus failed in carrying out the object of his mission, the true cause of his want of success was duly recognised by his countrymen; and when, in 1823, the Marquis of Hastings retired from the governor-generalship of India, Lord Amherst was appointed by the directors to succeed him. On landing at Calcutta (1 Aug. 1823) he found the local politics much disturbed in consequence of the prosecution of Mr. Buckingham, a newspaper editor, by order of John Adam [see Adam, John, 1779–1825], who had held temporary office during the interval between the departure of Lord Hastings and Lord Amherst's arrival. By judicious firmness and conciliation, Lord Amherst succeeded in throwing oil upon the troubled waters on the spot, though Mr. Buckingham subsequently carried on the contention in England. But far more important matters demanded the immediate attention of the viceroy. The pretensions of the king of Burmah had for some time been giving rise to uneasiness, and when Lord Amherst assumed the governor-generalship he was met by a demand from that sovereign for the cession of the whole of Eastern Bengal. Not satisfied with making this bold request, the king drove out by force of numbers the English garrison on the island of Shapporee at the mouth of the Naef river, and despatched General Máha Bundoola to conquer Bengal. So full was he of arrogant confidence as to the result of the campaign that he ordered this general, after vanquishing the English troops, to bring Lord Amherst, bound in golden fetters, into his presence. This presumptuous conduct made a continuance of peace impossible, and on 24 Feb. 1824 Lord Amherst issued a proclamation of war. Although our successes during the operations which followed were by no means unchequered by misfortune, the net result of the various campaigns was that Rangoon, Martaban on the Tenasserim coast, and Prome, the capital of Lower Burmah, were captured by our troops. Having by these reverses had his eyes opened to the real strength of the British power in India, and fearing lest further disasters should overtake him, the king proposed terms of peace, and eventually agreed to cede to the English Tenasserim, Arracan, and Assam, and to pay the expenses of the war. No sooner had Lord Amherst thus succeeded in securing peace with Burmah than a case of disputed succession at Bhurtpore again taxed his statesmanship. The circumstances of this affair were of a kind well understood by students of Oriental history. A youthful heir had succeeded to the rajahship, and had been deposed by an ambitious cousin, Doorjun Sál by name. As the young rajah had been recognised by the government of India, Sir David Ochterlony, the English political agent in Northern India, at once ordered a force to march on Bhurtpore to support his claims. At the moment this policy was disapproved of by Lord Amherst, who recalled the troops. Subsequent events, however, proved that Sir David Ochterlony's policy was the true one, and Lord Combermere was despatched with a force of 20,000 troops of all arms and 100 guns to reinstate the rightful rajah on his throne. After a short campaign, in which Bhurtpore was captured by assault, Doorjun Sál was deposed, and the young rajah was left in undisputed possession of his heritage. For his services in this matter and in the general conduct of affairs in India, Lord Amherst was created an earl, and received at the same time the thanks of the directors and proprietors of the East India Company. Towards the close of the same year (1826), he made a politically successful tour through the north-west provinces, and in the following summer he inaugurated Simla as a viceregal sanatorium. For some time previously his health had been uncertain, and in February 1828 he embarked for England, having already sent in his resignation as viceroy. He was gazetted governor-general of Canada on 1 April 1835 on the nomination of Peel, but on the immediate change of ministry he gave up the appointment. For the rest of his life he lived comparatively retired from public affairs, and died in 1857, aged 84. Lord Amherst was twice married, first, on 24 July 1800, to Sarah, countess dowager of Plymouth, relict of Other Hickman, fifth earl of Plymouth, by whom he had issue William Pitt, Viscount Holmesdale, and Sarah Elizabeth, who married Sir John Hay Williams; and secondly, on 25 May 1839, to Mary, relict of Other Archer, sixth earl of Plymouth.

[Ellis's Journal of the late Embassy to China, 1817; Taylor's History of India, 1870; Burke's Peerage.] R. K. D.

AMHURST, NICHOLAS (1697–1742), poet and political writer, born at Marden in Kent 16 Oct. 1697 (Robinson's *Merchant Taylors' School*, ii. 22), was educated at Merchant Taylors' School, and on 16 June 1716 became scholar of St. John's College, Oxford. He published, whilst at Oxford, an 'Epistle from a Student at Oxford to the Chevalier;' a 'Congratulatory Epistle to Addison on his being made Secretary of State;' and a translation of Addison's poem on the resurrection; but on 29 June 1719, when he would have proceeded in due course to a fellowship, he was expelled from the university, on account, it was alleged, of his libertinism and misconduct. According, however, to Amhurst's own account of the affair, the action of the authorities was prompted solely by their dislike of his persistent whig principles, and of his openly expressed hatred of toryism and of the extreme high-church party. In the ironical dedication to Dr. Delaune prefixed to his poems, he gives the following reasons why 'one Nicholas Amhurst of St. John's College was expelled. *Imprimis*, for loving foreign turnips and presbyterian bishops. *Item*, for ingratitude to his benefactor, that spotless martyr, William Laud. *Item*, for believing that steeples and organs are not necessary to salvation. *Item*, for preaching without orders and praying without a commission. *Item*, for lampooning priestcraft and petticoat-craft. *Item*, for not lampooning the government and the revolution. *Item*, for prying into secret history.' It is impossible to say how much truth there is in this and other narratives of the transaction given by Amhurst; but it is tolerably certain that he was an enthusiastic whig at Oxford and a member of the Constitution Club, which was in much disfavour with the heads of colleges and leading members of the university, who were nearly all violent tories. This, and a faculty for detecting and satirising the abuses which were rife in the university, might have been sufficient in themselves to cause the authorities of St. John's to grasp eagerly at an opportunity of getting rid of him. In 1718 he had published a poem in five cantos, called 'Protestant Popery; or the Convocation' (printed by Curll, without the author's name), in which Bishop Hoadly is eulogised, and the extreme high-churchmen attacked; and the same year he wrote a shorter poem called 'Strephon's Revenge; a Satire on the Oxford Toasts,' which deals severely with the license and profligacy prevailing in the university town. He was also the author (in all probability) of a poem called 'The Protestant Session. . . . By a member of the Constitution Club at Oxford,' printed by Curll in 1719, in which Stanhope is addressed in a strain of excessive adulation. On his expulsion from Oxford in June 1719, Amhurst seems to have settled in London, and to have adopted literature as his profession. In 1721 he began a series of fifty periodical papers, called 'Terræ Filius,' which appeared every Wednesday and Saturday from 11 January to 6 July. The 'Terræ Filius' was Amhurst's revenge on the university, which it satirises very severely. It is written with much liveliness, and occasionally with a good deal of humour, and though no doubt greatly exaggerated it is of considerable value owing to the ample description it gives of life at Oxford in the first quarter of the eighteenth century. No. 45 of the series contains the narrative of Amhurst's expulsion from the university, and No. 50 an account of the Oxford Constitution Club. A second edition, with a letter to the vice-chancellor, appeared in 1726. In 1720 Amhurst published a small volume of 'Poems on Several Occasions,' which include paraphrases of the first chapter of Genesis and the fourteenth chapter of Exodus; a number of imitations of Catullus; several epigrams on the author's Oxford enemies; and an account of the invention of the cork-screw. Without displaying any high poetical power, Amhurst knew how to turn out smooth and fluent verses, not deficient in a certain wit and liveliness, although occasionally disfigured by a good deal of coarseness. The 'Poems' were successful enough to call for a second edition in 1723, to which was added 'The Test of Love.' In 1722 Amhurst published 'The British General, a Poem sacred to the memory of John Duke of Marlborough,' in 1722 'The Conspiracy,' inscribed to Lord Cadogan, and in 1724 'Oculus Britanniæ,' a satirical poem on his old enemy the university of Oxford. Of his subsequent literary career we have few particulars. He contributed largely to a periodical called 'Common Sense,' and gradually became prominent among the group of pamphleteers and journalists who assailed the government of Sir Robert Walpole. On 5 Dec. 1726 he issued, under the pseudonym of 'Caleb D'Anvers of Gray's Inn,' the first number of the famous 'Craftsman,' the most successful of all the political journals of this age. Bolingbroke and Pulteney contributed very largely to the pages of the 'Craftsman,' and it was to them (and to the former in particular) that it chiefly owed both its literary merit and its great reputation; Amhurst, however, appears to have had from the beginning the editorial conduct of the paper, and to have managed it with much ability. Its success was remarkable. It was said to have attracted more attention than any periodical of the kind hitherto published in Great Britain, and as many as ten thousand copies were sold in one day. On 2 July 1737 there appeared in the 'Craftsman' an ironical letter purporting to come from Colley Cibber, the poet laureate, in which it was suggested that the new act for licensing plays should be extended to old as well as new works, and pointed out that there was a good deal which might be construed as seditious in the works of Shakespeare and other writers. The letter concludes by suggesting that the ostensible writer, Cibber, should be made licenser and corrector of old plays. For this 'suspected libel,' as it was called, the printer of the 'Craftsman' was arrested by a warrant from the secretary of state; but Amhurst surrendered himself in his stead, and was kept in custody some days. He only obtained his release on suing out his Habeas Corpus before the judges; and the matter was then dropped by the government. Two pamphlets against the excise were reprinted from the 'Craftsman' in 1733, and are ascribed to Amhurst. The last years of Amhurst's life were unfortunate. When Pulteney and his friends made their peace with the government, they did nothing for their useful associate; and the closing portion of his life appears to have been spent in much poverty and distress. He died at Twickenham, 12 April 1742, of a broken heart, it is said, and according to one account was indebted to the charity of his printer, Richard Francklin, for a tomb.

[Cibber's Lives of the Poets, 1753, v. 335; Ralph's Case of Authors by Profession, 1758, p. 32; Davis's Lord Chesterfield's Characters Reviewed; Gent. Mag. vii. 430, 573; Kippis's Biographia Britannica; H. B. Wilson's History of Merchant Taylors' School.] S. J. L.

AMMONIO, ANDREA (1477–1517), Latin secretary to Henry VIII, was born at Lucca in Italy, and lived during his early years in Rome, where he acquired a great reputation as a classical student. He was sent to England as apostolic notary and collector for the pope, and became the friend of the eminent English scholars, John Colet and William Grocyn, and of Erasmus, then residing in this country. For some time he lodged with the celebrated Sir Thomas More, and suffered great misery, as he says in one of his letters to Erasmus (Erasm. *Epist.* 125), where he expresses his regret at having left Rome. In 1512 the king gave him a canonry and a prebendal stall in the cathedral of Westminster, and the following year he was appointed Latin secretary to Henry VIII, and was made prebendary of Compton-Dundon and Writhlington in Somersetshire, as well as prebendary of Fordington in the diocese of Salisbury. The same year he accompanied the king during his campaign in France, and is said to have celebrated the Battle of the Spurs, the taking of Tournay and Terouenne, as well as the victory obtained in Scotland over James IV, in a Latin poem called Panegyricus, which seems never to have been printed, but was highly extolled by Erasmus. In 1514 he became naturalised by letters patent, and it is said that shortly afterwards Leo X appointed him his nuncio at the English court. But, according to the 'Calendar of State Papers' (ii. par. 774), Ammonio was still secretary to the king in 1516, whilst the pope's nuncio was Cardinal Chieregato. Sir Thomas More in a letter to Erasmus, dated 19 Aug. 1517, bewails the loss of Andrea Ammonio, who died, probably the day before, of the sweating sickness, when he had not yet reached his fortieth year. This sickness seems to have attacked him suddenly, for on 14 July he wrote to the Marquis of Mantua, professing his devotion (*Calendar of Venetian State Papers*, ii. par. 906). Eleven of his letters are found among those of Erasmus, and three holograph letters are in the manuscript department of the British Museum. In one of these three he raises Wolsey's suspicion against the Bishop of Worcester; in the second he exposes to the cardinal the dangers threatening Italy from the Turks and the Swiss, and in the third he expresses his apprehension that the pope will join France unless Henry VIII can bring the Swiss to assist him. In the 'Scriptorum illustrium Majoris Brytanniæ Catalogus,' Bâle, 1559 (cent. xiii. num. 45), it is mentioned that Ammonio wrote several eclogues, bucolic and other poems and epigrams, a history of the war in Scotland, and a 'De Rebus Nihili,' all in Latin. These seem to have been lost, or perhaps were never published. A clever Latin eclogue, however, between Ammon and Lycas, was printed in the 'Bucolicorum Auctores,' Bâle, 1546, and a poem entitled 'Lucensis, carmen Asclepiadeum et alia carmina,' attributed to Ammonio, is said to have been, in 1784, in the Royal Library of Paris.

[Giammaria Mazzuchelli's Gli Scrittori d'Italia, vol. i. part 2; Desiderius Erasmus, Epistolæ; John Bale, Scriptorum Illustrium Majoris Brytanniæ, &c.; Adelung's continuation of Jöcher's Allgemeines Gelehrten Lexicon; Brit. Mus. Catal.] H. v. L.

AMNER, JOHN (*d.* 1641), was appointed organist of Ely Cathedral and master of the choristers in 1610. He took the degree of Mus. Bac. at Oxford in 1613, and seems to have been in holy orders. He composed several services and anthems, the autographs of which are preserved in the cathedral library at Ely, and other manuscript compositions by him are in the British Museum, and the collections at Peterhouse, Cambridge, and Christ Church, Oxford. In 1615 he published a collection of 'Sacred Hymns . . . for Voices and Viols.' He died at Ely in 1641.

[Hawkins's History of Music (ed. 1853), ii. 569; Dickson's Catalogue of Ancient Music in Ely Cathedral (1861); Wood, Fasti Oxonienses (ed. 1815), i. 351; Brit. Mus. Cat.; Catalogue of Music in Peterhouse.] W. B. S.

AMNER, RALPH (*d.* 1664), a relation of John Amner, was admitted a lay clerk of Ely Cathedral in 1604, and retained the post until 1609, when he was succeeded by Michael Este. He seems to have been in holy orders, for he was soon after this appointed to a minor canonry at St. George's Chapel, Windsor. On the death of John Amery in 1623 Amner was sworn in as gentleman of the Chapel Royal, where he sang bass. On this his canonry at Windsor was declared vacant; but on the mediation of Charles I (then Prince of Wales) he was allowed by the dean and chapter to retain it. He was present at the coronation of Charles II, and died at Windsor 3 March 1663–4. In Hilton's 'Catch that Catch Can' (1667) there is a 'catch instead of an epitaph upon Mr. Ralph Amner of Windsor (commonly called the Bull-Speaker),' the music of which is by Dr. Child.

[Cheque Book of the Chapel Royal (Camden Soc. 1872), pp. 10, 11, 13, 57, 58, 94, 128, 207; Dickson's Catalogue of Ancient Music in Ely Cathedral (1861); Sloane MS. 4847, ff. 39, 45.]
W. B. S.

AMNER, RICHARD (1736-1803), a presbyterian (otherwise unitarian) divine, and born in 1736, was one of several children of Richard and Anne Amner, of Hinckley, Leicestershire, his baptism, in the register of the presbyterian (otherwise unitarian) meeting-house there, being set down for 26 April 1737. He entered the Daventry Academy, to prepare for a dissenting pulpit, in 1755; he stayed there seven years, accepting the charge of the unitarian chapel in Middlegate Street, Yarmouth, 21 July 1762 (Browne's *Congregationalism in Norfolk and Suffolk*). Here his theology did not prove to be in harmony with the theology of his congregation; and, preaching to them for the last time on 5 March 1764, he moved to Hampstead, London, where he commenced duty the following year, 1765. He published three books whilst at Hampstead: 1. 'A Dissertation on the Weekly Festival of the Christian Church' (anonymous), 1768. 2. 'An Account of the Positive Institutions of Christianity,' 1774. 3. 'An Essay towards the Interpretation of the Prophecies of Daniel,' 1776. In 1777 he left to be pastor at Coseley, Staffordshire; he retained this charge till the end of 1794, when, retiring from the ministry to devote himself entirely to study in Hinckley, his native town, he became one of the contributors to the 'Gentleman's Magazine' (Nichols's *Preface to General Index to Gent. Mag.* from 1787 to 1818). He published his fourth, and last, volume there, 'Considerations on the Doctrines of a Future State,' in 1797, and died 8 June 1803, aged 67.

George Steevens lived at Hampstead during the twelve years that Amner preached there; and in 1793 (Amner having removed in 1777, sixteen years before), when Steevens brought out his renowned edition of Shakespeare, it was found that he had put Amner's name to gross notes to which he was ashamed to put his own. Allibone gives an erroneous account of this literary scandal, which procured much sympathy for Amner in its day.

[Park's Hampstead, p. 237; Wilson's MSS. in Dr. Williams's Library; Horne's Introduction to the Crit. Study of the Holy Scriptures, p. 339; Orme's Bibliotheca Biblica, p. 12; Gent. Mag. June 1803; Chalmers's Gen. Biog. Dict. art. 'Amner;' Nichols's Illustrations of Literature, viii. 335; Steevens's Shakespeare, xii. 503; Monthly Magazine, xv. 594; Monthly Review, l. 159; Nichols's Leicestershire, iv. 747; Christian Life, vol. ix. No. 350; British Critic, O.S. xiii. 294 et seq.]
J. H.

AMORY, THOMAS, D.D. (1701-1774), dissenting tutor, was born at Taunton on 28 Jan. 1701. His father was a grocer and his mother a sister of the Rev. Henry Grove. He was at school under Chadwick, a local dissenting minister, and learned French at Exeter under Majendie, a refugee minister. On 25 March 1717 he entered, as a divinity student, the Taunton Academy, then the chief seat of culture for the dissenters of the west, under Stephen James of Fullwood, who taught theology, and Henry Grove, who taught philosophy. He received his testimonials for the ministry in 1722, and then went to London to study experimental physics in the academy of the Rev. John Eames, F.R.S., Moorfields. In 1725, on Stephen James's death and before his own ordination, he acted as assistant in the ministry to Robert Darch, at Hull Bishops, who died 31 Jan. 1737-8, aged 65, and in the Taunton Academy to Grove. He was ordained 3 Oct. 1730 as colleague to Edmund Batson at Paul's Meeting, Taunton. Batson was more conservative in theology than Amory, and besides was unwilling to divide the stiend; hence, in 1732, Amory's friends seceded and built him a new meeting-house in Tancred Street. On Grove's death in 1738 Amory was placed at the head of the academy. A list of his students is given in the 'Monthly Repository,' 1818; there were more men of mark under Grove; Amory's best pupils were Thomas and John Wright of Bristol. In 1741 he married Mary, daughter of the Rev. S. Baker of Southwark. By her he had five children, four of whom survived him. He removed to London in October 1759 to become afternoon preacher at the Old Jewry, and in 1766 succeeded Dr. S. Chandler as co-pastor of the congregation with Nathaniel White. He was elected one of Dr. Williams's trustees in 1767 (his portrait is in the Williams Library). He received the degree of D.D. Edin. in 1768, and was Tuesday lecturer at Salters' Hall from 1768, and morning preacher at Newington Green, as colleague with Dr. Richard Price, from 1770, in addition to his other duties. Though thus full of preaching engagements, he was not so popular in London as he had been in Taunton. His theology, of the Clarkean type, was not conservative enough for the bulk of the London presbyterians of that day. His style was dry and disquisitional; his manner wanting in animation. But he was a leader of the dissenting liberals, and in 1772 a strenuous supporter of the agitation for a removal of the subscription to the doctrinal articles of the established church, till 1779 demanded of all dissenting ministers by the Toleration Act. Amory, like many others, had in point of fact never subscribed, and he had to combat the opposition of his friends, who thought, with Priestley, that a subscription not rigidly enforced was better than a new declaration (that they received the Scriptures as containing a divine revelation), which might be pressed in the interests of intolerance. Amory did not live to see the bill for this new declaration pass, after being twice rejected by the lords. He died on 24 June 1774, and was buried in the hallowed ground of dissent at Bunhill Fields. The inscription on his tomb speaks of him as 'having been employed for more than fifty years in humbly endeavouring to discover [i.e. unveil] the religion of Jesus Christ in its origin and purity.' Kippis gives a list of his twenty-seven publications, including prefaces and single sermons. His maiden effort was a 'Poem on Taunton,' 1724. He wrote the life and edited the works of Grove, 1745; prefixed a memoir of the author to Dr. George Benson's 'Life of Jesus Christ,' 1764; and edited Chandler's posthumous sermons, with memoir, 1768. In all his literary work he was an honest, dull, serviceable man.

[Funeral Sermon by Roger Flexman, D.D., 1774; Biog. Brit. (art. by Kippis, his close friend); Murch's Hist. of Presb. and Gen. Bapt. Churches in the West of England, 1835, p. 208; Strong's Funeral Sermon for H. Grove.] A. G.

AMORY, THOMAS (1691?–1788), eccentric writer, was the son of Councillor Amory, who accompanied William III to Ireland, was made secretary for the forfeited estates, and possessed a considerable property in county Clare. It appears from a confused statement of the younger Amory's son (*Gent. Mag.* lviii. 1062, lix. 106), that Councillor Amory was a Thomas Amory of Bunratty, son of another Thomas Amory by his wife Elizabeth, daughter to the nineteenth Lord Kerry (Lodge's *Peerage of Ireland*, by Archdall, ii. 199). Though Irish by descent, Amory was not born in Ireland, but from some of his writings it may be gathered that he had lived in Dublin, where he says that he knew Swift. In 1751 he advertised a letter to Lord Orrery, intended to prove that Swift's sermon upon the Trinity, far from deserving Orrery's praises, was really 'the most senseless and despicable performance ever produced by orthodoxy to corrupt the divine religion of the blessed Jesus.' In London he had seen something of Toland and of the notorious Curll. About 1757 he was living in Westminster, with a small country retreat near Hounslow. He was married and had one son, Dr. Robert Amory, who was in practice for many years at Wakefield. Amory lived a secluded life, had a 'very peculiar look and aspect' with the manners of a gentleman, and scarcely ever stirred abroad except 'like a bat in the dusk of the evening,' wandering in abstract meditation through the crowded streets. He died 25 Nov. 1788, at the age of 97 (*Gent. Mag.* lix. 572).

Amory published, in 1755, 'Memoirs containing the Lives of several Ladies of Great Britain. A History of Antiquities, Productions of Nature and Monuments of Art. Observations on the Christian Religion as professed by the Established Church and Dissenters of every Denomination. Remarks on the Writings of the greatest English Divines: with a Variety of Disquisitions and Opinions relative to Criticism and Manners and many extraordinary Actions.' 2 vols. 8vo. The same year appeared an anonymous pamphlet, presumably by Amory, called 'A Letter to the Reviewers occasioned by their Account of a Book called "Memoirs, &c."' In 1756 he published the first, and in 1766 the second, volume of 'The Life of John Buncle, Esq.: containing various observations and reflections made in several parts of the world and many extraordinary relations,' 8vo. Both books have been reprinted in 12mo. 'John Buncle' is virtually a continuation of the memoirs. The book is a literary curiosity, containing an extraordinary medley of religious and sentimental rhapsodies, descriptions of scenery, and occasional fragments of apparently genuine autobiography. 'The soul of Rabelais,' says Hazlitt, 'passed into John (Thomas) Amory.' The phrase is suggested by Amory's rollicking love adventures. He marries seven wives in the two volumes of Buncle, generally after a day's acquaintance, and buries them as rapidly. They are all of superlative beauty, virtue, and genius, and, in particular, sound unitarians. A great part of the work is devoted to theological disquisition, showing considerable reading, in defence of 'Christian deism.' Much of his love-making and religious discussion takes place in the north of England, and there is some interest in his references to the beauty of the lake scenery. His impassable crags, fathomless lakes, and secluded valleys, containing imaginary convents of unitarian monks and nuns, suggest the light-headed ramblings of delirium. Amory was clearly disordered in his intellect, though a writer in the 'Retrospective Review' is scandalised at the imputation and admires him without qualification. A promise at the end of the memoirs to give some recollections of Swift and of Mrs. Grierson was never fulfilled.

[Life in General Biog. Dict. 1798, slightly compressed in Chalmers's Biog. Dict.; Hazlitt's Round Table, essay 18; Retrospective Review (1st series), vi. 100; Notes and Queries (1st series), xi. 58; Gent. Mag. lviii. 1062, lix. 107, 322, 372; Saturday Review, 12 May 1877.] L. S.

AMOS, ANDREW (1791–1860), lawyer and professor of law, was born in 1791 in India, where his father, James Amos, Russian merchant, of Devonshire Square, London, who had travelled there, had married Cornelia Bonté, daughter of a Swiss general officer in the Dutch service. The family was Scotch, and took its name in the time of the Covenanters. Andrew Amos was educated at Eton and at Trinity College, Cambridge, of which he became a fellow, after graduating as fifth wrangler in 1813. He was called to the bar by the Middle Temple and joined the Midland circuit, where he soon acquired a reputation for rare legal learning, and his personal character secured him a large arbitration practice. He married, 1 Aug. 1826, Margaret, daughter of the Rev. William Lax, Lowndean professor of astronomy at Cambridge.

Within the next eight years he became auditor of Trinity College, Cambridge; recorder of Oxford, Nottingham, and Banbury; fellow of the new London University; and criminal law commissioner.

The first criminal law commission on which Amos sat consisted of Mr. Thomas (afterwards Professor) Starkie, Mr. Henry Bellenden Ker, Mr. William (afterwards Mr. Justice) Wightman, Mr. John Austin, and himself. The commission was renewed at intervals between 1834 and 1843, Mr. Amos being always a member of it. Seven reports were issued, the seventh report, of 1843, containing a complete criminal code, systematically arranged into chapters, sections, and articles. The historical and constitutional aspects of the subject received minute attention at every point, and the perplexed topic of criminal punishments was considered in all its relations. Amos's correspondence with the chief justice of Australia in reference to the transportation system partially appears in the report, and he was consulted by the chief justice as to the extension of trial by jury under the peculiar circumstances of the settlement.

On the foundation of the University of London, afterwards called University College, Amos was first professor of English law, with Mr. Austin, professor of jurisprudence, as his colleague. Between the years 1829 and 1837 Amos's lectures attained great celebrity. It was the first time that lectures on law at convenient hours had been made accessible to both branches of the profession, and Amos's class sometimes included as many as 150 students. Amos encouraged his classes by propounding subjects for essays, by free and informal conversation, by repeated examinations, and by giving prizes for special studies, as, for instance, for the study of Coke's writings. He repeatedly received testimonials from his pupils, and his bust was presented to University College.

In 1837 Amos was appointed 'fourth member' of the governor-general's council in India, in succession to Lord Macaulay, and for the next five years he took an active part in rendering the code sketched out by his predecessor practically workable. He also took a part as a member of the 'law commission' in drafting the report on slavery in India which resulted in the adoption of measures for its gradual extinction. The commissioners were unanimous on the leading recommendation that 'it would be more beneficial for the slaves themselves, as well as a wiser and safer course, to direct immediate attention to the removal of the abuses of slavery than to recommend its sudden and abrupt abolition.' Amos, with two commissioners, differed from the remaining two as to the remedies to be proposed. The majority inclined to leave untouched the lawful status of slavery, and with it the lawful power of the master to punish and restrain. They thought this power necessary as a check to the propensity to idleness which the situation of the slave naturally produces.

At the close of Amos's term in India, he was forced into an official controversy with Lord Ellenborough, the governor-general, as to the right of the 'fourth member' to sit at all meetings of the council in a political as well as a legislative capacity. When Lord Ellenborough's general official conduct was brought under the notice of the House of Commons, his alleged discourtesy to Amos was used as an argument in the debate by Lord John Russell, but this controversy was closed by the production by Sir Robert Peel of a private letter given to him without authorisation in which Amos incidentally spoke of his social relations in his usual way. By this misadventure Amos's political adversaries won the day in a debate of the first importance.

On Amos's return to England in 1843 he was nominated one of the first county-court judges, his circuit being that of Marylebone, Brentford, and Brompton. He served from 1847 to 1852. In May 1849 he was elected Downing professor of laws at Cambridge, an office he held till his death in 1860.

Amos was throughout life a persistent student, and published various books of importance on legal, constitutional, and literary subjects.

His first book was an examination into certain trials in the courts in Canada relative to the destruction of the Earl of Selkirk's settlement on the Red River. It had been alleged that in June 1816 the servants of the North-West Company had destroyed that settlement and murdered Governor Temple and twenty of his people. A few accused persons were brought to trial before the courts of law in Upper Canada, and they were all acquitted. Amos reproduced and criticised the proceedings at some of these trials, and denounced the state of things as one 'to which no British colony had hitherto afforded a parallel, private vengeance arrogating the functions of public law; murder justified in a British court of judicature, on the plea of exasperation commencing years before the sanguinary act; the spirit of monopoly raging in all the terrors of power, in all the force of organisation, in all the insolence of impunity.'

In 1825 Amos edited for the syndics of the university of Cambridge Fortescue's 'De Laudibus Legum Angliæ,' appending the English translation of 1775, and original notes, or rather dissertations, by himself. These notes are full of antiquarian research into the history of English law. His name is familiar in the legal world through the treatise on the law of fixtures, which he published, in concert with Mr. Ferrard, in 1827, when the law on the subject was wholly unsettled, never having been treated systematically. He found a congenial part of his task to consist in the examination of the legal history of heirlooms, charters, crown jewels, deer, fish, and 'things' annexed to the freehold of the church, such as mourning hung in the church, tombstones, pews, organs, and bells.

He had shared with Mr. March Phillipps the task of bringing out a treatise on the law of evidence, and had taken upon himself the whole charge of the preparation of the eighth edition, published in 1838; when, in 1837, he went to India, he had not quite finished the work.

In 1846 he wrote 'The Great Oyer of Poisoning,' an account of the trial of the Earl of Somerset for poisoning Sir Thomas Overbury, a subject important for its bearing on the constitutional aspects of state trials. In the same year he dedicated to his lifelong friend, Dr. Whewell, four 'Lectures on the Advantages of a Classical Education as auxiliary to a Commercial Education.'

Among his purely constitutional treatises may be mentioned 'The Ruins of Time exemplified in Sir Matthew Hale's Pleas of the Crown' (1856). The object of this was to advocate the adoption of a code of criminal law. In 1857 followed 'The English Constitution in the reign of Charles II,' and in 1858 'Observations on the Statutes of the Reformation Parliament in the reign of Henry VIII,' in which he presented a different view of the subject from that of the corresponding chapters of Mr. Froude's History which had then lately appeared.

Among his purely literary works may be mentioned 'Gems of Latin Poetry' (1851), a collection, with notes, of choice Latin verses of all periods, and illustrating remarkable actions and occurrences, 'biography, places, and natural phenomena, the arts, and inscriptions.' In 1858 he published 'Martial and the Moderns,' a translation into English prose of select epigrams of Martial arranged under heads with examples of the uses to which they had been applied.

He published various introductory lectures on diverse parts of the laws of England, and pamphlets on various subjects, such as the constitution of the new county courts, the expediency of admitting the testimony of parties to suits, and other measures of legal reform.

Amos's political and philosophical convictions were those of an advanced liberalism qualified by a profound knowledge of the constitutional development of the country and of the sole conditions under which the public improvements for which he longed and lived could alone be hopefully attempted. Though he was in constant communication with the leading reformers of his day, and was a candidate for Hull on the passing of the Reform Bill in 1832 (not going to the poll), he concerned himself little with strictly party politics. He died 18 April 1860.

[Personal information.] S. A.

AMPHLETT, Sir RICHARD PAUL (1809–1883), judge, was the eldest son of the Rev. Richard Holmden Amphlett, lord of the manor and rector of Hadsor in Worcestershire. (The pedigree of the family from William Amphlett, lord of the manor in the time of James I, will be found in Nash's *Worcestershire*, i. 481.) By birth he was a native of Shropshire. He was educated at the grammar school of Brewood in Staffordshire, on leaving which he went to Cambridge, entering St. Peter's College; and in the mathematical tripos of 1831 he was placed sixth wrangler. Declining a tutorship at Jesus College, he went to the bar, and was called by the society of Lincoln's Inn in Trinity term, 1834. He read with Tyrrell, the conveyancer, who was then placing his great knowledge of law at the service of the Real Property Commission, and afterwards with Turner, the future lord justice; and for some years he went the Oxford circuit, though he proposed to practise as an equity lawyer. Success came to him slowly, and it was not till 1858, during Lord Chelmsford's chancellorship, that he took silk. From that time he gradually rose to be one of the leaders in the vice-chancellor's court in which he settled, and over which in his time presided successively Page Wood, afterwards Lord Hatherley, Giffard, James, and Bacon. During his whole career the equity bar was peculiarly rich in men of distinguished talent, and among them he gained the reputation, not indeed of a great, but of a courteous and able, advocate. Meanwhile he had a brief period of political life. In 1859 he had unsuccessfully contested Lewes, but in 1868 he was returned for East Worcestershire, and sat as a liberal conservative. In the House of Commons he never spoke except on legal questions. During the important debates, however, which ended in the greatest legal change of modern times, he took a chief and useful part. 'The suggestions of the hon. and learned member,' on one occasion said Sir G. Jessel, the solicitor-general, 'were always made for the purpose of advancing measures.' He entered with especial interest into the subject of legal education, a new scheme of which was then in preparation, and was chosen in 1873 to fill Lord Selborne's place as president of the Legal Education Association.

In 1874, on the resignation of Sir Samuel Martin, Amphlett was raised to the bench by Lord Selborne as a baron of the exchequer. The appointment may be regarded as the first actual step taken towards the fusion of law and equity declared by the Judicature Act of 1873. In the times when the Court of Exchequer exercised a separate equity jurisdiction, there were precedents for choosing its barons from among Lincoln's Inn lawyers, the last case being that of Rolfe (afterwards Lord Cranworth), in whose time the equity jurisdiction of the court was abolished; and, indeed, a similar reason existed in 1874, for it was intended, though in fact the intention was abandoned, that the new exchequer division should deal with bankruptcy. Amphlett hesitated to accept the position, knowing its peculiar difficulties. For more than a year the unfamiliar common law procedure would still be in force; several of the judges who would be his colleagues were known to be bitterly opposed to the fusion; and he feared that they would give only a cold welcome to himself, whose appointment was its first manifestation. These fears, however, proved groundless, and both at Westminster and on circuit he was acknowledged to be a successful judge. In 1876 Lord Cairns promoted him to the Court of Appeal, where he sat for only a year. A stroke of paralysis compelled him to retire, and he lived with broken health till 7 Dec. 1883.

His more important judgments will be found in the 'Law Reports' from 9 Exchequer to 2 Exchequer Division, and in the 'Law Journal' from vol. xliii. to vol. xlvi. He took part in the famous Franconia case, The Queen *v.* Keyn (*L.R.* 2 Ex. D. 63; 46 *L.J.* Magistrates' Cases, 17), when a full court sat to decide whether the Central Criminal Court had jurisdiction to try a foreigner for an offence committed on board a foreign ship within three miles of the English shore. Amphlett held, with the minority of the court, that there was jurisdiction, on the ground that the sea within three miles of the English shore is English territory.

Amphlett was married in 1840 to Frances, daughter of Mr. Edward Ferrand of St. Ives, near Bingley, Yorkshire, and in 1880 to Sarah Amelia, daughter of Mr. C. Martin of Belvedere, Hampshire. He left no children.

[Times, 10 Dec. 1883; Law Journal, Solicitors' Journal, and Law Times, 15 Dec. 1883; Hansard; Burke's Landed Gentry.] G. P. M.

AMPTHILL, Lord. [See Russell.]

AMYOT, THOMAS (1775–1850), antiquary, was born at Norwich on 7 Jan. 1775, and was descended from one of the Huguenot families settled in that city. Intended for the profession of a country attorney, he was articled to a Norwich firm, and eventually spent a year in London before entering into the full practice of his profession. Having made the acquaintance of Mr. Windham, he became that gentleman's agent during the election contest which followed the dissolution of parliament in 1802, and a permanent friendship was established between them. In 1806, upon Windham becoming war and colonial minister, he appointed Amyot his private secretary, who thereupon threw up his Norwich practice, and came to London. On the death of Windham in 1810, Amyot collected his parliamentary speeches; and they were published, preceded by a memoir, in 1812, in octavo, three volumes.

By the influence of his political connections and the unbroken friendship of Windham, he obtained in succession several valuable appointments in the colonial department; he thus acquired a position of independence, and he devoted the rest of his life to the illustration of English history through the medium of archæology. He soon joined the Royal Society and the Society of Antiquaries, and, as treasurer of the latter society from 1823 to 1847, he very actively promoted its interests. He contributed fifteen valuable papers to the Transactions, which will be found in vols. xix., xx., xxi., xxii., xxiii., xxv.; and some time before his death he was appointed a vice-president of the society.

Amyot assisted in founding the Camden Society, and was one of its directors from 1839 until his death. He also largely aided the Percy, the Shakespeare, and other literary societies.

Besides those above mentioned, his writings include a description of Tewkesbury Abbey contributed to 'Vetusta Monumenta' (vol. v.), and an edition of 'The Old Taming of a Shrew, upon which Shakespeare founded his Comedy,' for the Shakespeare Society, printed in 1844.

Amyot was a favourite with all who knew him, well informed, accomplished, amiable, industrious. He collected a very fine library, and was always ready to give literary assistance. He died on 28 Sept. 1850.

Amyot married, about the year 1806, Miss Colman of Norwich, who bore him eight children. She died in 1848.

[Gent. Mag., N.S., xxxv.; Literary Gazette, 5 Oct. 1850; Athenæum, 5 Oct. 1850.] E. S.

AMYRAUT, or AMAROTT, PAUL (*fl.* 1636–1662), divine, of German birth, was ejected in 1662 from the living of Munsley, in Norfolk. His name is first found at Ermington, in Norfolk. Here he was an early sufferer for his nonconformity. Of the Lutherans, he was pronouncedly 'evangelical' and anti-ritual. In 1636 he was cited before Wren, bishop of Norwich—a Laud in miniature—and 'suspended' for not 'bowing at the name of Jesus.' That was the bishop's answer to Amyraut's argument that Philippians ii. 10 gave no warrant for such 'bowing.' He was somewhat later of Wolterton, also in Norfolk, where also he was 'deprived,' as appears from the following entry in the register of the diocese of Norwich in the year 1638: 'Decimo tertio die Julii anno Domini pred. Thomas Wolsey Clicus in Artibus Magēr institutus fuit in Rectoriam pred. p. deprivacōem Pauli Amarott Clici ult. incumbent.' Thereupon he passed into Essex, but where has not been traced. He is next heard of in the House of Commons. When Captain Henrie Bell translated Martin Luther's 'Table Talk,' Laud refused him a license for its publication (1644). The House of Commons, having been informed of this, summoned Bell before them, 'and did appoint a committee to see it and the translation, and diligently to make enquirie whether the translation did agree with the original or no.' 'Whereupon,' Bell narrates, 'they desired me to bring the same before them, sitting then in the treasurie chamber. And Sir Edward Dearing [Deering], being chairman, said unto mee that he was acquainted with a learned minister beneficed in Essex, who had long lived in England, but was born in High Germanie, in the palatinate, Mr. Paul Amiraut, whom the committee sending for, desired him to take both the original and my translation into his custodie, and diligently to compare them together, and to make report unto the said committee whether he found that I had rightly and truly translated it according to the original; which report he made accordingly.' The book was then 'licensed,' and Amyraut's 'report' was prefixed to it. The great folio translation has an important place in English literary history.

In 1648 Amyraut had returned to Norfolk, and was then vicar of East Dereham, a living which, according to Walker's 'Sufferings,' had been 'sequestered' from a John Bretten. While at East Dereham he published 'The Triumph of a Good Conscience' (Rev. ii. 10), one of the rarest of later puritan books. From thence he was transferred to Munsley, in the same county, which had been 'sequestered' from John Tenison, father of the more famous archbishop of that name. It would seem that Amyraut was resolute in his nonconformity, and took no time to delay the sacrifice. Calamy and Palmer range him under 1662; but it is probable that he was 'ejected' under the act of 1660, as a few of the 'two thousand' were. He was 'an old man' at the time of his ejection, and he afterwards silently disappears. Christopher Amyraut, ejected from Buckenham (New), was, it is believed, his son. In his later days he was pastor of an 'independent' church at South Repps, where he died. He was author of 'Sacramental Discourses upon several subjects' and 'A Discourse on the Life of Faith.'

[Calamy and Palmer's Nonconf. Mem. iii. 7; David's Annals of Evangelical Nonconformity in Essex, pp. 526–8; Sir Edward Deering's Notes, 25 Nov. 1644; Proceedings principally in the county of Kent (Camden Society, 1862); Col-

loquia . . . or the Familiar Discourses of . . . Luther (1652); Blomefield's Norfolk, iii. 330.]
A. B. G.

ANARAWD (*d.* 915?), a Welsh prince of the ninth century, was the son of Rhodri Mawr, or Roderick the Great, King of Gwynedd, or North Wales, who, having succeeded to the sovereignty of South Wales in right of his wife, became the supreme sovereign of all Wales. Rhodri was killed in battle A.D. 877, fighting against the Saxon invaders of Anglesea, and in accordance with his directions his dominions were divided among his three sons, Anarawd, Cadell, and Mervyn, Anarawd succeeding to Gwynedd, with authority over his brothers, and bearing the title of 'Brenin Cymru oll,' or king of all Wales. Cadell and Mervyn obtained respectively South Wales and Powys; Powys being a district corresponding roughly with Montgomeryshire and Herefordshire. Rhodri's conflict with the Saxons was continued by Anarawd, who completely defeated them at Cymryd, near Conway, in the year 880. This battle was called 'Dial Rhodri,' or the avenging of Rhodri. Subsequently the Britons of Strathclyde, being hard pressed by the Saxons, were received into Wales by Anarawd, who granted them the land between the Dee and the Conway, on condition of their expelling the Saxons. In 894 according to the 'Annales Cambriæ,' or 893 according to the 'Brut,' Anarawd 'cum Anglis' devastated Cardigan, that is, the territory of his brother Cadell, for the purpose, probably, of enforcing payment of tribute due from the younger to the elder. The 'Annales Cambriæ' record Mervyn's death in the year 903, Cadell's in 909, and Anarawd's in 915. The 'Brut' assigns Anarawd's death to the year 913. Anarawd was succeeded as king of Gwynedd by his son Idwal Foel, or 'the Bald;' but the dignity of 'Brenin Cymru oll' devolved upon his nephew Hywel, son of Cadell, famous in Welsh history as the great lawgiver, Hywel Dda.

One of the Triads (*Myv. Arch.*, Gee's ed., p. 405, No. 43) speaks of Anarawd and his brothers as 'Tri theyrn taleithiog Ynys Prydain,' or 'Tri thywysog taleithiog,' 'the three diademed princes of the Isle of Britain.'

[Brut y Tywysogion and Annales Cambriæ, both published in the Rolls Series.] A. M.

ANCELL, SAMUEL (*d.* 1802), military writer, entered the army at an early age, and served with the 58th regiment when besieged in Gibraltar from 1779 to 1783. In 1784 he published at Liverpool 'A Circumstantial Journal of the long and tedious Blockade and Siege of Gibraltar from the 12th of September 1779 (the day the garrison opened their batteries against the Spaniards) to the 23rd day of February 1783.' The book, which is in the form of letters to a brother of the author, passed through five editions. Ancell apparently retired from active service soon after his return home, and opened a military commission agency at Dublin. In October 1801 he produced there the first part of a monthly military magazine, called the 'Monthly Military Companion.' The periodical was continued until Ancell's death on 19 Oct. 1802. To it he contributed not only articles on fortifications, military history, and tactics, but songs set to music of his own composition.

[Gent. Mag. lxxii. 1161; Brit. Mus. Cat.]
S. L.

ANCRUM, EARL OF. [See KERR.]

ANDERDON, JOHN LAVICOUNT (1792–1874), the third son of John Proctor Anderdon, was born at Bristol 5 April 1792. After passing some time in the preparatory school of Dr. Nicholas at Ealing, he was removed to Harrow, but was taken from that establishment at a comparatively early age for office life in the business of Manning & Anderdon, in which firm he became a partner about 1816 on his marriage with Anna Maria, the second daughter of Wm. Manning, M.P. At the general election of 1818 he contested the borough of Penryn, in Cornwall, but was defeated, probably more to the regret of his friends than of himself. Mr. Anderdon was an enthusiastic fisherman, and a walking tour through Dovedale, the country of Charles Cotton, one of the earliest professors of the art of angling, suggested the compilation of a volume (printed at first in 1845 for private circulation, but subsequently in 1847 for sale) on 'The River Dove: with some quiet Thoughts on the happy Practice of Angling.' Written in the orthodox dialogue of fishing literature, it contained many anecdotes of Cotton and his country life, with hints on the best mode of following his favourite pursuit. A series of views of Cotton's seat and the river Dove were taken under Anderdon's instructions and issued with a preface by his brother-in-law, Mr. F. Manning, in 1866. His next work was a sympathetic life of Bishop Ken, which was published under the pseudonym of 'A Layman' in 1851, and reprinted in 1854. He followed up this memoir of the saintly Ken with a selection, entitled 'Approach to the Holy Altar' (1852), from Ken's two devotional works, and a reprint (1852) of his 'Exposition of the Apostles' Creed.' For many years he was engaged in preparing, with copious extracts from divines of all kinds, a narrative of the life of our Lord. It was published anonymously in 1861 under the title of 'The Messiah,' and the substance of the work was reissued in 1866 in 'The Devout Christian's Help to Meditation on the Life of our Lord Jesus Christ.' Mr. Anderdon died 8 March 1874. A posthumous work ('Geron, the Old Man in Search of Paradise'), a collection of short discourses on a holy life, was published in 1877, with a biographical notice by Rev. George Williams.

[Memoir prefixed to Geron; Works of J. L. Anderdon; Westwood & Satchell's Bibl. Piscatoria, pp. 1 and 66.] W. P. C.

ANDERSON, ADAM (1692?–1765), the historian of commerce, was probably a native of Aberdeen, and born about 1692. He was for forty years, if not longer, a clerk in the South Sea House. In a letter from him (*Add. MS.* 6860, fol. 4), dated 1 Feb. 1759, to his friend Andrew Mitchell, an Aberdeen man, afterwards English resident at Berlin, he complains of inadequate promotion in the South Sea House, and expresses a desire to obtain 'a small sinecure or place which might be supplied by deputation to enable me to wear out my few years to come with a little more comfort.' It is, however, stated in the 'Gentleman's Magazine' (liii. 41), with reference to his position in the South Sea House, that he 'at length arrived to his acme there, being appointed chief clerk of the Stock and New Annuities there till his death.' According to the same authority he was one of the trustees for establishing the colony of Georgia, and a member of the court of assistants of the Scottish Corporation of London. His name also appears (NICHOLS's *Literary Anecdotes*, ii. 119) in the list of trustees to carry out an act of Queen Anne's for the establishment of parochial libraries at home and in the colonies. In person he is described as having been 'tall and graceful,' and he was twice married. He died at Clerkenwell 10 Jan. 1765.

In the year preceding his death appeared his great and only work, bearing the title, 'An Historical and Chronological Deduction of the Origin of Commerce from the earliest accounts to the present time, containing an History of the great Commercial Interests of the British Empire. To which is prefixed an Introduction exhibiting a View of the ancient and modern State of Europe; of the Importance of our Colonies and of the Commerce, Shipping, Manufactures, Fisheries, &c., of Great Britain and Ireland, and their influence on the Landed Interest, with an Appendix containing the Modern Politico-Commercial Geography of the several Countries of Europe' (London, 2 vols., fol. 1764). Coming down from the earliest times to the year 1762, Anderson's work is a monument of stupendous industry. Composed in the form of annals, it is not merely a record of commercial progress and colonial enterprise, but a history of the political, industrial, and social development of all civilised countries, and especially of Great Britain and Ireland. Abstracts of all treaties, acts of parliament, and pamphlets in any way bearing on commerce or kindred matters, are added, together with statistical accounts of the national finances, of prices, currency, and population. The early portions of the work are untrustworthy, but Macpherson attached sufficient value to its chapters from 1492 onwards to reproduce them in his 'Annals of Commerce.' In the introduction to his work Anderson showed himself in advance of his time, and exposed several of the fallacies of the mercantile system. He condemned industrial monopolies, and advocated the naturalisation of foreign protestants, and a uniformity of weights, measures, and coinage for all the nations of Christendom.

[Notice in Gentleman's Magazine, liii. 41–2 (reproduced in Nichols's Literary Anecdotes, ix. 491); Anderson's work, editions of 1764 and 1787; Preface to Macpherson's Annals of Commerce (1805).] F. E.

ANDERSON, ADAM, LL.D. (*d.* 1846), writer on physics, sometime rector of the Perth Academy, afterwards professor of natural philosophy at St. Andrew's University, died 5 Dec. 1846. He contributed original papers on the measurement of the heights of mountains by the barometer, the hygrometric state of the atmosphere, the dew point, and the illuminating power of coal gas, to Nicholson's 'Journal,' vol. xxx. 1812, to Thomson's 'Annals of Philosophy,' vol. ix. 1817, and to the 'Edinburgh Philosophical Journal,' vols. ii, iv, xi, xii, xiii, &c. The Perth gasworks were originally constructed under his superintendence, and he introduced many improvements leading to the economical production of gas. He wrote the articles 'Barometer,' 'Cold,' 'Dyeing,' 'Fermentation,' 'Evaporation,' 'Hygrometry,' 'Navigation,' and 'Physical Geography' in Brewster's 'Edinburgh Encyclopædia' (completed 1830), and the article 'Gaslight' in the 'Encyclopædia Britannica.'

[Gent. Mag. 1847, xxvii. 221; Royal Soc. Cat. Sci. Papers, vol. i.] G. T. B.

ANDERSON, ALEXANDER (1582–1619?), mathematician, was a native of Aberdeen. Little is certainly known about him:

but the year 1582 is assigned as that of his birth on the authority of a print representing him in 1617 as of the age of thirty-five. He taught mathematics in Paris early in the seventeenth century, and appears to have been a friend of Vieta, who died in 1603, and whose posthumous writings he edited with great ability, developing much that was only indicated, and demonstrating much that was barely stated. He alludes more than once to the poverty of his circumstances; abstruse studies and the neglect of common and easy life brought him, he tells us, more wisdom than riches (*Vindiciæ Archimedis*, Dedication). He is not heard of after 1619, the date of his last publication, and is accordingly believed to have died about that time. The celebrated James Gregory was, on the mother's side, connected with his family. His works are as follows:—

1. 'Supplementum Apollonii Redivivi,' Paris, 1612, in which he displays a remarkable command of the ancient analysis, and supplies the deficiencies in Ghetaldi's attempted restoration of the lost book of Apollonius Περὶ νεύσεων. 2. 'Αἰτιολογία pro Zetetico Apolloniani Problematis à se jam pridem edito in supplemento Apollonii Redivivi,' Paris, 1615, an addition to the preceding. 3. 'Francisci Vietæ de Equationum recognitione et emendatione tractatus duo,' Paris, 1615, contain Vieta's improvements in the transformation and reduction of algebraical equations, with an appendix by Anderson, showing that the solution of cubic equations can be made to depend upon the trisection of an angle. 4. 'Ad Angularium Sectionum Analyticen Theoremata καθολικώτερα,' Paris, 1615, dedicated to Charles, Prince of Wales, adds to Vieta's theorems on angular sections demonstrations subsequently incorporated in the edition of the French algebraist's works published by Schooten, at Leyden, in 1646. 5. 'Vindiciæ Archimedis,' Paris, 1616, refutes the claim of Lansberg, a Belgian astronomer, to have solved the problem of the quadrature of the circle, and criticises Kepler's 'Stereometria.' 6. 'Animadversionis in Franciscum Vietam à Clemente Cyriaco nuper editæ brevis Διάκρισις,' Paris, 1617. 7. 'Exercitationum Mathematicarum Decas Prima,' Paris, 1619. Two works of Anderson on stereometry seem to have perished. One is mentioned by himself (*Ex. Math.*), and copies of both (the second entitled 'Stereometria Triangulorum Sphæricorum') were in possession of Sir Alexander Hume until long after the middle of the seventeenth century.

[Correspondence of Scientific Men (Rigaud), ii. 178, 515; Montucla, Hist. d. Math. (1799–1802), i. 606, ii. 5; Hutton, Phil. and Math. Dict. (1815), i. 90, 115; De Morgan in S.D.U.K. Dictionary (1842–4), ii. 577; Abstract of Geom. Writings of A. A. (T. S. Davies), App. to Ladies' Diary, 1840.] A. M. C.

ANDERSON, ALEXANDER (*d.* 1811), botanist, was appointed in 1785 superintendent of the government botanic garden at St. Vincent, where he showed much activity. He was a correspondent of Sir Joseph Banks, through whom he contributed to the Royal Society in 1789 an account of a bituminous lake in St. Vincent, which was afterwards published in the Philosophical Transactions for that year. In 1791 he went into Guiana on a botanising expedition; the plants he obtained being sent to Banks, are now in the herbarium of the British Museum. The Society of Arts voted him a silver medal in 1798 for a paper upon the plants in the garden at St. Vincent. He contemplated the production of a flora of the Caribbee islands, some sheets of which he sent to Banks; but this project was never carried out. He resigned his post in July 1811, and died on 8 Sept. in the same year.

[Loudon's Gardener's Mag. i. 194 (1826); Banks, Correspondence (MS.), 3 May 1789, and 30 March 1796.] J. B.

ANDERSON, ANDREW (*d.* 1861), the 'champion draught-player of Scotland,' was a stocking weaver by trade, and continued to work at his business until within a short period of his death, which occurred at Braidwood, near Carluke, Lanarkshire, 1 March, 1861. He published 'The Game of Draughts simplified and illustrated with practical diagrams,' Lanark, 1848; second edition, Glasgow, 1852—a work which is regarded as an authority on the subject of which it treats. A third edition, revised and extended by Robert McCulloch, was published at Glasgow and New York in 1878.

[Gent. Mag. ccx. 472; Introduction to third edition of the Game of Draughts.] T. C.

ANDERSON, ANTHONY (*d.* 1593), theological writer and preacher, was, according to Tanner, a native of Lancashire, and was for many years rector of Medbourne, in Leicestershire. According to the parish register he was presented to the benefice in 1573, and held it until 1593, the date of his death. Early in 1587 Anderson was appointed to the vicarage of Stepney near London, and to the rectory of Denge in Essex, both of which he appears to have held in conjunction with his living in Leicestershire (NEWCOURT, *Repertorium* (1708), i. 740, ii. 212).

In July 1592 he was promoted to the office of subdean of the Chapel Royal, after having held for some years previously the post of 'gospeller' there; and his name is found appended to many documents, relating to the management of the Chapel Royal, still preserved among its archives. Anderson died on 10 Oct. 1593. His published works, which are of a puritanic character, consist of sermons, prayers, and expositions of scriptural passages. From the fact that he dedicated one of his publications to 'Edmund Anderson, Esq., sergeant-at-law to the queen' [see Anderson, Sir Edmund], it is possible that he was related to the lord chief justice of that name. The following is a list of his writings: 1. 'An Exposition of the Hymne commonly called Benedictus, with an ample and comfortable application of the same to our age and people, by Anthony Anderson, preacher.' A dedication to the Bishop of Lincoln is dated from Medbourne, 15 Jan. 1573–4. 2. 'A Godlie Sermon, preached on New Yeares Day last before Sir William Fitzwilliam, Knt., late Deputie of Ireland, at Burghley. Hereto is added a very profitable Forme of Prayer, good for all such as passe the Seas,' London, 1576, 8vo. 3. 'A Sermon of Sure Comfort preached at the Funerall off Master Robert Keylwey, Esq., at Exton, in Rutland, the 18th of March 1580–1,' London, 1581, 12mo. 4. 'A Sermon preached at Pauls Crosse, the 23rd of Aprile, being the Lords Day, called Sunday,' London, 1581. This sermon is again dedicated to Sergeant Anderson. 5. 'The Shield of oure Safetie, set foorth by the Faythfull Preacher of Gods holye Worde, Anthony Anderson, upon Symeons sight in hys Nunc Dimittis,' 1581. It is dedicated to the Bishop of London. 6. 'Godlye Prayers made by Anthonie Anderson.' License to print this work, under the hand of the Bishop of London, was granted to John Wolfe 3 Aug. 1591 (Arber's *Transcript of the Stationers' Company Register*, ii. 592).

[Tanner's Bibliotheca Britannico-Hibernica, pp. 40–1; Nichols's History of the County of Leicester, ii. part i. 721, 723; Old Cheque Book of the Chapel Royal (Camden Soc.), pp. 5, 33, 62, et seq.; Watt's Bibliotheca Britannica, i. 29 *h*; Maitland's Index of English Books in Lambeth Library, p. 4; Brit. Museum Catal.] S. L.

ANDERSON, CHRISTOPHER (1782–1852), theological writer and preacher, was born at Edinburgh, 19 Feb. 1782, and was the son of William Anderson, a respectable merchant. Christopher began life in an insurance office, but being much interested in missions, and having resolved to become a foreign missionary, he gave up his secular work, and studied for the ministry. His family and friends were deeply imbued with the spirit of Robert and James Haldane, and Anderson's lot was thrown among this class. It was found, however, that his health did not justify his accepting a missionary appointment, and he therefore became minister of a small congregation in Edinburgh, known as 'English Baptists.' To this congregation, gathered through his own exertions, Anderson ministered till within a very short period of his death.

Anderson was much interested in the Scottish Highlands, and was a founder of the Gaelic School Society. To him was similarly due the establishment of the Edinburgh Bible Society—an independent association, not a mere branch of the British and Foreign Society. He was a very cordial supporter of the Serampore mission in India, a friend of the missionaries, and undertook many a journey to explain its objects and collect funds in its behalf. He published two memorials on the diffusion of the Scriptures in the Celtic dialects; and, in 1828, a volume of 'Historical Sketches of the Native Irish.' His chief work was the 'Annals of the English Bible.' On 4 Oct. 1835, being the tercentary of the publication of the first complete English Bible by Coverdale, Anderson published a sermon on 'The English Scriptures, their first reception and effects, including Memorials of Tyndale, Frith, Coverdale, and Rogers.' He then undertook his more elaborate 'Annals,' and laboured upon it from 1837 to 1845, when it was published in two volumes. The publication of this work brought its author into contact with many new friends, and gave him a leading position in this branch of literature. Another of Anderson's publications was entitled 'The Domestic Constitution,' intended to show that the christian home was the main school where the christian character might be expected to be formed and developed. This book was acknowledged to be the work of a devout and powerful mind, and in many quarters exercised a considerable influence. Anderson died on 18 Feb. 1852. He never received any public recognition of his labours. The university of New York would have sent him a diploma, had he not expressed his unwillingness to receive it. At his death he left a considerable collection of early English bibles, including several rare editions.

[Life, by his nephew, Edinburgh, 1853.]
W. G. B.

ANDERSON, Sir EDMUND (1530–1605), lord chief justice of the court of Common Pleas, was descended from a Scotch family which, after a long settlement in Northumberland, migrated to Lincolnshire, and was born in 1530 at Flixborough or Broughton, in the latter county. After spending a short time at Lincoln College, Oxford, Anderson became in June 1550 a student of the Inner Temple, and 'by indefatigable study,' says Anthony à Wood, 'obtained great knowledge of laws.' In 1567 he was appointed both Lent and Summer 'reader' at his inn of court, and a reference to him in Plowden's reports of the chief contemporary cases proves him to have acquired a considerable practice before 1571. Three years later he was nominated 'double reader' at the Inner Temple, and in Michaelmas term, 1577, he became a serjeant-at-law. In 1579 he was advanced to the highest dignity attainable at the bar, that of serjeant-at-law to the queen.

As an assistant judge on circuit, Anderson began to exercise judicial functions soon after this promotion, and in 1581 he conducted cases of importance in both the eastern and western counties. At Bury, in the Norfolk circuit, Robert Brown, the founder of the sect of Brownists, or Independents, was brought before him on a charge of nonconformity, and in sentencing him to a term of imprisonment Anderson emphatically expressed his intention, fully carried out in his subsequent judicial career, of upholding the Establishment against puritan dissent by every means in his power. On the western circuit, in November of the same year, Anderson presided at the trial of Campion and other seminary priests, charged with 'compassing and imagining the queen's death,' and here, as in many similar cases with which he was connected, he assumed an attitude of personal hostility to the prisoners. The evidence adduced against Campion and his followers was somewhat slender, but the judge in an introductory speech 'with grave and austere countenance dismayed the prisoners,' and secured their conviction by his rhetorical invective.

Anderson's vigorous support of the crown's authority against its various opponents did not go unrewarded. The Bishop of Norwich requested Lord Burghley to call the queen's attention to his energy in the conviction of Brown, and the government showed themselves grateful for his action towards the catholic conspirators. Soon after the death of Sir James Dyer, the lord chief justice of the Common Pleas, Anderson was promoted to the vacant office, and he took his seat on the bench on 2 May 1582, receiving at the same time the honour of knighthood. Fleetwood, the recorder of London, in a letter to Lord Burghley describing his investiture, writes in the highest terms of the learning and facility he displayed on that occasion in arguing some very difficult points of law, which were proposed for his decision by leading members of the bar. 'And this one thing,' the recorder proceeds, 'was noted in him, that he despatched more orders and answered more difficult cases in that one forenoon than were despatched in a whole week in the time of his predecessors.'

As lord chief justice of the Common Pleas, Anderson took part in all the famous state trials that kept England in a frenzy of excitement during the last years of Elizabeth's reign. In September 1586 he was a member of the commission appointed to try Babington and his associates, and in very aggressive language he interrogated the prisoners, and 'spoke their condemnation.' A month later he proceeded to Fotheringay Castle to assist at the arraignment of the Queen of Scots, and he took a very prominent part in the trial of Secretary Davison on the charge of improperly carrying out the order for Mary Stuart's execution. When pronouncing sentence in the case, Anderson made a subtle distinction between the act and its performance, acquitting the prisoner, as Fuller states, of malice, but censuring him for indiscretion. In 1588 he was chosen to proceed to Ireland on judicial business, and remained there from 25 July to 1 Oct. (*Lansd. MS.* 57, f. 15). In the following year Anderson took part in the trial of the Earl of Arundel; and at the trials of Sir John Perrot, lord deputy of Ireland, on 17 April 1590, of the Earl of Essex on 19 Feb. 1600–1, and of Sir Walter Raleigh in 1603, Anderson made himself notorious by his harsh bearing towards the prisoners. In the case of Cuffe, who was charged with abetting Essex in his conspiracy, the lord chief justice treated Coke, the attorney-general, who conducted the prosecution, with the same bluntness as the prisoner. They were both, he said, indifferent disputants, and, addressing himself to Coke, reminded him that he sat on the bench to judge of law and not of logic (Camden, *Annales*, iii. 866, ed. Hearne).

Anderson's conduct towards the puritans was marked by excessive severity, and in 1596, in a charge to the jury on the northern circuit, he attempted to justify his attitude by declaring that all those who opposed the established church opposed her majesty's authority, were enemies to the state and disturbers of the public peace. But no general statement of this kind can excuse Anderson for his action in the case of John Udall, a puritan minister, charged, before himself and other judges, with libelling the bishops and with being concerned in the authorship of the Martin Marprelate pamphlets. By a series of brutal interrogations Anderson successfully endeavoured to trap Udall into a confession of guilt, 'as to which,' writes Hallam (*Const. Hist.* i. 206), 'the proof was deficient,' and to another judge, who urged some milder treatment of the prisoner, he replied, 'I pray you let us make short work with him.' The chief justice's speeches throughout the trial seem to justify the charge made against him by a nonconformist writer, that he 'desired to trick the poor man out of his life' (Peirce, *Vindication of the Dissenters* (1717), part i. pp. 129–131). Nor was Udall's case the only one in which Anderson allowed his personal feelings to get the better of his judgment. According to Strype, he frequently used 'many oaths and reproachful revilings on the bench' against the protestant sectarians, and at the trial of a clergyman charged at Lincoln in 1596 with omitting some prayers in the liturgy, he is described as standing up, bending himself towards the prisoner 'with a strange fierceness of countenance,' and calling 'him "knave" oftentimes, and "rebellious knave" with manifold reproaches besides.'

But, in spite of his habitual harshness and impatience, Anderson had many of the qualities of a great judge. Although his treatment of catholics and nonconformists was in strict accordance with the policy of Elizabeth's ministers, a spirit of sturdy independence marked his relations with the court. In April 1587, when the Earl of Leicester had procured from the queen letters-patent granting a subordinate office in the court of Common Pleas to one of his creatures, Anderson, with his brother judges, refused to ratify the appointment on the ground that the sovereign could not by any exercise of prerogative dispose of the office. Similarly, in Easter term 1592, Anderson drew up a protest in behalf of the judges against the frequent imprisonment of 'her highness's subjects . . . by commandment of any nobleman or counsellor,' and urged the lord chancellor and lord treasurer to secure for every suspected person a fair trial in a court of law (Anderson's *Reports*, i. 297; Hallam's *History*, i. 234–6, 387). The protest, which is somewhat obscurely worded so far as it limits the personal power of the crown itself, has an interesting history. Its meaning was much debated by lawyers and politicians in 1627. The attorney-general, Sir Robert Heath, on the part of the king, quoted it in a mangled form to support the arbitrary imprisonment by Charles I of the five knights who had refused to contribute to the loan of that year; but Coke produced Anderson's own manuscript in the House of Commons on 1 April 1628, and Anderson's words were incorporated in a resolution giving all prisoners the right to a writ of *habeas corpus*. The resolution afterwards formed a clause of the petition of right (Gardiner's *History* (1884), vi. 215, 244). Nor would Anderson tolerate the 'insolence of office' that often characterised the conduct of petty magistrates. At the Leicester assizes of 1599 the chief justice was informed that a shoemaker had been committed to prison by the mayor for saying, after the maypole of the town had been pulled down, that he hoped to see 'more morrice dancing and maypoles,' and Anderson peremptorily ordered the offender's release. Anderson likewise endeavoured to diminish as far as possible 'the law's delays,' and he is justly credited with considerable personal courage. When an affray took place in his presence on the Somersetshire circuit in 1602, 'the Lord Anderson himselfe,' at the age of seventy-two, writes Manningham in his 'Diary,' 'onely with his cap in his hande, took a sworde from a very lustie fellow,' and so quelled the disturbance (Manningham's *Diary*, p. 41, Camden Soc.).

In civil cases, Anderson's conduct was almost always patient and impartial, and he was renowned for his knowledge of law and his readiness in applying it. His reports, which were first published in 1664, consist of notes of cases taken by him while at the bar and on the bench between 1574 and 1603, and show great industry and learning. The book was long regarded as an authority by lawyers; a manuscript copy of it, in French, is preserved in the British Museum (*Addit. MS.* 25193). Lloyd, in his 'State Worthies' (p. 803), writing about 1665, describes Anderson as 'a pure legist, that had little skill in the affairs of the world, always alleging a decisive case or statute on any matter or question, without that account of a moderate interpretation, some circumstances of things require, being so much the less useful as he was incompliant.' But beside this verdict may be placed the well-supported statement of a reporter of Anderson's judgments, that he was never bound down by precedents, that he always gave judgment according to reason, and if there was no reason in the old law-books, he disregarded them (Goldesborough's *Reports*, 1653, p. 96).

Anderson died on 1 Aug. 1605, and was buried at Eyworth in Bedfordshire, where an elaborate monument was erected to his memory. Francis Bacon, writing at the time of his death, speaks of him as 'the late great judge' (SPEDDING's *Life of Bacon*, iii. 257). Anderson married Magdalen, daughter of Christopher Smyth, of Annables, in Hertfordshire, by whom he had nine children, and from him in the male line are descended the Earls of Yarborough. He amassed a considerable fortune by his practice at the bar, according to Lloyd, and multiplied many times the thousand pounds that he inherited from his father; he lived in some splendour first at Flixborough, probably his native village, then at Asbury in Warwickshire, and afterwards at Harefield Place in Middlesex, and at Eyworth in Bedfordshire. Foss states that Anderson entertained the queen at Harefield, and was presented by her with a diamond ring, but, according to Nichols, Anderson had sold Harefield Place to Sir Thomas Egerton, the lord keeper, in 1601, and by him Elizabeth was entertained on her only recorded visit to the house, in July 1602 (*Progresses of Queen Elizabeth*, iii. 581). Although Anderson's judicial career of twenty-three years' duration was not rewarded by a peerage, Elizabeth ordered him to preside over the House of Lords during an illness of the lord chancellor in 1587 (*Lords' Journal*, ii. 1276).

Besides Anderson's law reports, published after his death, he drew up several expositions of statutes enacted in Elizabeth's reign which remain in manuscript at the British Museum (*Lansd. MSS.* 37 fol. 21, 38 fol. 6). Goldesborough's 'Reports,' published in 1653, have often been attributed to Anderson, but they are merely records of his judgments in the chief cases brought before him, and were collected by the lawyer whose name they bear.

[Biographia Britannica; Foss's Judges of England, vi. 51; Wood's Athen. Oxon. (ed. Bliss), i. 753; S. D. U. K. Biog. Dict.; Fuller's Worthies, ed. Nichols, ii. 15; Lloyd's State Worthies, pp. 803–5; State Trials, i. 1051, 1128, 1167, 1235, 1251, 1271, 1315, 1333, 1334, ii. 1; Strype's Annals, iii. and iv.; Notes and Queries, (1st series) xii. 8, (3rd series) ix. 217, 269, 309; Addit. MSS. 5756 f. 110, 5845 p. 331, 6704 f. 136; Lansd. MS. 57, f. 15.] S. L.

ANDERSON, GEORGE (*fl.* 1740), was a mathematician, about whom nothing is known beyond what is contained in eight letters addressed by him to the celebrated mathematician, William Jones (father of Sir W. Jones, the Orientalist), which were printed from the Macclesfield papers in 1841. They give proof of singular ability in treating the most advanced mathematical problems of the time, and by many indications show the writer (contrary to an editorial surmise) to have occupied a respectable position in life. The first three are dated from Twickenham, Aug.–Oct. 1736; the last was written 27 Sept. 1740, at Leyden, where the writer had just entered upon a 'train of studies and exercises' at the university. He expressed in 1739 a strong desire to be admitted to the Royal Society, but his name does not appear upon the list of its members.

[Correspondence of Scientific Men of the Seventeenth Century, ed. S. J. Rigaud (1841), Oxford, i. 293–366; De Morgan in S. D. U. K. Biog. Dict. ii. 576; Index of Leyden Students, pub. by Index Soc., p. 3.] A. M. C.

ANDERSON, GEORGE (1760–1796), accountant-general to the Board of Control, was born at Weston, Buckinghamshire, in Nov. 1760. His parents were in no way distinguished from the peasant class to which they belonged, and he himself worked as a day labourer until near the close of his seventeenth year. He had, however, been early smitten with a passion for mathematical studies, and in 1777 he sent to the 'London Magazine' solutions of some problems which had appeared in its pages. His letter attracted the notice of a gentleman of scientific acquirements from the neighbourhood of Weston, named Bonnycastle, who sought out the writer, and found him threshing in a barn, the walls of which were covered with triangles and parallelograms. The incident caused some local sensation, and it was felt that such uncommon talents should not remain without cultivation. Mr. King, vicar of Whitchurch, accordingly took charge of his education, and, after some preliminary instruction at a grammar school, sent him to Wadham College, Oxford, where he took the degree of M.A. in 1784. His patron destined him for the clerical profession; but after he had taken deacon's orders, he found that his tastes were otherwise directed, and came to London in search of employment in January 1785. Through the influence of Scrope Bernard, M.P., brother-in-law to Mr. King, he shortly obtained a situation under the Board of Control, in which his arithmetical powers were so conspicuous as to secure his advancement to the post of accountant-general. While laboriously engaged in preparing the Indian budget for 1796, he was attacked with illness, and died in a few days, the victim of his assiduity, 30 April 1796. His death was deplored as a public loss by Mr. Dundas, then at the head of the Board of Control, and no Indian budget could, in fact, be produced that year. He married in 1790, but left no children. A pension was obtained for his widow by Mr. Dundas. In character he was amiable and unpretending. He published in 1784 a translation from the Greek of the 'Arenarius' of Archimedes, with preface, notes, and illustrations of considerable merit; to which he added a version of the Latin Dissertation of Clavius. His only other work was a lucid and accurate statement as to the condition of Indian trade and finance, entitled 'A General View of the Variations which have been made in the Affairs of the East India Company from the Conclusion of the War in India in 1784 to the Commencement of the present Hostilities,' 1792.

[Chalmers's Gen. Biog. Dict. (1812); Gent. Mag., May 1796; Annual Necrology for 1797–8; Watt's Bibl. Brit.] A. M. C.

ANDERSON, Sir GEORGE WILLIAM, K.C.B. (1791–1857), an Indian civil servant, was the son of Mr. Robert Anderson, a London merchant. Entering the Bombay civil service in 1806, Anderson was principally employed upon judicial duties until December 1831, when he was placed in administrative and political charge of the southern Mahratta districts, under the designation of principal collector and political agent. Both as a judicial officer and as a revenue and political administrator, Anderson's work repeatedly elicited the commendations of successive governments of Bombay, including those of Mr. Elphinstone, Sir John Malcolm, and Lord Clare, and also of the court of directors of the East India Company. In those days the superintendence of the police was vested in the district or zillá judge, and Anderson's exertions for its improvement, especially at Surat, were attended with marked success. He was employed by Mr. Elphinstone in framing the first systematic code of laws attempted in British India, known as the 'Bombay Code of 1827,' which was a great advance upon anything previously attempted in India, and served to prove by thirty years' experience of its working that there was no difficulty in applying a general code, founded upon European principles, to the mixed populations of India.

Partly in consequence of the experience which Anderson had gained in the performance of this duty, and partly in consequence of the ability which he evinced as a judge of the company's chief court of appeal, the Sadr Diwáni and Foujdári Adálat, and as a judge of circuit, in which latter capacity he submitted several valuable reports on the condition of the people and on the judicial administration, Anderson in 1835 was selected by the court of directors as the Bombay member of the newly constituted Indian Law Commission, of which Mr. (afterwards Lord) Macaulay was president. This important office Anderson held until March 1838, when he was appointed a member of the council of the governor of Bombay. In April 1841, on the retirement of Sir James Carnac, he succeeded as senior member of council to the office of governor of Bombay, and held that important post until relieved by Sir George Arthur in June 1842 [see Arthur, Sir George]. The period during which Anderson officiated as governor of Bombay was a very busy and, during the latter part of it, a very anxious time in India. The first war with China was in progress, and, Bombay being the headquarters of the Indian navy and the nearest Indian port to England, many of the arrangements connected with the expedition had to be made through the government of Bombay. The position of our army in Afghanistan was a cause of still greater anxiety, especially after the destruction of the Cabul force: posts were still held by Bombay troops in the neighbouring countries of Beluchistán and Sind, and all the arrangements connected with their relief and reinforcement devolved upon the government of Bombay. As the temporary head of that government, Anderson was brought into close relations with the governor-general, and both from Lord Auckland and from his successor, Lord Ellenborough, he received most cordial acknowledgments of the effective aid rendered by him during that critical period. The court of directors, as a special mark of their recognition of Anderson's public services, extended his term of office as a member of council for one year beyond the prescribed period of five years. Anderson finally retired from the Indian civil service in February 1844, on which occasion the governor of Bombay, Sir George Arthur, placed upon record a minute reviewing his long official career, and testifying to the 'zeal, judgment, and ability,' combined with 'the most conscientious integrity and strict impartiality,' which had given peculiar value to his advice as a member of council.

In 1849 Anderson, having previously received the honour of knighthood and having been made a companion of the Bath, was appointed governor of Mauritius, which island at that time was in a very depressed condition. After having held this post little more than sixteen months, he was transferred to the government of Ceylon, but during the short period that he remained at Mauritius, he effected or inaugurated several important reforms. Among these was the introduction of municipal government into Port Louis, the principal town in the island, the establishment in the districts of local magistrates who were invested with a summary jurisdiction in petty civil suits, the establishment of trial by jury, the introduction of a paper currency, arrangements for increasing the supply of labour by immigration, and for establishing steam communication with England viâ Aden, and a reduction of the public expenditure. On relinquishing the government he was presented with addresses by representatives of all the leading bodies in the colony.

Sir George Anderson's appointment to the government of Ceylon at the time at which it was made was a distinguished mark of confidence; for owing to a rebellion on the part of the Cinghalese which had recently taken place, the ill-judged measures which had accompanied its suppression, and the personal differences which had arisen between the late governor, Lord Torrington, and some of the chief officials in the island, the colony was in a very disorganised condition. The state of feeling which resulted from these occurrences could not fail more or less to embarrass the position of the new governor. Party spirit ran high, and the situation was aggravated by differences which unfortunately arose between the bishop of Colombo and several of his clergy. Anderson seems to have fully sustained his previous reputation. As in India and in Mauritius, so also in Ceylon, reforms in the judicial system, having for their object promptitude in the administration of justice and simplification of the procedure of the courts, engaged much of his attention. He developed the resources of the colony by improving the communications, exercised a strict control over the expenditure, and by his conciliatory bearing towards the chiefs and principal headmen of the central province, he restored the confidence of the Cinghalese portion of the population. After governing the colony for nearly four years and a half, the failure of his health compelled him to resign his post in the spring of 1855. He had been advanced to a knight commandership of the Bath on his appointment to Ceylon. He died 17 March 1857, in the sixty-seventh year of his age.

Anderson was married three times, and left a widow and fifteen children, the eldest of whom, the late Sir Henry Lacon Anderson, K.C.S.I., also a Bombay civil servant, rose to a high position in that presidency, and died in March 1879, being then a secretary at the India office.

[Annual Register, 1850, 1851, 1857; Records of the Government of Bombay; Mauritius Addresses, 1848–9; Records of the Government of Ceylon; private correspondence.] A. J. A.

ANDERSON, JAMES (1662–1728), Scotch genealogist and antiquary, was born at Edinburgh 5 Aug. 1662, being a son of the Rev. Patrick Anderson, a nonjuring clergyman, who was sometime minister of Lamington, in Lanarkshire, and who, during the persecutions in the reign of Charles II, had been incarcerated in the state prison on the Bass Rock. He was educated at the university of Edinburgh, where he was admitted to the degree of M.A. 27 May 1680. Having chosen to adopt the profession of the law, he served his apprenticeship to Sir Hugh Paterson, an eminent member of the Society of Writers to the Signet, and was admitted to the privileges of that body of legal practitioners 6 June 1691. His profession afforded him numerous opportunities to study ancient documents. He soon became fond of antiquarian research, and it appears from his correspondence that at an early period he formed an intimacy with Captain John Slezer, the author of the 'Theatrum Scotiæ,' whose historical investigations and personal disappointments bear so striking a resemblance to his own. It is probable, however, that Anderson might have passed through life in comparative obscurity but for a circumstance which occurred during the excitement consequent upon the proposed union between England and Scotland. In 1704, while feeling ran very high on this subject, an English lawyer named William Atwood, who had been chief-justice of New York, published a pamphlet entitled 'The Superiority and direct Dominion of the Imperial Crown and Kingdom of England over the Crown and Kingdom of Scotland.' The author of this work revived the claims of Edward I to the crown of Scotland, with many insulting sneers at the pretensions of Scottish independence. It curiously happened that Anderson, though altogether unknown to Atwood, was appealed to by him as an eye-witness to vouch for the trustworthiness of some of the charters and grants by the kings of Scotland. The charters in question are the well-known documents, supposed to have been forged by Harding the chronicler, of which no one now supports the authenticity. Anderson, in consequence of such an appeal, deemed himself bound in duty to his country to publish what he knew of the matter, and to vindicate the memory of some of the best of the Scottish kings, who were accused by Atwood of a base and voluntary surrender of their sovereignty. Accordingly, in 1705, he published 'An Historical Essay, showing that the Crown and Kingdom of Scotland is Imperial and Independent,' Edinb. 1705, 8vo. It is a clear, well-written treatise, and was at the time a conclusive criticism on the forged charters. The work was so acceptable to his country that the Scottish parliament granted him a reward, and ordered thanks to him to be delivered by the lord chancellor in presence of her majesty's high commissioner and the estates. This was done, and at the same time parliament ordered Atwood's book to be burnt at Edinburgh by the hands of the common hangman.

The assurances of support which Anderson received on this occasion tempted him to relinquish his profession, and to embark on his great undertaking—the collection of facsimiles of Scottish charters and other muniments. It appears that before the union he had received a grant of 300*l.* In the last Scottish parliament held at Edinburgh his claims were brought forward by a committee who reported, on 12 Feb. 1707, that they 'do presume to give it as their humble opinion that the said Mr. James Anderson has made as great advance in the said matter as the time and difficulty in the performance could permit, and that his learned industry in a matter so useful, undertaken on the reccommendation of parliament, deserves further encouragement to enable him to support the charge, and carry on the design uniformly, and with that beauty of execution which will be expected in a work begun by so great authority.' It was found that besides the 300*l.* voted to him he had spent 590*l.* in his project. The parliament recommended to the queen the repayment of this sum, and the advance of a thousand guineas to Anderson; and 'in consideration of his good services to his country, and of the loss he suffers by the interruption of his employment in prosecuting the said work, do further recommend him to her majesty as a person meriting her gracious favour in conferring any office of trust upon him.' Mr. John Hill Burton has observed that it was a favourite practice of the Scottish parliament to vote sums of money to public benefactors, leaving them to collect the money as they best could. In Anderson's case, however, there was not even a vote, because the Scottish parliament had met only to cease for ever, and he merely obtained a recommendation to the parliament of Great Britain, by which assembly his peculiar claims were not very likely to be recognised.

Soon after the union Anderson removed to London, where for many years he led a most unhappy life, his time being divided between the labours of completing his project and a series of unsuccessful attempts to get his claims attended to by government. George Lockhart of Carnwath, in his 'Commentarys,' gives the following curious illustration of Anderson's disappointments:—

'This gentleman, by his application to the subject of antiquities, having neglected his other affairs, and having, in search after antient records, come to London, allmost all the Scots nobility and gentry of note recommended him as a person that highlie deserved to have some beneficiall post bestowed upon him; nay, the queen herself (to whom he had been introduced, and who took great pleasure in viewing the fine seals and charters of the antient records he had collected) told my Lord Oxford she desird something might be done for him; to all which his lordships usuall answer was that ther was no need of pressing him to take care of that gentleman, for he was *thee* man he designd, out of regard to his great knowledge, to distinguish in a particular manner. Mr. Anderson being thus putt off from time to time for fourteen or fifteen months, his lordship at length told him that no doubt he had heard that in his fine library he had a collection of the pictures of the learned, both antient and modern, and as he knew none who better deserved a place there than Mr. Anderson, he desired the favour of his picture. As Mr. Anderson took this for a high mark of the treasurer's esteem, and a sure presage of his future favour, away he went and got his picture drawn by one of the best hands in London, which being presented was graciouslie received (and perhaps got its place in the library); but nothing more appeard of his lordships favour to this gentleman, who having hung on and depended for a long time, at length gave himself no furder trouble in trusting to or expecting any favour from him; from whence, when any one was asked what place such or such a person was to get, the common reply was, "A place in the treasurer's library."'

Matrimonial troubles augmented the difficulties of Anderson's position; for it appears that he left behind him in Scotland a second wife, who was illiterate and ill-tempered, and who had charge of the children of a previous marriage, of whom she gives a very bad report in her letters to their father.

In 1715 he received the appointment of postmaster-general for Scotland, but he only retained it for a year and a half, though he continued to draw the salary of that office—200*l.* a year—in the form of a pension. In a memorandum dated 1723 he states that of his outlay before the union 140*l.* was still uncompensated; and crediting the government with 1,500*l.* (200*l.* a year for seven years and a half), he states the balance due to him at 4,202*l.* He had in the meantime made an attempt, through his friend Sir Richard Steele, to relieve his embarrassments by selling his library to George II, but the negotiation failed. He had been compelled to halt, or at all events to proceed slowly, in his great undertaking, and in 1718 he is found advertising that those who wished to patronise it 'could see specimens at his house above the post-office in Edinburgh.' While, however, the great object of his life remained uncompleted, he was enabled to publish 'Collections relating to the History of Mary Queen of Scotland. Containing a great number of original papers never before printed. Also a few scarce pieces reprinted, taken from the best copies,' 4 vols., Edinb. 1727–28, 4to. The original documents contained in this volume are invaluable to historical students. George Chalmers, it is true, insinuated that there was reason to question Anderson's honesty as a transcriber, but he failed to mention any specific instance. Such insinuations were a weakness of Chalmers when the facts of a case did not happen to agree with his own prejudices.

Anderson died very suddenly of apoplexy in London on 3 April 1728, having finished the collections for his great work only a few days previously. He had been compelled to pledge the plates of his 'Diplomata,' and in 1729 they were sold for 530*l.* Afterwards they were put into the hands of Thomas Ruddiman, and at length the long-expected work was published under the title of 'Selectus Diplomatum & Numismatum Scotiæ Thesaurus, in duas partes distributus: Prior Syllogen complectitur veterum Diplomatum sive Chartarum Regum & Procerum Scotiæ, una cum eorum Sigillis, a Duncano II ad Jacobum I, id est ab anno 1094 ad 1412. Adjuncta sunt reliquorum Scotiæ et Magnæ Britanniæ Regum Sigilla, à prædicto Jacobo I ad nuperam duorum regnorum in unum, anno 1707, coalitionem; Item Characteres & Abbreviaturæ in antiquis codicibus MSS. instrumentisque usitatæ. Posterior continet Numismata tam aurea quàm argentea singulorum Scotiæ Regum, ab Alexandro I ad supradictam regnorum coalitionem perpetuâ serie deducta; Subnexis quæ reperiri poterant eorundem Regum symbolis heroicis.' Edinb. 1739, fol. The introduction professes to be the production of Ruddiman, but it is not known how far Anderson left the materials for it among his manuscript papers.

[A Collection made by James Maidment of printed papers and MSS. relating to Anderson, preserved in the British Museum (10854 ff.); John Hill Burton, in Biog. Dict. Soc. D. U. K. ii. 580–582; MS. Addit. 4221 f. 22; Maidment's Analecta Scotica; Chambers's Biog. Dict. of Eminent Scotsmen, ed. Thomson, i. 37; Chalmers's Life of Ruddiman, 151 seq.; The Lockhart Papers, i. 371; Anderson's Scottish Nation, i. 125; Notes and Queries, 1st ser., viii. 347, xi. 439; 2nd ser., v. 251, 272, 471, vi. 27, 107, 184, vii. 372, viii. 169, 217, 327, 457, 475; 3rd ser., i. 144, iii. 507, x. 262; Memorials of Dr. Stukeley (Surtees Soc.).] T. C.

ANDERSON, JAMES, D.D. (1680?–1739), preacher and miscellaneous writer, brother of Adam Anderson [see ANDERSON, ADAM, 1692–1765], was born, about 1680, at Aberdeen, where he was educated, and probably took the degrees of M.A. and D.D. In 1710 he was appointed minister of the presbyterian church in Swallow Street, London, whence he was transferred, in 1734, to a similar charge in Lisle Street, Leicester Fields. According to the 'Gentleman's Magazine,' he is said to have been 'well known among the people of that persuasion resident in London as Bishop Anderson,' and he is described as 'a learned but imprudent man, who lost a considerable part of his property in the fatal year 1720.' Several of his sermons were printed. One of them, 'No King-Killers,' preached in 1715, on the anniversary of the execution of Charles I, was a zealous defence of the conduct of the presbyterians during the civil wars, and reached a second edition. Anderson was a freemason, and when, in 1721, on the revival of freemasonry in England, the grand lodge determined to produce an authoritative digest of the 'Constitutions' of the fraternity, the task was assigned to him (ENTICK's edition (1747) of the *Constitutions*, p. 194 et seq.). It was as a grand warden of the lodge that he presented to it, on completing his task, 'The Constitutions of the Free Masons; containing the History, Charges, Regulations, &c. of that Most Ancient and Right Worshipful Fraternity. For the Use of the Lodges. London. In the year of Masonry 5723, Anno Domini 1723.' This work, which passed through several editions, was long recognised by the English freemasons to be the standard code on its subject, and was translated into German. An American facsimile of the first edition of 1723 was issued at New York in 1855, and there are reprints of the same edition in Cox's 'Old Constitutions belonging to the Freemasons of England and Ireland' (1871) and in the first volume of Kenning's 'Masonic Archæological Library' (1878). Anderson also contributed to masonic literature 'A Defence of Masonry, occasioned by a pamphlet called "Masonry Dissected"' (1738?), which was translated into German, and is reprinted in Oliver's 'Golden Remains of the Early Masonic Writers' (1847).

In 1732 appeared the work by which Anderson is chiefly remembered, 'Royal Genealogies; or, the Genealogical Tables of Emperors, Kings, and Princes, from Adam to these times.' Professedly based on 'Genealogische Tabellen' of Johann Hübner, it was largely supplemented by Anderson's industry. While the earlier sections of the work are of little historical value, the later are often of use in relation to the genealogies of continental dynasties and houses. The volume closes with a synopsis of the English peerage, and in the preface the author intimated his readiness, if adequately encouraged, 'to delineate and dispose at full length the genealogies of all the peers and great gentry of the Britannic isles.' Anderson's last work, which he was commissioned to undertake by the first Earl of Egmont and his son from materials furnished by them, bore the title, 'A Genealogical History of the House of Yvery, in its different branches of Yvery, Lovel, Perceval, and Gournay;' but the first volume alone was completed when Anderson died on 25 May 1739, and a second volume, subsequently published, was due to another pen (see 'To the Reader' in vol. ii.). The work was soon withdrawn from circulation on account of some disparaging remarks in it on the condition of the English peerage and on the character of the Irish people. It was re-issued, however, without the offensive passages, in 1742 (see *Notes and Queries*, 1st series, iv. 158, and *Letters of Horace Walpole* (1857), i. 107 *n.*, and ii. 145). Much of the genealogical matter in the book has been pronounced to be mythical (DRUMMOND'S *Histories of Noble British Families* (1846), art. 'Percival'). Another work of Anderson's, 'News from Elysium, or Dialogues of the Dead, between Leopold, Roman Emperor, and Louis XIV, King of France,' was published shortly after his death in 1739.

[Anderson's Works; Brief notice (sub nomine) in Catalogue of the Edinburgh Advocates' Library; Gentleman's Mag. liii. 41–2; Gowans's Catalogue of Books on Freemasonry (New York, 1856); Kloss, Bibliographie der Freimaurerei (1844).] F. E.

ANDERSON, JAMES (1739–1808), economist, was born at Hermiston, near Edinburgh, in 1739. At the age of fifteen he lost his parents, and undertook a farm which had long been in his family; he attended Cullen's lectures upon chemistry to improve his agricultural knowledge, and introduced the use of what was afterwards called the 'Scotch plough.' He afterwards took a farm called Monkshill, in Aberdeenshire. In 1768 he married Miss Seton, of Mounie, Aberdeenshire, by whom he had a large family. He had published several essays upon agriculture, and in 1780 received the LL.D. degree from Aberdeen. In 1783 he moved to Edinburgh, and privately printed some remarks upon the Western Scotch fisheries. Though otherwise a generally orthodox economist, Anderson desired protection for the fisheries. Bentham remonstrated with him in a forcible letter, which offended Anderson for the moment, though Bentham afterwards wrote to him about the Panopticon in terms implying considerable confidence. Their intimacy dropped after an unexplained misunderstanding in 1793. In 1784 Pitt employed Anderson to survey the fisheries. In some correspondence with Washington, published in 1800, Anderson says that Pitt withheld remuneration because he 'dared do so.' In 1790 Anderson started a weekly paper in Edinburgh, called the 'Bee,' which, at its conclusion in 1794, filled eighteen volumes, containing many useful papers on economical and other topics. Some papers on the political progress of Great Britain induced government to begin a prosecution, which was dropped upon Anderson's declaring that he would be responsible. One Callender having charged Lord Gardenstone, a judge of sessions and an occasional contributor, with the authorship, Anderson announced that they were written by Callender himself. In 1797 Anderson moved to Isleworth, where he led a retired life, amusing himself with agricultural experiments. From 1799 to 1802 he published, in monthly parts, 'Recreations in Agriculture, Natural History, Arts, and Miscellaneous Literature,' which formed six volumes. His first wife died in 1788, and in 1801 he married a lady who survived him. He died 15 Oct. 1808.

Anderson is said to have done much for Scotch agriculture. He is specially noticeable as having published in 1777 a pamphlet called 'An Inquiry into the Nature of the Corn Laws, with a view to the Corn Bill proposed for Scotland,' which contains a complete statement of the theory of rent generally called after Ricardo. The passage is given in M'Culloch's 'Literature of Political Economy.' The same theory is expounded in the 'Recreations,' v. 401–28 (see M'Culloch's edition of Adam Smith). He is the author of many tracts: his first publication was 'Essays on Planting,' in Ruddiman's 'Edinburgh Weekly Magazine,' 1771; others are 'Observations on the Means of exciting a Spirit of National Industry,' 1777; 'An Account of the present State of the

Hebrides,' &c., 1785; 'Observations on Slavery,' 1789; 'A General View of the Agriculture and Rural Economy of the County of Aberdeen,' 1794; 'On an Universal Character,' 1795. A full list of his works is given in Anderson's 'Scottish Nation.'

[Gent. Mag. lxxviii. 1051–4; Bentham's Works, x. 127, 254, 258.]

ANDERSON, JAMES, M.D. (*d.* 1809), botanist, was physician-general of the East India Company at Madras. It appears from Dodwell and Milne's list of medical officers in India that James Anderson was assistant-surgeon in 1765, surgeon in 1786, member of the medical board in 1800, and died 5 Aug. 1809. Anderson gave an account in a series of letters to Sir Joseph Banks (published at Madras 1781) of an insect resembling the cochineal, which he had discovered in Madras. Gardens, superintended by Anderson, were cultivated for these insects, and when the die obtained from them did not answer, other insects were introduced from Brazil. Anderson afterwards attempted to introduce the cultivation of silk into Madras, and paid attention to other plants of commercial value, such as the sugar-cane, coffee plant, American cotton, and European apple. He published several series of letters upon these topics at Madras in 1789–96. He also published a paper on the minerals of Coromandel in the 'Phœnix,' 1797; and 'A Journal of the Establishment of Napal and Tuna for the Prevention or Cure of Scurvy,' &c., Madras, 1808.

[Royle's Essay on Productive Resources of India, pp. 57–63, 137, 142, &c.; Brit. Mus. Cat.]

ANDERSON, JAMES (1760–1835), captain in the navy, having served through the war of American independence as a midshipman, and through the first French revolutionary war as a lieutenant, was, in 1806, made a commander, and employed for several years in command of the Rinaldo brig against the enemy's privateers in the Channel. He was advanced to the rank of post-captain in 1812, and in August 1814 was appointed to the Zealous, of 74 guns, and sent out with stores to Quebec, where he was ordered to winter. The ship was old and rotten, very badly manned, and inadequately equipped; and Captain Anderson, judging that it was impossible to stay at Quebec without sacrificing the ship, returned to England; on the charge of this action being contrary to his orders, he was tried by court martial, and acquitted of all blame. Lord Melville, then first lord of the admiralty, was extremely dissatisfied at this decision, and said to Anderson: 'If Canada fall, it will be entirely owing to your not wintering the Zealous at Quebec;' to which Anderson replied: 'I rather think it will be in consequence of proper supplies, in proper ships, not having been sent out there at a proper season of the year.' The fact seems to be that Lord Melville had meant to sacrifice the Zealous, in order to have a ready excuse for any disaster that might happen in Canada, and was annoyed that his subterfuge had been destroyed by her captain's promptitude and resolution. The difference of opinion with the first lord of the admiralty, combined with the reduction of the navy at the peace, deprived Anderson of any further service. He employed his leisure in scientific and literary pursuits, and is said to have contributed several articles to different magazines. The only one which bears his name is 'Some Observations on the Peculiarity of the Tides between Fairleigh and Dungeness,' in the 'Philosophical Transactions' for 1819, p. 217. He died 30 Dec. 1835.

[Ralfe's Naval Biography, iv. 323; Marshall's Royal Naval Biography, supplement, part iii. (vol. vii.) 15; Gent. Mag., 1836, i. 211.]

J. K. L.

ANDERSON, SIR JAMES CALEB (1792–1861), inventor, was the eldest son of John Anderson, the founder of Fermoy [q. v.], by his second wife, Elizabeth, only daughter of Mr. James Semple, of Waterford. He was born 21 July 1792, and was created a baronet 22 March 1813, as a mark of approbation, on the part of the government, of the great public services rendered to Ireland by his father. Sir James was a celebrated experimentalist in steam-coaching, and took out various patents for his inventions. He lodged specifications in 1831 for 'improvements in machinery for propelling vessels on water,' in 1837 for 'improvements in locomotive engines,' and in 1846 for 'certain improvements in obtaining motive power, and in applying it to propel carriages and vessels, and to the driving of machinery.' He died in London 4 April 1861. By his marriage, in 1815, with Caroline, fourth daughter of Mr. Robert Shaw, of Dublin, he had two sons (both of whom died unmarried) and six daughters. As he left no male issue, the baronetcy became extinct.

[Patents, 6147, 7407, 11273; Notes and Queries, 3rd series, vii. 153; Gent. Mag. ccx. 588.]

T. C.

ANDERSON, JOHN (1668?–1721), theologian and controversialist, was tutor to the celebrated John, duke of Argyll and Greenwich. He was ordained minister of Dumbarton, and here he entered the lists in the controversy between Episcopacy and Presbyterianism. Great anxiety was felt at the time by the presbyterian clergy in connection with the general use of the English liturgy in the episcopalian congregations, which had not been in common use among them till the beginning of the eighteenth century. About 1710 Anderson published 'A Dialogue between a Curate and a Countryman,' and in 1711 'The second Dialogue between the Curate and the Countryman respecting the English Service.' He next published 'The Countryman's Letter to the Curate, wherein, besides an historical view of the English Liturgy, the assertions of Sage, the author of the "Fundamental Character of Presbytery," concerning its universal usage in Scotland at the time of the Reformation, &c., are examined and proved to be false.' A reply to this was published by an episcopalian clergyman, Mr. Calder, which drew forth a rejoinder from Anderson, 'Curate Calder whipt,' a title that may readily suggest the bitterness by which it was characterised. The work by which Anderson continues to be known is a 'Defence of the Church Government, Faith, Worship, and Spirit of the Presbyterians,' published in 1714 in reply to a work entitled 'An Apology for Mr. Thomas Rhind, or an account of the manner how, and the reasons for which, he separated from the Presbyterian party and embraced the communion of the Church' (Edin. 1712). This publication has always been considered one of the ablest defences of the presbyterian system.

About the beginning of 1717 steps were taken for translating Anderson to Glasgow. The magistrates were favourable, and the ministers hostile; but after an appeal to the general assembly, his translation took place in 1720, and he became minister of what was then called the Ramshorn church, now St. David's. He afterwards published six letters upon the 'Overtures concerning Kirk Sessions,' a subject on which there was considerable discussion at that time. 'In these letters,' says M'Crie, 'he does not appear to great advantage. They were answered in better temper and with much ability by Professor Dunlop of Edinburgh.' Wodrow, who speaks of him as 'a kind, frank, comradly man when not grated,' owns that he could be passionate and bitter, and tells how, in answer to his remonstrance with him for the Billingsgate style of his letters to curate Calder, he said that 'it was the only way to silence Calder.' After his removal to Glasgow, he seems to have fallen both in ability and character. Though he had been the champion of presbytery, he fell under the censure of his brethren for what they considered an unpresbyterian service—a sort of consecration sermon preached at the opening of his church. He died in 1721, at the age of 53.

Professor John Anderson, his grandson [q. v.] (son of the Rev. James Anderson, minister of Roseneath), founded Anderson's College, Glasgow, and erected a tombstone over his grandfather's remains (see *infra*).

[Wodrow's Letters; Scott's Fasti.]

W. G. B.

ANDERSON, JOHN (1726–1796), natural philosopher, was born at Roseneath, Dumbartonshire. After the death of his father, the minister of Roseneath, he was educated at Stirling by an aunt, Mrs. Turner, whom he afterwards repaid for the expense. He was officer in a corps raised to resist the rebellion of 1745. He studied at Glasgow, where, in 1756, he became professor of oriental languages, and in 1760 professor of natural philosophy. He was specially interested in practical applications of science, and allowed artisans to attend his lectures in their working dress. He planned the fortifications raised to defend Greenock against Thurot in 1759. He sympathised with the French revolution, and having invented a cannon in which the recoil was counteracted by the condensation of air in the carriage, he went to Paris in 1791 (after failing to attract the attention of the English government), and offered it to the National Convention, who placed a model in their hall, inscribed 'The gift of science to liberty.' He translated into French two essays he had already written on war and military instruments, and distributed them among the people of Paris. He invented a plan for smuggling French newspapers into Germany at this time by means of small balloons. His principles made him unpopular with the other professors; and he brought an action against them in regard to the accounts, which he lost, though malversation was afterwards shown to have existed. Elaborate statements of the dispute were issued by both Anderson and his opponents. He published in 1786 the 'Institutes of Physics,' which went through five editions in ten years. He wrote various periodical papers, one of which, 'Observations upon Roman Antiquities lately discovered,' appeared as an appendix to Roy's 'Military Antiquities' in 1793, and was separately published in 1800. He also helped to obtain a collection of Roman remains, found near the wall of Antoninus, for the university. He died 13 Jan. 1796.

Anderson left all his apparatus, library, &c., for the foundation of an educational institution in Glasgow, which bears his name. Funds were raised by subscription; Thomas Garnett was appointed professor of natural philosophy under the trust 21 Sept. 1796; and on 21 June 1797 the institution was incorporated. Dr. Garnett was succeeded in 1800 by Dr. Birkbeck, who gave free lectures to 500 operative mechanics; and the institution has since been extended.

[Glasgow Mechanics' Magazine, ii. 412–4, iii. pp. v–ix and p. 215; Brit. Mus. Cat.]

ANDERSON, JOHN (*fl.* 1799), wood engraver, was born in Scotland, and was well educated. He was a pupil of Thomas Bewick. He cut (after drawings by J. Samuel) the blocks which illustrate 'Grove Hill,' a poem, very sumptuously issued by T. Bensley in 1799. This book, for the beauty of its cuts and the care with which they are printed, will bear comparison with Somervile's 'Chase.' The best work of Bewick is technically hardly better than that which Anderson shows in 'Shakespeare's Walk' in the book in question. His treatment of foliage is sometimes such as to remind one strongly of the cuts in Bloomfield's 'Farmer's Boy,' which the first edition of 1800 describes as 'with ornaments engraved by Anderson.' These cuts have been long erroneously ascribed to Bewick. Anderson also engraved illustrations to an edition of Junius. Redgrave says he formed 'a style of his own and showed much ability, but did not long follow his profession. He went abroad on some speculation, and was lost sight of. He died early in the century.' Historians of the wood-engraver's art should give to the author of such work as has been described a more important place than he has yet obtained.

[Redgrave's Dict. of Painters.] E. R.

ANDERSON, JOHN, M.D. (*d.* 1804), practised as a physician at Kingston, in Surrey, and subsequently, for several years before his death, was physician to, and a director of, the General Sea-bathing Infirmary at Margate, where he died in June 1804 at an advanced age. He wrote for his doctor's degree, which he took at Edinburgh, a dissertation 'De Scorbuto,' published in 1772. He was also author of 'Medical Remarks on Natural Spontaneous and Artificial Evacuations,' London, 1788; and of 'A Practical Essay on the good and bad Effects of Sea-water and Sea-bathing.' He was a fellow of the Society of Antiquaries.

[Gent. Mag. lxxiv. 978; Anderson's works mentioned above.] G. V. B.

ANDERSON, JOHN (*fl.* 1816), founder of Fermoy, born in very humble circumstances, was son of David Anderson, of Portland, N.B. Having scraped together a few pounds by some petty dealings, he removed to Glasgow, and by a venture in herrings acquired 500*l.* In 1780 he established himself at Cork, where he became an export merchant and trafficked in provisions, the staple trade of the place. In a few years he realised 25,000*l.*, and laid it out in the purchase of four-sixths of the Fermoy estate, which is picturesquely situated on the river Blackwater, nearly in the centre of Munster. He resolved to make a town of Fermoy, and succeeded in constructing the handsomest country town in Ireland. Mr. D. Owen Madden, writing in 1848, says: 'The streets are spacious, and the town is tastefully designed. There is a neat square; there are fine churches for religious worship, and several private residences of respectability in the neighbourhood. The place looks bright and happy—not like the other dreary and dilapidated country towns in Ireland. Two large barracks, built in squares on the northern side of the town, contribute to the imposing appearance of the place. Fermoy has now 7,000 inhabitants. Sixty years ago the place was a dirty hamlet, consisting of hovels, and a carmen's public-house at the end of the narrow old bridge; now there is a cheerful and agreeable town, pleasant society, a good deal of trade, and more prosperity than might be expected.' With reference to the barracks it should be stated that when the French came into Bantry Bay the government was unable to procure land, except on the most extravagant terms, for encamping the troops in the south of Ireland. Lord Carhampton, commander of the forces, explained the difficulties to Anderson, who at once removed them by giving land on his Fermoy estate without any charge for the required encampment; and he afterwards gave forty acres, rent free, on which the barracks of Fermoy and Buttevant are built.

Anderson erected for himself a handsome residence at Fermoy, and placed himself at the head of the community which rapidly began to grow around him. Meantime he had not given up his business, and he discounted to a considerable extent. On the proposed establishment in Ireland of the mail-coach system, Anderson, at a moment when no other man of capital and position would venture on so hazardous an undertaking, offered to embark on the enterprise. His proposal was readily accepted, the government stipulating that he was to provide the whole of the necessary means.

The roads, which were at that period little better than horse-tracks, he was bound to repair and alter at his own cost. This Herculean task he lived to accomplish, and thus opened the country from north to south and from east to west. Anderson likewise established an agricultural society and a military college, and laboured in every possible way to civilise and improve his adopted country. The government so highly appreciated Anderson's services that a baronetcy was offered to him, which he declined. It was, however, conferred, in 1813, on his eldest son, James Caleb Anderson. Subsequently Anderson sustained considerable losses in consequence of his speculations in Welsh mines and other undertakings, and a meeting of his creditors was held at the King's Arms Inn at Fermoy on 19 June 1816. The meeting was also attended by several of the nobility and the principal commoners in the south of Ireland, who passed a series of resolutions which constitute a proof of the high estimation in which, despite his misfortunes, Anderson continued to be held. We have been unable to obtain particulars respecting Anderson's subsequent career and the date of his death.

[Notes and Queries, 3rd series, vii. 153; D. Owen Madden's Revelations of Ireland, 268–285; Anderson's Scottish Nation, i. 133; Irving's Book of Scotsmen; Burke's Dictionary of the Peerage and Baronetage (1862), 23, 24.] T. C.

ANDERSON, JOHN (*fl.* 1825), genealogist, writer to the Signet, and secretary to the Scottish Society of Antiquaries, an institute founded at Inverness in March 1825, wrote a 'History of the Family of Frisel or Fraser, particularly Fraser of Lovat, embracing various notices illustrative of National Customs and Manners, with original correspondence of Simon Lord Lovat, 1825,' 4to, pp. 208. He also wrote the prize essay on the 'State of Science and Knowledge in the Highlands of Scotland . . . at the period of the Rebellion in 1745, and of their progress up to the establishment of the Northern Institute for the Promotion of Science and Literature in 1825,' which was published in 1827, and obtained the gold medal offered to competitors by Sir George Stewart Mackenzie. He resided at Walker Street, Coates Crescent, Edinburgh, in 1825, but the dates of his birth and death are not on record.

[Prefaces to Anderson's Works.] J. W.-G.

ANDERSON, JOHN (1789–1832), genealogist, of Hamilton, Lanarkshire, was born, 6 June 1789, at Gilmerton House, Midlothian, became a licentiate of the Royal College of Surgeons of Edinburgh, and while passing the college examinations was appointed by the Duke of Hamilton (then Marquis of Douglas) first surgeon to the Lanarkshire Militia, and afterwards his own medical adviser, positions which he held to the time of his death. He was very unassuming, of social disposition, and noted for his benevolence. He died 24 Dec. 1832 of inflammation of the brain.

His large work, 'Historical and Genealogical Memoirs of the House of Hamilton,' 4to, was published at Edinburgh in 1825; a supplement was issued in 1827. For twenty-nine years before his death Anderson was engaged upon a 'Statistical History of Lanarkshire,' and also upon a 'Genealogical History of the Robertsons of Struan,' but neither of these works appears to have been printed.

[Gent. Mag. ciii. pt. i. 648; Advocates' Library Cat. i. 131.] J. W.-G.

ANDERSON, JOHN (1795–1845), a diplomatic agent and writer on questions of Eastern policy and commerce, was born in Scotland (*Mission to Sumatra*, p. 116), and presumably in Dumfriesshire, in 1795. Receiving an appointment to the civil service of the East India Company in 1813, he became a 'writer' in Pulo Penang, or Prince of Wales's Island. He was promoted in 1821, when he held the position of deputy-warehousekeeper and Malay translator to the government, to the rank of 'factor,' and to the discharge of the functions of deputy-accountant, deputy-auditor, accountant to the recorder's court, and commissioner to the Court of Requests; the duties of which offices were continued to him on his preferment, in 1823, to be 'junior merchant.' By various steps he had become, in 1826, accountant and auditor, accountant-general to the recorder's court, superintendent of lawsuits, and Malay translator, and in 1827 attained the dignity of 'senior merchant,' with the offices of secretary to government and Malay translator. Later in the same year he was made a justice of the peace for Penang, Singapore, and Malacca (*Singapore Chronicle*, 6 Dec. 1827). In 1830 he was 'at home' (*East India Register and Directory*, 1831). His first publication was a work entitled 'Political and Commercial Considerations relative to the Malayan Peninsula and the British Settlements in the Straits of Malacca,' Prince of Wales Island, 1824. This work consists of reflections on the Siamese conquest of Quedah and Perak; an exposition of the advantages likely to result from declaring Quedah and the whole of the Malayan states under the protection of the British government; and a descriptive sketch of the tin countries on the western coast of the peninsula of Malacca. In February and March 1823 Anderson had acted as agent to the governor of Pulo Penang for procuring engagements from native potentates in Sumatra, the sultans of Delly and Siack, and the Rajah of Langkat (SIR C. U. AITCHISON's *Collection of Treaties, Engagements, and Sunnuds relating to India and neighbouring Countries*, 8vo, Calcutta, revised edition, vol. i. 1876). Anderson's Sumatran employment bore fruit a few years later in his 'Mission to the East Coast of Sumatra, in 1823, under the direction of the Government of Prince of Wales' Island: including historical and descriptive Sketches of the Country, an Account of the Commerce, Population, and the Manners and Customs of the Inhabitants, and a Visit to the Batta Cannibal States in the Interior,' 8vo, Edinburgh, 1826. On his return to this country Anderson entered actively into mercantile and other duties in London, in the course of which he produced a work entitled 'Acheen, and the Ports on the North and East Coasts of Sumatra; with incidental Notices of the Trade in the Eastern Seas, and the Aggressions of the Dutch,' 8vo, London, 1840. This volume attracted much attention to the state of British commerce in the parts of the world of which it treated. Anderson died, after a short illness, at his house, No. 1 Euston Place, Euston Square, on 2 Dec. 1845, as correctly stated in the 'Gentleman's Magazine' for January 1846 (p. 104). In the first sentence of a more extended notice in the same periodical for the following month (p. 208), he is perplexingly described as 'of Bond Court, Walbrook, and Prince's Place, Kennington,' and as having died on 15 Jan. 1846, at the age of 75; being unaccountably confounded with Mr. John Adamson, a London merchant of the two specified addresses, whose obituary occurs in the 'Gentleman's Magazine' for March 1846 (p. 329).

[East India Register and Directory, 1813–1831; Gent. Mag. as above; Literary Gazette, 17 Jan. 1846.] A. H. G.

ANDERSON, JOHN (1805–1855), the founder of the mission of the Free Church of Scotland at Madras, was the son of a Scotch farmer. Born in Galloway, in the parish of Kilpatrick-Durham, he received the rudiments of his education in the parish schools, and in his twenty-second year entered the university of Edinburgh, where he obtained prizes in Latin and in moral philosophy, distinguishing himself by his facility in Latin composition, and studying theology and church history under Chalmers and Welch. In 1836 he was ordained a minister of the church of Scotland, and in the same year was sent out to Madras as a missionary. The branch of missionary work to which Anderson devoted himself, was education. At that time the standard of education among the natives of the Madras presidency was very low. Anderson's object, as stated in the prospectus of the first mission school opened by him at Madras, was 'to convey through the channel of a good education as great an amount of truth as possible to the native mind, and especially of Bible truth,' the ultimate aim being 'that each of these institutions shall be a normal seminary in which teachers and preachers may be trained up to convey to their benighted countrymen the benefit of a sound education and the blessings of the gospel of Christ.' Anderson laid great stress upon education and native preachers in all missionary effort. The first school established by Anderson, which formed the nucleus of the institution now known as the Madras Christian College, speedily acquired a high reputation. The number of pupils rapidly increased, although the school was on several occasions almost broken up on the conversion to christianity of some of the pupils, and also by the admission of pupils of low caste. Notwithstanding these difficulties and the establishment of a very efficient government school, in which the instruction given was purely secular, the mission school prospered, and in the course of a few years branch mission schools were established in the town of Madras and in some of the principal towns in the neighbouring districts. One of the leading features in Anderson's method of instruction was the practice of making the pupils question each other on the subject of the lesson, a practice which, at that time, was new, at all events, in India. In 1841 the first native converts, two in number, were baptised, and in 1846 these two converts and one other were licensed as preachers, and were ordained in 1851. Anderson never looked forward to numerous conversions as the immediate result of mission work.

In 1839 Anderson was joined by a second missionary, Rev. Robert Johnston, who proved a most valuable coadjutor. In the course of a few years the number of Scotch missionaries was increased to four. In 1843, on the disruption of the church of Scotland, Anderson and his colleagues joined the Free Church, and thenceforward the mission was carried on in connection with that church. The subject of female education soon attracted Anderson's attention. There was no difficulty in securing the attendance of girls of the lower castes; but in the case of native caste girls the difficulty was, and still is, very great. Indian girls marry early, and native parents see none of the material benefits to be derived from their education, which induce them to send their sons to mission schools, even at the risk of their being led to change their religion. But these obstacles were gradually overcome in some measure, and before Anderson's death seven hundred Hindu and Mohammedan girls, the majority of the former belonging to families of good caste, were under instruction in the schools of the mission. In this branch of his work Anderson was greatly helped by Mrs. Anderson. Anderson died at Madras in March 1855, after a short illness. He had laboured indefatigably for eighteen years at the work for which he had been set apart; only once during that period revisiting his native land, whither he was accompanied by the Rev. P. Rajahgopál, one of his first converts. His constitution, naturally strong, had become enfeebled by his incessant toils and anxieties in a debilitating climate.

[Braidwood's True Yokefellows in the Mission Field, Nisbet, 1862; Madras Native Herald.] A. J. A.

ANDERSON, JOHN HENRY (1815–1874), conjuror and actor, was known as Professor Anderson, the Wizard of the North, and during many years appeared before the public as a performer of feats of legerdemain. For brief periods he tenanted in turn several of the London theatres, and travelled with his exhibition and apparatus through the provinces, to the colonies and America. His 'great gun trick'—in which he pretended to catch in his hand a bullet from a musket discharged by one of his audience—was at one time a much-admired illusion. He occupied Covent Garden Theatre for some months at the close of 1855 and the beginning of 1856, performing his conjuring tricks, producing a Christmas pantomime, and attempting the personation of William in 'Black-eyed Susan,' and Rob Roy in the melodrama of that name. His season closed with an entertainment described as a 'Grand Carnival Complimentary Benefit and Dramatic Gala, to commence on Monday morning and terminate with a *bal masqué* on Tuesday.' The *bal masqué* was 'a scene of undisguised indecency, drunkenness, and vice.' Between four and five o'clock on the morning of Wednesday, 5 March, Anderson ordered the National Anthem to be played and the gas to be lowered, to warn the revellers to depart. Suddenly the ceiling was discovered to be on fire. The masquers had barely time to escape. In half an hour the destruction of the building was complete. Anderson is chiefly memorable from his connection with this catastrophe.

[Morley's Journal of a London Playgoer, 1866; Irving's Annals of Our Time, 1871.] D. C.

ANDERSON, JOSEPH (1789–1877), lieutenant-colonel, a veteran officer and leading colonist in Victoria, was born in 1789, and in 1805 was appointed to an ensigncy in the new 2nd battalion (since disbanded) of the 78th Highlanders, with which he served in Sicily, in the descent on Calabria and the battle of Maida in 1806, and in the luckless expedition against the Turks in Egypt in 1807. As a lieutenant in the 24th foot he fought in the Peninsular campaigns between 1809 and 1812, at Talavera, where he was wounded, at Busaco, at the defence of Torres Vedras, at Fuentes d'Onor, and in many minor engagements. In 1812 he was promoted to a company in the York chasseurs, a corps for West India service recruited chiefly from foreigners, and with it he was present at the recapture of Guadaloupe in 1815. The island had hoisted the tricolor on receipt of the news of Napoleon's return from Elba, and as the garrison refused to treat, the place was attacked and taken, after some sharp fighting, by a British force under General Sir J. Leith, seven weeks after the battle of Waterloo. Lieutenant-colonel Anderson was subsequently in the 50th foot, with which he served long in Australia and India. He was many years military commandant and civil governor of the penal settlement at Norfolk Island, and commanded a brigade in the Gwalior campaign of 1843, where he was wounded at the battle of Punniar. After forty-three years' hard service he retired from the army in 1848, and became a squatter on the Goulburn river soon after the erection of Victoria into a separate colony in 1850, and was made a member of the legislative council of Victoria in 1852. He died at his residence, Fairlie House, South Yarra, on 18 July 1877. His son, Colonel William Acland Anderson, C.M.G., who was once a subaltern in his father's regiment, was for some time commissioner at the Gold Fields, and succeeded the late Major-General Dean Pitt as commandant of the volunteer forces of Victoria.

[Hart's Army Lists; Heaton's Australian Dictionary of Dates.] H. M. C.

ANDERSON, LIONEL, *alias* MUNSON (*d.* 1680), Roman catholic priest, was tried with seven others for high treason under the statute 27 Eliz. c. 2, which banished from the realm all subjects of her majesty born within her dominions who had received orders from the see of Rome. This statute, which under Elizabeth had been very vigorously administered, became after her death practically a dead letter, and so remained until the panic into which the nation was thrown by the fabrications of Oates and Bedloe led to its resuscitation. The trial was held at the Old Bailey on 17 Jan. 1680, before lord chief justice Sir William Scroggs, lord chief baron Montagu, justices Atkins, Dolben, Ellis, Jones, Pemberton, the recorder Sir G. Jefferies, and a jury. The prisoners were not allowed the benefit of counsel, and indeed the most skilful advocate must have been of little avail before judges who were determined to presume everything against rather than for the accused. Sir J. Keiling and Mr. Serjeant Strode prosecuted. The witnesses were Oates, Bedloe, Dangerfield, and Praunce. Dangerfield thus proved Anderson a priest: 'My lord, about the latter end of May or beginning of June, when I was a prisoner for debt in the King's Bench, this person took occasion to speak privately to me, and desired me to go into his room. He told me that he had received a letter from my lady Powis, and that letter was burnt. But the next letter that came from my lady Powis he would show it me. And he did so; and the contents of the letter was, as near as I can remember, just this: "Sir, you must desire Willoughby to scour his kettle," which was to confess and receive the sacrament to be true to the cause.' Anderson pleaded that in staying in the realm he was acting under an order from the council, and demanded that the three points necessary to bring him within the statute—viz. (1) that he was born in England, (2) that he had received orders from the see of Rome, (3) that in remaining within the realm he was acting contrary to the statute—should be expressly proved. No evidence was forthcoming to prove any one of them, but the judges presumed them all against him, holding that the mere fact of his having performed mass (which he admitted) was sufficient to make him guilty; and so they held of all the prisoners. One of them, however, Lumsden by name, proving to be a Scotchman, was acquitted, and another, Kemish, who was too ill to defend himself, was remanded. What became of him is not known; all the others were sentenced to be hanged, drawn, and quartered, and were executed accordingly. In an account of the trial published shortly after its occurrence Anderson is described as 'an ancient man and seeming to be sick,' and in the report of the trial itself there occurs a passage which suggests that he was suffering from physical weakness; but his bearing on that trying occasion indicates firmness and courage, and his manner of conducting his defence exhibits no trace of mental decay. In the course of the trial Oates having alleged that Anderson was an Oxfordshire man, he denied it, asserting that he was the son of a gentleman of quality in Lincolnshire, well known to the lord chief baron Montagu, a statement which that judge did not hesitate to corroborate; and this is also borne out by his alias Munson, which is obviously identical with Mounson or Monson, the name of an ancient Lincolnshire family with which the Andersons of that county had often intermarried. Collier, in his 'Historical Dictionary' (2nd edition, 1688), notices one Lionel Anderson as lineally descended from the ancient family of the Andersons of Northumberland (afterwards settled in Lincolnshire), assigning Broughton as the chief seat of the family, and mentioning amongst others of their marriage connections the family of the Mounsons.

[Journals of the House of Commons, ix. 369, 370; Sir William Temple's Memoirs, part iii. in Works ed. 1814, ii. 521; Cobbett's State Trials, vii. 811, 823, 833–5, 839, 841, 848, 882; A Brief Account of the Proceedings against the Six Popish Priests, condemned for High Treason the 17th day of this instant January 1679-80, viz.: Lionel Anderson, alias Munson, William Russel, George Parry, Henry Starkey, James Corker and Will. Marshall, two Benedictine Monks formerly tryed with Wakeman, with whom was likewise tryed Alexander Lumsden.] J. M. R.

ANDERSON, LUCY (1790–1878), musician, the daughter of Mr. John Philpot, a music-seller, was born at Bath in December 1790. She received her first musical instruction from her father, who intended her to adopt the harp as her instrument, but, in spite of the weakness of sight from which she always suffered, she soon made such progress with the pianoforte as to appear as a solo player at a very early age. She played at a concert at Weymouth for the benefit of Bannister in 1802, and soon after coming to London (about 1818) was regularly engaged at all the principal concerts. In 1820 she married George Frederick Anderson, a distinguished violinist, and for some time master of the queen's private band. In 1829 Mrs. Anderson played at the Birmingham festival, and continued to play in public until 1862. As a teacher she was much sought after, and numbered amongst her pupils the queen and other members of the royal family. Mrs. Anderson was the first female pianist who appeared at the Philharmonic concerts, and was also the first pianist to introduce into England many of the great works of Beethoven, Hummel, and other composers. Judged by the modern standard of pianoforte playing, she might have been considered deficient in executive power, but this was amply atoned for by the breadth of her style, her powers of expression and feeling, and her excellent touch and phrasing. She was on the best terms with Cherubini, Mendelssohn, Chopin, Hummel, and many other great musicians with whom she came in contact in the course of her long career. After amassing a considerable fortune, she retired from public life in 1862. She died 24 Dec. 1878.

[Grove's Dictionary, i. p. 65; private information from Mr. W. G. Cusins.] W. B. S.

ANDERSON, PATRICK (1575–1624), a Scotch Jesuit, was a native of Elgin or Moray, his mother being a sister of Dr. John Leslie, bishop of Ross. After a rudimentary education at the Elgin grammar school, and a course of classical study in the university of Edinburgh, he entered the Society of Jesus at Rome in 1597, and in due time acquired the reputation of an eminent linguist, mathematician, philosopher, and divine. Being sent home as a missioner, he arrived in London in November 1609, and proceeded at once to his native country, where his ministerial labours were highly successful, and his hairbreadth escapes from his persecutors very marvellous. He left Scotland for Paris to meet his superior, Father James Gordon (Huntly), late in 1611. It is a remarkable fact that at the time of his departure there was but one priest in all Scotland. To supply this dearth Anderson collected nearly a hundred promising youths who were eager to enter the priesthood. In 1615 he became the first Jesuit rector of the Scotch college in Rome. Returning to Scotland he was betrayed by a pretended Catholic and committed to the Tolbooth in Edinburgh. During his rigid confinement there he held several polemic conferences with presbyterian divines, and gave proofs of his learning and constancy. He was threatened with the barbarous torture of the 'boots,' and was daily expecting death when he was liberated by the intercession, it is believed, of the French ambassador, the Marquis Deffiat, who chose him for his confessor. He died in London 24 Sept. 1624. His works are:

1. 'The Grovnd of the Catholike and Roman Religion in the Word of God. With the Antiquity and Continuance therof, throughout all Kingdomes and Ages. Collected out of diuers Conferences, Discourses, and Disputes, which M. Patricke Anderson, of the Society of Iesvs, had at seuerall tymes with sundry Bishops and Ministers of Scotland, at his last imprisonment in Edenburgh, for the Catholike Faith, in the yeares of our Lord 1620 and 1621. Sent vnto an Honourable Personage by the Compyler and Prisoner himselfe.' 3 parts or vols. 1623, 4to. 2. 'Memoirs of the Scotch Saints.' MS. formerly preserved in the Scotch College at Paris. 3. Father de Backer mentions, in his list of Anderson's works, 'Copia de las Cartas que se embiaron de Escocia a nuestro Padre Claudio Aquaviva, Preposito general de la Compañia de Jesus, por un Padre de Escocia, de la misma Compañia a quatro de Enero del año 1612. Por este relacion se puede ver el estado bueno de las cosas de la Christianidad de Escocia, fol. 10 ff. De Escocia, á quatro de Enero, 1612. De V. P. hijo, y siervo indigno Patricio Andersono.'

[Oliver's Collectanea S. J. 16; Foley's Records, vii. 9; Ribadeneira, Bibl. Script. Soc. Jesu, ed. Southwell, 645; Dodd's Church History (1737), ii. 393; De Backer, Bibliothèque des Écrivains de la Compagnie de Jésus (1869), i. 147; Catholic Mag. and Review (Birmingham, 1835), vi. 17.] T. C.

ANDERSON, PATRICK (*fl.* 1618–1635), physician, was author of 'The Colde Spring of Kinghorne Craig, his admirable and new tryed properties so far foorth as yet are found true by experience' (1618), dedicated to John, earl of Mar; and a very rare book called 'Grana Angelica; hoc est, Pilularum hujus nominis insignis utilitas, quibus etiam accesserunt alia quædam paucula de durioris Alvi incommodis propter materiæ cognitionem, ac vice supplementi in fine adjuncta,' Edinburgh, 12mo, 1635. The latter describes some mild aperient pills, the prescription for which Anderson says that he brought from Venice, which continued in 1843 to be sold in Edinburgh by the proprietor of an ancient patent. In 1625 Anderson saw through the press a religious work, called 'The Countesse of Marres Arcadia,' written by James Caldwoode, minister of Falkirk, and to it he prefixed a long dedicatory epistle addressed to the Countess of Mar, one of his patients. He wrote a history of Scotland in three folio volumes, preserved in manuscript in the Advocates' Library. After his death Anderson's friends published a satirical dramatic poem by him, entitled 'The Copie of a Baron's Court, newly translated by Whats-you-call-him, clerk to the same. Printed at Helicon beside Parnassus, and are to be sold in Caledonia.' This piece was reprinted in a limited edition in 1821, and to it an account of the author was prefixed.

In several of his works Anderson is described as physician to Charles I.

[Anderson's Scottish Baron's Court, 1821; T. H. Burton in S.D.U.K. Dict.; Brit. Mus. Cat.]

ANDERSON, ROBERT (*fl.*1668–1696), was a mathematician and silk-weaver of London, whom John Collins, one of the early members of the Royal Society, helped with the loan of books and the supply of scientific information (*Stereometrical Propositions*, Preface). He devoted special attention to improving the art of gunnery, and during at least twenty-one years from 1671 conducted some thousands of experiments with cannon mounted at his own expense on Wimbledon Common, showing that his means must have been considerable. 'I am very well assured,' he says (*Genuine Use and Effects of the Gunne*, p. 32), 'I have done more, being a private person, than all the engineers and gunners with their yearly salaries and allowances, since the first invention of this warlike engine.' He wrote: 1. 'Stereometrical Propositions variously applicable, but particularly intended for Gageing,' 1668, an ingenious, though uncouth little work, condemned by J. Gregory as 'pitiful stuff' (*Correspondence of Scientific Men* (Rigaud), ii. 258), but mentioned with approval in 'Phil. Trans.' iii. 785. An appendix entitled 'Gaging Promoted' followed in 1669 (noticed in *Phil. Trans.* iv. 960). 2. 'The Genuine Use and Effects of the Gunne, as well experimentally as mathematically demonstrated. A new Work of Singular Use unto Generals of Armies, Enginiers, and other Artists. *Tam Marte quam Mercurio.* With Tables of Projection, etc. by Thomas Streete,' 1674. 3. 'To hit a Mark, as well upon Ascents and Descents, as upon the Plain of the Horizon,' 1690. A short Discourse is added 'Of Granadoes, Carcasses, and Fireballs,' with 'Warlike Musick illustrated in several Consorts of Phrygian Flutes, clearly demonstrated by Principles of Musick and Mathematicks;' the last a ponderous scientific joke. 4. 'To cut the Rigging, and Proposals for the Improvement of Great Artillery,' 1691. 5. 'The Making of Rockets. In two Parts. The First containing the Making of Rockets for the meanest Capacity. The other to make Rockets by a Duplicate Proposition, to 1,000 pound Weight or higher,' 1696. Dedicated to Henry, Earl of Romney, Master-General of the Ordnance, from whose favour the author hoped for a trial of his improvements in artillery practice. 6. Watts (*Bib. Brit.*) mentions as the latest of his works a 'Treatise on the Use and Effects of the Gunne,' London, 1713, 4to.

[Hutton, Phil. and Math. Dict. i. 116; Montucla, Hist. d. Math. ii. 89; De Morgan in S. D. U. K. Dict. ii. 576.] A. M. C.

ANDERSON, ROBERT, M.D. (1750–1830), editor and biographer of the British poets, was born on 7 July 1750 at Carnwath in Lanarkshire. On the death of his father, a small feuar, or copyholder, in 1760, his family was left in straitened circumstances; but Robert, having received his early education at the parish schools of Carnwath and Libberton, and at the grammar school of Lanark, was sent to the university of Edinburgh to qualify himself for the ministry of the church of Scotland. Soon forsaking theology for medicine, he became surgeon to a dispensary at Bamborough Castle, but, after taking his degree of M.D., he married, and finding himself able to relinquish the practice of his profession, he settled finally at Edinburgh, and devoted himself to literary pursuits. He had already edited a volume of poems, written by himself and James Graeme, a youthful friend who died at an early age in 1782. Anderson also contributed a sketch of his friend's life to the 'Gentleman's Magazine.'

Some years afterwards, an Edinburgh publishing firm projected the issue of a selection from the edition of the English poets for which Johnson had written his 'Lives.' Anderson recommended a much more comprehensive enterprise than the publication of mere extracts from a collection into which no poets anterior to the Caroline age had been admitted, and from which Scottish poets were, as a rule, excluded. His plan was accepted, and thus originated what his publishers styled 'A Complete Edition of the Poets of Great Britain' (1792–5), furnished with biographical and critical notices written by the editor. The work consisted originally of thirteen volumes, to which a fourteenth was added in 1807. Chaucer, Surrey, Wyatt, and Sackville are the earliest poets included, and it was with great difficulty that Anderson could induce his publisher to admit any pre-Shakespearian author. His labours as editor procured him the esteem of Bishop Percy, with whom he afterwards regularly corresponded; and Southey (*Quarterly Review*, July 1814) thanked 'good old Dr. Anderson' for what he had succeeded in effecting towards the republication of our older poets, and complimented him on making many of the Elizabethan poets generally accessible for the first time. In 1798 the first edition of the collection, one of 2,000 copies, was nearly sold off, and the issue of a second was contemplated (Percy Correspondence in Nichols's *Illustrations of the Literary History of the Eighteenth Century*, vii. 74).

Some of the biographical and critical notices which appeared in the collection were expanded by Anderson and afterwards published separately. That of Johnson, which was published in 1795, with a third edition in 1815, has no special value. Dr. Anderson also published a separate edition of Blair's 'Poetical Works' with a life (1794), and an edition of 'The Works of John Moore, M.D.' (father of Sir John Moore), with 'memoirs of his life and writings' (1818). To a separate edition of the 'Miscellaneous Works of Smollett' (1796, 3rd edition 1806), he likewise prefixed an enlarged memoir, which was subsequently published by itself as the 'Life of Smollett.' At the suggestion and with the aid of Bishop Percy, Anderson prepared for publication, before the bishop's death in 1811, a new edition of Grainger's poems (Percy Correspondence in NICHOLS's *Illustrations*, vol. vii. *passim*), but it did not appear until 1836, some years after Anderson's death.

Dr. Anderson was for a time the editor of the 'Edinburgh Magazine,' a position which enabled him to encourage young men of talent and promise. He was among the first to recognise the genius of Thomas Campbell, for whose 'Pleasures of Hope' he procured a publisher, and who gratefully dedicated to Anderson the volume of verse in which that poem first appeared. Anderson was a most amiable, kindly, and hospitable man, and his house was for many years one of the literary centres of Edinburgh. He died there on 20 Feb. 1830.

[Dr. Anderson's Works; Memoir (by his son-in-law, David Irving) in 7th and 8th editions of the Encyclopædia Britannica, and notice in New Monthly Magazine (then edited by Thomas Campbell) for June 1830 (mostly reproduced in Annual Biography and Obituary for 1831, p. 475); Beattie's Life and Letters of Campbell (1849), i. 194, &c.] F. E.

ANDERSON, ROBERT (1770–1833), a Cumbrian poet, was born in Carlisle, 1 Feb. 1770. He was at first sent to a charity school supported by the dean and chapter of his native city, and afterwards he attended the Quaker school of Carlisle, taught by one Isaac Ritson. This was the sum of his educational advantages. At ten years of age he began to earn his living as an assistant to a calico printer, and somewhat later he was bound apprentice to a pattern drawer in Carlisle. In pursuance of his calling he spent five years in London, and there the gratification of hearing songs sung at Vauxhall seems first to have fired his ambition as a poet. His earliest effort was entitled 'Lucy Gray;' and was a poetic rendering of a story he had heard from a Northumbrian rustic. Lucy had been the village beauty, who died in her seventeenth year, and was soon followed by her lover. The simple story probably suggested to Wordsworth the beautiful lines (written in 1799 and published first in 1800) beginning:

She dwelt among the untrodden ways.

The name and metre of Wordsworth's 'Lucy Gray' seem also to have been taken from a poem of Anderson's. In 1798 Anderson published this poem in his first volume, but it was not until seven years later that he issued the ballads in the Cumbrian dialect by which his name is known, though he wrote and published his popular ballad, 'Betty Brown,' in 1801. Anderson was by no means the first to write verse in the dialect of his district. Thomas Sanderson gives the name of Josiah Relph, of Sebergham, as that of the first Cumbrian poet who wrote in the dialect, and Sir F. Madden mentions a Rev. Robert Nelson, of Great Salkeld, as contemporary with Relph. Certainly Susanna Blamire, Ewan Clarke, and Mark Lonsdale, as well as Josiah Relph, were anterior to Anderson. The humour of Anderson placed him ahead of all competitors in the esteem of the peasantry. Anderson drew his materials from real life, was much feared for his personal attacks, had a keen eye for the ludicrous, and pictured with fidelity the ale-drinking, guzzling, and cock-fighting side of the character of the Cumbrian farm labourer. Perhaps his best dialect poems are 'The Impatient Lass,' 'King Roger,' 'Will and Kate,' 'The Bashfu' Wooer,' 'Lae Stephen,' 'The Lass abuin Thirty,' and 'Jenny's Complaint.' These poems are certainly destitute of those qualities which were supposed to place Anderson by the side of Burns, but some of them are made interesting by a vein of true rustic poetry, and all are valuable for the picture they afford of country manners and customs that are now almost, if not quite, obsolete. Late in life Anderson fell into habits of intemperance, and eventually into extreme poverty, and was haunted by the fear of ending his days in St. Mary's workhouse. He died in Carlisle 26 Sept. 1833. The portrait prefixed to one of the volumes of Sidney Gilpin's anthologies of Cumbrian songs shows a refined face of the cast of that of Wordsworth. The country people still living who remember Anderson describe with a good deal of humour the outbursts of misanthropy that tormented him in his last years. 'If ye happen'd to say til him, "It's a fine morning, Mr. Anderson," ten to yan bit his reply wad be, "Dust'e tak me for a fool or a bworn idiot? I kent that lang afooar I saw *thee!*"' In 1805 the 'Cumbrian Ballads' were published in Wigton, but the best edition is that in 2 vols. published in Carlisle in 1820.

[Poetical Works of R. Anderson, with life of the author written by himself, Carlisle, 1820; Ballads in the Cumberland Dialect, Alnwick, 1840; Songs and Ballads of Cumberland, edited by Sidney Gilpin, Carlisle, 1874.] T. H. C.

ANDERSON, THOMAS (1832–1870), botanist, was born in Edinburgh 26 Feb. 1832, and was educated for the medical profession, graduating as M.D. at Edinburgh in 1853. His attention was early directed to botany, and while at the Edinburgh university he obtained a gold medal for the best local collection of plants, and assisted in arranging the Indian herbarium. In 1854 he entered the Bengal medical service, and went to Calcutta. Subsequently he went to Delhi, where he was actively engaged during the mutiny, returning to Calcutta in 1858. His health failing, he came home, and, the steamer being detained at Aden for some days, he made an interesting collection of the plants of that region, upon which he based his 'Florula Adenensis,' published in 1860. About this time he returned to India, taking temporary charge of the Calcutta Botanic Garden during the absence of Dr. Thomas Thomson, whom he afterwards succeeded as director. He did much to improve the garden, and introduced valuable medicinal plants, especially cinchona and ipecacuanha: to him is due the institution of the experiments which led to the successful cultivation of the former in India, and he issued many valuable reports upon the subject. In 1864 he undertook to organise and superintend the forest department in Bengal, but after two years he was forced to abandon this work by the pressure of his other duties. In 1868 he was compelled by serious illness to return home, but subsequently recovered, and devoted himself with much energy to working out from herbaria and his own collections the flora of India. The difficult order *Acanthaceæ* received his special attention; but before his work could be completed he was again attacked by illness, and died at Edinburgh of disease of the liver on 26 Oct. 1870. He was a man of studious habits and amiable disposition, and his loss left an important gap among Indian botanists.

[Trans. Bot. Soc. Edinburgh (1873), ii. 41–5; Journ. Bot. 1870, 368.] J. B.

ANDERSON, THOMAS, M.D. LL.D. (1819–1874), chemist, was the son of a physician at Leith, from whom he acquired scientific tastes. After passing through the High School of Leith and the Edinburgh Academy, he became a medical student in the university of Edinburgh. Here he obtained (1839–40) the biennial 'Hope Prize,' and he graduated M.D. in 1841, choosing for his thesis 'The Nature of the Chemical Changes which take place in Secretion, Nutrition, and the other Functions of Living Beings.' In 1842 he studied under Berzelius in Stockholm; in 1843 in the Giessen laboratory under Liebig; and he afterwards visited Bonn, Berlin, and Vienna, returning to Edinburgh an accomplished chemist. He became a Fellow of the Royal Society of Edinburgh in 1845; a year later an extra-academical university teacher of chemistry, and in 1848 chemist to the Highland and Agricultural Society of Scotland, an appointment which he held to within a short time of his death.

In 1852 he succeeded Dr. Thomas Thomson as regius professor of chemistry in the university of Glasgow. In 1859 he was elected President of the Glasgow Philosophical Society; and in 1867 president of the Chemical Section of the British Association for the Advancement of Science. The Royal Society of Edinburgh awarded him the Keith medal in 1855, and the Royal Society of London one of the royal medals in 1872. His last years were passed in much mental and bodily suffering, and he died on 2 Nov. 1874.

Anderson's earliest researches were on a new mineral species, and on the atomic weight of nitrogen. He conducted an elaborate inquiry into 'The Products of the Destructive Distillation of Animal Substances,' which resulted in the discovery of a new pyridine series, and of certain fatty amines. Then he examined the action of sulphur upon fixed oils, and obtained a new definite organic sulphide. His paper 'On the Crystalline Constituents of Opium' was very exhaustive. In 1861 he published a work on 'Anthracene and its Derivatives,' and somewhat later interesting theoretical memoirs on the Platino-pyridine Bases, and on the Polymerisation of Pyridine, and Picoline. His agricultural experiments, which extended over nearly a quarter of a century, are almost all published in the 'Journal of the Highland and Agricultural Society of Scotland.' He examined the composition of wheat, beans, and turnips at different periods of their growth, and made a number of analyses of soils, manures, plant ashes, and oil cakes. His 'Elements of Agricultural Chemistry' was published in 1860, and although not very original in treatment, it gave a clear summary of the science at that date. Anderson was an organic and agricultural chemist, and but rarely turned his attention to inorganic bodies.

[Journal of the Chemical Society of London (1875), pp. 1309–13.] G. F. R.

ANDERSON, WALTER (*d.* 1800), historian, was for fifty years minister of Chirnside, Berwickshire. He was the author of a rare (anonymous) book (said to have been suggested in joke by Hume), 'The History of Crœsus, King of Lydia, in four parts, containing observations (1) on the Ancient Notions of Destiny; (2) on Dreams; (3) on the Origin and Credit of Oracles; (4) and the Principles on which their Responses were defended against any attack,' 12mo, 1755. It is chiefly a translation from Herodotus, with a serious discussion of the inspiration of oracles. It was ridiculed in the first 'Edinburgh Review,' and in Smollett's 'Critical Review.' In 1769 he published a history of France under Francis II and Charles IX, in 1775 a continuation to the edict of Nantes, and in 1783 another to the peace of Munster. Each book, it is said, was paid for by the sale of a house. In 1791 he published a volume on the 'Philosophy of Ancient Greece,' said to show reading and an improved style. He died 31 Aug. 1800 at Chirnside.

[Burton in S.D.U.K. Dict.; Anderson's Scottish Nation; Chalmers's Biog. Dict.; Gent. Mag. lxx. 999.]

ANDERSON, WILLIAM (*d.* 1778), surgeon and naturalist, accompanied Captain Cook as surgeon's mate in the Resolution in 1772–75, and as naturalist on board the same vessel on that commander's third voyage. He contributed the vocabularies of the various languages printed in the official relation of the former voyage, and his observations during the early part of the latter are cited by Cook in his own words. Amongst these may be mentioned an account of the Kerguelen cabbage, *Pringlea antiscorbutica*. His health began to fail towards the end of 1777, and he died of consumption on 3 Aug. 1778; an island sighted the same day was named Anderson's Island in his memory. Two papers by him, upon poisonous fish and a detached rock near Cape Town, are in the 'Philosophical Transactions,' vols. 66 and 68. His commander, in the narrative of the voyage, testified in strong terms to his sense of his abilities and devotion; and Robert Brown, in founding the genus *Andersonia* chiefly in honour of him, speaks in eulogy of his devotion to botany. In the Banksian Library in the British Museum there are manuscript lists of animals and plants noted by him during his two voyages.

[Cook and King's Voyage to the Pacific Ocean, i. 84, 106, 145, 321, ii. 440–1; Brown's Prodromus Floræ Novæ Hollandiæ, p. 553; Dryander's Cat. Bibl. Banks. ii. 32, iii. 184; Hooker's Companion to Bot. Mag. ii. (1836) 227.] B. D. J.

ANDERSON, WILLIAM (1757–1837), marine painter, exhibited at the Academy between 1787 and 1814. He was born in Scotland and brought up as a shipwright. His works, usually of small size, show a seaman's knowledge, and his drawing is correct and careful in all that concerns shipping. His water-colour paintings are pleasing, and have an interest for those concerned in the development of the art, but are not otherwise noteworthy. He painted on one occasion the interior of Westminster Abbey, and some landscapes, but his subjects are most often river scenes 'neatly painted, low and agreeable in colour.' In the print room at the British Museum is a large water-colour drawing, dated 1791, excellently representative of the painter. Five 'views of the battle of the Nile' were engraved in aquatint by William Ellis (1800) after drawings by Anderson. At South Kensington there are two good examples of his work. His later work shows some advance upon his earlier, which was rather like tinted drawing than true water-colour painting.

[Redgrave, Dictionary of Painters; Nagler, Künstler-Lexicon, ed. 1872.] E. R.

ANDERSON, WILLIAM (1766–1846), horticulturist, was born in Scotland, his father having been, just previous to the rising of 1745, forester and gardener to a Jacobite laird in the western highlands, who had some share in favouring the escape of Charles Edward. About 1790 he entered upon gardening work in some nurseries near Edinburgh, and subsequently made his way to London, where he became gardener to James Vere, of Kensington Gore, a wealthy silk merchant who had a large collection of plants. In 1814 he was appointed by the Society of Apothecaries gardener—a title changed during his occupancy of the office to curator—of their botanic garden at Chelsea, a post which he filled until his death. He at once set to work to raise the garden from the state of neglect into which it had fallen, and his efforts were attended with great success. In person he was tall and burly, somewhat rough in manners and appearance, but warm-hearted and charitable. He was elected an associate of the Linnean Society in 1798, and became a fellow in 1815; he contributed various papers on horticultural subjects to the 'Gardener's Magazine' and 'Horticultural Society's Transactions.' He died at Chelsea, 6 Oct. 1846, and is buried in the churchyard of the old church.

[Proceedings of Linnean Society, i. 331; Field and Semple, Mem. Bot. Gard. Chelsea (1878), 119, 203–5.] J. B.

ANDERSON, WILLIAM (1805–1866), miscellaneous writer, was born at Edinburgh 10 Dec. 1805. His father was supervisor of excise at Oban, and his mother the daughter of John Williams, author of the 'Natural History of the Mineral Kingdom.' He was thus a younger brother of John Anderson, the historian of the house of Hamilton [see ANDERSON, JOHN, 1789–1832]. After receiving a good education in Edinburgh he became clerk to a Leith merchant, but subsequently entered a lawyer's office in Edinburgh. At an early period he began to contribute to the newspapers, and in 1830 published a volume of verse, entitled 'Poetical Aspirations,' which reached a second edition in 1833. This was followed by a volume of prose and verse, entitled 'Odd Sketches.' After a short residence in London in 1831 he obtained a situation on the 'Aberdeen Journal.' In 1836 he returned to London, where he formed a rather extensive literary connection, and in 1839 brought out the 'Gift of all Nations,' an annual which numbered among its contributors Thomas Campbell, Sheridan Knowles, the Countess of Blessington, and Miss Pardoe. In the same year he also published 'Landscape Lyrics,' which reached a second edition in 1854. In 1842 he became editor of the 'Western Watchman,' a weekly newspaper published at Ayr; in 1844 he was chosen subeditor of the 'Edinburgh Witness,' which, although the articles of Hugh Miller had secured it a wide circulation, had hitherto been subedited in a very perfunctory manner; and in 1845 he became the chief subeditor of the 'Glasgow Daily Mail,' the first daily newspaper published in Scotland. On account of the serious effects on his health of severe night labour, he was two years afterwards compelled for a time to abandon literary work, and he never formed any subsequent connection with a newspaper. With the exception of a volume of 'Poems' published in 1845, and the 'Young Voyager,' 1855, a poem descriptive of the search after Sir John Franklin, and intended for juvenile readers, the remaining works of Anderson are of the nature chiefly of popular compilations. They include an edition of the 'Works of Lord Byron,' with a life and notes, 1850; the 'Poems and Songs of R. Gilfillan,' with a memoir, 1851; and a 'Treasury' series, embracing the 'Treasury of Discovery,' 1853; of the 'Animal World,' 1854; of 'Manners,' 1855; of 'History,' 1856; and of 'Nature,' 1857. Of a somewhat higher character than these compilations are the 'Scottish Nation,' 1859–63, an expansion of his 'Popular Scottish Biography' published in 1842; and 'Genealogy and Surnames,' 1865. The 'Scottish Nation,' though diffuse and ill arranged, displays great industry and a minute acquaintance with Scottish family history; while 'Genealogy and Surnames,' amid much that is commonplace, contains some curious information not easily accessible elsewhere. Anderson was, however, more successful as a composer of verses than as a prose writer; for though his poetry, both in English and vernacular Scotch, is generally sweet and tuneful, his compilations are not characterised by much merit of a literary kind. He died suddenly at London 2 Aug. 1866.

[Rogers's Scottish Minstrel (1870), pp. 327–8; Wilson's Poets and Poetry of Scotland, ii. (1877), 269–72; Irving's Book of Eminent Scotsmen, p. 10.] T. F. H.

ANDERSON, WILLIAM, LL.D. (1799–1873), theological writer and preacher, was born on 6 Jan. 1799, at Kilsyth, near Glasgow, where his father, Rev. John Anderson, was minister of a congregation of what was then called the Relief church, afterwards merged in the United Presbyterian. William Anderson became a minister in the same communion, having been ordained in 1822 pastor of the congregation in John Street, Glasgow, an office which he held till his death, though for some years he had retired from its more active duties. Very early in his career Dr. Anderson manifested an eccentricity which procured for him the *sobriquet* of 'daft Willie Anderson.' He showed much resolution in his early youth in insisting on his right to read his discourses in the pulpit from manuscript, and in his vindication of the use of the organ in public worship.

As a preacher he was popular, but his powers were more forcibly displayed on public platforms. He was an uncompromising opponent of slavery, an enthusiastic supporter of oppressed nationalities, an eager advocate of political reforms in the interest of the people, and a cordial supporter of liberal measures generally. He was likewise a strenuous advocate for the separation of church and state. On one occasion in London, in pleading the anti-slavery cause, he appeared on the same platform with Daniel O'Connell, and made so favourable an impression that O'Connell and the audience urged him to continue his speech when the time allotted to him came to an end.

Dr. Anderson was a great favourite with the community of Glasgow, and, in a sense, held a similar position to that of Dr. Chalmers before him, and that of Dr. Norman Macleod after him. He encouraged independence of thought and action, and had no fear of the traditionary opinion that politics ought not to be introduced into the pulpit. He was a strenuous opponent of the Church of Rome. He was a strong millennarian, and in early life had come under the influence of Edward Irving and Mr. Cunninghame of Lainshaw.

Dr. Anderson published many pamphlets and several books. His larger productions were two volumes of sermons, a volume on Regeneration, one on the 'Filial Honour of God,' and two volumes on the Mass and Penance. His theological position was that of a moderate Calvinist.

In social life his wide general knowledge, his humour, his store of anecdotes and memorable sayings, rendered him singularly attractive. He received the degree of LL.D. from his own university of Glasgow in 1850.

[Life, by the Rev. George Gilfillan, of Dundee, 1873.] W. G. B.

ANDERTON, HENRY (1630–1665 ?), portrait painter, born 1630, was a pupil of Robert Streater, at one time a famous painter, and in choice of subjects he followed his master. He painted portraits, landscapes, still-life and historical subjects. He made a tour in Italy, and was employed by the court on his return. In 1665, according to Nagler, he stood in high repute. He died soon after. His most celebrated work was a portrait of Mrs. Stuart, afterwards duchess of Richmond. His success with this portrait obtained for him a sitting from Charles II and many of his courtiers. There are no engraved portraits bearing his name, and it is supposed that much of his work may have been ascribed to Sir Peter Lely, of whom he was in some sort the rival.

[Walpole, Anecdotes of Painting; Nagler, Künstler-Lexicon, ed. 1872; Füssli, Allgemeines Künstler-Lexicon; Redgrave, Century of Painters, 2 vols., and Dictionary of Painters of the English School; Bryan, Dictionary of Painters, 2 vols. 1816; S. D. U. K. Biographical Dict.; De Piles, Art of Painting, from the French, with an Essay towards an English School, 1706.] E. R.

ANDERTON, JAMES (*fl.* 1624), was a catholic controversialist, who, in the first quarter of the seventeenth century, published several learned works under the name of 'JOHN BRERELEY, Priest.' Of his personal history hardly anything is known, and the statements concerning him are very conflicting. The Rev. Charles Dodd, in his 'Church History of England, chiefly with regard to Catholicks,' published between the years 1737 and 1742, asserts that 'John Brereley' is 'either a fictitious name, or at least assumed by James Anderton of Lostock, in Lancashire, a person of singular parts and erudition, as well as master of a plentiful estate; who, having published several controversial treatises, assumed the name of Brereley in order to conceal his person, and secure himself against the penalties he might incur upon that account. Several authors I meet with positively affirm Mr. Anderton to have been the composer of the said works. Which is confirmed by some circumstances. The manuscripts in his own handwriting are still preserved in the family: where I have also seen a collection of protestant books with marginal notes by Mr. Anderton, and the passages scored with a pen accordingly as he had occasion to transcribe them and insert them in his works.' Dodd also states expressly and emphatically that Anderton was a layman. According to the pedigree of the family printed in Baines's 'History of the County Palatine of Lancaster,' the master of the 'plentiful estate,' during the earlier part of the seventeenth century, was Roger Anderton of Birchley, who died in 1640, but he had a brother James, of whom Baines says that he 'went abroad and became a catholic clergyman.' On the whole it seems probable, in spite of Dodd's positive assertion to the contrary, that James Anderton was a priest and a younger brother.

The works of Anderton are: 1. 'The Protestants Apologie for the Roman Chvrch. Deuided into three seuerall Tractes.' It passed through three editions. In the preface to the second, which appeared in 1608, in the shape of a closely printed quarto of more than 800 pages, the author addresses an 'Advertisement to him that shall answere this Treatise,' namely to Dr. Morton, afterwards bishop of Durham, and 'maketh bould to premonish him hereby of three things. First that in such his answere he would (at the least for so much therof as is yet to do) be pleased to take notice of this edition, and not insist upon advantage of the other firster, which was imperfect: and being (as was at first signified) published without the authors knowledg, was in such and other respects, suppressed by the authors speciall meanes, some few copies therof (which were at first over hastily divulged) onely excepted.' The first edition thus complained of was published, according to Dodd, in 1604. The same writer states that the third edition was published in 1615; and a Latin translation of it, by William Rayner, a doctor of the Sorbonne, was published at Paris in the same year. The work, on its first appearance, attracted much attention. Dr. Morton, afterwards bishop of Durham, in the preface to his answer to it, acknowledges that whatever of real pith had been said against the protestant cause 'seemeth herein to have been collected, urged, and reinforced against us with as singular choice of matter, with as ponderous weight of consequence, with an as exact and exquisite method and style, together with as sober a temper of speech as they'—the writers of the 'Apologie,' of whom he assumes more than one, 'by their diligence, judgment, wit, art, and moderation, could easily perform. This seene,' he adds, 'forthwith our most reverend, careful, and religious metropolitane,' Archbishop Bancroft, 'commanded a certain number of divines, then at hand, to employ their studies for the perfecting of a satisfiable reply.' Owing to various obstacles, however, the task fell upon Morton alone, who in 1610 published his answer under the title of 'A Catholike Appeale for Protestants.' The plan adopted in Brereley's book was to convict the protestants of inconsistency by producing from many of their writers passages in which they separately admitted each claim of the Roman catholic church. The plan of Morton, on the contrary, was to show that each of the doctrines had been held by some of the catholics who were admitted to be orthodox. His biographer, Dr. John Barwick, claims for him complete success, adducing as a proof the fact that none of his adversaries was ever so hardy as to attempt a rejoinder. Dodd, on the other hand, alleges that the catholic authors quoted by Morton were 'singular in their opinions, and not allowed of by the rest of that communion. Again, the various disagreements he mentions were not concerning essential, but indifferent matters. These two considerations render his reply insignificant.' 2. 'The Liturgie of the Masse: wherein are treated three principal pointes of Faith. 1. That in the Sacrament of the Eucharist are truly and really contained the body and bloud of Christ. 2. That the Masse is a true and proper sacrifice of the body and bloud of Christ, offered to God by Preistes. 3. That communion of the Eucharist to the Laity under one kind is lawful. The ceremonies also of the Masse now used in the Catholicke Church, are al of them derived from the Primitive Church.' Cologne, 1620, a thick vol. of 469 pages, 4to. 3. 'St. Austin's Religion collected from his own Writings,' 1620, 4to. This was replied to by William Crompton in a work entitled 'Saint Austin's Religion: wherein is manifestly proued out of the Workes of that learned Father that he dissented from Poperie.' Lond. 1624 and 1625, 4to. The second edition of this reply was revised by Archbishop Laud at the express direction of King Charles I, as appears from a passage in the archbishop's diary. 4. 'The Reformed Protestant.' This work is mentioned by Gee in his catalogue of popish books, and he adds: 'There was a printing house suppressed about three years since [i.e. in 1621] in Lancashire, where all Brerely his works, with many other popish pamphlets, were printed.' 5. 'Luther's Life collected from the Writings of him selfe, and other learned Protestants, together with a further shorte discourse, touchinge Andreas Melanchton, Bucer, Ochine, Carolostadius, Suinglius, Caluine, and Beza, the late pretended Reformers of Religion. Taken from the onely reporte of learned Protestants themselves.' St. Omer, 1624, 4to.

[Dodd's Church Hist. (1737), ii. 386; Baines's Lancashire, iii. 452, 453 (pedigree); Thomas Watts, in Biog. Dict. Soc. D. U. K. ii. 593; Bibl. Grenvilliana; Lowndes's Bibl. Man. ed. Bohn, i. 87, 262; Gee, The Foot out of the Snare (1624); Wharton's Hist. of the Troubles and Tryal of Archbishop Laud, i. 14; Barwick, Ἱερονικης, or the Fight, Victory, and Triumph of St. Paul (Funeral Sermon on Bishop Morton, 1660), 132; Cat. Lib. Impress. Bibliothecæ Bodleianæ (1843), i. 326.] T. C.

ANDERTON, LAURENCE, *alias* SCROOP (1577–1643), a learned Jesuit, was born in Lancashire in 1577, being the son of Thomas Anderton, of Horwick, and brother of Christopher Anderton, of Lostock. Having learned his rudiments at the grammar school of Blackburn, he was sent from thence to Christ's College, Cambridge, where he was admired for his brilliant genius and ready eloquence, upon which account he was commonly called 'Golden-mouth Anderton.' He took the degree of B.A. in 1596–7, and it is said that he became a clergyman of the established church. Dodd, the historian, relates that Anderton, 'being much addicted to reading books of controversy, could not get over some difficulties he met with concerning the origin and doctrines of the Reformation, which at last ended in his conversion to the catholic church.' Anthony à Wood, in reference to this turning-point in Anderton's career, observes that 'his mind hanging after the Roman catholic religion, he left that college (at Cambridge) and his country, and, shipping himself beyond the seas, entered into Roman catholic orders, and became one of the learnedest among the papists.' Proceeding to Rome, he entered the Society of Jesus in 1604, and became a very distinguished member of the English province. His missionary life, which extended over nearly forty years, in times of difficulty and danger, was chiefly passed in his native county, where he died on April 17, 1643. He was remarkable for his talent in preaching, and gave proof of his ability in controversy by the following performances:

1. 'One God, One Faith,' under the initials of W. B., 8vo, 1625. 2. 'The Progenie of Catholics and Protestants, whereby on the one side is proved the lineal descent of Catholics, for the Roman faith and religion, from the Holie Fathers of the Primitive Church, even from Christs verie time until these our dayes, and on the other the never being of Protestants during al the foresayd time.' Rouen, 1633, 4to. 3. 'The Triple Cord; or, a Treatise proving the Truth of the Roman Religion, by Sacred Scriptures, taken in the literall sense, expounded by ancient Fathers, interpreted by Protestant writers. With a Discouery of sundry subtile Sleights vsed by Protestants, for euading the force of strongest Arguments, taken from cleerest Texts of the foresaid Scriptures.' St. Omer, 1634, 4to, a stout volume of 801 pages.

[MS. notes in a copy of 'The Triple Cord' in the British Museum; MS. Addit. 5862, f. 49; Jones's Catalogue of Books for and against Popery, 250; Oliver's Collectanea S. J., 45; Foley's Records of the English Province of the Society of Jesus, iii. 774, vii. 11, 951; Estwick's Funeral Sermon on Robert Bolton (1635), p. 63; Notes and Queries, 3rd series, ix. 38; Dodd's Church History (1737), iii. 100; Wood's Athen. Oxon., ed. Bliss, ii. 514; Life of Robert Boulton, by Edward Bagshaw (1635), p. 14; Gibson's Lydiate Hall, 165; De Backer's Bibliothèque des Ecrivains de la Compagnie de Jésus (1869), i. 146; Fuller's Worthies of England, ed. Nichols, i. 552; Ribadeneira, Bibl. Script. Soc. Jesu, ed. Southwell (1686), 538.] T. C.

ANDRÉ, JOHN (1751–1780), major in the British army, was the son of a Genevese merchant settled in London. He received his education at Geneva, and upon his return to England became intimately connected with Miss Seward and her literary *coterie* at Lichfield, where he conceived an attachment for Honora Sneyd, subsequently the second wife of Richard Lovell Edgeworth. His relinquishment of mercantile for military pursuits has been attributed to the disappointment of his passion for this lady, whose marriage, however, did not take place till two years after the date of his commission, 4 March 1771. He joined the British army in America, and in 1775 was taken prisoner at St. John's. Upon his release he became successively aide-de-camp to General Grey and to Sir Henry Clinton, who entertained so high an opinion of him as to make him adjutant-general, notwithstanding his youth and the short period of his service. This position unhappily brought him into connection with Benedict Arnold, who was plotting the betrayal of West Point to the British. As Clinton's chief confidant, André was entrusted with the management of the correspondence with Arnold, which was disguised under colour of a mercantile transaction, Arnold signing himself Gustavus, and André adopting the name of John Anderson. When the negotiations were sufficiently advanced (20 Sept. 1780), André proceeded up the Hudson River in the British sloop Vulture to hold a personal interview with Arnold. To avoid treatment as a spy, he wore his uniform, and professed to be aiming at an arrangement with respect to the sequestrated property of Colonel Beverley Robinson, an American loyalist. His letter to Arnold on the subject having been shown by the latter to Washington, the American generalissimo so strongly protested against any interview that Arnold was compelled to resort to a secret meeting, which took place on the night of 21 Sept. Arnold then delivered to André full particulars respecting the defences of West Point, and concerted with him the attack which the British were to make within a few days. Meanwhile the Vulture had been compelled by the fire of the American outposts to drop further down the river, and André's boatmen refused to row him back. He spent the day at the farmhouse of Joshua Smith, a tool, but probably not an accomplice, of Arnold's, and had no alternative but to disguise himself as a civilian, which, as he was within the American lines, brought him within the reach of military law as a spy. He started the following morning with a pass in the name of Anderson signed by Arnold, and under the guidance of Smith, who only left him when he seemed past all danger. By nine on the morning of the 23rd he was actually in sight of the British lines when he was seized by three American militiamen on the look-out for stragglers. Had he produced Arnold's pass, he would have been allowed to proceed, but he unfortunately asked his captors whether they were British, and, misunderstanding their reply, disclosed his character. He was immediately searched, and the compromising papers were found in his boots. Refusing the large bribes he offered for his release, the militiamen carried him before Colonel Jameson, the commander of the outposts, who had actually sent him with the papers to Arnold, when, at the instance of Captain Talmadge, André was fetched back, and the documents forwarded to Washington. Jameson, however, reported his capture to Arnold, and the news came just in time to enable the latter to escape to the British lines. André acknowledged his name and the character of his mission in a letter addressed to Washington on 24 Sept., in which he declared: 'Against my stipulation, my intention, and without my knowledge beforehand, I was conducted within one of your posts.' On 29 Sept. he was brought before a military board convoked by Washington, which included Lafayette and other distinguished officers. The board found, as it could not possibly avoid finding, that André had acted in the character of a spy. He was therefore sentenced to execution by hanging. Every possible effort was ineffectually made by the British commander to save him, short of delivering up Arnold, which of course could not be contemplated. Washington has been unreasonably censured for not having granted him a more honourable death. To have done so would have implied a doubt as to the justice of his conviction. André was executed on 2 Oct., meeting his fate with a serenity which extorted the warmest admiration of the American officers, to whom, even during the short period of his captivity, he had greatly endeared himself. A sadder tragedy was never enacted, but it was inevitable, and no reproach rests upon any person concerned except Arnold. Washington and André, indeed, deserve equal honour: André for having accepted a terrible risk for his country and borne the consequences of failure with unshrinking courage; and Washington for having performed his duty to his own country at a great sacrifice of his feelings.

André's countrymen made haste to do him honour. The British army went into mourning for him. A monument was erected to his memory in Westminster Abbey, and in 1821 his remains were transferred to the spot. His early friend Miss Seward published a monody on his fate, not devoid of poetical merit, and containing some valuable biographical particulars in the notes. To the charm of his character and manners there is a unanimous testimony, confirmed by every recorded trait and everything we have from his pen. His military promise must have been great to have justified such rapid promotion. He possessed considerable literary ability: the style of his letters is exceedingly good, and he left a satirical poem, 'The Cow Chace' (New York, 1780), in which the marauding exploits of the American general Wayne are ridiculed with much spirit. A pen-and-ink portrait by himself, sketched on the morning originally appointed for his execution, attests both his talent as an artist and his firmness of mind. It is engraved in Sparks's 'Life of Arnold' and in 'Andreana,' in which collection there are three other portraits. The original of the sketch is at Yale College.

[The fullest authority for André's life is the biography by Winthrop Sargent (Philadelphia, 1862), of which, however, only 75 copies were printed. Mr. Sargent has been somewhat more liberal with his 'Andreana,' a collection of documents relating to André's trial, of which he has printed no less than 100 copies. See also Benson's Vindication of the Captors of Major André (1817, and reprinted in 1865); and Joshua H. Smith's Narrative of the Causes which led to the Death of Major André (London, 1808); Miss Seward's Monody, with the notes; the lives of Benedict Arnold by Jared Sparks and Isaac T. Arnold; and the various biographers of Washington and historians of the American war.]

R. G.

ANDREAS, or ANDRÉ, BERNARD (*fl.*1500), poet and historian, was a Frenchman by birth, being a native of Toulouse, but came to England together with, or shortly before, Henry VII, whose poet laureate and historiographer he became. Nothing is known of his family, though he is described by a contemporary as of distinguished birth; nor can we even guess the date at which he was born, except vaguely from the fact that in 1521 he describes himself as having attained extreme old age. He was probably introduced to the notice of Henry VII by Fox, afterwards bishop of Winchester, whom he calls his Mæcenas. He received his appointment as poet laureate and a pension from the crown soon after Henry came to the throne. He is repeatedly called 'the blind poet' in the accounts of the king's payments, and allusions to this privation occur throughout his writings. Nevertheless, for his ripe scholarship he was appointed tutor to the king's eldest son, Prince Arthur, and probably had no small share in the education of his brother also, the future Henry VIII. He had doubtless taken priest's orders long before, and it seems that he had also been tutor at Oxford. He was, moreover, a friar of the Augustinian order. In 1486 he received a pension of ten marks from the king, and in 1498 the Bishop of Lincoln conferred on him the hospital of St. Leonard, Bedford, which he resigned the following year. In 1500 he was presented by the king to the parish church of Guisnes near Calais; and in 1501 the Abbot of Glastonbury conferred on him the benefice of Higham, which he resigned in 1505 on a pension of 24*l.* paid to him by his successor.

In the year 1500 he began to write a life of Henry VII, most of which, though very short, must have been written at least two years later, and which he ultimately left incomplete with gaps in various places. The narrative is continued to the suppression of the Cornish revolt in 1497. Afterwards he proposed to present the king with some literary composition every year, and two such treatises are still extant, each containing an account of the principal occurrences of the year in which it was written. Two others also exist, addressed to Henry VIII; but these are not of an historical character, and have no claim to attention otherwise. In truth, it is impossible to attach any value to this author's compositions, except as one of the very few sources of contemporary information in a particularly obscure period. His contemporary Erasmus, who, being of the same order, lodged with him at the Austin Friars in London, is severe on his literary demerits, and accuses him besides of having prejudiced Henry VII against Linacre (Er. *Ep.* xiv. lib. xxvi.). His writings are for the most part in Latin; but we have two short poems in French, and a longer one entitled 'Les Douze Triomphes de Henry VII,' of which he was probably the author. His Life of Henry VII is printed in Gairdner's 'Memorials of Henry VII,' in the preface to which work will be found a biographical sketch of the author, with references to the sources of information.

The last notice we have of André is that he resigned the living of Guisnes in November 1521, and he probably died not long after (*Calendar of State Papers*, Henry VIII, vol. iii. No. 1818). J. G.

ANDREE, JOHN (1699?–1785), physician, whose place of birth is unknown, was M.D. Rheims, 1739, and licentiate of the College of Physicians, London, 1741. Dr. Andree practised in London, and wrote several books; but is chiefly known for his connection with the London Hospital, first called the London Infirmary, which he was chiefly concerned in founding in 1740, and of which he was the first and for some time the only physician. He resigned this office and retired from practice in 1764, and died 4 Feb. 1785.

He wrote: 1. 'Cases of the Epilepsy, Hysteric Fits, and St. Vitus's Dance,' &c., 8vo, London, 1746 and 1753. 2. 'Observations on a Treatise on the Virtues of Hemlock in the Cure of Cancers by Dr. Storck,' 8vo, London, 1761. 3. 'An Account of the Tilbury Water,' 8vo, London, first edition, 1737; fifth edition, 1781. 4. 'Inoculation impartially considered, in a Letter to Sir E. Wilmot, Bart.,' 8vo, London, 1765.

Dr. Andree's 'Cases of Epilepsy,' &c., contains histories of patients at the 'London Infirmary,' afterwards the London Hospital, of no special moment. His observations on Storck's pretended method of curing cancer by hemlock are sensible. The account of the Tilbury water refers to a medicinal spring at Tilbury in Essex, and contains reports of chemical analyses executed according to the methods of the day. He was an advocate of the practice of inoculation for the small-pox.

[Medical Register, 1779; Munk's College of Physicians (1878), ii. 148.] J. F. P.

ANDREE, JOHN, jun. (*fl.* 1790), surgeon, who was born about 1740, was the son of Dr. John Andree, senior, to whom one of his books is dedicated. He was apprenticed to Mr. Grindall, senior surgeon to the London Hospital, and in 1766 he appears as a lecturer on anatomy in London, and surgeon to the Magdalen Hospital, and practising in Carey Street, Chancery Lane. In 1780 he was a candidate for the surgeoncy to the London Hospital, but was defeated by Mr. (afterwards Sir William) Blizard. In 1781 he became surgeon to the Finsbury Dispensary, and in 1784 to St. Clement Danes workhouse. About the year 1798 he took the degree of M.D., though it does not appear in what university, and afterwards practised for some years in Hertford, but afterwards returned to London. He died some time after 1819.

Andree published several books, chiefly on surgical subjects. Through not being connected with a large hospital, he never took a leading position as a surgeon in London, but he performed one operation of historical importance. This was a successful operation of tracheotomy for the relief of croup of the larynx in February 1782, which, if not the first on record, since priority is claimed for an operation by Martin in 1730, was the first to attract attention. The patient was a boy five years old, who completely recovered. The case is described by Andree himself in a letter to Sir Astley Cooper, published in the appendix to a paper on 'Cynanche Laryngea' by Dr. J. R. Farre (*Med.-Chir. Transactions*, 1812, iii. 335), but had been previously related in 1786 in an inaugural dissertation by Dr. T. White, published at Leyden in that year. The same operation was done in 1812 by Sir Astley Cooper himself, and afterwards became celebrated in the hands of Bretonneau and Trousseau. In Andree's operation the annular cartilages were not divided, but only two punctures made in the membrane between them. No tube was introduced.

He wrote (all in 8vo): 1. 'On a Case of

Suppression of Urine, Medical Observations and Enquiries,' vol. v., 1776. 2. 'Essay on Gonorrhœa,' London, 1777. 3. 'Observations on the Venereal Disease,' London, 1779. 4. 'Considerations on Bilious Diseases,' Hertford, 1788; second edition, London, 1790. 5. 'Cases and Observations [in Surgery],' London, 1799. Andree's writings on venereal diseases show much originality. In one capital point he anticipated John Hunter (whose work appeared in 1786), and described other pathological facts which have since been brought forward as novelties (see Proksch, *Virchow's Jahresbericht der Medizin*, 1879, i. 395). A more conspicuous position, and possibly more self-confidence, were the only things wanting to make him famous.

[Medical Register, 1779–80–83; James Paget in Biog. Dict. S. D. U. K. (from manuscript communications); Colburn's Biog. Dict. of Living Authors, 1816.] J. F. P.

ANDREW, JAMES, LL.D. (1774?–1833), principal of the East India Company's Military Seminary at Addiscombe, Surrey, was a native of Scotland, and received his education at Aberdeen. He established a private academy at Addiscombe, which acquired so high a reputation that the East India Company made choice of it for the education of their engineer and artillery pupils, when they decided to educate them separately from the king's cadets. In 1809 they purchased the mansion house of Addiscombe, Andrew being appointed head master and professor of mathematics. After conducting the college with great success he retired about 1823. He died at Edinburgh 13 June 1833. Andrew was the author of 'Astronomical and Nautical Tables,' 1805; 'Institutes of Grammar and Chronological Tables,' 1817; 'Key to Scriptural Chronology,' 1822; and 'Hebrew Grammar and Dictionary without Points,' 1823. The copy of this book in the British Museum belonged to the Duke of Sussex, and contains an autograph letter of Andrew.

[Gent. Mag. vol. ciii. part ii. 89; British Museum Catalogue.] T. F. H.

ANDREWE, LAURENCE (*fl.* 1510–1537), translator and printer, a native of Calais, translated in 1510 'The noble lyfe and natures of man, of bestes, serpentys, fowles & fisshes, yt be made known [col.] Translated be me Laurens Andrewe of the towne of Calis, in the famous cite of Andwarpe. Emprented be me John of Doesborowe [n.d.]' folio (Hazlitt's *Coll. and Notes*, 1876, p. 474). He probably learned the art of printing from John Doesborowe or Peter Treveris (Ames's *Typ. Ant.* ed. Herbert, i. 412), and practised for some time in London in Fleet Street, at the Golden Cross by Fleet Bridge. Here, in 1527, he printed his own translation of 'The vertuose boke of Distyllacion of the waters of all maner of Herbes . . . by Jherom Bruynswyke, and now newly translate out of Duyche,' sm. folio. He appears to have translated other minor works which have not come down to us, as in the Prologue he observes: 'After dyvers and sondry small volumes and tryfeles of myrth and pastaunce som newly composed, some translated and of late finished, [I am] now mynded to exercise my pene in mater to the reder som what more pfytable.' The book contains a great number of woodcut illustrations of distilling apparatus with interesting figures and descriptions of plants. It is this work which has given Andrewe the credit of producing an edition of 'The grete Herball' in 1527. He also printed, without a date, 'The myrrour & dyscrypcion of the World,' folio, a reproduction of the 1481 text of Caxton, with some of the original wood blocks. Herbert (*Typ. Ant.* iii. 1786) says: 'I have a fragment of Æsop's Fables, bound with his Myrrour, which seems to have been also printed by him.' Another undated production of his press was 'The Directory of Conscience,' 4to. A work entitled 'The Valuacion of Golde and Siluer. Made in the famous citie of Antwarpe and newely translated into Englishe by me Laurens Andrewe . . . Emprentyd in the famous citie of Andwarpe,' without date or printer, is placed by Ames (Herbert's edition, i. 412), who does not, however, appear to have seen it, at 1537, with the remark: 'Mr. Oldis supposed as he was a printer it might be printed by him, but then he must have been at Antwerp at that time.' Another edition of a similar work is given by Herbert (p. 1529) as of 1499, and described precisely. Although not an original author, Andrewe deserves consideration as one of the earliest of those who translated into English works on scientific subjects.

[Besides the editions of Ames's Typogr. Antiquities by Herbert and Dibdin, see Tanner's Bibl. Britannico-Hibernica.] H. R. T.

ANDREWE, THOMAS (*fl.* 1604), was the author of a curious and somewhat tedious poem in rhymed heroics, entitled 'The Unmasking of a Feminine Machiavell,' 4to, 1604. Following the title is a dedication 'to his worthy and reverend Vncle, M. D. Langworth, Archdeacon of Welles;' and then come some complimentary verses addressed to the author by Samuel Rowlands and others. The drift of the poem is somewhat uncertain, as the lady whose machinations were to be exposed is only hinted at darkly. Andrewe was one of the many soldiers of fortune who sought a field for enterprise in the Low Countries. He tells us how he embarked at Dover and went to Guelderland to serve under Prince Maurice and Sir Francis Vere. He took part in the battle of Nieuport (22 June 1600) against the Archduke Albert; and he has given us a fairly spirited description of the battle. Shortly afterwards he returned to England, where he found a lady, whom he designates as a 'feminine Machiavell,' busy in trying to take away his good name by calumnious reports. In self-defence he published his little book, which could never have interested any but a few private friends, and is now rarely found even in the libraries of collectors.

[Corser's Collectanea (Chetham Soc.), i. 41–44.] A. H. B.

ANDREWES, GERRARD (1750–1825), divine, was the son of Gerrard Andrewes, vicar of Syston and St. Nicholas, Leicester, and master of the Leicester Grammar School. Cradock, who was one of his pupils, says that he was an excellent scholar, and had become an admirable reader by attending Garrick (*Memoirs*, i. 3 and iv. 90). The younger Gerrard was born at Leicester 3 April 1750, and educated at Westminster. He was elected to a Westminster scholarship at Trinity College, Cambridge, took his B.A. degree in 1773, M.A. 1779, and S.T.P. 1809. He became occasional preacher at St. Bride's, and afterwards at St. James's, in the Hampstead Road. In 1788 an old pupil, Lord Barrington, gave him the living of Zeal Monachorum, in Devonshire; and on 1 Dec. 1788 he married Elizabeth Maria, daughter of the Rev. Thomas Bale, by whom he had three daughters and a son, who married the daughter of Dr. Heberden. In 1791 he became preacher at the Magdalen, and in 1799 at the Foundling Hospital. Lady Talbot admired his sermons, and presented him in 1800 to the living of Mickleham, Surrey, to which he was again presented in 1802 after resigning it upon his collation by Bishop Porteus to St. James's, Piccadilly. In 1809 he gave up Mickleham on his appointment by Perceval to the deanery of Canterbury. In 1812 he declined an offer of the bishopric of Chester on the plea of advancing years. Dibdin says that his 'full strong voice' was never more sonorous and effective than when, in answer to the prime minister's question whether he would be a bishop, he answered, 'Nolo' (Dibdin, *Reminiscences*, i. 173). He died 2 June 1825 at the rectory of Piccadilly, and was buried at Great Bookham, Surrey. He appears to have been an amiable man, and effective in the pulpit, where, we are told, he was 'fond of insisting on the evidences, and of enforcing, from motives of propriety and expediency, the moral duties.' His only publications are a few sermons.

[Nichols's Illustrations, vi. 256; Gent. Mag. xciii. 84; Cradock's Memoirs.] L. S.

ANDREWES, LANCELOT (1555–1626), bishop of Winchester, was born in the parish of All Hallows, Barking. His father was a merchant, and rose to be master of Trinity House. Lancelot was intended for the same line of life, but his two schoolmasters, Mr. Ward, at the Coopers' Free Grammar School in Ratcliffe, and Mr. Mulcaster, of Merchant Taylors', observing the extraordinary promise of their scholar, persuaded his parents to give him a learned education. From Merchant Taylors' he proceeded to Pembroke Hall, Cambridge, as one of Dr. Watts's scholars. In 1576 he was elected fellow of Pembroke, and in the same year was nominated by Dr. Hugh Price to a fellowship at the newly-founded college of Jesus, Oxford. Andrewes continued to reside at Cambridge, and, having received holy orders in 1580, was appointed catechist at Pembroke. His 'catechistical lectures,' delivered every Saturday and Sunday at 3 p.m., were attended and carefully noted down by all who made any pretensions to the study of divinity; he was also much resorted to as a casuist. He was next persuaded by the Earl of Huntingdon, president of the North, to attend him thither as chaplain; and there 'by preaching and conference he brought over many recusants, priests as well as laity, to the protestant religion' (Isaacson). In 1589, through the instrumentality of Walsingham, Queen Elizabeth's minister, he obtained the living of St. Giles's, Cripplegate; and shortly afterwards he was appointed to 'a prebend residentiary's place in St. Paul's,' and was chosen master of Pembroke Hall. He held the mastership till 1605, and changed a deficit in the college revenues to a surplus. At St. Giles's he preached constantly, and made his often-quoted remark that 'when he preached twice he prated once;' at St. Paul's he lectured three times every week during term time. From 1589 to 1609 he was also prebendary of Southwell. His work and ascetic mode of life injured his health, and for a while his life was despaired of; but he recovered, and was made chaplain to Archbishop Whitgift, and chaplain in ordinary to the queen. During

Elizabeth's reign he refused two bishoprics (Salisbury and Ely), because the offer in each case was coupled with the condition that he should consent to the alienation of part of the revenues of the see; but shortly before her death (1597–8) he accepted first a stall, and then (1601) the deanery at Westminster. Under King James I Andrewes's rise was rapid. In 1605 he was persuaded with some difficulty to accept the bishopric of Chichester, and was made in the same year king's almoner; in 1609 he was translated to Ely, and in 1619 to Winchester, 'whence,' says Bishop Buckeridge, 'God translated him to heaven,' not, however, before he had narrowly escaped another translation on earth, to the primacy of all England. In 1619 he was also made dean of the Chapel Royal; and he was a privy councillor both for England (1609) and for Scotland (1617). He took part in the Hampton Court conference (1603–4), where his vast patristic learning was of service; his name stands first in the list of divines who were appointed (1607) to make our 'authorised version' of the Bible, being one of the Westminster ten whose province was to translate the Pentateuch and the historical books from Joshua to 1 Chronicles; and when King James set up episcopacy in Scotland it was Andrewes who suggested, in vain, that the prelates elect ought to be ordained priests before they were made bishops. Though Andrewes was so great a favourite at three successive courts, and held, on religious grounds, the highest views of the regal power, he was no flatterer. The following anecdote has been often told: 'My lords,' said King James to the bishops, Neale of Durham and Andrewes of Winchester, as they stood behind his chair at dinner, 'cannot I take my subjects' money when I want it without all this formality in parliament?' 'God forbid, sir, but you should,' said Bishop Neale; 'you are the breath of our nostrils.' Andrewes replied (with perfect truth, for he systematically avoided mixing himself up with politics) that he had 'no skill in parliamentary cases;' but being pressed, 'Then, sir,' said he, 'I think it lawful for you to take my brother Neale's money, because he offers it' (Waller). It is said that the awe of Andrewes's presence was wont to restrain King James from that unseemly levity in which he was rather too prone to indulge. Andrewes only went to court to deliver his divine Master's message, and so, 'when through weakness he was unable to preach,' Bishop Buckeridge tells us, 'he began to go little to the court.' Though he was so often preferred, Andrewes was quite indifferent about preferment; others were bitterly disappointed when he was not advanced to the primacy, but he himself never was; and so far from showing any resentment against Abbot, who was preferred before him, he proved himself the kindest friend of the unfortunate archbishop when he fell under the charge of casual homicide. Truth, however, compels us to add that in some points Andrewes was not in advance of his age. It is sad to think that he was probably one of the bishops who sanctioned the burning of the Arian, Leggat; and that he voted for the divorce of Essex. He died 26 Sept. 1626.

Andrewes was eminent in three capacities: (1) As a prelate. Few men have more happily combined the various qualities which contribute to make a great prelate than Andrewes. His principles were most distinct and definite, and from these principles he never swerved. He was a thorough English churchman, as far removed from Romanism on the one hand, as from puritanism on the other. He never interfered in public affairs, either as a privy councillor or in any other capacity, except when the spiritual interests of the church seemed to him to be at stake; and then, in spite of his constitutional modesty, he spoke out boldly and to the point. His learning was unequalled. From his childhood to his death he was an indefatigable student; his multifarious business as a public man was never allowed to interfere with his studies. He made a rule of not being interrupted, except for public or private prayer, before dinner-time (12 o'clock); when he was intruded upon, he would say 'he was afraid he was no true scholar who came to see him before noon.' The result was that he made himself master of fifteen languages, if not more, while his knowledge of patristic theology was quite unrivalled. 'The world,' writes Fuller, 'wanted learning to know how learned this man was, so skilled in all (especially oriental) languages, that some conceive he might (if then living) almost have served as an interpreter general at the confusion of tongues.' Yet he was eminent for his social qualities; he had a guileless simplicity both of manner and mind, an unaffected modesty, and a rare sense of humour. His munificence was so great that the very multitude of his benefactions renders it impossible to enumerate them here. Bishop Buckeridge (who knew him perhaps better than any man) seems to have thought that this was the most prominent feature in his character; for he took for the text of his funeral sermon Heb. xiii. 16 ('To do good and to distribute forget not,' &c.), and dwelt largely on Andrewes's fulfilment of this precept. Among Andrewes's other merits as a prelate must be noticed his extreme conscientiousness in the distribution of patronage. Simony was one of the three vices (the other two were usury and sacrilege) which he specially abhorred, and he frequently involved himself in trouble and expense rather than institute to livings men whom he thought to be morally liable to the charge. Though he strove to show his gratitude to the friends of his youth, notably to Ward, Mulcaster, and Watts, who had helped him in his education, by seeking out their worthy relations for promotion, he never allowed favouritism or nepotism to influence him; he always strove to find the fittest man for the post which he had to fill, often to the great surprise of the recipient; hence many men, who were then or afterwards eminent, owed more or less to his discernment. He was the earliest patron and friend of Matthew Wren, subsequently the famous bishop of Norwich and of Ely, and one of the earliest who offered to befriend John Cosin, the still more famous bishop of Durham. William Laud, Meric Casaubon 'for his own and his father's merits,' Peter Blois, one of his fellow-translators of the Bible, Nicholas Fuller, 'the most admired critic of his time,' and many others of more or less note were indebted to him. Finally, a great prelate, while firm as a rock in his own convictions, must be large-hearted and tolerant of those who differ from him. And this was Andrewes's character. Take, as an instance, his reply to Du Moulin on episcopacy, remembering that the writer was himself a very decidedly high churchman: 'Though our government be by divine right, it follows not either that there is no salvation, or that a church cannot stand without it; he must needs be made of iron and hard-hearted that denies them salvation. We are not made of that metal,' and so forth. Or take his attitude in regard to worship. Personally he valued a high ritual, and therefore, both as bishop of Ely and as bishop of Winchester, he had his private chapels adorned with what Prynne calls 'popish furniture;' 'the altar 1¼ yards high, and a cushion, two candlesticks with tapers, the daily furniture for the altar; a cushion for the service-book, silver and gilt canister for the wafers, like a wicker-basket, and lined with cambric lace; the tonne (flagon) upon a cradle, the chalice covered with a linen napkin (called the aire) on a credence; a little boate out of which the frankincense is poured, a tricanale for the water of mixture; the faldstory, whereat they kneel to read the litany'—and much more which the reader will find in 'Canterburie's Doome,' not only described, but 'expressed to the life in a copper-piece.' Prynne of course records it all with disgust, but on others it made a very different impression. 'His chapel,' writes his earliest biographer, 'was so devoutly and reverently adorned, and God served there with so holy and reverend behaviour, that the souls of many that came thither were very much elevated; yea, some that had bin there desired to end their dayes in the Bishop of Elye's chappell.' But, much as Andrewes valued such a service, he never forced it on others; he was 'content with the enjoying without the enjoining' (Fuller). His intimacy with, and kindness to, distinguished foreigners, some of whom held very different views from his own (Du Moulin, the Casaubons, Cluverius, Vossius, Grotius, and Erpinius), is another proof of his large-heartedness. Isaac Casaubon, in his 'Ephemerides,' constantly refers to the wonderful piety and learning of the (then) Bishop of Ely, and his kindness towards himself. Perhaps one must not lay too much stress on the fact that two poets, one an extreme high churchman, Richard Crashaw, the other a puritan, John Milton, celebrated him in verse; for Milton's elegy was written when the poet was only seventeen, and when his puritanism was not yet developed; but we may note that it was a puritan publisher (Michael Sparke) who said that 'to name him was enough praise.' The fact also that Bacon consulted him frequently about his philosophical works is a proof of the width of Andrewes's sympathies.

(2) As a preacher, Andrewes was generally held to be the very 'stella prædicantium,' an 'angel in the pulpit.' But in the later days of Charles II a reaction set in against the old style of sermons with their Greek and Latin quotations, plays upon words, and minute analyses of the text. Andrewes was rightly held to be the most distinguished representative of the old style, as Tillotson was of the new; hence praise of the latter is frequently combined with depreciation of the former. This depreciation has continued in some quarters to the present day, but in others there is a growing disposition to do justice to the most admired preacher in the palmiest days of English literature. His sermons are, no doubt, more full of word-play than the taste of later days approves of; but we can well believe that his 'verbal conceits' would tend to impress the truths he wished to convey more deeply upon his hearers. To take an instance: in one of his grandest sermons, on the 'Nativity,' he says: 'If this child be Immanuel, God with us, then without this child, this Immanuel, we be without God. "Without Him in this world," saith the apostle, and if without Him in this, without Him in the next; and if with-

out Him then, if it be not Immanu-*el*, it will be Immanu-*hell*. What with Him? Why if we have Him we need no more; Immanu-*el* and Immanu-*all*' (i. 145). Divest this of the word-play, and the idea is: 'If God be not with us, hell will be with us; if God be with us, all will be with us,' surely no mere 'frigid conceit.' Greek and Latin quotations are not nearly so numerous in Andrewes's sermons as in those of Jeremy Taylor and many other admired preachers of the seventeenth century. There is, indeed, a certain jerkiness of style in the sermons which renders them far less impressive to read than the flowing periods of Jeremy Taylor; but in their extraordinary wealth of matter they are unrivalled. And we must remember that, after all, we have only Andrewes the sermon-writer, not Andrewes the preacher. There is no doubt that his sermons gained immensely by the charm of his delivery. This it was which specially fascinated Queen Elizabeth; this is hinted at by the first editors of the sermons, Laud and Buckeridge, in their dedication to King Charles: 'Though they could not live with all the elegancy which they had upon his tongue, yet you were graciously pleased to think a paper-life better than none.' This is characteristically referred to by Fuller: 'Such plagiaries who have stolen his sermons could never steal his preaching.' And apart from their intrinsic merit there is an historical interest about these sermons which is perhaps unique. Of what other preacher can it be said, as it has been rightly said about Andrewes by his latest successor at Ely?—'He stood forth for a quarter of a century the great doctor of the Anglican church. For seventeen years it was he who every Christmas day expounded to the court of England the doctrine of the Incarnation, for eighteen on Easter day that of the Resurrection, for fifteen on Whitsunday that of the Holy Spirit, for fourteen in Lent that of self-denial.'

(3) As a writer. Andrewes published but little in his lifetime, though his works now fill eight 8vo volumes in the 'Library of Anglo-Catholic Theology.' His most important work was the 'Tortura Torti.' After the Gunpowder plot a fresh oath of allegiance was imposed, which was taken by most of the Romanists in England until it was condemned by two papal briefs. Then King James himself wrote an apology for the oath, and was answered by the famous controversialist, Cardinal Bellarmine, under the pseudonym of 'Matthæus Tortus,' the name of his almoner. Hence the racy title of Andrewes's reply, 'Tortura Torti' (1609). It was written in Latin, and proves that Andrewes was a good Latin scholar, as well as a decided anti-Romanist, and a most learned and dexterous controversialist. Among others who spoke highly of the work was Isaac Casaubon (*Ephemerides*, p. 793). The 'Tortura Torti' was followed by another work also in defence of King James, who had again descended into the arena to treat more fully of the new oath. Bellarmine now threw off the mask, and attacked the king in his own name; and Andrewes, in reply, wrote a 'Responsio ad Apologiam Cardinalis Bellarmini.' To this he afterwards added a small tract, entitled 'Determinatio Theologica de Jurejurando exequendo.' No other works of importance were actually published by Andrewes; but after his death many works bearing his name gradually found their way into print. In 1628 ninety-six sermons were published, 'by his majesty's special command,' under the editorship of Laud and Buckeridge. These are, no doubt, word for word, Andrewes's own compositions; but the sermons on the Lord's Prayer and on the Temptation, the 'Exposition of the Moral Law' and the 'Pattern of Catechistical Doctrine' (virtually the same works under a slightly different form), and several more, are only so far Andrewes's as they express his ideas put into shape by others. But there is one set of writings which we must least of all omit to notice. Andrewes had that rarest of all gifts, the gift of composing prayers. His prayers at the consecration of a church or chapel are still generally used, and are admirable of their kind. In 1648 Richard Drake gave to the world a 'Manual of Private Devotions,' a 'Manual of Directions for the Sick,' and 'Prayers for the Holy Communion.' The three works only fill one small 8vo volume; they were all translated from the Greek and Latin manuscript of Andrewes, a copy of which the translator was 'fortunate enough to obtain from the hands of his amanuensis' (Henry Isaacson?) Of these three little works the first, and especially the first part of it, is by far the most famous. It was written in Greek, and was intended exclusively for the bishop's own private use; as also was the second part, which was written in Latin, and is far less finished than the first. The manuscript, we are told, was rarely out of the bishop's hands during the last period of his life. 'Had you seen,' writes Drake, 'the original manuscript, happy in the glorious deformity thereof, being slubbered with his pious hands, and watered with his penitential tears, you would have been forced to confess that book belonged to no other than pure and primitive devotion.' Another translation was published at Oxford in 1675; another by Dean Stanhope (himself a very able and excellent

clergyman) at the beginning of the eighteenth century; another by the excellent Bishop Horne in the later part of the century; another by J. H. N[ewman] of the first part only, which was published first in the 'Tracts for the Times,' and afterwards in a separate form, the second part also being translated and bound up with it. They have reached the hearts of all classes of Christians, even of those who have differed most widely from the writer's views. Few prelates have had less sympathy with the school of thought to which Andrewes unquestionably belonged than the late Archbishop Tait; and yet he adopted Andrewes as his manual of devotion during all the later years of his life, and it was the very last devotional book which was used with him on his death-bed. Among his many admirers Bishop Hacket may be noticed, who knew him well, and concludes an eloquent panegyric with the question: 'Who could come near the shrine of such a saint, and not offer up a few grains of glory upon it?' (*Life of Williams*, p. 45). Andrewes died a bachelor; he was buried at St. Saviour's, Southwark, his old friend, Bishop Buckeridge, preaching the funeral sermon.

[Andrewes's Works in the Library of Anglo-Catholic Theology; Exact Narrative of the Life and Death of Bishop Andrewes, 1650 (H. Isaacson); Russell's Life and Works of Lancelot Andrewes, 1863; Teale's Lives of English Divines, 1846; Fuller's Church History and Worthies; The St. James's Lectures, second series, Lecture 3, 1876; articles on Andrews, or Andrewes, in the Biographia Britannica and Hook's Ecclesiastical Biography; Prynne's Canterburie's Doome, 1646; Dean Church's Essay on Lancelot Andrewes, in Masters in English Theology; and the various editions of the Devotions with the Introductions, &c.] J. H. O.

ANDREWS, EUSEBIUS (*d.* 1650), royalist, of good family 'but inconsiderable estate' in Middlesex, was secretary to Lord Capel and a barrister (probably of Lincoln's Inn). Early in the civil war he joined the king's army; but on the surrender of Worcester in 1645, despairing of the success of his cause, he returned to the private practice of his former profession. He did not acknowledge the party in power, either by compounding for his 'delinquency,' or by subscription to the covenant and the tests which succeeded it. But his course of life, however retired, could not escape the vigilance of the regicide rulers, his actions, for years together, being as well known to the council of state 'as if they had kept a diary for him.' John Barnard, a major formerly under his command, was his frequent visitor, and 'obtruded upon his acquaintance two cavaliers, Captain Holmes, and John Benson, a copying clerk under Rushworth—who proposed to take advantage of the discontent of the dismissed parliamentary officers, and of their repentant desire to serve the young king. It was suggested that Andrews should go into Cambridgeshire, to ascertain whether an old plan of his for the surprise of the Isle of Ely were still feasible; but this project was abandoned on the failure of the royalist movements in Scotland and Ireland. An ordinance having passed that all who had not taken the prescribed tests should leave London, Andrews prepared to quit England, and was in treaty with Sir Edward Plowden for some land in New Albion, when Barnard persuaded him to remain, on pretence of a rising to be headed by 'persons of quality' in Kent, Dorset, and Bucks. Andrews was induced to subscribe this new royalist 'engagement,' and to endeavour to draw in Sir John Gell, of Hopton, who was known to be influential and disaffected. But Gell, though protesting his loyalty, was too wary to commit himself; and Andrews, finding that the whole scheme was a delusion, prepared to carry out his former resolution of leaving the country, when he was arrested at Gravesend (24 March 1650). Barnard had been the spy of the council, and had only delayed the arrest of Andrews that other cavaliers might be, through him, decoyed to a like ruin. On his arrival in London, Andrews was examined by President Bradshaw, Sir Henry Mildmay, and Thomas Scott, with a view of extorting admissions to be used against others. Disappointed in this, they committed him to the Tower on a charge of treason in endeavouring to subvert the government; and the evidence of this design was furnished by the 'Narrative' he had himself handed in. Andrews charged Bradshaw with setting spies to trepan him, and Bradshaw acknowledged and defended the practice. Andrews was kept close prisoner for sixteen weeks. As prisoners then had to bear their own expenses, 'his score for necessaries was swollen beyond his ability to discharge,' and 'his friends were not permitted to visit or relieve him (a few persons were allowed to see him on law business only in the presence of the lieutenant) (*State Papers*, Dom. 1650). Having vainly petitioned the council four times for a pardon or a speedy trial, he addressed the same prayer to the parliament. The answer was his arraignment before the high court of justice (16 Aug.), where the attorney-general, Prideaux, urged his condemnation on the evidence of his own 'Narrative.' Andrews demurred to the jurisdiction of the tribunal, as a mere court-martial.

not a court of record—'having power only to condemn, not to acquit'—and established in contravention of Magna Charta, the Petition of Right, and the promise made by the parliament not to interfere with the ordinary course of justice. Prideaux replied 'that they were not at leisure to take notice of his law cases, but only of his confession,' and the inevitable condemnation followed. Andrews had in the meantime again petitioned parliament, but a resolution was passed (19 Aug.) that his confessions and examination having been transmitted to the high court, 'it was not fit to interfere further.' The usual sentence in treason cases was, however, altered to beheading, and he was executed on Tower Hill 22 Aug. 1650. Andrews met his fate with firmness, kissing the axe (probably that used on the king and Lord Capel), hoping to meet his former masters that day in the presence of the Saviour, and thanking those in power for their courtesy in awarding him a mode of death suitable to his quality. He gave the executioner 3*l.*—all he had—as a fee, and at his ejaculation, 'Lord Jesus, receive me!' his head was struck off at a blow. Of the other persons concerned—Barnard, rewarded with money and promotion, found his true deserts when, four years later, he was hanged at Tyburn for robbery; Ashley was condemned but pardoned; Benson was hanged; Sir John Gell was found guilty of misprision of treason, and so escaped with life, though his estate was forfeited, and he imprisoned till April 1653 (*Athenæ Oxon.* (ed. Bliss), iii. 561). Some writers have asserted that Andrews, by his demonstration of the illegality of the high court, practically abolished it. But it was too serviceable an instrument to be parted with, and he was by no means its last victim. A detailed account of his death was published by his friend Francis Buckley. It is curious to note that this narrative was reproduced, almost word for word, in a pamphlet professing to relate the particulars of the execution of the Earl of Derby in October 1651.

[State Trials; Whitelocke's Memorials.]

R. C. B.

ANDREWS, GEORGE (*fl.* 1776), of the Middle Temple, barrister-at-law, published reports of cases argued in the court of King's Bench during the eleventh, twelfth, and thirteenth years of the reign of George II (1737–1740) before Sir William Lee, chief justice, and Sir Francis Page, Sir Edmund Probyn, and Sir William Chapple. He was only son of George Andrews, of Wells; was a member of the Middle Temple, and called to the bar in 1740.

Andrews's 'Reports' are seldom now referred to, but they had a high reputation in the last century. A folio edition was published in 1754, and an octavo edition, with some additional cases, in 1792 by G. W. Vernon of the Irish bar. They are pronounced by Marvin (*Legal Bibliography*, sub tit. 'Andrews') to be 'accurate, judicious, and satisfactory,' and are characterised by Rayner (*Readings on the Statutes*, p. 96, published 1775) as 'very much esteemed by the profession in general.'

[J. B. Wallace, Reporters, sub tit. Andrews; and the authorities cited above.] J. M. R.

ANDREWS, HENRY (1743–1820), an astronomical calculator, was born in 1743, of poor parents, at Frieston, near Grantham, Lincolnshire. At the age of ten, he began to observe the stars with a telescope mounted on a table in Frieston Green, and quickly developed an uncommon facility and fondness for astronomical calculations. He entered domestic service while still a lad, first in the house of a shopkeeper at Sleaford, next with a lady living at Lincoln, and lastly with a Mr. Verinum, who allowed him some hours a day for study. A distinguished company assembled at Aswarby Hall was supplied by him with the means of viewing the solar eclipse of 1 April 1764, which he had calculated with remarkable accuracy. Soon after, he became usher in a school kept by a clergyman at Stilton, having first tried the profession on his own account at Basingthorpe, near Grantham; he then removed for a while to Cambridge, and finally set up as bookseller and schoolmaster at Royston, Herts, where he remained until his death, at the age of 76, 26 Jan. 1820. For above forty years he was one of the calculators for the 'Nautical Almanack,' and on his retirement received the thanks of the Board of Longitude, with a handsome present in recognition of his services. Dr. Hutton employed him similarly for Moore's and other almanacks, and Dr. Maskelyne corresponded with him during nearly fifty years. By him and others he was esteemed no less for the modesty and integrity of his character than for the singular abilities by which he had raised himself from a humble station to a position of honour amongst men of science.

[Gent. Mag. xc. pt. i. 182, pt. ii. 639.]

A. M. C.

ANDREWS, HENRY C. (*fl.* 1799–1828), botanical artist and engraver, lived at Knightsbridge, Middlesex, and there published the following works: 1. 'The Botanist's Repository for New and Rare Plants'

(1799–1811), in 10 vols. 4to. 2. 'Coloured Engravings of Heaths' (1802–30), 4 vols. folio. 3. 'The Heathery' (1804–12), 6 vols. 8vo. 4. 'Geraniums' (1805), 2 vols. 4to. 5. 'Roses' (1805–28), 2 vols. 4to. The drawings for these, which are careful and artistic, were executed by Andrews; but the letterpress accompanying them was in many instances by other hands; that of the 'Heaths' was by James Wheeler, then curator of the Chelsea Botanic Gardens, while in the first five volumes of the 'Repository' he was 'assisted by gardeners and cultivators,' and in the sixth 'by a botanist whose opinions were diametrically opposed to those of the former.' In consequence of this, Andrews tells us in the preface to his 'Geraniums,' that he thought it 'much better [in that work] to try his own strength, however weak, than to remain tottering between the support of two such unequal crutches.' Andrews does not seem to have contributed to contemporary periodical literature, and we have no record of the date of his death. Ventenat named a genus *Andreusia* after him, which is synonymous with *Myoporum.*

[Prefaces to Andrews's works.] J. B.

ANDREWS, JAMES PETTIT (1737?–1797), antiquary and historian, was the younger son of Joseph Andrews, of Shaw House, a fine Elizabethan mansion near Newbury, and was born about 1737. He served in the Berkshire militia from the date of its being called out until it was disembodied, and after that date exchanged arms for the law, ultimately becoming in 1792, and remaining until his death, one of the magistrates at the police court in Queen Square, Westminster. His wife, Miss Anne Penrose, was a daughter of the Rev. Mr. Penrose, the rector of Newbury, and a sister of the Rev. Thomas Penrose, whose poetical pieces, edited by Mr. Andrews in 1781, are included in several old collections of English poetry. Mr. Andrews built at great expense a large house, called Donnington Grove, near his father's seat, but soon disposed of it to another. His wife died in 1785, and he himself 6 Aug. 1797; both lie buried in Hampstead church. His chief works are: 1. 'The Savages of Europe,' a translation from the French [of Messrs. Lesuire and Louvel], 1764, with illustrations by the translator—a grotesque satire on the English. 2. 'An Appeal to the Humane on behalf of Climbing Boys employed by the Chimney Sweepers,' 1788. 3. 'Anecdotes, antient and modern,' 1789, with 'Addenda' in 1790—an amusing collection of gossip from old books. 4. 'History of Great Britain from death of Henry VIII to accession of James VI of Scotland,' published in 1796 in one volume, second edition in two vols. in the same year, and third edition in 1806. 5. 'History of Great Britain connected with the Chronology of Europe from Cæsar's invasion to accession of Edward VI,' 1794–95, 2 vols. Both histories, though long since superseded, contained much curious information from ancient literature; the former work was intended as a continuation of Dr. Henry's history of Great Britain. In 1798 he joined Pye, the poet laureate, in a five-act tragedy from the German, called the 'Inquisitor.' Mr. Andrews contributed many topographical papers to the 'Archæologia' and to the 'Gentleman's Magazine.'

[Gent. Mag. lxvii. pt. ii. 716, 796 (1797); Hist. and Antiquities of Newbury (1839), 116–20, 172–75.] W. P. C.

ANDREWS, JOHN (17th cent.), poet, was the author of a striking and too long neglected poem called the 'Anatomie of Basenesse' (1615), which has been recently reprinted in the 'Miscellanies of the Fuller Worthies' Library' (vol. ii.). The 'Anatomie' was published with only the initials I. A. in the epistle dedicatory to Sir Robert Sydney, but this epistle guides to the authorship. Apologising for his dedication, the writer says, among other things, that he prints not 'vaine-gloriously,' or he would have 'subscribed his name,' and that he forbore to have his name published 'out of some respects.' The 'some respects' probably refer to his being a minister of the Gospel; he seems to have held that his satire was too drastic and vehement for a clergyman, and might lay him open to misconstruction. Anthony à Wood in his 'Athenæ,' and his editor Dr. Bliss, filled in the initials thus —'I[ohn] A[ndrews]'—and wrote of him · 'John Andrews, a Somersetshire man born, was entered a student in Trinity College 1601, aged 18, took one degree in arts [viz. M.A., *Fasti Oxon.*], left the university, became a painfull preacher of God's word, and a publisher of' certain books. . . . 'When he died, or where he was buried, I know not.' According to Dr. Bliss he 'seems to have been the same person with John Andrews, minister and preacher of the word of God at Barrick [Beswick] Bassett, in the county of Wilts, who was the author of "Christ's Cross; or the most comfortable Doctrine of Christ crucified, and joyful Tidings of his Passion." Oxon. 1614, qu. in two parts. To this writer we may ascribe a very rare poetical work entitled the "Anatomie of Basenesse."' Sir Richard Hoare, the historian of Wiltshire, makes no mention of Andrews. It would therefore appear that he was curate or assistant or lecturer rather than incumbent.

All the religious books of John Andrews have interspersed verses of the same stamp as those to be found in the 'Anatomie of Basenesse.' They include: 1. 'Andrewes' Golden Chaine to linke the penitent sinner unto Almighty God' (1645). 2. 'Brazen Serpent . . . at Paules Crosse' (1621). 3. 'Converted Man's New Birth' (1629). 4. 'Andrewes' Repentance, sounding alarum to returne from his sinne unto Almighty God, declaring his repentance. Published by John Andrewes, minister of the Word of God in the county of Wilts' (1623). 5. 'A Golden Trumpet sounding an Alarum to Judgement,' by 'John Andrewes, minister and preacher of God's Word,' of which the twenty-ninth impression appeared in 1648. 6. 'A Celestiall Looking-Glasse' by 'John Andrewes, preacher of God's Word' (1639). 7. 'Andrewes' Caveat to win Sinners . . . newly published by John Andrewes, preacher of God's Word' (1655).

Of the 'Anatomie of Basenesse' only the solitary exemplar in the Bodleian is known. It is a vivid poem, and its terse aphoristic sayings linger in the memory. The 'Feast of the Envious' will still bear quotation. It contains these lines:—

Nor can the hand of reconciling Death
Free men from this injurious monster's sting,
Which through the bowels of the Earth doth pierce,
And in the quiet vault appeares more fierce
Than Death—the grave's sterne tyrannising king.

[Dr. Grosart's Miscellanies of the Fuller Worthies' Library; Books as cited, whose verse is given in Introduction in the Miscellanies; Wood's Athenæ (Bliss), ii. 493; Fasti, i. 305.]
A. B. G.

ANDREWS, JOHN (1736–1809), historical writer and pamphleteer, produced numerous works towards the end of the last and beginning of the present century. Among these are: 1. 'History of the Revolutions of Denmark,' &c., 1774. 2. 'History of the War with America, France, Spain, and Holland, commencing in 1775 and ending in 1783,' four vols., London, 1785–86. 3. 'Letters to his Excellency the Count de Welderen on the present Situation of Affairs between Great Britain and the United Provinces,' London, 1781 (of which a Dutch translation appeared in the same year at Amsterdam). 4. 'Letters to a Young Gentleman on his setting out for France, containing a survey of Paris and a review of French literature,' 1784. 5. 'Historical Review of the Moral, Religious, Literary, and Political Character of the English Nation,' 1806. The 'Gentleman's Magazine' for February 1809 has the following obituary announcement: 'At his house at Kennington, Surrey, in his seventy-third year, Dr. John Andrews, a gentleman well known in the literary world. By his death the nation is deprived of an able historian, a profound scholar and politician, and a man ever ready to take up his pen in his country's cause.'

[Gent. Mag. February 1809; British Museum Catalogue.]
A. H. B.

ANDREWS, MILES PETER (*d.* 1814), dramatist, was the son of a drysalter in Watling Street. After assisting his father in business during the day, he was accustomed 'to sally forth in the evening with sword and bag to Ranelagh or some other public place,' giving himself the airs of a man of fashion. Gradually forming higher connections, he engaged in certain very profitable speculations. He became the constant companion of the dissolute Lord Lyttelton, and is responsible for a story of the appearance to him of that nobleman's ghost (see WARD's *Illustrations of Human Life*, 1837). He was the owner of powder magazines at Dartford, said to be the most extensive in England, and became member of parliament for Bewdley. Occupying a large mansion in the Green Park, formerly tenanted by Lord Grenville, his grand entertainments and gala nights were of great attraction to the fashionable world of London. He affected the society of actors and authors, and was elected a member of the Beefsteak, the Keep-the-Line, and other convivial clubs. He enjoyed a reputation for wit and good humour, for kindliness and hospitality, while his temper was said to be extremely irritable, and he was nervous, credulous, and superstitious. He was the author of the following plays: the 'Conjuror,' a farce, produced at Drury Lane in 1774; the 'Election,' a musical interlude, produced at the same theatre in the same year; 'Belphegor, or the Wishes,' a comic opera, produced at Drury Lane in 1778; 'Summer Amusement, or an Adventure at Margate,' written in conjunction with William Augustus Miles, produced at the Haymarket in 1779; 'Fire and Water,' a ballad opera, produced at the Haymarket in 1780; 'Dissipation,' a comedy, produced at Drury Lane in 1781; the 'Baron Kinkvervankotsdorssprakengatchdern,' a musical comedy, founded on a novel by Lady Craven, produced at the Haymarket in 1781; the 'Best Bidder,' a farce, produced at the Haymarket in 1782; 'Reparation,' a comedy, produced at Drury

Lane in 1784; 'Better Late than Never,' a comedy, produced at Drury Lane in 1790; the 'Mysteries of the Castle,' produced at Covent Garden in 1795. In the two last-named works Andrews was assisted by Frederick Reynolds. Andrews was less successful with his plays than with his prologues and epilogues, which, although tawdry and vulgar enough, laden with slang and with gross caricatures of the foibles of the day, were so skilfully delivered by the popular comedians, Lewis and Mrs. Mattocks, as to command great applause. Sheridan said of Andrews that he only succeeded in the head and tail of a play and always broke down in the body. George Colman the younger describes Andrews as 'one of the most persevering poetical pests,' and his plays as 'like his powder mills, particularly hazardous affairs, and in great danger of going off with a sudden and violent explosion.' Andrews's 'doggrel' and 'unmeaning ribaldry' were severely censured by Giffard in his 'Baviad.'

[Taylor's Records of my Life, 1832; Bernard's Retrospections of the Stage, 1830; Genest's History of the Stage, 1832; Biographia Dramatica, 1812.] D. C.

ANDREWS, ROBERT (*d.* 1766?), a translator of Virgil, was descended from an eminent nonconformist family which had lived for nearly two centuries at Little Lever and at Rivington Hall, near Bolton, Lancashire. He received his theological education under Dr. Caleb Rotheram, at Kendal. He was chosen in 1747 minister of the presbyterian congregation at Lydgate, in the parish of Kirkburton, Yorkshire. He continued to hold this charge till about 1753, when he became minister of Platt Chapel, a place of worship for protestant dissenters in Rusholme, Lancashire. His stay there did not exceed three years. He afterwards presided over a presbyterian congregation at Bridgnorth, where he remained till his health broke down and he became mad.

He was a man of considerable taste and scholarship. In the earlier part of his life he sent to the press a criticism on the sermons of his friend, the Rev. John Holland, and some animadversions on Dr. Brown's 'Essays on the Characteristics.' His 'Virgil Englished,' 1766, 8vo, was dedicated to the Hon. Booth Grey. It is in blank verse, and has the strange peculiarity of conveying the sense of Virgil, or what Andrews conceived to be such, line for line. This rare book, printed by Baskerville, now finds a place among the curiosities of literature. There is no copy in the British Museum Library. Another work of his, called 'Eidyllia,' is a volume of poems, 1757, 4to, dedicated to the Hon. Charles Yorke. The preface contains a violent attack on rhyme.

[Watt's Bibl. Brit.; Sutton (C. W.), Lancashire Authors, iv. 150; Morehouse's Kirkburton, 191; Booker, Birch Chapel (Chetham Soc.), 169.] J. M.

ANDREWS, WILLIAM (*fl.* 1656–1683), astrologer, is the author of some astrological works ranging from 1656 to 1683. The first of these is the 'Astrological Physician,' 1656, to which William Lilly contributed a preface. Among the Ashmolean MSS. (227–8) is preserved a letter, dated from Ashdown, Essex, 31 March 1656, in which Andrews thanks Lilly for writing the preface. In 1672 he published 'Annus Prodigiosus, or the Wonderful Year 1672,' 4to, and 'More News from Heaven unto the World, or the Latter Part of the Wonderful Year 1672; being a further Account of the Portents and Signification of the Stars touching the United Netherlands,' 4to. His last work was 'An Almanack for 1683,' 4to.

[Watt's Bibl. Brit.; British Museum Catalogue; Black's Catalogue of Ashmolean MSS.] A. H. B.

ANDREWS, WILLIAM (1802–1880), naturalist, was born at Chichester, but is chiefly known in connection with Irish natural history. He was one of the earliest members, and subsequently secretary and president, of the Dublin Natural History Society, in the proceedings of which he took a very active part. He at first devoted his attention to botany, but subsequently took up marine ichthyology, in which branch of science he made some important discoveries: he also published papers on ornithology and entomology. He distributed many botanical specimens, many of which were taken from plants cultivated in his garden, and hence accidental mistakes as to their origin not unfrequently arose. His name is best known to botanists in connection with a variety (*Andrewsii*) of the Killarney fern (*Trichomanes radicans*). He died in Dublin, 11 March 1880.

[Journal of Botany, 1880, pp. 256–86, 1883, p. 181; Proceedings Royal Irish Acad. iii. No. 4 (1880).] J. B.

ANDREWS, WILLIAM EUSEBIUS (1773–1837), journalist and author, was born at Norwich 15 Dec. 1773, of parents in a humble position in life, who were converts to the Roman catholic faith. He was apprenticed to the printers and proprietors of the 'Norfolk Chronicle,' and afterwards he was manager of that newspaper for fourteen years. Perceiving the importance of the press for the advocacy of catholic principles, he removed to London, where he started in 1813 the 'Orthodox Journal and Catholic Monthly Intelligencer.' While conducting this periodical he published for a year, at Glasgow, a weekly pamphlet at 2*d.*, entitled the 'Catholic Vindicator,' with the view of counteracting the influence of a publication called the 'Protestant.' Pecuniary losses compelled him to suspend the publication of the 'Orthodox Journal' for a time; but with the aid of a few friends, mostly protestants, he established his first weekly stamped newspaper, the 'Catholic Advocate of Civil and Religious Liberty,' in December 1820. For nine months he struggled with great difficulties, and was obliged to abandon the undertaking. Proposals were then made for bringing out two separate publications, one for catholics under the title of the 'Catholic Miscellany,' with a nominal editor, and the other exclusively political, the 'People's Advocate,' avowedly edited by him. Both made their appearance in January 1822, but the political pamphlet survived only seven weeks, and the sole editorship of the other devolved upon Andrews after the second number. He continued, under very pressing pecuniary difficulties, to conduct it until June 1823, when the 'Miscellany' passed into other hands. In the previous January he had re-established the 'Orthodox Journal,' and he continued to publish it for some months. On 25 Sept. 1824 he started a weekly stamped newspaper called the 'Truth-teller.' This he carried on for twelve months, and afterwards he continued it in the form of a pamphlet; but eventually it had to be given up for want of support. It began on 1 Oct. 1825, and ended on 25 April 1829, extending to fourteen volumes. Still unsubdued, the indefatigable journalist renewed his periodical labours in the 'Orthodox Journal,' and completed its twelfth volume. Subsequently he continued his exertions in the 'British Liberator' and 'Andrews's Constitutional Preceptor' (1832), and on 8 Sept. 1832 he started 'Andrews's Penny Orthodox Journal' as a weekly candidate for public favour. It survived only till 1 March 1834, and was followed by 'Andrews's Weekly Orthodox Journal' from 8 March to 27 June 1836. It was then entitled the 'London and Dublin Orthodox Journal,' and after the death of Andrews it was continued by his son till November 1845, after which date it came out monthly under the simple original title of the 'Orthodox Journal.'

In 1826 Andrews established the society of the 'Friends of Civil and Religious Liberty,' which, in little more than a year, circulated nearly half a million of tracts. This was the parent of the 'Metropolitan Tract Society,' and of several similar associations. The great object of Andrews throughout his busy life was to vindicate and spread Roman catholic principles through the medium of the press; but he does not appear to have received much encouragement from the ecclesiastical authorities, with the exception of Bishop Milner, who was always his warm friend and supporter. He died at his house, 3 Duke Street, Little Britain, London, on 7 April 1837.

His separate publications include: 1. 'The Catholic School Book,' 1814, which was extensively used in catholic schools in England and the United States. 2. 'The Historical Narrative of the Horrid Plot and Conspiracy of Titus Oates,' 1816. 3. A series of eighteen controversial pamphlets in answer to a Lancashire clergyman named Sibson, 1822. 4. 'A Critical and Historical Review of Fox's Book of Martyrs, showing the inaccuracies, falsehoods, and misrepresentations in that work of deception,' vol. i., London, 1824, 8vo. Lowndes mentions an edition in three vols. 8vo, 1826. This work, as Mr. John Hill Burton points out, was the natural fruit of the anti-catholic animosity of the day. It was published in numbers at 3*d.* each, with woodcuts, the first of which represents the devil prompting Fox to write his 'Acts and Monuments.' The author's object of casting odium on his opponents is best accomplished in details of the persecution of the catholics under Queen Elizabeth, and an account of the later penal laws of Ireland. As a criticism on Fox the work exhibits occasional ingenuity, but not much learning or impartiality. 5. 'Popery Triumphant! a right-doleful-clerical-comical Drama, as performed at the Upper Rooms, Bath, on the 10th of December 1833, by some of His Majesty's servants of the Law Church, assisted by a few dissenting preachers, members of the British Reformation Society; with a commentary on each performer,' London [1833], 8vo. 6. 'The Catholic's Vade Mecum.' 7. 'The Two Systems.' 8. 'An Abridgment of Plowden's History of Ireland.' 9. An edition of Bishop Milner's 'End of Religious Controversy.'

[London and Dublin Orthodox Journal, Nos. 95, 96; The Lamp, 26 Dec. 1857; Husenbeth's Life of Bishop Milner, 421 seq.; Edinb. Catholic Mag. i. 319; Catholic Mag. and Review (Birmingham), ii. 731, 788, iii. 25, 146, 289, 522; John Hill Burton in Biog. Dict. Soc. D. U. K.; Cotton's Rhemes and Doway; Notes and Queries, 3rd ser. xi. 3; Lowndes's Bibl. Man. ed. Bohn.]

T. C.

ANDROS, Sir **EDMUND** (1637–1714), colonial governor, was the second son of a Guernsey gentleman belonging to Charles I's household. He was appointed gentleman in ordinary to the Queen of Bohemia in 1660, served in the regiment of foot sent to America in 1666, was major in Rupert's dragoons in 1672, and succeeded his father as bailiff of Guernsey in 1674. The same year he was appointed by James, duke of York, to be governor of the province of New York, which had been granted to the duke by Charles II. In 1678 he was knighted. He was engaged in some disputes with the authorities of the neighbouring colonies, and in 1681 was recalled to England. On the accession of James II to the throne, Andros was appointed governor of the various colonies consolidated to form the dominion of New England, which included all the English North American settlements, except Pennsylvania, between Maryland and Canada. In this position Andros made himself very unpopular with the colonists by his energy in carrying out James's instructions. Acting under the king's directions, he proclaimed liberty of conscience, put restrictions on the freedom of the press, and appointed a general council, by whose advice he was to carry on all government and legislation. It was James's policy and that of his able deputy to break down the power of the puritan oligarchies which ruled in the New England provinces, and to weld them into one strongly governed state such as should be able to show a firm front to the encroachments of the French. The charters of Massachusetts and the other colonies were revoked. There is a well-known story to the effect that Andros appeared in the council-chamber at Hartford at the head of an armed guard, and demanded the charter of Connecticut, which could not be found, as it had been concealed in the famous 'Charter Oak.' It is probable, however, that Andros really did get possession of the charter, and that only a duplicate was concealed. Even greater resentment was aroused by his interference with the settlers' lands, and his attempts to collect rents from them. All this time he was constantly engaged in successful military operations against the Indians, and in repressing the pirates who were the scourge of the New England coast. His unpopularity, however, continued to increase; and on 18 April 1689 the people of Boston suddenly seized the governor with some of his subordinates and imprisoned them. Sir Edmund was sent over to England, with a committee of accusers, to be put on his trial, but was examined by the lords of the committee for trade and plantations, and released without being formally tried. In July 1692 he returned to America as governor of Virginia. Here he encouraged education, founded William and Mary College, promoted manufactures and agriculture, and made himself generally popular. He, however, quarrelled with the colonial church authorities, and through the influence of Dr. Blair, the Bishop of London's commissary in Virginia, was recalled in 1698. In 1704 he was appointed governor of Jersey, which office he held till 1706. The remainder of his life seems to have been passed in London, where he died 27 Feb. 1713–14, and was buried at St. Anne's, Soho. Andros was an active and capable administrator, and scarcely deserves the evil reputation which his unpopular government left behind him in New England.

[Whitmore, The Andros Tracts, with notes and a memoir of Sir Edmund Andros, Boston, 1868; A Narrative of the Proceedings of Sir Edmund Andros, Boston, 1691 and 1773; Collections of the Massachusetts Hist. Soc. 3rd series, vii. 150; Brodhead, The Government of Sir Edmund Andros in New England, Morrisania, 1867; Brodhead's History of New York; Index to O'Callaghan's New York Colonial Documents; Palfrey's History of New England, iii. 127, &c.]

S. J. L.

ANEURIN (*fl.* 603?) was a Welsh poet, about whose life little is known, and whose very date has been a matter of dispute. The few data which can be relied upon are found mainly in his poem of the 'Gododin,' the longest and most important composition in early Welsh literature, and even these have been very differently interpreted, generally with the object of supporting some preconceived theory of Welsh history.

The generally received account of Aneurin's life is shortly as follows: He was the son of Caw ab Geraint, lord of Cwm Cawlwyd, a chief of the Otadini or Gododin, a tribe occupying the sea coast south of the Firth of Forth, lying between the walls of Septimius Severus and Antoninus Pius. Caw is represented as the father of a large family, variously given from ten to twenty-one sons, among whose names appears that of Gildas; but in those manuscripts in which the name of Gildas appears, that of Aneurin does not, and conversely when Aneurin's name is given Gildas's is not, and this circumstance has given rise to the theory that Aneurin and Gildas, the British historian, were identical. The internal evidence of the 'Gododin' and of the writings of Gildas seems sufficiently to refute this supposition. To quote Mr. Stephens: 'Gildas was a preacher of the Gospel; Aneurin was an odd compound of christianity and paganism. . . . The one was a virulent and bigoted monk, who delighted in reviling his countrymen; the other, without palliating the drunkenness which led to their defeat at Cattraeth, extols the bravery which half redeems their character. . . . The one makes no allusion to the battle of Cattraeth, though it was one of the turning-points in the life of the other.' Mr. Stephens then proceeds to propose the theory that Aneurin was the son of Gildas. His arguments may be shortly stated as follows: Gildas is sometimes called Euryn y Coed Aur; now Euryn and Gildas are words of similar meaning, being connected respectively with *aurum* and *gold*, and Gildas was probably intended as a translation of Euryn. Again, the prefix *An* is a patronymic, and Aneurin thus means 'the son of Euryn,' that is of Gildas. Further, Gildas states that he was born in the year of the battle of the Mons Badonicus, A.D. 516, and thus might well have had a son present at Cattraeth, in A.D. 603. Mr. Stephens supports his theory with characteristic thoroughness and minute care, but it may perhaps be doubted whether the data at our command are sufficient to enable us to form any such theories with any degree of confidence. Aneurin appears to have been educated at St. Cadoc's College at Llancarvan, and afterwards to have entered the bardic order. From his own statements in the 'Gododin' he seems to have been present at Cattraeth both as bard and as priest. He fled from the battle, but was taken prisoner, and in his poem he describes the hardships he underwent when in captivity; but he appears to have been soon released by Ceneu, the son of Llywarch Hen, whom he gratefully commemorates. Aneurin now returned to Wales and went again to Llancarvan, where it probably was that he made the acquaintance and secured the friendship of Taliesin, a friendship commemorated by both poets. In his old age he revisited the north, and lived with his brother Nwython in Galloway. Aneurin's death is mentioned in the Triads as one of the 'three accursed hatchet-strokes of the isle of Britain,' he having been murdered by Eidyn ab Einygan, of whom nothing else is known.

The 'Gododin' may be described as an epic poem relating the defeat of the Britons of Strathclyde by the Saxons at the battle of Cattraeth; a defeat ascribed by Aneurin to drunkenness on the part of the British troops:—

> The heroes marched to Cattraeth, loquacious was the host;
> Blue mead was their drink and proved their poison, &c.

In its present form the 'Gododin' contains more than 900 lines, but is obviously not a complete whole, and is probably interpolated. The language is very obscure, and many passages lend themselves to various interpretations. It is impossible to construct from its vague and poetical diction a consistent or satisfactory narrative of the British defeat, and it may perhaps be doubted whether the subject of the poem is not in truth a compression into a single battle of the long and disastrous struggle of the British inhabitants of the island with their more powerful invaders.

Edward Davies, in his 'Mythology and Rites of the British Druids,' broached the theory that the subject of the 'Gododin' is the massacre of the Britons at Stonehenge, A.D. 472, asserting that Cattraeth is not the name of a place, but a contraction of Cadeiriaeth, 'the language of the chair' of bardism, figuratively used for the temple at Stonehenge, and that Gododin is a compound of *Godo*, 'a partial covering,' and *din*, 'a fortification,' and further that Aneurin uses Gododin and Cattraeth as convertible terms; but this theory is capable of easy refutation and has found no supporters, and does not call for further discussion here.

The late Mr. Thomas Stephens, after an elaborate examination of the poem, assigns the battle of Cattraeth to the year 603, identifying it with the battle of Degsastan or Degstan, recorded in that year in the Saxon Chronicle. Degstan he assumes to be the same as Sigstan, a place to the west of Catterick, which he identifies with Cattraeth.

Besides the 'Gododin' Aneurin is also the reputed author of a poem in twelve stanzas, entitled 'Englynion y Misoedd,' or 'Stanzas on the Months.'

The 'Gododin' was first printed entire in the 'Myvyrian Archaiology' of Owen Jones, but a few stanzas had been given, with a Latin translation, in Evan Evans's 'Specimens of the Poetry of the Ancient Welsh Bards,' 1764, and again in Edward Jones's 'Relics of the Welsh Bards,' 1784. In 1852 the Rev. John Williams ab Ithel published the whole poem, with an English version and notes; and in 1866 the Welsh text, with a translation by the Rev. D. Silvan Evans, was printed in Mr. W. F. Skene's 'Four Ancient Books of Wales.' The Cymmrodorion Society are now publishing a new edition of the 'Gododin,' with introductions, translation, and notes, by the late Mr. Thomas Stephens of Merthyr-Tydfil.

[Parry's Cambrian Plutarch; Sharon Turner's Vindication of the Genuineness of the Ancient British Poems; Skene's Four Ancient Books of Wales; Stephens's edition of the Gododin.]

A. M.

ANGAS, CALEB (1782–1860), a celebrated Yorkshire agriculturist, was born in 1782, and died at Driffield, 6 Feb. 1860. His letters to the 'Sun' newspaper (the chief organ of the free-trade movement) excited much attention at the time, and were of great service to the cause. Mr. Cobden frequently referred to them in the course of his crusade against protection. He was formerly of Brancepeth, but at the age of thirty-two he removed to Neswick farm, under the late John Grimston, Esq. In the East Riding he was considered to be the best authority on farming. He was not only a clever writer and a good mathematician, but he possessed considerable mechanical information.

[Gent. Mag. 3rd series, viii. 524.] J. W.-G.

ANGAS, GEORGE FIFE (1789–1879), one of the founders of the colony of South Australia, was born at Newcastle-on-Tyne on 1 May 1789, and died at Lindsey House, Adelaide, South Australia, on 15 May 1879. He was the senior partner of a large firm of shipowners and merchants in London until 1833, when he retired to Devonshire. He was appointed one of the first commissioners when the act passed in 1834 for the formation of the colony of South Australia, and when the government insisted on a certain amount of land being sold before the foundation, he guaranteed 35,000*l.*, and was largely concerned in forming the South Australian Company for purchase of land and settlement of the population. Afterwards, suffering heavy losses through his colonial agents, he was compelled to send out his son, J. H. Angas, to look after his property in 1843; and soon after he himself emigrated to Adelaide, arriving there on 15 Jan. 1851, with his wife and youngest son, his two eldest sons and two daughters having preceded him, and another daughter remaining in England. He was also the founder of the National and Provincial Bank of England, the Bank of South Australia, and the Union Bank of Australia, and was chairman of the London boards of direction of all these companies up to the time of leaving his native country.

He was noted for his liberal support of all religious, educational, and charitable objects, and gave 5,000*l.* to the Bushman's Club, founded by his son. He filled various offices in the colony, was a member of the educational board and a representative of the district of Barossa in the legislative council. Harcus in his work on South Australia says of him: 'Mr. Angas is one of the best and most useful colonists the province has ever had. He devoted time and labour to the colony when it needed the best assistance of its best friends. More than this, he risked to a large extent his considerable private means to give this province a start on a safe footing.' To his efforts was due the settlement of a German colony which became very prosperous.

Angas resided at Lindsey House, one of the most beautiful spots in the colony. His son, Mr. J. H. Angas, who at the age of twenty helped to retrieve his father's fortunes, now lives there.

[Heaton's Australian Dict. of Dates, 1879; Harcus's South Australia, 1876; Times, 24 May 1879.] J. W.-G.

ANGAS, WILLIAM HENRY (1781–1832), sailor missionary, was born at Newcastle-on-Tyne 6 Oct. 1781; went to sea and was captured by a French privateer, and imprisoned for a year and a half. He afterwards commanded ships of his father's, but became a baptist minister in 1817 after a year's study at Edinburgh. In 1822 he was appointed missionary to seafaring men by the 'British and Foreign Seamen's Friend Society and Bethel Union.' He travelled to various ports and foreign countries for religious purposes, and was serving a chapel at South Shields, when he died of cholera 9 Sept. 1832.

[Life, by Rev. F. A. Cox, D.D., 1834.]

ANGEL, JOHN (*fl.* 1555), chaplain to King Philip and Queen Mary, is said to have been a 'person of singular zeal and learning.' He published a work on the Real Presence under the title of 'The Agreement of the Holy Fathers,' 1555, 12mo.

[Dodd's Church History (1737), i. 509.]
T. C.

ANGEL, or ANGELL, JOHN (*d.* 1655), was 'a Gloucestershire man,' born towards the end of the sixteenth century. He was admitted of Magdalen Hall, Oxford, in 1610. He proceeded to his degrees of B.A. and M.A. He was ordained in holy orders; at a bound became a frequent and popular preacher, and many laudatory puns were made on his name. He does not appear to have been presented to any living, but to have gone about as an evangelist. In 1629, or earlier, one Higginson having declined an appointment as town-preacher at Leicester because of his growing nonconformity, Angel, who then conformed to the establishment, was put in his stead by 'the mayor of Alderney,' and he is found in 1630 conducting that puritan institution, the lecture, which high churchmen disliked, but which golden-mouthed Jeremy Taylor vindicated in his great book of the 'Liberty of Prophesying.' In 1634 he was suspended by the dean of Arches for preaching without license; for an ordinary minister, whether beneficed or unbeneficed, was at the time only permitted to read 'plainly and aptly (without glossing or adding) the Homilies,' and was not allowed to preach without a license from the bishop of the diocese certifying that he was a 'sufficient and convenient preacher' (49 *Canon*). With relation to Angel's suspension Laud writes in his 'Diary:' 'In Leicester the dean of the Arches suspended one Mr. Angell, who had continued a lecturer in that great town for these divers years without any license at all to preach, yet took liberty enough. I doubt his violence hath cracked his brain, and do therefore use him more tenderly, because I see the hand of God hath overtaken him.' Clark tells us that Angel was subject to great spiritual darkness, wherein Richard Vines relieved and comforted him, and it is to his religious fervour, which produced this mental distress, that Laud refers.

In 1650, at Leicester, Angel differed with the Independents (or congregationalists), having refused to sign their famous 'Engagement.' The Mercers' Company of London stepped in to relieve him. He was appointed by them lecturer at Grantham, in Lincolnshire, and he remained there until his death in 1655. Even Anthony à Wood is constrained to quote fully the tributes that contemporaries paid him. He wrote, or rather published, little. His 'Right Government of the Thoughts, or a Discourse of all Vain, Unprofitable, Idle, and Wicked Thoughts' (1659), and his 'Right Ordering of the Conversation' (1659), and 'Preparation for the Communion' (1659), and 'Funeral Sermon for John, Lord Darcey' (1659), are of the rarer books of later puritans. He is penetrative and wise in counsel, energetic and powerful in appeal.

[Wood's Athenæ (Bliss), iii. 397; Laud's Works, v. 325–6; Brook's Lives, iii. 236; Clark's Lives, i. 50.] A. B. G.

ANGELL, JOHN (*fl.* 1758), a professional shorthand writer of Dublin, and professor of the art there, published in 1758 'Stenography, or Shorthand Improved; being the most compendious, lineal, and easy method hitherto extant.... By John Angell, who has practised this art above 30 years,' London, 1758, 8vo. It contained an historic preface, commonly ascribed to Dr. Johnson, though it has no trace of that author's style. Angell, indeed, on one occasion visited Johnson, who was not favourably impressed with his abilities as a reporter. 'Mr. Samuel Johnson, A.M., London,' was a subscriber to Angell's work. It was favourably commended to the public in 1770 by the Dublin Society, presided over by the lord-lieutenant. There was a second edition in 1782, sold by M. Angell in Lincoln's Inn Passage, London; and the method reached a fourth edition (without date), sold by the same publisher. Angell's shorthand, based on the lines more successfully followed up by Gurney, was never very popular. It is a variation of the system of W. Mason. He was the author of an 'Essay on Prayer' (London, 1761, 12mo), to which were annexed specimens of prayers of several eminent dissenting ministers in London, taken by the editor in shorthand.

[Lewis's Hist. of Shorthand, p. 122; Boswell's Life of Johnson, ed. Fitzgerald, i. 462; Watt's Bibl. Brit.] J. E. B.

ANGELIS, PETER (1685–1734), painter, was born in Dunkirk on 5 Nov. 1685. His real name was Angillis, as is shown by the registry preserved in his native place. We have chosen to keep the name Angelis, which is that by which in England he has always been known. Other forms are Angiles, Angelus, Anchillus, &c. Van Gool says that he knew 'Anchilus' in London in 1727, and that he had then been settled there eight years. It seems indeed to be the fact that he came to England about 1719. Redgrave gives 1712 as the date of his arrival, which is certainly too early, because we know that he was painting in Antwerp in 1716, and some time between September in that year and September 1715 he was enrolled there a member of the Painters' Guild of St. Luke. These facts receive confirmation from the unpublished 'Notices' of Jacob Van der Sanden, now or lately in the possession of Mme. Moons Van der Starten of Antwerp. Sanden says that 'Angillis,' having come to Antwerp, worked for the painter, Jean Baptiste Bouttats; that he went next to Düsseldorf, came back again to Antwerp, and remained three years. In 1728 he sold his pictures by auction and went to Rome. Amongst them were the four copies after Rubens and Snyders, now in the 'Hermitage' at St. Petersburg. The originals of these pictures were at Houghton, so it seems probable that the sale took place in England. He stayed three years in Rome, and his pictures were much esteemed. His reserved manner and disinclination to exhibit his work are said, however, to have damaged him from a worldly point of view. On his return from Rome he made a stay at Rennes, in Brittany, and was at once so overwhelmed with employment that he settled and died in that city in 1734. While in England his portrait was painted by Hans Huyssing.

Angelis was a painter of landscapes and conversation pieces. The foregrounds of his landscapes are occupied by small figures and various still-life representations of fruit, fish, &c. He formed his style upon Teniers and Watteau, his own paintings holding a middle place between those of his masters. Later in life he fell under the influence of Rubens and Vandyck. He was a good draughtsman, but his colouring was weak and unsatisfactory. In England he was very popular.

[Archives of the Guild of St. Luke in the Academy at Antwerp; unpublished 'Notices' of J. Van der Sanden; Walpole's Anecdotes of Painting; Van Gool's Nederlantsche Kunstschilders, ii. 138; Nagler's Künstler-Lexicon, 2nd edition.] E. R.

ANGELO. [See TREMAMONDO.]

ANGELUS À SANCTO FRANCISCO (1601–1678), was the name assumed in religion by RICHARD MASON, D.D., a learned Franciscan of the Strict Observance, whom Dodd in his 'Church History' by mistake divides into two distinct persons. He was born in England—probably in Yorkshire—in 1601, joined the Franciscan Order in 1624, entered the ranks of the priesthood four years later, and was created the second Doctor of Divinity of the restored English Province. He filled in succession in his Order the offices of definitor or consultor, guardian of the house of English Recollet friars at Douay, professor of divinity there, confessor to the nuns of the Order of St. Francis, missionary, president, provincial, commissary, and lastly provincial of his brethren from April 1659 till April 1662. It appears that for a time he was chaplain at Wardour, the seat of the Arundels, and the focus of Catholicism in Wiltshire. Worn out with missionary labours, he at length obtained permission to quit England, and to retire, in 1675, to St. Bonaventure's Convent at Douay, where he died 30 Dec. 1678. It is stated in the Franciscan Annals that Angelus à S. Francisco was Dean of Emly, in Ireland, before he joined the Order, but this is highly improbable. His works, many of which are of extreme rarity, are fully enumerated by the Rev. Dr. George Oliver in the 'Rambler' for July 1850. The most interesting are:

1. 'Liber Sacrorum Privilegiorum, quondam Seraphico Patri Sancto Francisco indultorum, &c.' Douay, 1633. 2. 'Regula et Testamentum S. Francisci,' &c., with a treatise 'De Confraternitate Chordæ' and 'Manuale Tertii Ordinis S. Francisci.' These were printed at Douay, in Latin, 1643; and in the same year there issued from the same press his translation into English of the Manual, dedicated to the Dowager Lady Elizabeth Rivers. The translation of the work on the Confraternity is entitled 'A Manuell of the Arch-Confraternitie of the Cord of the Passion, institvted in the Seraphicall Order of S. Francis. Wherein is conteyned an ample Declaration of most things concerning this Confraternitie. Together with many profitable instructions, how Christians may satisfie for their Sinnes by the meanes of Indulgences: not unproper also for all such, as through deuotion, doe enroll themselues in any other Confraternitie. By Br. Angelus Francis, the least of the Frier Minors Recollects.' 2nd edit. Douay, 1654. 12mo. Dedicated to the Lady Anne Howard. 3. 'The Rule of Penance of the Seraphical F. St. Francis, as approved and confirmed by Leo X.' 2 vols. Douay, 1644. 4. 'Certamen Seraphicvm Provinciæ Angliæ pro Sancta Dei Ecclesia. In quo breviter declaratur, quomodo Fratres Minores Angli calamo & sanguine pro Fide Christi Sanctaque eius Ecclesia certarunt.' Douay, 1649, 4to, a valuable historical and bibliographical work of 356 pages, finely printed and embellished with portraits. 5. 'Apologia pro Scoto Anglo. In qua defenditur D. Ioannes Pitseus in sua relatione, de loco Nativitatis Subtilis Doctoris F. Ioannis Scoti: & rejectis argumentis adversæ partis, maximè R.P. Ioannis Colgani Hiberni, Scotum fuisse Anglum natione ostenditur.' Douay, 1656. 12mo. 6. 'A Liturgical Discourse of the Holy Sacrifice of the Mass,' in two parts, of which, strange to say, the second part was printed first in 1669, and the first in the following year, with a dedication to Henry, third Lord Arundel of Wardour.

[Wadding's Scriptores Ord. Minorum (1806); Oliver's Collections illustrative of the Catholic Religion in Cornwall, &c. (1857), pp. 229, 541; The Rambler, July 1850, vi. 14; Dodd's Church History (1737), iii. 100, 113; Ware's Writers of Ireland, ed. Harris, 336; Lowndes's Bibl. Manual, ed. Bohn, i. 44; Duthillœul's Bibliographie Douaisienne, 91.] T. C.

ANGELUS, CHRISTOPHER (*d.* 1638), was a native of the Peloponnesus, who was persecuted by the Turkish governor of Athens. Having been released from prison at the request of some of the archonti, he sailed in an English ship for Yarmouth in 1608. The clergy of Norwich received him hospitably, and he was sent by the bishop to Trinity College, Cambridge. He moved, for the sake of his health, to Oxford in 1610, where he studied in Balliol, read Greek with the younger students, and died 1 Feb. 1638, leaving the character of 'a pure Grecian and an honest and harmless man.'

He wrote: 1. 'Of the many Stripes and Torments inflicted on Christopher Angelus by the Turks for the faith which he had in Jesus Christ,' Oxford, 1617. 2. 'An Encomium of the famous Kingdome of Great Britaine, and of the two flourishing sister Universities, Oxford and Cambridge,' Cambridge, 1619. Both these are in Greek and English. 3. 'Enchiridion de Institutis Græcorum,' Cambridge, 1619; an account in Greek and Latin of the rites of the Greek church. A Latin version by George Fhelan was published at Frankfort, 1655, 'Status et Ritus Ecclesiæ Græcæ,' and an enlarged edition of the latter version, called 'De Statu hodiernorum Græcorum Enchiridion,' at Leipzig in 1679 in Cyprius's 'Chronicon Ecclesiæ Græcæ.' 4. 'Labor Christophori Angeli, Græci, de Apostasia Ecclesiæ et de homine peccati, scilicet Antichristi,' &c., London, 1624; an attempt to identify Mahomet with Antichrist, and to prove that the last Mahomet will be destroyed in 1876.

[Gent. Mag. lxiv. pt. ii. 785; Wood's Athenæ, ed. Bliss, ii. 633.]

ANGERSTEIN, JOHN JULIUS (1735–1823), merchant, philanthropist, and amateur of fine art, was of Russian extraction, and at the age of fifteen came first to England. At twenty-one he was introduced to Lloyd's, and became an underwriter. His talents and assiduity were quickly recognised, and he was soon an important figure in the commercial world. It is recorded that 'policies sanctioned by his subscription speedily acquired so great an authority that for some years they were, by way of distinction, called "Julians."' His services to commerce were important. By his exertion and personal influence it was that 'Old Lloyd's' coffee house was evacuated and the modern 'Lloyd's' established. 'Great public good, as well as private advantage, resulted from his labours in this respect; for the magnitude and convenience of the new arrangement put an entire stop to the transaction of business in private offices scattered throughout the metropolis. . . . In short, Lloyd's coffee house has ever since been a kind of empire within itself—an empire of almost incalculable resources' (*Annual Biography and Obituary*, 1824). Angerstein secured a great benefit to trade by applying for and obtaining from parliament an act which prohibited the owner of a vessel from changing the name by which she had been originally distinguished. Prior to this act it had been a common custom for the owners of unseaworthy ships to 're-baptise' in order to pass them as vessels of good character.

In 1793, commercial credit being insecure, Angerstein exerted himself to obtain a loan of exchequer bills for the temporary relief of trade. This, against much opposition, he succeeded in procuring from Mr. Pitt, and the crisis was averted. Angerstein also devised a scheme of state lotteries, which was adopted by parliament. At various times at the head of the largest trading firms of the city he accumulated a 'princely fortune,' and retired (in 1811) from business life to spend his time alternately at his house in Pall Mall and his villa of 'Woodlands' at Blackheath.

Of his work as a philanthropist it is worth recording that he was actively instrumental in re-establishing the Veterinary College, of which the funds had sunk extremely low. It was at his suggestion that a reward of 2,000*l.* was offered from the fund at Lloyd's for the invention of the lifeboat. For the discovery of the 'Monster' (Renwick Williams), whose mysterious attacks upon women had so agitated the town, Angerstein offered a reward and worked hard to obtain his prosecution (vide *Brit. Mus. Gen. Cat.* 'Banks, Sarah Sophia'). It is, however, rather as an amateur of art than as a merchant or general benefactor that he claims attention. Aided by Sir Thomas Lawrence, and in some instances by Benjamin West, he acquired the collection of pictures which formed the nucleus of our National Gallery. By his will he directed his pictures in Pall Mall to be sold. In 1823 he died, and in 1824 a vote of 60,000*l.* enabled the government to obtain for the nation the greater part of those pictures, and to meet the expenses incidental to removing and exhibiting them. The catalogue of the gallery shows that many of our richest treasures were secured by this purchase.

As a man of business he bore the highest character; his many acts of public munificence and unostentatious private generosity cannot be detailed. As a collector his name is famous. Sir Thomas Lawrence has left some record of his long friendship in two portraits: one of Angerstein himself, which was presented to the National Gallery by William IV; and another of the second Mrs. Angerstein, who is presented as 'a beautiful female wandering over a desolate and unfrequented island without hat or shawl!' He is caricatured by Gillray in a drawing called 'Connoisseurs examining a picture by G. Morland, and the studies for that same,' which is in the Dyce and Forster collection at South Kensington. Angerstein died at Woodlands on 22 Jan. 1823. By his first wife (the widow of Charles Crokett, Esq.) he had children, John and Juliana; of his second (also a widow) there was no issue.

[Annual Biography and Obituary, 1824; Miller's Biographical Sketches of British Characters recently deceased, 2 vols. 1826, gives an account of the engraved portraits of Angerstein; Young's Catalogue of the celebrated Collection of Pictures of the late John Julius Angerstein, fol. London, 1823; Percy Anecdotes, Sholto and Reuben Percy, 1820; National Gallery Catalogue, Introduction to Foreign Schools.]

E. R.

ANGERVILLE, RICHARD. [See Bury, Richard de.]

ANGIER, JOHN (1605–1677), nonconformist divine, was a native of Dedham, in Essex, where he was baptised 8 Oct. 1605. His father settled his and his three brothers' callings according to their boyish ambitions, and John at his own desire was brought up to be a preacher. Even at the age of twelve he was a grave child; but during his stay at Cambridge as an undergraduate of Emanuel College 'he fell off to vain company and loose practices.' After he had taken his B.A. degree his father died while he was from home, and whilst staying subsequently at his mother's house he came under the influence of John Rogers, of Dedham, one of the most forcible of the puritan preachers, who used to take hold of the supporters of the pulpit canopy and roar hideously to represent the torments of the damned. Angier resided for some time with Rogers, and afterwards with a Mr. Witham, who was a better scholar than preacher. Next we find him boarding, studying, and sometimes preaching, at the house of John Cotton, of Boston, which was a place of great resort for puritan divines. Here he met Ellen Winstanley, a native of Wigan, the niece of Mrs. Cotton, and married her at Boston church 16 April 1628. After the birth of his first son he had almost decided upon going with other ministers to New England; but before this intended departure he made a journey into Lancashire to his wife's relations. He preached a sermon at Bolton, and one of the hearers got from him a promise to preach at Ringley chapel, which he did. In spite of his swooning in the pulpit on this occasion, the Ringley people were determined to have Angier as their pastor, and in September 1630 he accepted their call, and settled with them. Ecclesiastically his case was a peculiar one. By the interest of Cotton he was ordained by Lewis Bayley, bishop of Bangor, but without subscription; and he remained a nonconformist to the Anglican ceremonies to the end of his days. His diocesan was Bridgman, bishop of Chester, who dealt with him in a spirit so mild as to provoke the rebuke of Laud. Angier was, however, suspended from Ringley after about eighteen months' service. Denton chapelry was at this time vacant by the suspension of its puritan minister, and the choice of the people was directed towards 'the little man' at Ringley, who settled with them in 1632, and remained their pastor, with some interruptions, caused by the troubles of the time, for more than forty-five years. He was twice excommunicated, and his congregation often were disturbed by the ruling powers. It was thought that he had some hand in a book reflecting on Laud, which was discovered at Stockport; but in his diary he professed his innocence of it. However, although subject to frequent annoyance, Angier escaped any greater persecution. His first wife, a pious and sickly woman, died in December 1642, leaving him a son and two daughters. By her deathbed suggestion Angier, a year later, married Margaret Mosley, of Ancoats, whose family were of great local consideration, and held the lordship of the manor of Manchester. They were married in 1643 'very publicly in Manchester church, in the heat of the wars, which was noticed as an act of faith in them both.' She died in 1675. Angier's own daughter, by his desire, was betrothed to Oliver Heywood, a month before their marriage in Denton chapel in 1655, and after the final ceremony he entertained about a hundred guests at his table, for he said he loved to have a marriage like a marriage. When the episcopal constitution of the church was abolished, he had many calls to places of greater moment than Denton, and his former congregation at Ringley endeavoured to recover him. The friendly contest between the two congregations was referred to the judgment of ministers, who decided that Angier should stay in his latest settlement. When the presbyterian form of church government was established in Lancashire, he often acted as moderator of the 'classis,' and attended the provincial assembly, and had ruling elders in his own congregation. His presbyterianism was of a moderate kind, and he incurred some blame amongst the more ardent brethren for the breadth of his views as to church discipline. He signed the document known as the 'Harmonious Consent,' issued in 1648, in which the presbyterian ministers denounce in no measured terms the notion of 'an universal toleration of all the pernicious errors, blasphemous and heretical doctrines broached in these times.' Whatever doubts he had as to episcopacy, he had none about monarchy; he testified against the execution of Charles I, and refused to sign the engagement to be true to the commonwealth of England as established without king or house of lords. On this account he was, with other ministers, taken prisoner to Liverpool; but as the plague was raging there, they were removed to Ormskirk. The time was passed in a weighty discussion about prayer, and the diversity of opinion led them to select one of their number to treat the matter more fully. In this talk of the prison-house originated the treatise on prayer of Edward Gee of Eccleston. Many cases of conscience were propounded to Angier, whose judgment was so greatly relied upon, that the ill-natured styled him the 'idol of Lancashire.' He had also a well-earned reputation as a healer of quarrels. In the work of the ministry, notwithstanding a feeble constitution, he was unflinchingly energetic, preaching twice on the Sunday, and often on week days, praying seven times daily, fasting and travelling frequently, yet by severe temperance and care in diet he outlived many of his stronger brethren. He took no overt part in the Cheshire rising of 1659, and after the Act of Uniformity he escaped the persecution that fell upon most of the nonconformists. Warrants were indeed issued against him; but those who had to execute them acknowledged that they would not see him for a hundred pounds. Something, no doubt, was due to the influence of his brother-in-law, Mosley of Ancoats, whose mother and sister stayed with Angier for many years. When the Oxford Act came into operation, he removed into Cheshire; but an attack of gout came on, and saying to Oliver Heywood, 'Come, son, let us trust God and go home,' he returned to Denton. The neighbouring justices said, 'He is an old man, and will not live long; let us not trouble him.' Wilkins, the new bishop of Chester, so far from desiring to annoy, frequently inquired after the health and welfare of the good old man. Angier had the courage to admit Oliver Heywood to the communion at Denton after his excommunication. The old man was much affected by the death of his daughter, Mrs. Heywood, and by the extravagance and misconduct of his own son, whose ordination had to be preceded by a confession of his youthful wildness. John Angier died in prayer, after several days' illness, 1 Sept. 1677, and was buried at Denton, his funeral being attended by a great concourse of people.

The only work bearing John Angier's name is 'An Helpe to Better Hearts for Better Times,' London, 1647. It is a rare book, and consists of sermons preached in 1638, a fact found stated on some, and omitted on the title-page of other copies. From one characteristic passage we learn that even in those puritan days some attenders at public worship slept 'from the beginning to the end, as if they came for no other purpose but to sleep.' Another work has been attributed to him, and Dr. Halley holds it to be 'undoubtedly' his. This is a rare tract, with a quaint title, 'Lancashire's Valley of Achor is England's doore of hope; set wide open in a brief history of the wise, good, and powerful hand of Divine Providence, ordering and managing the militia of Lancashire. By a well-wisher of the peace of the land and piety of the church,' London, 1643. This is full of important matter relating to the incidents of the civil war in Lancashire. One passage which strengthens the supposition that it is the work of Angier may be quoted: 'This was a providence not unlike what I have heard in Boston. The chancellor gave organs to Boston church. Before they breathe in the new world the godly pray. After their prayer a mighty wind forceth its passage into the church, blows down the organs, and stops their breath.' If Angier wrote 'Lancashire's Valley of Achor,' his dislike to instrumental music was matched by his antipathy to tobacco, of which some of his brethren, in Dr. Halley's opinion, were too fond.

John Angier's son, also named John, was born at Boston in 1629, and, like his father, went to Emanuel College, Cambridge, where his course was so unsatisfactory that, when in 1657 he applied for ordination, 'he was approved for parts and ability,' but it was thought fitting that he should make public acknowledgment of the errors of his youth. He was appointed to Ringley Chapel, but removed into Lincolnshire, where he was resident at the time of his father's death. His widow died in 1699. Samuel Angier, nephew of John Angier the elder, was born at Dedham 28 Aug. 1639, and was a pupil of the famous Busby. He went to Christ Church, Oxford, in 1659, but was banished thence by the Act of Uniformity, and after some stay with Dr. Owen he settled as assistant to his uncle at Denton. His ordination, which took place in 1672 at the house of Robert Eaton in Deansgate, Manchester, was the first presbyterian ordination amongst the nonconformists in the north of England, and perhaps the first in any part of the kingdom. At his uncle's death many desired that Samuel Angier might be his successor, and they knew that this also was the wish of their dead pastor. The warden and fellows of Manchester, however, were not disposed to appoint another nonconformist, and the Rev. John Ogden was nominated; but great difficulty was experienced in inducing Samuel Angier to give up possession of the house. He retired to the adjacent village of Dukinfield. He had to suffer for his nonconformity, and in 1680 was excommunicated; but under the Act of Toleration in 1689 he became minister of a dissenting meeting at Dukinfield, where a chapel was built for him in 1708. In his later years he was almost blind, and died 8 Nov. 1713. Samuel Angier kept a register of 'christenings and some marriages and funerals' from 1677 to 1713. One entry relates to the death, 20 Feb. 1697–8, of another Samuel Angier, who is believed to have been a minister of the 'ancient chapel' of Toxteth Park, Liverpool.

[Heywood's Narrative of the Holy Life of Mr. John Angier, London, 1685 (reprinted in his works, Idle, 1827); Halley's Lancashire, its Puritanism and Nonconformity, 2nd edition, Manchester, 1882; Palatine Note-book, ii. 218; Booker's History of the Ancient Chapel of Denton (Chetham Society, 1855); Earwaker's Extracts from the Registers of the Nonconformist Chapel at Dukinfield, co. Chester, kept by the Rev. Samuel Angier (Transactions of Historic Society of Lancashire and Cheshire, 1882); Davis's Ancient Chapel of Toxteth Park, Liverpool, Liverpool, 1884; Fishwick's Lancashire Library, 1875; Parkinson's Life of Adam Martindale, 1845 (Chetham. Soc.)] W. E. A. A.

ANGIERS, or ANGIER, PAUL (*fl.* 1749), engraver, was in London about 1749, and was taught by John Tinney. He was chiefly employed by the booksellers, and etched some neat plates. According to Heineken he died about thirty. His best plates are 'Roman Ruins' after Pannini, 1749; a landscape after Moucheron, 1755; and 'Dead Game,' after Huet, 1757.

[Dictionaries of Heineken, Strutt, Nagler, Bryan, and Redgrave.] E. R.

ANGLESEY, Marquis of. [See Paget.]

ANGLESEY, Earls of. [See Villiers, and Annesley.]

ANGLUS, THOMAS. [See White.]

ANGUS, Earls of. [See Umfraville, and Douglas.]

ANGUS, Lord, Scottish judge. [See Douglas, Archibald (1609–1655).]

ANGUS, JOHN (1724–1801), independent minister, born at Styford, near Hexham, Northumberland, in 1724, was sent at the age of 16 to the university of Edinburgh. Two years later he removed to London, and in 1748 he took charge of the independent congregation at Bishop's Stortford, Hertfordshire. For nearly fifty-four years he exercised his ministry in that town, where he died 22 Dec. 1801. He published some occasional discourses, including a funeral sermon on the death of the Rev. D. Parry (1770), and another on the death of the Rev. T. Davidson (1788).

[Gent. Mag. lxxv. 647; Wilson's Dissenting Churches, ii. 242 *n.*; Brit. Mus. Cat.] T. C.

ANLABY, WILLIAM (1552?–1597), catholic missioner, a native of Etton in Yorkshire, matriculated in the university of Cambridge as a pensioner of St. John's College, 12 Nov. 1567, and proceeded to the degree of B.A. in 1571. He had been brought up in the protestant religion, and entertained a strong aversion to the catholic dogmas; but when about twenty-five years of age, during his travels abroad, he was introduced at Douay to Dr. (afterwards Cardinal) Allen, who had established a seminary there. This meeting resulted in Anlaby's conversion and his reception into the college (1574). In 1577 he was ordained priest, and in the following year sent upon the English mission. His missionary labours were in his native county of York. 'For the first four years of his mission,' says Bishop Challoner, 'he travelled always on foot, meanly attired, and carrying with him, usually in a bag, his vestments and other utensils for saying mass; for his labours lay chiefly amongst the poor, who were not stocked with such things. Afterwards, yielding to the advice of his brethren, he used a horse and went something better clad.' After nearly twenty years' labour on the mission he was condemned as a seminary priest, and was drawn, hanged, and quartered at York on 4 July 1597.

[Diaries of the English College, Douay, 8, 26, 117, 118, 139, 260, 276; Challoner's Memoirs of Missionary Priests (1803), i. 192; Dodd's Church History (1737), ii. 72; Cooper's Athenæ Cantab. ii. 225.] T. C.

ANNALY, Baron. [See Gore, John.]

ANNAND, WILLIAM (1633–1689), dean of Edinburgh, was born at Ayr in 1633. Four years afterwards his father, minister of Ayr, was seriously assaulted by the presbyterian women of Glasgow for having preached in favour of Laud's liturgy before the diocesan synod held in that city; and being deposed by the general assembly in 1638, the elder Annand migrated to England, where he ultimately obtained church preferment, first as vicar of Throwley, and afterwards as rector of Leaveland, in Kent. In 1651 his son was admitted a scholar of University College, Oxford, then under presbyterian rule, but while there he consorted with royalists and adherents of episcopacy. He proceeded B.A. in July 1655, and having, in 1656, received orders at the hands of an Irish bishop, he performed the Anglican service for some years at Weston-in-the-Green, Oxon. Some time after taking his M.A. degree, in July 1656, he became vicar of Leighton Buzzard in Bedfordshire, and published, in 1661, his 'Fides Catholica, or the Doctrine of the Catholic Church,' containing the substance of sermons preached before the Restoration. During the next year Annand returned at last to his native country, as chaplain to the Earl of Middleton, the royal commissioner in the parliament which restored episcopacy in Scotland. In 1663 Annand was appointed minister of what was then called the Tolbooth church in Edinburgh, from which he was transferred, a few years afterwards, to the charge of the Tron church in the same city. Mention is made of a sermon which he preached in Edinburgh in 1664, 'on the composing all differences' (*Calendar of State Papers*, Domestic, 1664–5, p. 93), and in 1676 he was made dean of Edinburgh, the degree of D.D. being conferred on him by the university of St. Andrews in 1685. As dean of Edinburgh, Annand was on the scaffold at the right hand of the Earl of Argyle on his execution in 1686, and received from him 'his paper.' Having lived to see episcopacy restored in Scotland, he died just when it was being abolished, on 13 June 1689, the very day that Edinburgh Castle was surrendered to the convention of Scottish estates by the Duke of Gordon, who had held it for James II. On his deathbed Annand said that 'he never thought to have outlived the church of Scotland, yet hoped others should live to see it restored.' Besides 1. the 'Fides Catholica,' Dean Annand published: 2. 'Panem Quotidianum' (1661); 3. a sermon in defence of the liturgy, on Hosea xiv. 2 (1661); 4. 'Pater Noster, or the Lord's Prayer explained' (1670); 5. 'Mysterium Pietatis, or the Mystery of Godliness' (1672); 6. 'Doxologia' (1672); 7. 'Dualitas, or a two-fold subject explained' (1674), a politico-ecclesiastical treatise. 'A Funerall Elegie upon the death of George Sonds, Esq., who was killed by his brother, Mr. Freeman Sonds. Ann. Domini 1655. By William Annand, junior,' is also ascribed to the dean in the new catalogue of the British Museum library. His writings are flavoured with a lively quaintness, which sometimes reminds one of Thomas Fuller.

[Wood's Athenæ Oxonienses (ed. Bliss), iv. 257, and Fasti, ii. 187, 214; Biographia Britannica (Kippis's), sub nomine; Principal Baillie's Letters and Journals (1841), i. 20; Lord Fountainhall's Historical Observes (1840), p. 193, and his Historical Notices of Scottish Affairs (1848), p. 754 (Bannatyne Club); Grub's Ecclesiastical History of Scotland (1861).] F. E.

ANNANDALE, MARQUIS OF. [See JOHNSTONE.]

ANNE OF BOHEMIA (1366–1394), first queen of Richard II, was the eldest daughter of the Emperor Charles IV by his fourth wife, Elizabeth of Pomerania. She was born at Prague on 11 May 1366. Her father was the son of that blind king, John of Bohemia, who was killed at the battle of Cressy, and was king of Bohemia himself as well as emperor. The place he fills in history is peculiar. Educated at Paris, his leanings all through life were French and papal. He was not too well loved by the Germans, and was only accepted as emperor because no rival candidate could be induced to stand. He was not too well loved elsewhere, and got crowned at Rome only on condition never to enter Italy again without the leave of the pope. He was, nevertheless, a man of great energy, made terms with all parties, and obtained from Innocent VI the celebrated Golden Bull, which settled the constitution of the Roman Germanic empire so long as it existed. But, worn out with a hopeless struggle between conflicting interests, he died in 1378 at the age of 62. In that same year the great schism in the papacy began, and though Charles was succeeded as emperor by his own son Wenceslaus, the old alliance with France had received its death-blow. In 1379 Wenceslaus began to make overtures to Richard II touching the support of Urban VI against his rival Clement VII at Avignon; and England, Germany, and Flanders very soon made common cause against France. Towards the end of the following year the Earl of Kent and two others were sent over to Flanders to conclude with ambassadors named by the emperor for the King of England's marriage to his sister, Anne of Bohemia. In the commission given to the English plenipotentiaries it is expressly stated that Richard had selected her on account of her nobility of birth, and her reputed gentleness of character. The omission of all reference to beauty is perhaps significant. The house of Luxemburg to which she belonged was not generally distinguished for this quality.

It was intended to receive the bride in England before Michaelmas (RYMER (1816 *seq.*), vii. 302); but in June the frightful insurrection of Wat Tyler and the bondmen occasioned some delay. An embassy, however, was commissioned on 1 December to receive her and bring her to England; and on the 13th of the same month a general pardon to the rebels was issued at her intercession. Meanwhile she remained at Brussels, whither she had been conducted by the Duke of Saxony, till she could cross the sea in safety. Twelve armed vessels, full of Normans, were sent by the King of France to intercept her. The Duke of Brabant, however, who was Anne's uncle, sent to remonstrate with the French king, Charles V, who thereupon ordered the Normans into port, declaring that he did so merely for the love of his cousin Anne, and out of no regard for the King of England. She then pursued her journey, accompanied by the Duke of Brabant to Gravelines, where the Earls of Salisbury and Devonshire received her with a guard of 500 spears, and conducted her to Calais. After waiting some time for a favourable wind, she embarked on Wednesday morning, 18 Dec., and reached Dover the same day. Scarcely had she landed when a heavy ground swell of quite an unusual character dashed the vessels in port against each other, and the very ship in which she had come over was broken to pieces by the violence of the sea.

On the third day after her landing she went on to Canterbury, where she was met by the king's uncle, Thomas, afterwards Duke of Gloucester. The city of London gave her a magnificent reception, and she was married to Richard on 14 Jan. 1382 at St. Stephen's Chapel, Westminster. Her coronation followed on the 22nd. From all that is known of her disposition and character we may believe that her coming did something to secure a brief interval of peace to a distracted country; but it was a stormy period, and within a very few years the cruelties practised by the serfs were almost outdone by the acts of the parliament truly named as 'Merciless.' Even before that date an incident occurred which gives striking evidence of ferocity in high places. In 1385, when the king was on his way to Scotland, Sir Ralph de Stafford, a knight in the queen's service, was murdered at York by the king's own half-brother, Sir John Holland. The murdered man was at the time on his way to London with messages to the queen. He was the son of the Earl of Stafford, and was a boon companion of Richard, with whom he had been brought up from an early age. His father applied to the king for justice. The murderer took refuge in the sanctuary of Beverley; but Richard confiscated his goods and showed his determination to punish crime even where the closest family ties stood in the way. The king's mother, who was also mother of the murderer, strove in vain to intercede, and died of grief that her prayers were ineffectual. After her death, apparently, Richard at length consented to pardon the crime.

The incident just recorded arose, as we are informed by Froissart, out of an encounter between Sir John Holland's retinue and that of a Bohemian knight, whose life one of Stafford's archers had been able to protect only by slaying one of Holland's squires. The queen had brought with her into England, besides Bohemian fashions such as ladies' side saddles and the extraordinary cap worn by ladies in those days, a numerous body of Bohemian followers, who not only excited national prejudice against them, but added to the expenses of a very expensive court. There is no appearance that the queen herself shared their unpopularity. The respect with which she is spoken of by contemporary writers leads us to infer the contrary. The devoted attachment of her husband, who seldom allowed her to quit his side, was of a kind unusual among royal personages. But the great expenses of the household had certainly a good deal to do with the approaching struggle between king and parliament, which forms the turning point of Richard's reign. On one point only—though the fact is not very well authenticated—does it seem that Anne carried her friendship and partiality too far; for it is said that she wrote to Pope Urban VI in favour of the divorce which the Duke of Ireland sought in order that he might marry one of her Bohemian maids of honour. On what pretence such a suit was instituted we do not know; but it was deeply resented in England, as the duchess was a daughter of Ingram de Coucy, earl of Bedford, and was cousin german to the king himself.

In 1387 the Duke of Ireland and the other ministers, by whose advice the king had been guided, were forced to fly the country by a confederacy of five leading noblemen with Gloucester at their head, who marched up to London with an army of 40,000 men and took possession of the capital. Gloucester even aimed at the king's deposition, but found that he could not reckon surely on the support of his confederates. The five lords, however, took possession of the government, removed a number of ladies from the royal household, and called to a severe reckoning all those other friends of the king who had not yet escaped. Under their direction the 'Merciless Parliament' (1388) caused the whole body of the judges to be arrested, and the king's late ministers condemned as traitors. They banished the former to Ireland, and the king's confessor also, because he had concealed from the five lords the policy of the king's council. They impeached and sent to the block Sir Simon Burley and some others. Burley was an old companion in arms of the Black Prince, who had committed to him the charge of his son Richard's education. It was he, moreover, who had gone to Prague on Richard's behalf to ask Anne in marriage, and the queen was naturally interested in him more than the other victims. Richard himself interceded for him most urgently, and Anne was three hours on her knees before the lords praying that they would spare his life. But it was all to no purpose. '*M'amie*,' said the Earl of Arundel to her with insolent familiarity, 'pray for yourself, and for your husband; you had much better.'

Next year the king emancipated himself from the thraldom of the confederate lords. He asked his uncle Gloucester at the council table to tell him how old he was; and when the duke replied that he was twenty-two, 'Then,' said Richard, 'I must be able to manage my own affairs as every heir in my kingdom can do at twenty-one.' On this he commanded the great seal and the keys of the exchequer to be given up to him, dismissed Gloucester and most of the other lords, and governed for some years after with prudence and moderation. The only occurrence which for a while threatened to renew old differences was when in 1392 the king demanded a loan of 1,000*l.* from the city of London, which the citizens not only refused to give, but would not allow a willing lender to advance, insomuch that they nearly killed the Lombard who offered it. The king caused the mayor and sheriffs to be arrested, and it was decreed in council that the city should forfeit its privileges and be governed thenceforth by wardens. The city made a humble submission, and appealed to Queen Anne as mediatrix. Richard's wrath was appeased. 'I will go,' he said, 'to London and console the citizens; nor will I suffer them further to despair of my favour.' He accordingly passed through the city on Wednesday, 21 Aug., in great pomp and splendour, the queen by his side wearing a rich golden crown that was presented to her at Southwark, and robes glittering all over with gems. During their whole progress the king and queen were received with enthusiasm. The ingenuity of the age had exhausted itself in devising pageants for their entertainment; and a minute account of the day's festivity was composed in Latin verse by a contemporary poet. The procession ended at Westminster Hall, where Richard took his seat on the king's bench, sceptre in hand, and the queen kneeling at his feet made her formal intercession for the city. Richard raised her from her knees and seated her beside himself; then addressing the mayor, assured him of renewed favour and gave him back the key and the sword. On 19 Sept. a formal pardon, dated at Woodstock, was granted to the mayor, sheriffs, and aldermen. It is four times stated in the document that it was granted at the intercession of the queen. Just before this great triumph, according to the date given in a contemporary memorandum, the king and queen dined in the refectory of the Grey Friars of Salisbury, with a great attendance of bishops and lords, on the feast of the Assumption of the Virgin (15 Aug.), 1392, the king wearing his crown and all the insignia of royalty (*Eulogium*, ed. Haydon, iii. 369). This must have been the meeting of the council in which it was agreed on what terms the city of London should be restored to favour.

Two years later Anne died of the pestilence at Shene on Whit Sunday, 7 June 1394. She was mourned by her husband with a bitterness of grief that knew no moderation. 'Besides cursing the place where she died,' says the chronicler Stow, 'he did also for anger throw down the buildings, unto the which the former kings, being wearied of the city, were wont for pleasure to resort.' The funeral was put off till 3 Aug., in order that it might be made as magnificent as possible. Peers were required to be in attendance with their wives in London on the Wednesday previous, which was 29 July, and to accompany the corpse from Shene to Westminster the day before the interment. Abundance of wax was procured from Flanders for flambeaux. The rank of the deceased queen, as daughter of an emperor, was thought to require higher honours than had been paid even to Queen Philippa. Yet one disagreeable incident marred the solemnity. The turbulent Earl of Arundel, one of the five lords of 1387, absented himself from the procession which accompanied the body from St. Paul's to Westminster, and then, arriving late at the abbey, asked permission to leave early on urgent business. Richard was deeply offended at what he evidently regarded as a wilful slight, and seems to have drawn his sword upon the earl. 'The king himself,' says the contemporary writer from whom our only knowledge of the incident is derived, 'polluted the place with the blood of the Earl of Arundel at the commencement of the funeral office.' He also ordered the earl that same day to the Tower, but a week later issued a warrant for his liberation (Rymer, vii. 784, 785). Anne died childless, but lamented by all, alike the great and the humble, to whom she had endeared herself by her constant desire to promote the general welfare. Her husband caused a gorgeous tomb to be erected over her at Westminster, and ordered his own effigy to be raised upon it alongside of hers, with their hands clasped together. The monument still remains, and conveys a very perfect notion of the queen's personal appearance; but the head-dress was removed by Cromwell's soldiers when they stabled their horses in the abbey.

Anne of Bohemia has commonly the repute of having favoured the doctrines of Wycliffe. No specific instance, however, has been shown of her active patronage of the reformer, who died just three years after she came to England. A passage, cited by Huss from Wycliffe's writings, does indeed suggest that she read the gospels in three languages, Bohemian, German, and Latin; but this does not go far to establish any sympathy with Wycliffe's principles. There is no doubt that she was highly educated. Her father knew the importance of learning, and was the founder of the university of Prague. She was at least indirectly instrumental in spreading Wycliffe's views by the mere fact of her marriage; for it was the Bohemians in her train who first introduced his writings to John Huss. It is well known that even at the present day many of those writings exist in manuscript at Vienna and at Prague, of which copies are rare or not to be found in England.

[Walsingham's Historia Anglicana and Ypodigma Neustriæ; Froissart; Hist. Ricardi II a monacho quondam de Evesham, ed. Hearne; Chronicque de la Traïson et Mort de Richart Deux, ed. Williams; Eulogium Historiarum, ed. Haydon, Rolls Ser.; Ric. de Maydeston in Wright's Political Poems, i. 282–300; Rolls of Parliament, iii. 376; Rymer's Fœdera (1816), vol. vii.; and among modern writers Strickland's Lives of the Queens, vol. i.; Wallon's Richard II, and Höfler's Anna von Luxemburg.] J. G.

ANNE (1456–1485), queen of Richard III, was the daughter of Richard Nevill, earl of Warwick, known in history as 'the Kingmaker,' and of Anne, the heiress of the former earls, of the Beauchamp family. She was born at Warwick Castle on 11 June 1456. She had an elder sister named Isabel, born also at Warwick in 1451, who was the only other child her father had. In 1461, when she was about five years old, Henry VI was deposed, and Edward IV crowned king by her father's means. In 1466 she and her sister were present at the enthronement of her uncle, George Nevill, as archbishop of York; and it is to be noted that, at the banquet which followed, her future husband, Richard, then Duke of Gloucester, was placed at the head of the table (Leland's *Collectanea*, vi. 4). In 1469 her father, the Earl of Warwick, intrigued against Edward IV, and seduced the king's brother Clarence from his allegiance. He stirred up a rebellion in England and withdrew to Calais, of which place he was governor; and there Clarence married his daughter Isabel. The countess and her two daughters appear to have been at Calais before the earl and Clarence arrived there. Immediately after the marriage these two lords returned again to England, where they took the king prisoner, and put some of his wife's relations to death at Coventry. Edward escaped soon after, and issued a general pardon; but next year another rebellion was raised in Lincolnshire, with the view of making Clarence king. It was quelled at the battle called Lose-coat field, fought near Stamford, and Clarence and Warwick escaped with some difficulty once more across the sea. The Duchess of Clarence fled with her husband, and was delivered of a child on board ship while crossing the Channel. They were obliged to land, not at Calais, where Warwick's own lieutenant refused him entrance, but at Dieppe; and they were well received by Louis XI, with whom the earl had long been in secret correspondence.

And now began a negotiation of a kind unparalleled in history. The French king set himself to reconcile the high-spirited Margaret of Anjou with the man who had turned her husband off the throne, his object being to unite Warwick, Clarence, and the house of Lancaster in one confederacy against King Edward. His efforts were successful, and a treaty was at length agreed and sworn to at Angers, by which Margaret agreed to pardon Warwick, and Warwick engaged to maintain the cause of King Henry, while Louis, for his part, undertook to assist them to the utmost of his power. It was further arranged that after the kingdom had been recovered for Henry, his son Edward, Prince of Wales, should marry Warwick's daughter Anne. Meanwhile they were solemnly betrothed at Angers, and Warwick and Clarence set out on their expedition for the conquest of England. They succeeded beyond all expectation, insomuch that King Edward was taken by surprise, and obliged to escape beyond sea. Henry VI was set at liberty and was king once more. Margaret of Anjou, her son, and her son's *fiancée*, prepared at once to set out for England; but the weather was so stormy that they were detained seventeen days on the coast of Normandy before they could cross. At length they landed at Weymouth on the evening of Easter Sunday, 14 April 1471. But meanwhile a great change had taken place. Edward IV had obtained aid from his brother-in-law, the Duke of Burgundy, and had already effected his crossing into England while Margaret was waiting for a wind. He had, moreover, won the decisive battle of Barnet on the very day that Margaret landed; who learned to her dismay on Easter Monday that her new supporter, Warwick, was slain and her husband once more a prisoner. Moreover, she was deserted by Clarence, who had made peace with his brother Edward. Nevertheless, encouraged by the support of the Duke of Somerset, she went on into the West country, summoning the people to join her in defence of her husband's rights. She was joined by a large company out of Cornwall and Devonshire, but was met at Tewkesbury by Edward at the head of a superior force, and utterly defeated. Young Edward, prince of Wales, was either slain in the field, or, as there is too much reason to believe, shamefully butchered after the battle; and Richard, duke of Gloucester, who afterwards married the lady to whom he had been affianced, is commonly believed to have been an accomplice in the deed. It is important, however, to observe that no early writer considers him the sole agent in this particular crime. He was at that time only in his nineteenth year, and his education in ferocity was only just beginning.

Anne was now, according to most writers, a widow. But the marriage arranged at Angers between her and Prince Edward does not appear ever to have been solemnised. She was at this time not quite fifteen years of age, and she must have looked upon her brother-in-law Clarence as her chief protector, who seems to have treated her as his ward. For he, perceiving that his own brother Gloucester desired to have her for his wife, not only disapproved the match, but induced her to put on disguise in order to escape his attentions. Richard, however, discovered her place of concealment, where he found her in the attire of a kitchenmaid, and took her to the sanctuary of St. Martin's. The dispute between the brothers was carried before the king's council. Clarence selfishly declared that Richard might have his sister-in-law if he pleased, but they should part no livelihood; he himself meant to be sole heir of all the Earl of Warwick's property, except some portions which had already been granted by patent to his brother. Little regard was paid by either brother to the claims of their mother-in-law, the widowed Countess of Warwick, who was at this time living in the sanctuary of Beaulieu, and petitioning parliament and the king for restitution of her own inheritance. In 1473, apparently, the king had some thought of doing her justice. In that year she left sanctuary, and was conveyed into the north by Sir James Tyrell, when she apparently put herself under the protection of Gloucester. 'The king,' says a contemporary letter-writer, 'has restored the Countess of Warwick to all her inheritance, and she has granted it unto my lord of Gloucester, with whom she is.' In May 1474 the dispute between the brothers was settled at her expense. An act passed in parliament that they should divide the whole inheritance between them and succeed to it at once 'as if the said countess were now naturally dead.' A singular provision was also added 'that if the said Richard, duke of Gloucester, and Anne be hereafter divorced, and after the same be lawfully married,' they should still have the full benefit of the act just as if no divorce had taken place. What this could have implied it is not very easy to divine, unless it be that there was some doubt whether a real marriage had taken place. There seems to be no precise record of the date of the event, and perhaps a dispensation should have been procured to make it valid. Their only son, Edward, was born at Middleham Castle (*Rows Roll*, 64) in 1476, as we may infer from his having been a little over seven when created prince of Wales (HEARNE'S *Ross*, 217). At Middleham Richard and Anne made their principal abode during the latter part of his brother's reign. The locality was convenient for him as warden of the West Marches against Scotland, an office to which he was appointed by the king, and in which he acquitted himself so well that it was confirmed to him and the heirs male of his body by parliament in 1482 (*Rolls of Parl.* vi. 204). At Middleham we may presume that Anne remained during her husband's very successful campaign in Scotland; and here, no doubt, they were both staying (for Richard, at least, was in Yorkshire according to Polydore Vergil) when the death of Edward IV called him suddenly up to London.

That was in April 1483. In June Richard usurped the crown, and Anne was queen. On 6 July she was crowned along with him at Westminster Abbey with peculiar splendour. He soon after left her at Windsor to go on a progress, at first towards the west of England; but she rejoined him at Warwick and went on with him to York, where the citizens gave them a magnificent reception. Here they stayed some days, and on 8 September Richard created their son Edward prince of Wales. This was the occasion that is sometimes inaccurately spoken of as Richard's second coronation, when he and Queen Anne walked through the streets in solemn procession, with crowns upon their heads. Next year, on 9 April, the young prince died at Middleham, and Richard and Anne were childless. It was a bitter disappointment, and no doubt tended to make the ill-won throne still more insecure. Whether it affected Anne's health we do not know; but she did not outlive her son a whole year. Her end, according to some accounts, was hastened by foul play; and there seems to be no doubt that even while she was alive a shameful rumour was propagated that after her removal Richard might possibly marry his niece Elizabeth, daughter of Edward IV, and so defeat the designs of Richmond. After she fell ill, Richard abstained from her bed, alleging that he was advised to do so by physicians. It is said, also, that he complained to several nobles of her barrenness, and thereby created a belief that she would not be allowed to live long. Nevertheless, it is clear that her illness lasted some time. Her death occurred on 16 March 1485, the day of a great eclipse of the sun.

Three portraits of Anne exist, two of them drawn by her chaplain, Rous of Warwick, in an illuminated roll, now in the Heralds' College. The third is in a similar roll, belonging to the Duke of Manchester. She seems to have been a lady with well-formed regular features and long flowing hair.

[Paston Letters; Hist. Croyland Contin.; Jo. Rossi Hist. Regum, ed. Hearne; Polydore Vergil; Hall and Grafton; Excerpta Historica (S. Bentley), 380; Cott. MS. Julius B. xii. 317.] J. G.

ANNE (1507–1536), the second queen of Henry VIII, was the daughter of Sir Thomas Boleyn, afterwards earl of Wiltshire and Ormond. He was the grandson of Sir Geoffrey Boleyn, a prosperous London merchant, who was lord mayor in 1457, and who purchased the manor of Blickling in Norfolk from the veteran Sir John Fastolf. Thrift seems to have prepared the way for the future greatness of the family. Sir Geoffrey married a daughter and coheir of Lord Hoo and Hastings. His son, Sir William Boleyn of Blickling, married Margaret, daughter and coheir of Thomas Butler, earl of Ormond; and their son, Sir Thomas, married Elizabeth, daughter of Thomas Howard, earl of Surrey, who, for his services at the battle of Flodden, had his father's dukedom of Norfolk restored. These were the parents of Anne Boleyn, who, according to Camden (Introduction to *Annals of Eliz.*), was born in 1507. She had a brother named George, afterwards Viscount Rochford, and an elder sister named Mary, some parts of whose personal history appears to have been confounded with her own. Both sisters spent some of their early years in France, and it would seem that Anne, then seven years old, must have accompanied her elder sister Mary when she went thither in the suite of Henry VIII's sister Mary, who was married to Louis XII in 1514. Mary Boleyn was in England again in 1520 when she married William Carey; while Anne, who became, as Cavendish observes, 'one of the French queen's women,' remained in France till the end of 1521 or beginning of the year 1522, when, owing to the hostile intentions of England towards France, she was called home. She took part in one of the court revels in March 1522; and it is certain that she soon found more than one admirer besides the king. Sir Thomas Wyatt, the poet, paid her marked attention, though he was at the time a married man. Little respect was shown to conjugal ties by Henry VIII's courtiers. The king himself had before this time dishonoured Anne's sister Mary, whom he married to William Carey; and it is something to say for Anne in the midst of that exceedingly corrupt court that she did not yield in the same manner. A more honourable suitor appeared in the person of Lord Henry Percy, heir to the earldom of Northumberland; but when his attachment became manifest, Wolsey put a stop to it by the king's direction. He called the young lord before him in his gallery, reproved him for his indiscretion in entangling himself 'with a foolish girl in the court,' and informed him that the king had been arranging to marry her to some one else, finally sending for the earl, his father, who threatened to disinherit him for his presumption.

The king had in truth planned a marriage for her while she was still in France, and it was to this that Wolsey no doubt alluded, and not to any secret design of Henry to marry her himself; for the occurrence can be proved by the most conclusive evidence to have taken place as early as 1522, that is to say, within a year of her return from France. That Cavendish, from whom we derive our knowledge of the fact, should have interpreted it otherwise, is not wonderful, as he wrote many years afterwards, and knew nothing of the earlier project. The intended match was with the son of Sir Piers Butler, Earl of Ormond, and is frequently mentioned in the State Papers of 1520 and 1521 as a convenient project for reconciling two rival families in Ireland. It was, however, dropped not long after Anne's return from France. In April 1522, which was just after her first appearance at the English court, her father received two separate grants of lands and offices from the crown, and like favours continued to be bestowed upon him during the three following years, in the last of which (1525) he was created a peer by the title of Viscount Rochford. That this steady flow of honours marks the beginning of the king's attachment to his second daughter there can be little doubt; but the secret of Henry's intentions was well kept, and it was not till the year 1527 that he was known to contemplate so serious a step as a divorce from his first wife, Katharine of Arragon. Some of the love-letters that he addressed to Anne Boleyn during this period (which have by some unexplained means found their way into the Vatican at Rome, and have more than once been printed) give an extraordinary notion of the progress of this intrigue. In one or two the royal lover expresses himself like a young gallant languishing in despair, complaining that he has been wounded for more than a year with the dart of love, and is unable to bear her absence. In others he has grown bolder and more familiar, even passing the bounds of modesty and indulging in gross allusions. It is evident that though the lady at first gave him little encouragement in his suit, it was from no particular sense of delicacy on her part; and that as soon as the king had committed himself to the course of seeking a divorce in order to marry her, she allowed him to address her in a style which would have been an insult to a really modest woman.

In May 1527 certain secret proceedings were commenced before Wolsey as legate, the king being summoned (of course by his own desire) to defend himself on a charge of cohabiting with the wife of his deceased brother Arthur. By this shameful device was it at first proposed to set aside a marriage of eighteen years' standing. The object, however, was not found practicable after such a fashion, and the proceedings were discontinued. The affair was kept a profound secret, and nothing whatever was known of it till our own day, when the original record of the proceedings was discovered in the Record Office. But though this particular step was effectually concealed, Katharine immediately afterwards gained some knowledge of the king's intentions, and the rumour soon became pretty general that Henry was seeking a divorce. Next year Cardinal Campeggio was sent by the pope to England to try the cause along with Wolsey, and both the king and Anne Boleyn seem to have been sanguine of a favourable issue. Splendid apartments were fitted up for Anne at Greenwich, close by those of the king, and courtiers repaired to her every day in crowds, while the queen was comparatively neglected. It was evidently intended to accustom the people by degrees to her future position; but the people looked on in sullen silence (Le Grand's *Hist. du Divorce*, iii. 231–2). A few months later, in June 1529, the French ambassador strongly suspected that the couple had already anticipated marriage while the case was still before the legates (*ib.* 325). But the expected sentence was not pronounced, the cause was revoked to Rome, and four years more passed away before the king dared to take that step which, according to his own contention, he had all along been free to take on his own responsibility. During those four years, or at all events during some of them, the relations which subsisted between the king and Anne Boleyn could scarcely be matter of doubt. After Henry had finally parted with his wife in 1531, Anne went about with him from place to place, reviled and hated by the people. At Rome she was distinctly spoken of as the king's mistress, and even Simon Grynæus, who visited England in the year just mentioned and had every wish to cultivate Henry's good will, was not certain that she had not borne him children (*Original Letters relating to the Reformation*, Parker Society, ii. 552). In fact Henry's conduct in cohabiting with her, as well as in repudiating his lawful wife, is reproved in more than one papal brief issued in the year 1532; and it does not appear that the imputation was disavowed even by the king himself.

All this while the king's suit for a divorce was before the courts at Rome, but various subordinate issues had been raised by Henry's agents, really with the view of removing the cause once more and preventing an impartial decision. At length, at Easter in the year 1533, it was made known that the king had actually married Anne Boleyn on or about St. Paul's day (25 Jan.) preceding. No sentence had yet been given declaring the king's former marriage invalid; but some nuptial rite, it seems, had been performed in the strictest secrecy, and when the fact was announced Anne was already some months advanced in pregnancy. A sentence, however, was soon after obtained from Archbishop Cranmer pronouncing the marriage with Katharine null, and another sentence declaring Anne Boleyn the king's lawful wife, immediately after which Anne was crowned on Whitsunday at Westminster Hall with great magnificence.

She had now attained the summit of her ambition; but never was woman in exalted station less to be envied, even in the moment of her triumph. Her coronation excited no enthusiasm out of doors, and real love was absent within. The passion which had thus far blinded the king was already on the wane. Within three months of her coronation he gave her cause of jealousy, and, when she complained of his conduct, brutally told her to shut her eyes 'as her betters had done,' for he had the power to humble her even more than he had raised her. It was very shortly after this incident that she gave birth to her only daughter, the future Queen Elizabeth, on 7 Sept. 1533. The disappointment at court was great, for physicians, astrologers, and others had flattered the king's sanguine hopes that the child was to be a boy. Next year there was a worse disappointment still: Anne met with a miscarriage. All this gave evident satisfaction to the people, who were anxious to see the Princess Mary restored to her place in the succession. Anne moreover became more and more conscious that the king's regard for her was diminished. Indeed Henry told her flatly, when she complained, that she ought to be very well satisfied with what he had done for her already, for he would not do the same thing again if the matter were to begin anew. Then a third disappointment came, still greater than either of the others. On 29 Jan. 1536—little more than three weeks after the death of her rival Katharine of Arragon—she was delivered prematurely of a dead child.

The climax of her miseries was now at hand. On Mayday following a tournament was held at Greenwich, from which the king suddenly took his departure with only six attendants, leaving the spectators, and most of all (we are told) the queen, in perplexity as to the cause. If, however, we may believe the jesuit Sanders, who, though a little later, is scarcely a more one-sided authority than Hall, the king had seen her let fall a handkerchief that one of her supposed lovers in the lists might wipe his face with it. Such an act may have been the pretext for the king's departure, yet the thing itself was probably neither better nor worse than a thousand other trivialities which could hardly have escaped notice before. If Anne was really guilty, it was certainly not the first time she had shown undue familiarity towards others besides the king. The two indictments afterwards found against her, in Kent and in Middlesex, charge her with a number of acts of adultery and also of incest, extending over nearly the whole three years of her married life. These charges, even though untrue, must have been plausible, and it is scarcely conceivable that during all this period the king saw nothing in Anne's conduct that might have been construed amiss. His growing disgust no doubt led him to interpret her acts in a way that his own self-respect had hitherto forbidden him to do. But it was not in one day or one moment that his opinion of her was altogether changed. There is reason, indeed, to believe that even before the tournament commenced one of Anne's alleged paramours had confessed his guilt under torture, or at least under the dread of it (see the remarkable deposition of George Constantyne in *Archæologia*, xxiii. 64). In any case we can hardly imagine that the dropping of that handkerchief was the first thing that aroused the king's suspicions, supposing them to be real and well founded.

The day after the tournament, about five in the evening, Anne was conducted to the Tower by the lord chancellor, the Duke of Norfolk, and others. On entering the court-gate she fell on her knees and protested her innocence. Her brother Lord Rochford and her other alleged paramours seem to have been arrested at an earlier hour that same day and brought to the Tower before her. Lord Rochford was accused of the revolting crime of incest—a charge apparently supported by his own wife, but not more credible on that account; for of her it is sufficient to say that she afterwards suffered death for assisting Henry's fifth queen, Katharine Howard, in her intrigues. The untitled offenders, however, were first disposed of. On 12 May Sir Francis Weston, Mr. Henry Norris, and William Brereton, gentlemen of the privy chamber, with Mark Smeaton, a musician, were arraigned for criminal intercourse with the queen, and condemned of high treason. Anne's case was thus prejudged before she herself was put on her trial. She and her brother were tried before a body of six-and-twenty peers assembled for the purpose in the Tower on the 15th; and every peer from the lowest to the highest gave in a verdict of guilty. The Duke of Norfolk then, as lord high steward, gave sentence that she should either be burnt or beheaded at the king's pleasure, and that her brother should undergo the hideous punishment that was usual in cases of high treason. This was, however, commuted to simple decapitation, which he and the others suffered on the 17th, the queen's execution being deferred till the 19th.

Meanwhile on the 17th her marriage with the king was pronounced invalid by a court of ecclesiastical lawyers presided over by the Archbishop of Canterbury at Lambeth. On what ground this judgment could have been given it is difficult to understand, unless it was that there had been a previous contract between her and the Earl of Northumberland; but the earl himself four days before had solemnly denied this, declaring that he had already attested his denial by receiving the sacrament, and was ready to do so again. We may, perhaps, suspect that this was just a little too much protesting, and that the earl, on cross-examination afterwards, confessed enough of his former intimacy with her to enable ecclesiastical lawyers to make out a case of precontract. On Friday, the 19th, Anne was brought to execution on Tower Green in presence of the principal nobility and of the mayor and aldermen of London. On the scaffold she made a brief address to the bystanders, not acknowledging the crimes with which she was charged, but expressing perfect submission to the law and declaring that she accused no one on account of her death. Her head was then smitten off with a sword by the executioner of Calais, whose services were engaged for the occasion, the manner of death being one at that time practised in France but wholly unknown in England.

The evidence on which she was condemned, however it may have satisfied public opinion at the time, would probably not have impressed men in our day even with a general belief in her guilt, much less have justified her execution. No one of her alleged accomplices except Smeaton appears to have made any confession; and the queen herself, even when desiring earnestly the consolations of religion to enable her to prepare for death, protested in the most emphatic terms to Kingston, the constable of the Tower, that she was innocent of criminal intercourse with any man whomsoever. The charges, we may presume, derived their plausibility from certain acts of indecorous familiarity which the loose conventionalities of the court must have for a long time condoned, and which in the case of her brother were positively not a little revolting. But her conduct in the days of her prosperity had been so arrogant and overbearing that few men in those days pitied her fate or doubted that it had been righteously decreed. Her own uncle, the Duke of Norfolk, sat in judgment upon her and pronounced her sentence. Her own father even was one of the peers who found a verdict of guilty against her alleged paramours, thereby admitting by implication that he considered her guilty too. No one after her fall seems to have felt the smallest sympathy. Yet her conduct in prison, as described in the letters of Sir William Kingston, sadly mutilated as they are and illegible from the Cottonian fire, can hardly but be considered to afford strong presumption of her innocence. As for the often quoted letter supposed to have been written by herself from the Tower, it is a manifest fabrication of the time of Queen Elizabeth. But there is no doubt that she met her fate with singular cheerfulness and courage; insomuch that Sir William Kingston was moved to write of her, 'This lady has much joy and pleasure in death' (see also METEREN, f. 21, who follows a contemporary account). It is commonly held that the king's estrangement from her was due mainly, if not entirely, to a newly developed passion for another woman; and it is a fact that he married Jane Seymour with most indecent haste immediately after Anne's execution. But the revulsion of feeling which he manifested with regard to Anne seems to have been far more vehement than a man might be expected to show who had simply got tired of one mistress and taken up with another. His passion, in fact, had been declining from the very moment that he married her, and he only sought consolation in a new attachment for a bondage that was becoming more and more intolerable.

Of her personal beauty the opinion of the time was not altogether unanimous. 'Madame Anne,' says one writer, 'is not one of the handsomest women in the world. She is of middling stature, swarthy complexion, long neck, wide mouth, bosom not much raised, and in fact has nothing but the king's great appetite, and her eyes, which are black and beautiful' (*Venetian Calendar*, iv. No. 824). But besides her eyes her long flowing hair, which she allowed to fall down her shoulders, thick set with jewels, commanded general admiration (*ib.*, Nos. 802, 912); and Cranmer himself was struck with her at her coronation, 'sitting *in* her hair upon a horse litter' (ELLIS's *Letters*, 1st ser. ii. 37). That she knew how to make the most of her personal attractions we may very well believe. According to George Wyatt, the grandson of the poet, there was even a slight personal defect in one of her finger-nails, which she generally contrived to hide with the tip of another finger.

[Brewer's Letters and Papers of Henry VIII (Rolls Ser.)—see especially the Prefaces, i. lxv, note 4, iii. ccccxxix sq., iv. ccxxxiii sq.; and the continuation of the same work by Gairdner, vols. v. vi. and vii.; Brown's Calendar of Venetian State Papers, vols. iv. and v.; Gayangos's Calendar (Spanish), vols. iii. and iv.; Hall's Chronicle; Wriothesley's Chronicle (Camd. Soc.); Cavendish's Life of Wolsey; Sanderus de Schismate Anglicano; Wyatt's Life of Anne Boleyn; Meteren, Histoire des Pays Bas, f. 21; Love Letters of Henry VIII and Anne Boleyn; Burnet; Rymer, Fœdera (1816 seq.), xiv. 470–1; Statutes

25 Hen. VIII, c. 22, 28 Hen. VIII, c. 7; Ellis's Letters, 1st series, ii. 53 sq.; Baga de Secretis in Report iii. of Dep. Keeper of Pub. Records, pp. ii. pp. 242–5. A valuable work on Anne Boleyn, by Mr. Paul Friedmann, has just appeared (1884). It gives the fullest account from the latest sources of Anne's personal history and the political history of the time. His view of the facts agrees in the main with the above, but on the evidence of a portrait at Basel he dates her birth in 1503 or 1504. He also thinks that she was older than her sister Mary, a view which is opposed to some evidence.] J. G.

ANNE OF CLEVES (1515–1557), fourth queen of Henry VIII, was the daughter of John, duke of Cleves, surnamed the Pacific. Her mother, Mary, was the only daughter of William, duke of Juliers, and her father was consequently possessed of that duchy also in her mother's right. She herself was born on 22 Sept. 1515. She had an elder sister, Sybilla, who was married in 1527 to John Frederic, duke of Saxony, the leader of the Smalcaldic league; and a younger sister, Amelia, who remained single. She had also a younger brother, William, who, by an arrangement made at Nimeguen, became duke of Gueldres in 1538, and united that duchy after his father's death to those of his inheritance. In 1533 her father established Lutheranism throughout his dominions. He was the most powerful supporter of protestantism in the west of Germany, and it was not unnatural that after Jane Seymour's death she should have been thought of by Cromwell as a match for Henry VIII. There were, however, some drawbacks; and one was intimated pretty distinctly beforehand, even as early as December 1537, before the king had been two months a widower. John Hutton, ambassador in the Low Countries, wrote at that time to Cromwell, mentioning her among other possible ladies. 'The Duke of Cleves,' he observes, 'hath a daughter; but I hear no great praise neither of her personage nor beauty.' Nevertheless, after the failure of some other negotiations, Henry was induced, in the spring of 1539, to desire her portrait of her brother-in-law, the Duke of Saxony, her father being then lately dead. Christopher Mont, a German himself, was the king's agent at that court, and wrote to Cromwell in a very different vein from what Hutton had done some fifteen months before. Every man, he said, praised the lady's beauty. She as far surpassed her sister, the duchess, 'as the golden sun did the silver moon.' The Duke of Saxony, however, put off sending her portrait, alleging that his painter, Lucas Cranach, was ill, till the king commissioned his own artist, Holbein, to do the work, who painted likenesses both of her and of her sister Amelia, which seem to have given great satisfaction.

It is one of the extraordinary features of the case that so little seems to have been thought of any possible objections except plain looks. Nicholas Wotton, afterwards dean of York and Canterbury, wrote at this time from Germany, that the lady had been very strictly educated by her mother, the duchess, 'and in manner never from her elbow;' that she was very meek and gentle, but that she could neither read nor write any language but her own. She might, no doubt, learn English soon, for she was very intelligent; but at that time (within five months of her marriage) she knew not a word of it, and, worse still, she could not sing or play upon an instrument. Henry was devotedly fond of music; but in Germany it was thought unworthy of a great lady to have any knowledge of the art. The only thing in which she was at all proficient was needlework, and with that she occupied most of her time. The prospect of her union with Henry was certainly far from satisfactory. Nevertheless everything was arranged. Frederic of Bavaria, count palatine of the Rhine, came to England accompanied by the vice-chancellor of her brother, the Duke of Cleves, to conclude the match, and the treaty was signed at Windsor 24 Sept. 1539. Anne left Düsseldorf and proceeded by easy stages to Calais, where she was met, 11 Dec., by Fitzwilliam, earl of Southampton, lord high admiral, and a great array of English lords and gentlemen. She was received with immense firing of guns both from the town and from the ships in Calais haven. She remained at Calais fifteen days for lack of favourable wind, but crossed on 27 Dec., and landed at Deal. Thence she proceeded, by Dover, Canterbury, and Sittingbourne, to Rochester. She was met on Barham down and conducted into Canterbury by the archbishop and four of his suffragans with a great company of gentlemen. Again she was met on Rainham down and conducted into Rochester by the Duke of Norfolk and a great company of lords, knights, and esquires. She reached Rochester on New Year's eve, where Henry himself came upon her next day by surprise, having informed Cromwell beforehand that he intended to visit her privily 'to nourish love.' He found her looking out of a window at a bull-baiting, and showed her a token from himself, still preserving his *incognito*. She thanked him with commonplace civility, and still kept looking out of window, till the king, after putting off his cloak in another chamber, returned in a coat of purple velvet, and the reverence shown him by the lords and knights about him convinced her that he was her destined husband.

To outward appearance the interview passed off well. The king spent the evening in her company, and was with her again next morning till past midday, when he took his leave and returned to Greenwich. It is perhaps an exaggeration that he was disgusted with her at the first glance. But he confessed to Cromwell next day that though she was 'well and seemly,' he considered her 'nothing so fair as had been reported.' The tedious effort to converse with her could not have helped to alleviate any disappointment which he felt at her personal appearance, and he asked in dismay if there was no means by which he could avoid fulfilling the engagement. Had she not made a contract once with the Marquis of Lorraine? This impediment was discussed by the council, but the precontract had been annulled. 'Is there no remedy, then,' said the king, 'but that I must needs put my neck in the yoke?' There appeared to be none, and the victim resigned himself to his fate, giving no external evidence of his extreme mortification. Anne meanwhile completed her journey up to London. A rich tent of cloth of gold had been set up for her on Blackheath, where the city companies and a great array of knights and gentlemen came to meet her, and there Henry himself again met her and gave her a public greeting, riding with her by his side in procession to Greenwich. The following Tuesday, being Twelfth day, was appointed for the marriage. That morning the king said to Cromwell, 'My lord, if it were not to satisfy the world and my realm, I would not do that which I must do this day for none earthly thing.' The rite, however, was duly performed by Cranmer at Greenwich, and the pair showed themselves in procession that same day afterwards. Chroniclers report, with their usual delight in pageants, the jousts which took place on the following Sunday, and a procession up the river to Westminster on 4 Feb. Parliament met on 12 April, and among other matters settled the dower of the new queen; and nothing occurred for some time to show the world at large that there was the least disposition to call in question the validity of the marriage.

But a great change took place during the next three months. On 17 April Cromwell was created earl of Essex, as if his services in the matter of the king's marriage had marked him for peculiar honour. In June he was arrested and sent to the Tower. His fall was connected with a great political change and a reaction in favour of catholic doctrines. At the time of the marriage Henry stood in no small fear of the emperor, and indeed of a European combination against him, owing to the policy of which Cromwell had been the instrument. The marriage was calculated to give the emperor some trouble at home by the encouragement it gave to the German protestants. But now Henry was rather inclined to seek reconciliation with the emperor, and to drop the alliance with the German princes. He accordingly had the less difficulty in seeking to release himself from a distasteful union. An act of attainder was passed against Cromwell in parliament, and while he lay in prison expecting his inevitable fate, the king compelled him to reveal a number of shameful conversations with himself, tending to show that he had so disliked the lady all along that he had never consummated the marriage, and that if she was a maid when she came to him (which his majesty was pleased to doubt) he had left her just as good a one as before. On this, both houses of parliament having requested that the validity of the marriage should be inquired into, the question was laid before convocation, which, on 9 July, unanimously declared it to be null and void. An act of parliament was immediately passed in accordance with this determination, and very soon afterwards—though on what precise day is uncertain—Henry married Katharine Howard, the Duke of Norfolk's niece, in whom he had evidently for some time taken a very strong interest.

It must be owned that Anne herself consented to the dissolution of her marriage with the king. On 25 June the king had formally notified his intentions to her by a deputation whom he sent to her at Richmond. At first she fainted at the intimation, but she agreed to refer the matter to the clergy, and seemed satisfied with an arrangement by which lands to the value of 3,000*l.* a year were settled upon her on her renouncing the name of queen for that of the king's 'sister.' A further condition was attached to the grant, that she should not cross the sea again but remain the rest of her days in England.

There is not much to record of her afterlife. There was a scandalous report at one time, which proved to be unfounded, that she had given birth to a child. After the fall of Katharine Howard her brother, the Duke of Cleves, vainly hoped that the king would take her back again as his wife. Under Edward VI she was put to some inconvenience by the pensions which ought to have been paid by the crown to some of her servants falling into arrear, and also by some exchange of land with the king which were forced upon her by the council. At the coronation of Queen Mary she rode in the procession along with the Princess Elizabeth, with whom she was also seated at the banquet at the end of the table. She died on 16 July 1557, and was buried with considerable ceremony at Westminster Abbey on 3 Aug. following. Her will is dated on 12 and 15 July immediately before her death.

[Hall's Chronicle; Wriothesley's Chronicle (Camden Soc.); Chronicle of Calais; Machyn's Diary (Camden Soc.); State Papers; Ellis's Original Letters; Kempe's Loseley MSS.; Excerpta Historica (S. Bentley); Herbert's History of Henry VIII. Miss Strickland's life of this queen contains also some particulars derived from original researches.] J. G.

ANNE OF DENMARK (1574–1619), queen consort, according to the style adopted by her husband, King James I, of Great Britain (France) and Ireland, was born at Skanderborg, in Jutland, 12 Dec. 1574 (not 1575, as sometimes stated; see Resen, *Kong Friderichs II Krönjcke*, 278). Her father, King Frederick II of Denmark and Norway (of the Oldenburg line of the dukes of Schleswig-Holstein), belonged to a family that had early thrown in its cause with that of the Lutheran Reformation, and was himself an orthodox and persecuting Lutheran. Anne's mother was Sophia, daughter of Ulric III, duke of Mecklenburg, and at that time bishop of Schwerin, and she also came from an orthodox Lutheran stock (Rudloff, *Handbuch der Mecklenburgischen Geschichte*, part iii. vol. ii.). Queen Sophia was a highly gifted princess, and took an interest in the scientific researches of Tycho Brahe, who was protected by her husband; and after her forced retirement from public life soon after her husband's death (1588), she devoted part of her leisure to the study of astronomy, chemistry, and other sciences. Writing from Roeskilde, 10 Aug. 1588, Daniel Rogers speaks of her to Burghley as 'a right vertuous and godlie princesse, which, with a motherlie care and great wisedome, ruleth the children' (Ellis, *Original Letters*, 2nd series, iii. 149. As to Queen Sophia, see also E. C. Werlauff, *Sophia af Meklenborg*, Copenhagen, 1841). These children were seven in number. Of the four daughters the eldest, Elizabeth, married Duke Henry Julius of Brunswick-Wolfenbüttel, who played a more memorable part in literary than in political history; the second was Anne; the third, Augusta, married Duke John Adolphus of Holstein-Gottorp; and the fourth, Hedwig, the Elector Christian II of Saxony, after having missed the hand of the future Emperor Ferdinand II (see Gindely, *Geschichte des dreissigjährigen Krieges*, i. 183). The eldest son was Christian IV of Denmark (1588–1648), the most famous of her kings. Anne's second brother, Ulric, bishop of Schwerin and Schleswig, is found at the English court in 1604–5, when he urges renewal of the war with Spain (*Calendar of State Papers, Domestic, James I*, 9 Jan. 1605), and is described as 'not very rytche any way' (Lord Lumley to Earl of Shrewsbury in Nichols's *Progresses of James I*, i. 466), a circumstance which may be connected with his speculations upon the hand of Lady Arabella Stuart (see Miss Strickland, *Lives of the Queens of England*, vii. 416). The third brother, John, died young at Moscow, 'when about to marry.'

If the absurd story be authentic, according to which the Princess Anne was carried about in the arms of her attendants without being allowed to walk alone till after she was nine years old, the etiquette of the Danish court must have been as rigorous as the pride of the Danish royal family was high; fortunately, however, as Miss Strickland points out, no ill came of it, since its victim 'was afterwards very famous for her agile dancing.' There appear to be no traditions as to the more advanced stages of the training of the Princess Anna (it was thus that she always spelled her name). She probably received a fair education, though her innate frivolity was in some respects proof against its influence. Either in her youth or later she learned to write a singularly beautiful hand; and she had a sprightliness of style which may or may not have come by nature.

Before her childhood had ended, negotiations concerning her marriage had begun. In the year 1585, according to Sir James Melville, Queen Elizabeth of England was, by her intelligence from Denmark, advertised 'of a gret and magnifik ambassade send be the King of Denmark in Scotland; thre ambassadours, with a sexscore of persones, in twa braue schippis.' Melville adds that he cannot tell whether she suspected a marriage to be the ultimate purpose of the embassy; but it is obvious that the English council feared that the Danes intended a close alliance with Scotland, and that accordingly Wotton was sent into that country to counteract any such design. From a comparison of Melville's account (in which as usual Melville plays the leading part) with that in the 'Historie and Life of King James the Sext,' it seems clear that the primary object of this Danish embassy, sent in July 1585, was to negotiate the restitution of the Orkney and Shetland isles to the Danish crown, which had been pledged as security for the dowry of Margaret, daughter of King

Christian I of Denmark, on her marriage with James III of Scotland in 1469. The ambassadors had no instructions to speak of any marriage; but before they took their departure they contrived to let it be known that the King of Denmark had fair daughters, a marriage with any one of whom would, as they supposed, settle the Orkney claim at the same time. Notwithstanding the endeavours of Wotton and his friends to prejudice King James against a Danish alliance, he was in the end, by Melville's eloquence or otherwise, induced to return civil though dilatory answers; and the Danish ambassadors departed, satisfied, in August. King James VI was at this time only in his twentieth year, but he had other and more cogent reasons for hesitating about marriage. Queen Elizabeth, who still kept the mother in durance, assumed to herself the right of controlling to some extent the conduct of the son. Whether or not James was to be her successor, he must be her subservient ally; and she would not hear of the Danish connection. Towards the end of 1585 King James had gone so far as to send his almoner, Peter Young, to Denmark, to make polite speeches and discreet inquiries, and to promise a more honourable embassy. Young and Colonel Stuart, who had followed him to Denmark on his own business, returned in 1586 'with sa gud and frendly answers, that ther was little mair mention maid of the restitution of the ylles of Orkeney' (Melville). Meanwhile Wotton's intrigues continued, growing, if Melville is to be believed, into grave designs against the king himself, the discovery of which led to the English ambassador's flight from Scotland. In the following year, 1587, the Scottish nobility had been roused to vehement indignation against Queen Elizabeth by the execution of Queen Mary; and at the same convention in which the king was called upon to revenge his mother's murder, 'the nobilitie concludit that the kinge's marriage with Denmarc suld be followit furth' (*Historie and Life*, p. 230). In vain Queen Elizabeth had influenced the secretary (from 1588 chancellor) Maitland and others of the dominant party against the proposed marriage; Maitland ultimately proved to be chiefly intent upon securing for himself a slice of the lordship of Dunfermline that would eventually form part of the queen's settlement, and the king was becoming more and more bent upon the match, though still proceeding with great caution. Early in 1588 the laird of Barnbarroch and Peter Young were once more sent to the King of Denmark, who now began to complain of vexatious delay. Possibly he was aware that, shortly after the despatch of these agents from Scotland, Du Bartas (the poet) had arrived there on a confidential mission from King Henry of Navarre to propose the hand of his sister Catharine to King James. But this scheme came to nothing, and Queen Elizabeth, who had favoured it, now counselled the king to suit himself in marriage, but not in such a way as might not suit her (cf. Camden's *History or Annals of England under Elizabeth*, ap. Kennet, ii. 1706). King Frederick II's death, which occurred in April 1588, doubtless caused further delay; but it seems to be an incorrect statement that his eldest daughter Elizabeth was married before his second daughter (Elizabeth married 19 April 1590; see Cohn's *Stammtafeln*, No. 86). At last, in June 1589, Earl Marishal, accompanied by Lord Dingwall and a retinue of knights and gentlemen, sailed for Copenhagen; and on 20 Aug. the Princess Anne was duly married by proxy to King James VI. She soon embarked upon her homeward journey with her proxy husband, Earl Marishal; but tempestuous winds drove them upon the coast of Norway, where they stayed for some time awaiting fair weather. 'Quhilk storm of wind was allegit to haue bene raised be the witches of Denmark, be the confessioun of sindre of them, when they wer brunt for that cause' (Melville, 369). The bride's own ship was missing for three nights, and in a most perilous condition before it was found by the ambassador's ship (Calderwood, *History of the Kirk*, v. 59). Meanwhile James was impatiently awaiting their arrival in Scotland, where the weather was likewise stormy, and the chancellor Maitland, whom the king charged with having caused the untoward delay, suggested to him the adventurous project of putting to sea himself to fetch home his bride. James resolved, in Mr. Burton's words, 'to have one romance in his life,' and after issuing a most extraordinary proclamation to his people in explanation of his conduct (see Burton, vi. 39–41) sailed from Leith, 22 Oct. 1589, on his chivalrous errand, accompanied by the chancellor Maitland and others. On the 28th he landed at Slaikray, on the coast of Norway, and thence proceeded to Opsloe (on the site of which Christiania was afterwards founded by Christian IV), where Queen Anne was waiting. At their meeting, which took place on 19 Nov., 'his majestie myndit to giue the queine a kiss after the Scotis faschioun, quhilk sho refusit, as not being the forme of hir cuntrie. Efter a few wordis prively spoken betuix his majestie and hir, thair past familiaritie and kisses.' On the 23rd they were married at Upslo by David Lyndsay, minister at Leith.

'The bancket was maid efter the best forme they could for the tyme' (MS. quoted in *Documents relative to the Reception at Edinburgh of the Kings and Queens of Scotland,* cited in the introduction to the *Maitland Club Letters*, p. xvii). The king's intention of speedily returning to Scotland, announced in his proclamation, was once more frustrated by stormy weather; and at the invitation of the queen dowager and council of Denmark the newly married couple spent the remainder of the winter in that country, where Anne appears to have gone through the marriage ceremony for the third time at Kronenborg. According to Archbishop Spottiswoode (*History of the Church and State of Scotland*, fol., p. 380, incorrectly given by Miss Strickland, *u. s.* p. 337), the Danish government, on the occasion of the 'compleating' of the marriage, abandoned all claim of right to the Orkneys till King Christian IV should have come of age. This was a temporary abandonment only, and the most recent historian of Scotland states it to have been 'a question fertile in ingenious speculations in international law, whether, if payment of the dower of Margaret of Norway should at any time be offered, Britain would be bound to restore the islands' (Burton, iii. 166).

On 21 April 1590 the royal couple sailed from Kronenborg, and on 1 May they landed at Leith. Great preparations had been made to welcome them, and the lord provost and baillies of Edinburgh had judiciously resolved to 'propyne' the queen with a magnificent jewel which the king had pledged to the town for 4,000*l.* But Holyrood Palace was, after all, not ready for their reception till the 6th of that month. The queen's solemn entry into Edinburgh was to have taken place on the same day as her coronation, 17 May; but as this was the Lord's Day, it was decided 'among the ministers' that, though the coronation might be held upon it, the entry might not, and the latter ceremony was accordingly deferred to the 19th. On this occasion the queen enjoyed a foretaste of that allegorical pageantry which afterwards became one of the ruling passions of her life; and Andrew Melville delivered an oration to the Danish ambassadors which was commended by Joseph Scaliger in the memorable words, 'Profecto nos talia non possumus' (Calderwood, *u. s.* 95–6). Immediately after her arrival in Scotland she had taken legal possession of the three lordships of Falkland, Dunfermline, and Linlithgow belonging to her dowry. She afterwards indulged her love of building in the renovation of her palace at Dunfermline. As late, however, as 1593, a Danish embassy arrived to 'demand a just rental of her dowry in Scotland' (*Historie of James the Sext*).

According to the enthusiastic testimony of the minister who married her at Upslo, Anne was at this time a beautiful girl. Even in later times her white skin and yellow hair were admired, though Osborne, in his 'Traditionall Memoyres,' unkindly describes the former as 'far more amiable than the features it covered.' But though the world and she might now seem to smile on one another, there were other reasons besides her youth and good looks why it behoved her to move warily in the strange court and country in which her lot had fallen. The ceaseless strife of the Scottish factions was full of perils for her high spirit and inexperience, and she was quite out of sympathy with the dominant religious sentiment of the people. At first she manifested a dislike to the counsellor whom the king had placed in her household; but, if Sir James Melville's account is to be trusted, the successful way in which he fulfilled his delicate functions at length gained him her goodwill. To the charges brought against Bothwell (Francis Stuart) of having been guiltily mixed up with the witchcraft that had delayed her coming, she was of course a stranger. Scandalous rumours arose on the occasion of the death of the Earl of Murray (son-in-law of the Regent Murray), who, being supposed to favour Bothwell's desperate designs, was massacred by the Earl of Huntly and his Roman catholic followers in February 1592. But there is no clear proof that the deed was done by the king's command, and no proof of any kind to show that the queen had given him cause for jealousy (Burton, vi. 59). Nor is there anything to connect Queen Anne with the escapade of her gentlewoman, Margaret Twynstoun, who in the same year enabled Wemys of Logie, accused of intercourse with Bothwell, to escape at night-time out of the window of the queen's chamber (*Historie and Life of James the Sext*, 253–4). It would, however, certainly seem as if the party which was opposed to the influence of the chancellor Maitland, and which had brought about his temporary dismissal, had found a supporter in the queen, till he contrived to make his peace with her after recovering the royal favour (Melville, 405). To suppose, on the other hand, that she in any way abetted the mad attempts of Bothwell upon the royal palaces and their inmates, would amount to nothing short of injustice. The birth of her eldest son at Stirling on 19 Feb. 1594—the year of the last of Bothwell's exploits—was the best encouragement for the loyalty which had defeated them. There was now an heir to the throne.

Henry Frederick, prince of Carrick, and afterwards prince of Wales, was fondly loved by his mother, whom, at least in the days of his later boyhood, he was said greatly to resemble (*Chamberlain to Carleton*, 13 Nov. 1611, ap. BIRCH). When he died in 1612—the young Marcellus of English history—she passionately mourned his premature death; a full month after that event, though her conversation had recovered some of its cheerfulness, she is described as sitting in a darkened room hung with black; nor would she, in 1614, attend a solemnity of which her second son was to be the central figure, lest she should renew her grief by the memory of his brother. In Prince Henry's early days the question of his custody was the chief trouble of his mother's life. Already, in 1595, the king had committed the charge of the prince to the Earl of Mar, solemnly admonishing him, 'in case God should call me at any time, to see that neither for the queen nor estates their pleasure, you deliver him till he be eighteen, and that he command you himself.' The queen's wish to have the prince brought up in the castle at Edinburgh was accordingly refused by the earl, with the king's approval. For the present she made no further attempt. On 15 Aug. 1596 she gave birth to her eldest daughter, the admired Princess Elizabeth and Rose of Bohemia of later days. Considering her destiny, it is curious that the care of her should have been committed to Lord Livingstone, whose wife was a Roman catholic. Great discontent was hereby aroused among the ministers of the Kirk, who were at that time greatly exercised by the leniency shown by the government towards the 'popish lords.' The occasion of the child's christening was taken advantage of by the general assembly to review the morals and manners of the court, and in particular to express a desire for the reformation of the queen's majesty's ministry, as well as to animadvert upon 'her company, her not repairing to the Word and sacraments, night-waking, balling, &c., and such like concerning her gentlewomen' (BURTON, vi. 75–77).

Queen Anne can hardly at this early date have entertained the personal predilection for Rome which was afterwards imputed to her. A deadlier antagonism than that between the Lutheranism in which she had been brought up and the Calvinism which now confronted her could not easily be imagined; and in the closing years of the sixteenth century this conflict had reached its climax. Stimulus enough was given to the hopes of the Roman Catholics that Prince Henry too might be placed in the care of a member of their faith by the negotiations which, beyond a doubt, King James was, during these years of expectation, carrying on with Rome or her agents. Queen Anne's second daughter, Margaret (who died in infancy), was born at Dalkeith Palace, 24 Dec. 1598; her second son, Charles, at Dunfermline on 19 Nov. 1600—the same day, as the ecclesiastical historian (Calderwood) pleasantly puts it, 'that Gowrie's and his brother's carcasses were dismembered.' It would be futile to dwell on the foul scandals and vague rumours which attributed to Queen Anne the moral responsibility for part or the whole of the Gowrie tragedy, especially as, not long after its occurrence, the king and queen seem to have been on the best of terms with one another. In April or May 1601 a fifth child, 'Duik Robert,' was born to them, who died in infancy. A daughter (Mary), born at Greenwich in April 1605, who died in 1607, was the youngest of their children.

On 24 March 1603 Queen Elizabeth died, and King James I was proclaimed in London. Twelve days afterwards he had started on his southward journey, his queen not accompanying him, for the simple reason that the ladies of the household could not wait on her till after the late queen's funeral (*Calendar of State Papers*, 14 April 1603); though before she left Scotland she received from him the jewels which had been the ordinary wear of her predecessor. Not unnaturally perhaps, Queen Anne appears to have been moved by the increase of grandeur in her position, as well as by the fact of her husband's absence, to give the rein to her self-will, seeking to take the appointments to her household into her own hands, and, above all, resolving to make one more attempt to obtain possession of the person of her eldest son. The Earl of Mar having accompanied the king to London, the prince and his sister had been placed under the care of the old countess, who refused to deliver the prince up to the queen. The latter was so much incensed by this refusal, that she fell into a fever which caused a miscarriage. The king, though approving the conduct of the Mar family, hereupon sent the Duke of Lennox to Scotland with a warrant empowering him to receive the prince and deliver him up to the queen; but she now refused to be satisfied by this, and demanded a public reparation from the Earl of Mar. Finally the difficulty was adjusted by the king, whose letters in this matter (see *Maitland Club Letters*) show much good feeling as well as judgment, and the queen started for England with her eldest son on 2 June 1603. It is curious to find Cecil protesting to the queen that had he been consulted by her in these 'accidents of Scotland,' he would have supported her cause, her interest being with him paramount over all others (*Calendar of State Papers*, May 1603). In the sequel Salisbury, though on one occasion he felt constrained to disoblige, and received very hard words from her in consequence (Goodman's *Court of King James I*, i. 37–8), on the whole contrived to render her so many services that she could not ignore her indebtedness to him (Viscount Lisle to Salisbury, *Calendar of State Papers*, 19 Aug. 1611).

Queen Anne's journey was conducted with considerable pomp, the warrant of charges for her lords and ladies alone amounting to 2,000*l.* At Berwick there had been some difficulties about the household, and the intended meeting between king and queen at York had not taken place there. But at Althorpe (near Northampton) Ben Jonson's charming 'Mask of the Fairies' appropriately welcomed *Oriana*, while the observant Lady Anne Clifford noted that the queen 'shewed no favoure to the elderly La^{s}, but to my La. Rich, and such like companie' (Nichols, i. 174). At Easton Neston the courts joined, and king and queen met; and on 2 July Windsor was reached. It was here that the curious incident of the quarrel between Lords Southampton and Grey of Wilton occurred in the queen's presence, and led to a very hot-tempered letter to the king on the part of the queen herself. On 24 July both were crowned, 'it being then very bad weather and the pestilence mightily raging.' It was noted that the queen declined to receive the sacrament according to the rites of the Church of England (Birch's *State Papers*, cited by Miss Strickland, p. 409), but whether from Lutheran dogmatic considerations, or, as was suspected, from Roman catholic leanings, cannot be decided. The entry through the city of London was deferred till 15 March, for which occasion Dekker devised the solemnity. An unusually liberal jointure (5,000*l.* a year in land) was settled upon her, the chief offices of her household were filled up, and the day of her splendour had begun.

The serious business of Queen Anne's life might almost seem to have consisted in its pleasures. Of these the chief was her participation in the entertainments which, especially of course at court, absorbed so large a share of the time and of the intellectual activity of her generation, and which exercised no inconsiderable influence upon the progress of English literature and art. If the name of Queen Elizabeth is traditionally associated with the greatest period of our drama, that of Queen Anne—Ben Jonson's Oriana, or, as he afterwards preferred to name her, Bel-Anna—links itself in its turn with the history of the English mask, and of cognate entertainments. The details of her patronage of these must be read in Nichols's elaborate volumes; among the authors whose masks were produced by her orders or for her entertainment were, besides Jonson, Daniel and Campion; among the pieces in which she personally appeared were Jonson's 'Mask of Blackness' (1604), his 'Mask of Queens' (1609), and Daniel's 'Tethys' Festival' (1610). As late as the year 1617 we find her dancing in a mask at Twelfth-night with the newly-made Earl of Buckingham and the Earl of Montgomery. By that time it may be supposed that she had begun to eschew apparel for herself, if not for her ladies, which in 1604–5 had struck Sir Dudley Carleton as 'too light and curtezan-like for such great ones,' though another observer, about the same time, was enchanted by 'her seemely hayre downe trailing on her princely-bearing shoulders.' She was fond of progresses through the country, starting on her first with the king almost immediately after their coronation (in August 1603); that which seems to have given her the greatest satisfaction was her progress in 1613 to Bath, where the Queen's Bath was named in her honour with an inscription in bad Latin, and to Bristol, whence she departed with tears, saying that 'she never knew she was a queen till she came to Bristol.' This journey (as to which see Nichols, ii. 640 *seqq.*) was estimated by Chamberlain as likely to cost 30,000*l.* A theatrical company of youths was not long afterwards licensed, at the mediation of the queen on behalf of Samuel Daniel, to perform tragedies and comedies at Bristol under the name of the Youths of her Majesty's Chamber there (*Calendar of State Papers*, 10 July 1615). In addition to her passion for these entertainments and for the extravagance which they entailed in dress and such-like matters (*Chamberlain to Carleton*, 8 Jan. 1608), in addition to her expensive dealings with her silkman, with purveyors of 'physical and odoriferous parcels,' and, above all, with the court jewellers, Herriot and Van Lore—of which the State Papers contain frequent notices—she indulged the taste for building which she had already gratified in Scotland. We hear of her in 1617 'building at Greenwich, after a plan of Inigo Jones,' and she was continually making architectural changes in her London residence, Somerset House, which was rechristened Denmark House early in that year (*Birch's Letters* in *Court and Times of James I*, i. 461). Under these circumstances it is not wonderful that Bacon and others should have contrasted the economy of Queen Elizabeth's reign with the expenditure that ensued under her successor; and that Queen Anne, notwithstanding the income which she enjoyed, and the grants and gifts which supplemented it, should have lived and died in debt. In 1605 Salisbury noted her total expenditure at more than 50,000*l.*; and though in 1610 she held an annuity of 13,000*l.*, besides a charge upon the sugar-duties afterwards estimated as worth 3,000*l.* a year to her, yet in the year following she is found owing her jeweller 9,000*l.*, and nearly 8,000*l.* more to Sir John Spilman. In the same year (1611) the delightful estate of Oatlands in Surrey had been granted her; Greenwich House was added in 1614, and the honour of Pontefract in 1616. But she was never clear of difficulties. In 1614 she asks for (apparently without obtaining) a patent of the grant of coast-fishing licenses to foreigners; in 1615 she is unable to go to Bath for want of money, and has to negotiate a loan on some of her jewels with Sir John Spilman. In 1616 her debts are estimated by an auditor at very nearly 10,000*l.*, and a plan is devised by Coke of limiting her annual expenditure to 16,000*l.* and having her accounts made up regularly once a year. Shortly afterwards the expenses of her household and the officers of her revenue are reckoned at rather over 4,000*l.* a year; and in 1617 it is resolved to increase her jointure on the death of the king to 20,000*l.* Finally, late in 1618, quite towards the close of her life, she obtained an 'imposition upon white cloths,' variously reckoned as worth 8,000*l.* and as worth nearly 10,000*l.* a year, and doubtless not the less welcome to her because it formed part of Somerset's forfeited allowance. A few months before she died she told Coke that she wished her debts paid out of her own revenues, without troubling the king, and her jewels, &c. annexed to the crown. The king appears to have wished these latter to be bequeathed to Prince Charles. Though a large number of them had been sold, yet, according to Howell, she 'left a world of brave jewels behind.' Chamberlain states that her jewels were 'valuably rated at 400,000*l.*, her plate at 90,000*l.*, her ready coin 80,000 jacobus pieces; 124 whole pieces of cloth of gold and silver, besides other silks and linen for quantity and quality beyond any prince in Europe; and so for all kinds of hanging, bedding, and furniture answerable.' He reckoned that by her demise the king saved in the expenses of her court 60,000*l.* a year, besides the grants on sugars and cloths, and '24,000*l.* that was her jointure and allowed her own purse.' It may be added here that of her jewels a large number were said to have been embezzled after her death by her 'Frenchman' Pierro and, according to one account, by her Danish maid Anna; the 'ready' money was likewise said to be not forthcoming, and a troublesome inquiry took place which deeply exercised the gossips of the day. The queen's debts seem to have been gradually paid, although the pensions promised by her to her servants were said not to have been ratified by the king. (Most of the above details on Queen Anne's income and expenditure, with many others, will be found in the *Calendars of State Papers, Domestic*, 1603–1619; a few are taken from *Birch's Letters* in *Court and Times of James I*).

If Queen Anne inspired, or at least employed, artists and craftsmen of various kinds, her influence was less direct and in general less potent upon affairs of state and church in England. In 1605 it is said of her that 'she carrieth no sway in state matters, and *præter rem uxoriam* hath no great reach in other affairs.' But *res uxoria* is an elastic term, more especially in the case of a husband such as King James I. There can be no reasonable doubt as to the affection which subsisted between the king and the queen, notwithstanding the sneers of Sir Anthony Welldon and the foul slanders of Sir Edward Peyton. A curious letter from James I to Salisbury in August 1608, of which the original is in the British Museum, certainly suggests that the king was not without his jealous moments, for which the gaiety of the queen's disposition, very clearly recognisable in some of her letters, may have given him some superficial reason (see Introduction to *Maitland Club Letters*, p. xlix, and compare the facsimile letters 4, 5, 6 in the collection). But, as these letters likewise show, she was really attached to her husband, and Arthur Wilson, who had derived his information from Lord Essex, agrees with Bishop Goodman that they were on good terms together, defending her reputation as warmly as the courtly prelate defends that of her husband. The bishop, indeed, adds that in their later years they mostly lived apart. But she humoured the king's fondness for field-sports, and even, as the well-known anecdote of the dog Jewel's untimely end shows, tried on occasion to enter into them herself. In the last years of her life they were in some measure estranged by her dallyings with Rome: but the affection between them was not extinguished. When, in 1614, James had had a fall from his horse, she begged for leave to see him, but it was thought needless. In return he visited her twice in her illness, two months before her death. At the last he was prevented by a most serious malady from seeing her once more; but he was not unmindful of her death, though the lines which he wrote upon it exhibit no personal feeling of grief (they are cited from the *State Papers* by GARDINER, ii. 240). The statement that Queen Anne attended the representation of plays in which the king was made ridiculous is uncorroborated, nor is it easy to imagine to what plays it can refer.

The truth seems to be that Queen Anne was possessed of the kind of motherwit which is able to understand character without the aid of caricature. She soon found out that, though extremely jealous of being thought to be really under the control of his wife, the king liked to shelter himself against subsequent complaints on her part by granting her an imaginary influence over his choice of favourites. This rather subtle species of moral obliquity is excellently described by Archbishop Abbot: 'King James had a fashion that he would never admit any to nearness about himself, but such ane one as the queen should commend unto him, and make some suit on his behalf, that if the queen afterwards being illtreated, should complain of this dear one, he might make his answer: "It is long of yourself, for you were the party that commended him unto us." Our old master loved things of this nature.' In this way, as well as by the liveliness of her temperament, the queen was induced to interfere in personal transactions of graver public import than the matrimonial matches to the making of which her energies were largely devoted. She was from the first much interested in Raleigh, and is said to have helped to alleviate his long years of durance by concessions which she obtained for him. Already in 1611 he implored her from prison to represent his hard case to the king, while reminding him of the advantages which might be derived, before it was too late, from the riches of Guiana. Then, in 1612, as the story ran, on the occasion of her eldest son's mortal illness she sent to Raleigh 'for some of his cordial which she herself had taken in a fever some time before, with remarkable success,' and which, as the inventor unfortunately assured her, 'would certainly cure the prince, or any other, of a fever, except in case of poyson;' so that the queen believed to her dying day that her beloved son had had foul play done him (WILSON, ii. 714, note). Whatever may be the truth of this anecdote, her goodwill towards Raleigh endured to the last. When in 1617 he was starting on his last and fatal expedition across the main, she would have visited his ship, had she not been prevented by Prince Charles. And when after his return his doom was descending upon him, and he had in solemn verse appealed to her to plead his cause, she wrote to Buckingham the letter which has naturally enough been regarded as one of her chief titles to a kindly popular remembrance. Although in her last years Queen Anne became estranged from the Spanish interest, yet it is clear that her efforts on behalf of Raleigh were dictated by personal rather than political sentiment. The fact that Raleigh's legal persecutor, Coke, also solicited the queen's intercession on his own behalf, is explained by the services he had previously rendered to her, and by her liking for his wife (*Calendar of State Papers*, June 1616; compare March and 6 July 1616). During the earlier part of the reign in England she had shown a predilection for Spain which most strangely contrasted with her birth and connections. Already on her arrival in England the French envoy De Rosni (Sully) reported her Spanish sentiments to his sovereign; and though Buzenval soon afterwards declared that she was wholly for the French alliance (WINWOOD, i. 31), hope must in this instance have told a flattering tale. In 1605 Salisbury was informed that she was anxious to alienate the king's favour from him, 'as one who for your owne endes sought to crosse her desires of amitie with Spain' (*Cornwallis to Salisbury*, ap. WINWOOD, i. 159); in the same year, though her brother Ulric was in England urging war with Spain, she refused to see the ambassadors from the States General. In the same way, though her brother King Christian IV was interested in the project of marriage between her daughter Elizabeth and the young elector palatine, it was only gradually that she was herself brought to lend her countenance to the match, to which, according to an apocryphal anecdote, she is moreover said to have objected as below the family dignity, deriding her daughter as 'goody Palsgrave' in consequence. A fit of the gout prevented her from taking part in the signing of the marriage contract, but she attended the wedding on February 12, robed 'all in white, but not very rich, saving in jewels' (*Chamberlain to Mrs. Carleton*, 8 Feb. 1613). She was also present at another marriage much talked of at the end of the same year and afterwards —the marriage between the new Earl of Somerset and the divorced Countess of Essex. But though she had favoured the notion of a Spanish marriage for Prince Charles, which was already in 1613 being advanced by Sarmiento (Gondomar), she had too strong an aversion from Somerset to aid the intrigues in the same direction into which he was entering about the year 1614, with the object of recovering the ascendency that he was beginning to lose. Possibly, the visit to England in 1614 of her brother King Christian IV (whose falsely reported death she had in 1612 'mourned in white taffeta') may have helped to weaken whatever Spanish sympathies she retained. He had come this time unexpectedly and—to the gossips—unaccountably, not in magnificent state, as on his earlier visit in 1606, when, amidst the thunder of the navy guns, he had on Windmill Hill told King James that if he had spent half a kingdom on a conquest he could not have contented him half so well. At all events, with the help of the newly appointed secretary of state, Sir Ralph Winwood, the queen began to operate against Somerset, dark suspicions against whom may have had their weight with her; and in April 1615 she was prevailed upon through Archbishop Abbot (see his narrative in vol. i. of RUSHWORTH'S *Collections*) to persuade the king to appoint Villiers a gentleman of the bedchamber—the first step towards the supplanting of the favourite *in esse*, which was soon consummated by the Overbury scandal. With Villiers, as her correspondence shows, the queen was always on easy and excellent terms, though probably her personal influence over the king was never slighter than during the ascendency of his last favourite. In 1616 the queen was thought to aim at a regency during the king's absence in Scotland—whether for any motive beyond that of vanity does not appear. In her last years she showed a friendly feeling towards the French royal family, even when, in 1618, court ladies were beginning to adopt the catholic religion in expectation of the Spanish match (see *Calendar of State Papers*, 7 March 1618). Her own coquettings with Rome—for some such term seems, after all, appropriate—had come to an end at a rather earlier date. Their history on the whole forms the most curious chapter in her life, though different historianshhave put very different interpretations upon it. The hopes entertained by the catholics in Scotland in the years immediately preceding James's accession to the English throne have been already touched upon (BURTON, vi. 137). In England rumour began to busy itself with the queen's supposed inclination towards Rome already at the time of her coronation, when she had refused to communicate according to the rites of the church of England. She had communicated on a subsequent occasion, and had accompanied the king to church on Christmas day, 1603. But she refused to do so again. Soon afterwards she received consecrated objects from Pope Clement VIII through Sir Arthur Standen, a catholic whom King James had sent on a mission to some of the Italian states. Standen, who made no secret of the matter, was sent to the Tower, the pope's gifts were returned, and some changes were made by the king in the queen's household. But the chief result of her first communications with Rome was a proclamation, in February 1604, for the banishment of all Jesuits and seminary priests (GARDINER, i. 116, 142–4). Towards the end of the same year Sir James Lindsay went to Rome, with instructions but without a mission, not a paid ambassador but a messenger who had been granted a pension beforehand. He was reported to have told the pope—but he denied the truth of the report—that the queen was already a catholic at heart, and that the king was, on certain conditions, ready to follow her example. At all events the pope had been much gratified by Lindsay's information, had appointed a committee of cardinals for considering the condition of England, and had ordered prayers to be offered up for her conversion (*ib.* 225–6). With these endeavours may perhaps be connected the journey from Spain to England, contrived by the jesuit Walpole in 1605, of a lady, who is manifestly to be identified with Donna Luisa de Carvajal, 'with purpose to convert the queen our mistress to the Roman religion.' Great hopes were entertained of this visitor, but already in the same year her endeavours are said to have met with little success (WINWOOD, *Memorials*, ii. 149, 157). The events of this year 1605—the year of the Gunpowder plot—could not but repress any desire in high places to show favour to catholicism; and the queen had special reason to be cautious, as Garnet, in a statement which the king would not allow to be given in evidence, had referred to her as 'most regarded of the pope' (GARDINER, *u. s.*, 280, *note*). Thus it was not till some years afterwards, under Paul V, that Rome, this time in a less sanguine spirit, again took up the English question (BROSCH, *Geschichte des Kirchenstaates*, i. 366). In 1608 the Savoy ambassador at Madrid told Sir Charles Cornwallis that Philip III and the Duke of Lerma had been very hopeful that a toleration of catholicism would within a few years be granted in England, partly because of 'the great inclination of the queen,' but that Lerma had now changed his opinion, confessing to having been misinformed about the queen (Winwood, *Memorials*, ii. 485). In 1612, however, her supposed leaning to catholicism was once more made the subject of speculation. According to Galluzzi (*Storia del Granducato di Toscana*, lib. vi. cap. ii.) among the courts which in 1611 and 1612 were anxious to secure a matrimonial alliance for one of their princesses with Henry, Prince of Wales, was that of Florence, where the grand duke, Cosmo II, was desirous of marrying his sister Catharine to the English prince, hoping that the prospects of catholicism in England would benefit by the match. The Cavalier Ottaviano Lotti, who represented the grand duke in London, was very popular at court there; and him 'the queen had admitted to the secret of her catholicism, and he served her in procuring her from Rome indulgences and *devozioni*;' and the Prince of Wales desired him for his companion. Pope Paul V, however, could not be prevailed upon to approve of the scheme, and forbade its being carried on further. Lotti was therefore charged to accumulate all possible arguments for persuading the pope of the usefulness of the match for converting the island; and he was further instructed to try to interest Queen Anne in the matter, and to extract from her some documentary attestation of her sincerity in the catholic faith and of the hopes they had to induce the prince to profess it. Lotti did as he was bid, and the queen furnished him with a memorandum in which, while professing herself a catholic and desirous of the re-establishment of catholicism in the island, she showed that this could not be effected unless the pope obtained for her a daughter-in-law of that communion, adding that the prince was not firm in Anglican opinions. She assured his holiness of the desire of all good catholics in England that the marriage should be brought about, and finally, in a letter all in her own hand, declared herself the pope's most obedient daughter, and prayed him to believe what Lotti should have said in her name. But though the principal English catholics all added their instances to those of the queen, the pope was not to be moved; and the grand duke hereupon hit upon the plan of sending his sister to Lorraine, where Prince Henry was to marry her out of hand. But when Lotti returned to England to broach this device, he found things entirely changed at court there—Salisbury dead, and other marriages for the prince on the carpet. The death of Prince Henry in November 1612 put an end to the business. This circumstantial story, which was rather grandiloquently referred to in an article on Ranke's 'Popes' in the 'Quarterly Review,' April 1837, but which has not found its way into other histories, probably contains a considerable substratum of fact. At the same time what is known of the religious views of Prince Henry conflicts so strongly with one of the statements in the narrative as to throw some doubt upon the others. According to despatches now at Simancas sent by Gondomar in 1613, at the time when he was using the influence of the queen to help him to divert King James from the French alliance, she at that time attended the services of the church of England with the king, but 'she never could be induced to partake of the communion at the hands of a protestant minister, and those who were admitted to her privacy in Denmark House knew well that as often as she thought she could escape observation she was in the habit of repairing to a garret for the purpose of hearing mass from the lips of a catholic priest, who was smuggled in for the purpose' (Gardiner, ii. 225). The main influence which had inclined her to catholicism was ascribed to the first lady of her bedchamber, Mrs. (Miss) Drummond, who was in the receipt of a pension from Spain. When this lady married and returned to Scotland in 1613, a powerful influence was removed; but the queen continued to indulge her inclination towards Rome, and at Oatlands had two priests, one of whom said mass daily in her presence. They forbade her accompanying her husband to church, so that angry words passed between the king and queen, and he complained to Gondomar of the change which he found in her (*ib.* 293). When, in 1615, we find the lady of the archduke's ambassador appealing to the queen to intercede for the release of ten priests, this request might be sufficiently explained by her reputation for kindness of heart (*Cal. of State Papers*, July (?) 1615, and compare *ib.* July 14). And there is satisfactory proof that, when her last hour came, she made open profession of protestantism. Abbot, archbishop of Canterbury, and King, bishop of London, attended at her deathbed; when not only did she follow their prayers word by word, but in answer to the archbishop she declared that she 'renounced the mediation of all saints and her own merits, and relied only upon her Saviour' (Burton, vi. 169, from a paper, 'Madam the Queen's Death and Maner theirof,' among Sir James Balfour's MSS.; *Abbotsford Miscellany*, 81; compare also Sir Edward Harwood to Carleton, 6 March 1619, *Cal. State Papers*). Thus the Church of Rome could not actually claim as a convert the sister of Christian IV, as she could the daughter of Gustavus Adolphus.

Beyond these traces of her relation to the main currents of English life and opinion in the first quarter of the seventeenth century there is little to be noted in the biography of Anne of Denmark. Among the ladies of her court, Lucy, countess of Bedford, the friend of Donne and the patroness of Jonson, Daniel, and many other poets, had earliest obtained her confidence; another favourite was the well-known Lady Anne Clifford, daughter of the proud Earl of Cumberland, and successively countess of Dorset, Pembroke, and Montgomery; a third was the Mrs. Drummond, afterwards Lady Roxborough, already mentioned. The voluble Sir Robert Carey was at one time much trusted by her, and spoken of as her favourite. Her partiality for Lord Herbert of Cherbury rests on his own evidence, which is to be found in some of the most delightfully coxcombical passages in the whole range of biographical literature (*Life of Edward, Lord H. of C., written by himself*, pp. 148–53, ed. 1826). Among the officers of her household were Sir George Carew as vice-chamberlain and receiver, Lawrence Hyde as attorney-general, and Sir Matthew Lister as physician-in-ordinary. She had another physician named Schoverus, who, like her chaplain Seringius, may have been of Danish origin; and she was, of course, likewise attended by the great Mayerne, whose pension of 400*l.* from her, added to the same sum from the king and 'many other commodities,' so deeply excited the jealousy of Casaubon. (Mayerne's sagacious saying of the queen is preserved, that she 'has the faith in the baths which often leads to a cure.') To the last, however, she seems to have had about her one if not more of the attendants whom she had brought with her from her Danish home. ('Beloe, the queen's man,' is probably mis-spelt for Bülow.) 'Anna, the queen's Danish maid,' is frequently mentioned; according to Miss Strickland her name was Anna Kroas; and doubtless she is the person who, under the name of 'Mrs. Anna Maria,' is stated to have walked at the queen's funeral. She had attended her mistress at her deathbed; and one would fain disbelieve the story, already referred to, that after the queen's death she was with another culprit 'clapt up for embezzling of jewels (as it is thought) to the value of 30,000*l.*' (Chamberlain to Carleton, 31 May 1619; see Nichols, *Progresses of James I*, iii. 549).

Queen Anne had suffered for many years —since 1612 at all events—from a malady which had been at first thought to be gout, but which ultimately, after much and at times almost unbearable suffering, declared itself as dropsy. About Christmas 1618 her case was thought dangerous, though not desperate, and she was then still able to attend a whole sermon, preached in her inner chamber by the Bishop of London. Already, in accordance with the habits of shameless greed which characterised court and society under James I, the courtiers began to 'lay about them,' and plot for the distribution of the spoils. She lay at Hampton Court, while the king was at Newmarket, where he fell seriously ill. Her condition improved slightly in January and February; nor was it till 2 March that she died. During her last illness she had been free from pain, her vitality having, as the autopsy afterwards showed, wasted away. She had expressed a wish to see her husband, but her death seems after all to have been rather sudden, so that, notwithstanding reports to the contrary, she died without a will, leaving her affairs, as has been already stated, in some confusion. Her funeral, after being long deferred—partly, it would seem, for want of money—took place on 13 May; some thought it 'very dull;' according to a more balanced judgment it 'was better than that of Prince Henry, but fell short of Queen Elizabeth's; the chariot and six horses in which her effigy was drawn were most remarkable' (Chamberlain to Carleton, Brent to Carleton, *Cal. of State Papers*, 14 and 15 May 1619).

Between 18 Nov. and 16 Dec. 1618, 'a mighty blazing comet which appeared in *Libra*, whose bearded beams covered the Virgin sign,' had been visible in England; and the common people 'thought this great light in heaven was sent as a flambeau to the queen's funeral; their dark minds not discovering, while this blaze was burning, the fire of war that broke out in Bohemia, wherein many thousands perished' (Arthur Wilson). In truth, no mighty life was extinguished when this *Anna Regina* died (it was in this form that her name and title had been 'danced in letters' in a mask at Greenwich two years before). But there is evidence enough that she had been a popular queen; when she had been ill she had been 'wished well;' 'she cannot do amiss,' it had been trusted, 'that has so many good wishes;' and a few days after her decease she was said to be 'much lamented, having benefited many and injured none; she died most willingly, and was more comely in death than ever in life' (Sir Gerard Herbert to Carleton, 16 March 1619, in *Cal. of State Papers*). Simple tributes of kindly feeling such as this have a better historical value than the 'Lachrymæ Cantabrigienses' and other occasional sorrowings that were sprinkled upon her grave. (For a bibliographical list of tracts on the death of Queen Anne see NICHOLS's *Progresses of James I*, iii. 534.) The people liked her if they did not love her, because of her good humour and high spirits, because of her gaiety and love of amusement; when she had nothing better, she told her husband, she was not a little pleased with 'practise of tilting, of riding, of drumming, and of musike;' and when she had first come to England her princely example had taught Arabella Stuart 'to play the childe again.' They also liked her because of the shows and the free expenditure which were the natural results of these tastes and qualities. She was a virtuous wife, an affectionate mother, and a faithful friend; she was both generous and compassionate as becomes a queen and a woman; she had the courage of her race as well as its quick temper; and in the midst of her mostly frivolous existence she would seem to have cherished a desire if not to have possessed a capacity for higher things.

[Miss Strickland's Anne of Denmark in Lives of the Queens of England, vol. vii. (1844).—For the period before 1603: The Historie and Life of King James the Sext, printed for the Bannatyne Club, 1825; Sir James Melville's Memoirs of his own Life, printed for the Bannatyne Club, 1827; Calderwood's History of the Kirk of Scotland, edited by T. Thomson, 1844, vols. v. and vi.; Camden's History or Annals of England under Elizabeth; Burton's History of Scotland, vol. vi. —For the period from 1606: Calendar of State Papers, James I, Domestic Series, vols. i. ii. iii.; The Court and Times of James I illustrated by Authentic and Confidential Letters (from Birch's Collections), 2 vols. 1848; Nichols's Progresses of King James I, 4 vols. 1828; Sir Ralph Winwood's Memorials of Affairs of State in the Reigns of Elizabeth and James I, vol. ii.; Camden's Annals in the Reign of King James I; Arthur Wilson, The Life and Reign of James the First, King of Great Britain; Bishop Goodman, The Court of King James I, edited by J. Brewer, 2 vols. 1839; S. R. Gardiner's History of England, 1603–1642, vols. i.–iii. 1883. Miss Aikin's Court of James I, 2 vols. 1822, is full of pleasant gossip; while the Secret History of the Court of James I, 2 vols. 1811, comprises all the malice and slander of Welldon and Peyton. For both periods should be compared the Letters to King James the Sixth from the Queen, Prince Henry, &c., printed from the originals in the Library of the Faculty of Advocates for the Maitland Club, 1835, and the Introduction prefixed to them. Among the portraits of Queen Anne there is a characteristic one in the Master's lodge at St. John's College, Cambridge.]

A. W. W.

ANNE (1665–1714), queen of Great Britain and Ireland, was born at St. James's Palace, London, 6 Feb. 1665. She was the second daughter of James, duke of York, afterwards King James II, and his first wife, Anne Hyde, daughter of the Earl of Clarendon. Of the eight children born from this marriage only the Princesses Mary and Anne survived their mother, who died 31 March 1671 after receiving the last sacraments of the church of Rome. There can have been little resemblance between this 'very extraordinary woman,' as Burnet calls her, and her second daughter, unless Grammont's gossip be worthy of record, that the duchess too was fond of eating. Not long after the death of his first wife the duke was pressed by his friends to marry again, and in 1673 gave his hand to Mary of Modena, whom in later days the Princess Anne came cordially to detest, and to regard as an evil influence with her father (see her letter, 9 May 1688, in DALRYMPLE's *Memoirs*, ii. 174). But this censorious attitude can only have been gradually adopted. During Charles II's reign Anne necessarily shared the fortunes of her father and stepmother, though protected together with her sister by the prudence of the king from sharing their unpopularity. By the express command of Charles II, and with their father's consent, the two princesses were brought up as members of the church of England. With the same intention Lady Frances Villiers, wife of Colonel Edward Villiers, and daughter of the Duke of Suffolk, was chosen as governess for the Princess Anne. She appears to have been a sickly child, and when about five years of age was sent over on a visit to France for the benefit of her health. Of her childhood little else is known. It must, however, have been at a period of her life of which no dated records have come down to us, that she first formed an intimacy destined to affect nearly the whole of her after life. 'The beginnings of the princess's kindness for me,' writes the Duchess of Marlborough, 'had a much earlier date than my entrance into her service. My promotion to this honour was wholly owing to impressions she had before received to my advantage; we had used to play together when she was a child, and she even then expressed a peculiar fondness for me' (*Conduct*, 9) More trustworthy details concerning the Princess Anne begin for us with the first week in November 1677, which 'produced four memorable things.' The Duke of Cambridge, the Duke of York's eldest son by Mary of Modena, was born on the same day as that on which the Archbishop of Canterbury (Sheldon), who had been the godfather of the Princess Anne, died. The Princess Mary and the Prince of Orange were married on the Sunday, and 'on the Friday Lady Anne appear'd to have the small-pox.' With this record of sickness (confirmed by a letter in the *Hatton Correspondence*, i. 155) begin such personal reminiscences as we possess concerning a life which will never be justly judged if its sufferings are left out of the account. The passage referred to opens the diary of Dr. Edward Lake, which extends from November 1677 to April 1678. Dr. Lake was introduced as chaplain and tutor into the service of the Princesses Mary and Anne by the Bishop of London, Dr. Henry Compton, who was said to have actively contributed to the decision that they should be educated as protestants, and who had himself been appointed their preceptor. On 23 Jan. 1676 he had confirmed them in the Chapel Royal at Whitehall, of which he was dean. Lake was much troubled at being kept away from attendance on the Princess Anne by her illness, the more so 'because her nurse was a very busy, zealous Roman catholic;' and accordingly obtained permission from the governess and the preceptor to offer his ministrations notwithstanding. He gives a rather touching picture of the poor young princess during this passing attack of illness, which shows both that a warm affection had up to this time united her to her elder sister, and that even as a child she was full of protestant zeal, for she bade him take care to instruct her nurse's child in the protestant religion. His last entry concerning the princess is a singular statement, proving how imperfect her own training had up to this time been in the forms of the most sacred rite of the church. She afterwards became a very regular communicant.

Less than a year after her sister's tearful departure, about the beginning of October 1678, the Princess Anne accompanied her stepmother on a visit to Holland. Luttrell mentions the rumour that some priests went with them, who wished to keep out of the way of the notable 'discoveries' of Oates and Tongue, which had then begun to set the nation in a ferment. The duke was, in 1679, for the second time obliged to leave England with the duchess, on this occasion for the Netherlands; but, according to his own remembrance, the Princess Anne was obliged to remain behind (see Macpherson's *Original Papers*, i. 91, and cf. *Hatton Correspondence*, i. 177). It seems, however, that she and her sister Isabella were afterwards permitted to join their parents at Brussels, and to accompany them to the Hague. The duke and his family returned to London in October, and soon afterwards undertook a journey with great pomp into Scotland, where the duke had been appointed lord high commissioner. In 1681 a project of marriage between Anne and Prince George of Hanover was apparently not unfavourably received by Charles II, to whom it had been proposed through Prince Rupert by his sister Sophia, then Duchess of Calenberg (Hanover). Her son, Prince George, had, however, hardly reached England when he was recalled by his father, who had arranged a marriage for him with his cousin Sophia Dorothea. In the same year 1681 the Princess Anne twice, in March and in July, journeyed to Scotland to visit her parents; on the second occasion, as the duke believed, 'to be a blind upon his return, and hinder any disturbance upon the people's imagining it' (*Original Papers*, i. 682–3). It was a troubled year for the duke and duchess, who, in addition to political troubles, suffered the loss of their youngest daughter, Isabella (4 March); but in 1682 the skies had in some measure cleared, and in May the duke brought home his family to St. James's amidst the ringing of bells and the blazing of bonfires. Not long afterwards they paid a visit to the king at Windsor. Charles II, now once more at liberty to show his goodwill to his brother and his family, greatly resented the presumption of one of the most self-sufficient of his subjects, the Earl of Mulgrave, in 'pretending courtship' to the Princess Anne. He was forbidden the court, and had all his places taken from him.

In 1683 a more acceptable suitor made his appearance. Already in May, in which month the duke and duchess and their daughter paid a five days' visit to Oxford, the rumour was about town that Prince George of Denmark was coming over to England to marry the Lady Anne. On 19 July the prince arrived at Whitehall, and on the evening of the 28th the marriage was solemnised in the Chapel Royal at St. James's by the Bishop of London. At court the prince was thought 'a handsome fine gentleman' (*Hatton Correspondence*, ii. 31); and at the university Prior, taking his part in the 'Hymenæus Cantabrigiensis,' declared that Venus was mated with Mars. (The effusion is signed A. Prior, St. John's, but is confidently assigned to Matthew in the Aldine edition, ii. 318). Burnet, however, states that the marriage 'did not at all please the nation, for we knew that the proposition came from France.' Prince George's brother, King Christian V, a very able and active sovereign, had accepted French mediation in his long-standing quarrel with Sweden, and he was on bad terms with the Dutch. But English public opinion was at this time excited on the religious question only; and as France was supposed to have pushed the marriage, it was feared that the prince would become a convert to Rome (Burnet).

The marriage of the Princess Anne made certain changes necessary in her household. At her earnest request the wife of Colonel Churchill (formerly Sarah Jennings) was now made one of the ladies of her bedchamber. The office of first lady of the bedchamber was bestowed upon the Countess of Clarendon, her aunt by marriage, who, as the Duchess of Marlborough afterwards spitefully wrote, 'looked like a mad woman, and talked like a scholar.' According to the same authority the princess's court was throughout so oddly composed that she must, in any case, have preferred Colonel Churchill's lady to her other attendants. 'Be that as it will, it is certain she at length distinguished me by so high a place in her favour, as perhaps no person ever arrived at a higher with queen or princess.' It seems to have been some time between the princess's marriage and the accession of her father to the throne that she made the girlish proposal to Lady Churchill 'that, whenever I should happen to be absent from her, we might, in all our letters, write ourselves by feigned names, such as would import nothing of distinction of rank between us. Morley and Freeman were the names her fancy hit upon; and she left me to choose by which of them I would be called. My frank open temper naturally led me to pitch upon Freeman, and so the princess took the other; and from this time Mrs. Morley and Mrs. Freeman began to converse as equals, made so by affection and friendship' (*Conduct*, 10–14).

In 1684 occurred the first of those disappointments of which Anne was to have so frequent and so sad an experience. But as yet the report (mentioned by Luttrell under 30 April) that she had given birth to a dead child could hardly cause public apprehension. On 6 Feb. in the following year her father was safely seated upon the throne; and the princess, who had attended the opening of parliament on 22 May, was on 1 June delivered of a daughter. She was christened by the Bishop of London on the next day by the name of Mary. On 12 May 1686 the princess gave birth to another daughter, who was christened Anne Sophia by the Bishop of Durham, Lady Churchill being one of her godmothers. Both infants died within a few days of each other, the younger on 2 Feb., and the elder on 8 Feb. 1686–7. The death of 'the lettl princess, Lady Anne,' writes the kindly Alice Hatton, proved 'a great aflection' to her mother; and shortly after the death of their 'eldest and only daughter' the princess, who had miscarried in January, withdrew for a time with her husband to Richmond. Similar mishaps are noted by Luttrell in the latter part of October in the same year, and in the middle of April 1688.

Though the fears expressed in a letter written in the 'fatal' February 1686–7, that the princess's mind might be too sensibly affected by her sufferings, proved groundless, she cannot have inquired very deeply into the causes of the political troubles of the times. They were, however, becoming clear enough to the husband of her chosen friend, if not to that friend herself, who had soon after the accession of James II, on the departure of Lord and Lady Clarendon for Ireland, become first lady of the bedchamber to the princess. Even Lady Churchill, simple creature as she describes herself to have been in those days, had become convinced that as things were everybody must sooner or later be ruined who would not become a Roman catholic. Traces have been found of a scheme in which the French ambassador Bonrepaux and the papal nuncio d'Adda were the chief movers, to obtain the consent of the princess and her husband to a change of religion on the part of the former in return for the succession being secured to her before her sister (Mazure, *Histoire de la Révolution de* 1688, cited by Hallam, *Constitutional History*, chap. xiv.). There seems, however, no indication that James II made any attempt to interfere with the religious beliefs of his daughter beyond putting books and papers in her hands. The Earl of Tyrconnel (who had married Frances Jennings, a sister of Lady Churchill) is also said by his sister-in-law to have sought to gain over the princess through her to the church of Rome (*Conduct*, 15–16). In general the king's conduct to his daughter seems to have been marked by paternal affection, nor is it necessary in support of this to cite the apocryphal anecdote which was thrown in the teeth of the Duchess of Marlborough, and which represented the king as having twice paid heavy debts incurred by the princess under the influence of her favourite (see *The Other Side of the Question*, 47–8). Nor is there any evidence of his having shown resentment, even when at a critical time in his reign she adopted a course of conduct prejudicial to his interests, if not to his honour. The birth on 10 June 1688 of a Prince of Wales—afterwards the 'Old Pretender'—hastened the collapse of his father's rule, for a widespread belief arose that, in Burnet's words, a base imposture had been put upon the nation. Among the circumstances which helped to surround the event with suspicions was the absence of the Princess of Denmark, who was staying at Bath, and who pleaded the state of her health as a reason for not attending the extraordinary privy council held in October to place the genuineness of the young prince beyond all possible doubt. Whether her journey to Bath in June had been undertaken from any motive hostile to her stepmother, it is not easy to decide. There was certainly no love lost between them, even if Boyer's story, that there had been a quarrel between the royal ladies, ending, as some said, by the queen throwing a glove in the princess's face, be rejected as scandal. The king afterwards declared that he had desired her to defer her visit, and that he had only consented to it in the hope that she might still be back in time (CLARKE's *Life of James II*, ii. 160). On the other hand Burnet asserts (iii. 249–50) that the king pressed her going to Bath against the opinion of most of her physicians and of all her other friends, and in a letter to her sister the princess herself expresses her deep concern at having been away at the time of the birth, 'for I shall never now be satisfied whether the child be true or false. It may be our brother, but God only knows' (DALRYMPLE, ii. 175). Her father afterwards entertained no doubt that the two princesses both expected to succeed to the crown in turn, and that the journey to Bath had been contrived on purpose (CLARKE, ii. 159), and elsewhere he states that it was the scepticism of the Princess Anne which induced the queen to consent to the extraordinary council (*ib.* ii. 197). This scepticism did not wholly give way even after the council had been held (CLARENDON's *Diary*, ii. 196–9), and it abundantly manifests itself in the extracts made by Birch from her correspondence with her sister, which include the string of questions, fit only for a jury of matrons, propounded by the Princess of Orange on the subject of the birth, and answered *seriatim* by the Princess of Denmark (DALRYMPLE, ii. 167 *seqq.*). If we may credit her father, her doubts were completely resolved a year afterwards by a witness of experience (see *Original Papers*, i. 157), and it is clear that in her later years she regarded the Pretender as her brother.

Very soon the storm burst over the head of King James II, and, his elder daughter's side having been chosen for her, it became necessary for the younger also to decide upon a course of action. From a letter of the princess, dated 13 March 1688, it appears that, after assenting to Anne's paying a visit to her sister in the spring of that year the king had withdrawn his permission, and this is confirmed by Barillon. The letters between the sisters, given in extracts by Dalrymple, certainly convey the impression that there was a thorough understanding between them. Among the assurances of support which reached the Prince of Orange in the latter part of the summer was a letter from Churchill, of which the salient point was that he 'put his honour absolutely into the hands of the prince.' On 23 Sept. Clarendon had a conversation with the Princess Anne, in which she spoke with great dissatisfaction of the Sunderlands, and appeared to her uncle to have something on her mind (*Diary*, ii. 189). On 1 Nov. William's declaration was circulated in London, and on the 5th he landed at Torbay. Four days afterwards Clarendon asked his niece to say something to the king 'whereby he might see her concern for him;' but she declined to put herself forward (*ib.* ii. 201). And when the news came to town that Clarendon's son, Lord Cornbury, 'who had been early taught to consider his relationship to the Princess Anne as the groundwork of his fortunes and had been exhorted to pay her assiduous court,' had joined the Prince of Orange with some soldiery, the princess seemed unable to understand Clarendon's emotion, and expressed her belief that 'many of the army would do the same' (MACAULAY, from CLARENDON). A prophetic, if not a well-informed, spirit spoke in her words. The news of Cornbury's desertion had reached London on 15 Nov. On the 24th the Duke of Grafton and Churchill, accompanied by Colonel Berkeley, escaped from the king's quarters at Salisbury to the Prince of Orange's at Exeter. Churchill, it was afterwards asserted, had in fear for his own security anticipated the outbreak of a plot, of which he was the centre, to seize the person of the king. Next evening Prince George of Denmark, after supping with the king at Andover, whither the royal army had retreated, rode away in the company of the Duke of Ormond and the Earl of Drumlanrig to the Prince of Orange, whom they found at Sherburne on the 30th. And when the king reached London on the 26th he found that his daughter, accompanied by her favourite, had fled from him like their husbands. In the words of a letter written on the following day, 'yesterday morning, when the Princess of Denmark's women went to take her out of her bed, they found she had withdrawn herself, and hath not yet been heard of. Nobody went in her company that we hear of besides Lady Churchill and Mrs. Berkeley' (ELLIS, *Original Letters* 2nd series, iv. 164–5; cf. CLARENDON's

Diary, ii. 207). 'Mrs.' Berkeley had been governess to the princess's children. There is naturally enough considerable obscurity as to the events which preceded and led to the flight of the princess. Even Burnet describes Churchill, before the coming of William, to have undertaken 'that Prince George and the Princess Anne would leave the court, and come to the prince, as soon as was possible.' After the landing the princess had written to William, by the advice of the Churchills, approving his enterprise, and assuring him that she was entirely in the hands of her friends, by whose decision she would regulate her movements (Macaulay, referring to the letter in Dalrymple, dated 18 Nov.). And Lediard (i. 80) has a story that, about six weeks before her flight, the princess had a private staircase constructed in her apartments at Whitehall, obviously with a view to future contingencies. On the other hand, we have the narrative of the Duchess of Marlborough (*Conduct*, 16–19), who represents matters as if the princess had been taken by surprise by the news of her husband's flight, and as if all that she (the writer) did was to obey her mistress's orders. Acting on a hint previously received, Lady Churchill advised the princess to send her to the Bishop of London, who, having been suspended, was secretly lodged near by in Suffolk Street, and with him the nocturnal escape by the backstairs was arranged. In the company of the Earl of Dorset the bishop met the fugitives in the neighbourhood and carried them in a hackney-coach to his house in the city. Next day they went on to Lord Dorset's at Copt Hall, whence they journeyed to Lord Northampton's, and so to Leicester and by way of Harborough, where she first 'discovered' herself and was accompanied to Nottingham by Sir Charles Shuckborough with about fifty horsemen, in a cavalcade swelled by further accessions. Here, where she had arrived on 1 Dec., she was joined by others, including the Earls of Devonshire, Northampton, Chesterfield, and Scarsdale, and a guard was appointed for her person, with officers to attend her, and the valiant Bishop of London, whom King James had once told that 'he talked more like a colonel than a bishop,' for captain. According to Lord Chesterfield the princess appointed a council to settle the course of proceedings, and a project was discussed and approved by the princess to destroy all the papists in England should the Prince of Orange be killed by any of them. From Nottingham she returned to Leicester, where a very large concourse of nobility and gentry was now assembled, fourteen or fifteen troops of horse in all, and where the whole militia of the county had been summoned in a letter signed by all the principal gentlemen. The Northamptonshire militia was likewise called out, and a few days later, after progressing through Coventry and Warwick, the princess 'made a splendid entry into Oxford . . . the Earl of Northampton with 500 horse leading the van. Her royal highness was preceded by the Bishop of London, at the head of a noble troop of gentlemen, his lordship riding in a purple cloak, martial habit, pistols before him, and his sword drawn, and his cornett had the inscription in golden letters on his standard, "Nolumus leges Angliæ mutari." . . . The vice-chancellor with the heads of the university attended in their scarlet gowns, made to her a speech in English, and the prince [George] received her royal highness at Christ Church quadrangle with all possible demonstrations of love and affection' (see Ellis, *Original Letters*, 2nd series, iv. 177–8. For other details of the progress, cf. *Hatton Correspondence*, ii. 118–21; Luttrell; *Letters of the Second Earl of Chesterfield*, 335–6; cf. *Memoir*, 48–51; and Colley Cibber's *Apology*, 57, where it is stated that on the princess's flight the country was alarmed with the news that 'two thousand of the king's dragoons were in close pursuit to bring her back to London').

It was reported that when the news of the king's first flight reached Anne on her progress, she 'called for cards and was as merry as she used to be;' and when Clarendon afterwards reproached her with this, her defence was that 'she never loved to do anything that looked like an affected constraint.' On 19 Dec. she returned in safety with her husband to Whitehall, where they were immediately visited by the Prince of Orange (Luttrell), a date which does not tally with the story that on the day (18 Dec.) when William arrived at St. James's, and James was making his way down the stormy Thames to Rochester, his daughter, accompanied by Lady Churchill, both covered with orange ribbons, went to the theatre in the king's coach. In the ensuing discussions as to the settlement of the throne, the Princess Anne of course took no direct part. If her agents exerted themselves in the matter, she disowned them. When at last the arrangement which was actually adopted was under discussion, she did not, if she told the truth to Clarendon, authorise Lord Churchill to signify her consent to it (*Diary*, ii. 255). It seems, however, that the influence of Tillotson and of Lady Russell was brought to bear upon her; and, as the Duchess of Marlborough represents it, no sooner had the princess's favourite lady been brought to see reason, than she contrived to make her mistress see it likewise. The Prince of Orange was, on his side, willing to make a concession except on the main point, and thus the Declaration of Right, while settling the crown on William and Mary and vesting the government in William alone, established the succession after them of the posterity of Mary, then of Anne and her posterity, and then of William's posterity by another wife. It was noted at the time by Evelyn that the house of Hanover was left out of the succession. A clause moved by Burnet to include it was, however, still in debate between the lords and commons, when the birth of a son to the Prince and Princess of Denmark seemed to render it superfluous. As, notwithstanding, the lords still adhered to Burnet's clause, the Bill of Rights had in consequence to be dropped for the session. When it was revived and passed in 1689, the clause was absent, and, as Macaulay says, during eleven years nothing more was heard of the house of Hanover.

Princess Anne had attended the coronation of King William and Queen Mary on 11 April 1689. It was on 24 July that her hopes seemed at last to be fulfilled by the birth at Hampton Court of a son; and three days afterwards the prince was by the trusty Bishop of London christened William; the king and the Earl of Dorset were his godfathers, and the former was pleased to declare him Duke of Gloucester (LUTTRELL, i. 564; CLARENDON'S *Diary*, ii. 283). Though in August fears were entertained for the child's safety, it survived its early perils, and in October and November the parents took part in the gaieties of the day, the prince visiting Newmarket and appearing at the lord mayor's show, and the princess entertaining the queen and the ladies of the court at a ball at Whitehall. There had hitherto been no reason for anything but goodwill between the royal pair on the throne and the Prince and Princess of Denmark. The king had begun by a series of courtesies towards Prince George, assenting in April to a bill naturalising him in England and creating him Duke of Cumberland. By his own desire and at his own expense the prince took part in the king's expedition to Ireland in June 1690, but the king coolly ignored his presence during the campaign and even refused him a seat in the royal coach (*Conduct*, 38). When, at the end of April 1691, the king was on the point of embarking for the war in Flanders, the prince in vain asked his permission to serve at sea as a volunteer and without any command (LUTTRELL, ii. 219, 225; *Conduct*, 38–40).

But it was not only or chiefly resentment of the treatment shown to the prince which caused the estrangement between Anne and her royal relatives. In the first instance, immediately after the accession of William and Mary, there arose a difficulty connected with the princess's apartments at Whitehall (*Conduct*, 27–8; cf. *The Other Side*, 31). Much about the same time she in vain endeavoured to obtain from the queen the house at Richmond where she had lived as a child (*Conduct*, 28). According to the favourite of the Princess Anne, the two sisters were not fitted for living together in comfort, inasmuch as 'Queen Mary grew weary of everybody who would not talk a great deal, and the princess was so silent that she rarely spoke more than was necessary to answer a question' (*ib.* 25). Yet as girls they had been good friends, and Queen Mary afterwards protested that she had treated the princess and her infant with the tenderness of a mother (BURNET, iv. 162). Money began the quarrel. At the beginning of the new reign Anne enjoyed an annuity of 30,000*l.* charged upon the civil list, besides another of 20,000*l.* secured to her by her marriage settlement (BOYER, 5; *Conduct*, 32; MACAULAY inverts these figures). Some days after the birth of the Duke of Gloucester it had been proposed by a zealous friend of the princess in the commons to raise her grant on the civil list to 70,000*l.*; but though her actual income was clearly inadequate, the motion had been 'baffled.' Five months afterwards, on 18 Dec. 1689, it was renewed. The queen, on becoming aware of what was intended, is said (by the Duchess of Marlborough) to have asked her sister the meaning of these proceedings, and, when told by the princess that her friends had a mind to make her a settlement, to have imperiously exclaimed: 'Pray, what friends have you but the king and me?' Much nettled, the princess now let things take their course. The motion gave rise to a two days' debate, which was so disagreeable to the king that he sent the Earl of Shrewsbury to offer through the Countess of Marlborough that if the princess would stop the proceedings in the house her civil list annuity should be raised to 50,000*l.* The answer returned by Anne, the language of which Macaulay may be right in attributing to 'her friend Sarah,' was 'that she could not think herself in the wrong to desire a security for what was to support her, and that the business was now gone so far that she thought it reasonable to see what her friends could do for her.' The princess obtained an annuity of 50,000*l.*, with the parliamentary security desired. Some soreness, however, remained on both sides; nor was it forgotten at court how warmly the Earl and Countess of Marlborough had interested themselves in the matter. When, therefore, a year afterwards, Mrs. Morley pressed upon Mrs. Freeman an annual pension of 1,000*l.*, there was fitness in the proposal; but Macaulay's sneer seems unwarranted that 'this was in all probability a very small part of what the Churchills gained by the arrangement' (cf. with his account of the whole episode, *Conduct*, 29–38). The garter, which the princess took occasion to remind the king he had promised to Marlborough, was not sent; 'Caliban,' *alias* 'the Dutch monster,' as Mrs. Morley ventured to call him in writing to her friend, was not to be forced into keeping inconvenient promises (Miss Strickland, xi. 96, 247 note). In connection with the money affairs of the princess may be noticed the granting away as a forfeiture by King William of the Irish estate of James II, to which the Princess Anne was co-heiress with Queen Mary. In this grievance, too, Marlborough seems to have interested himself (*Calendar of Treasury Papers*, 1708–14, p. 611).

But the years 1690 and 1691 passed without any serious outbreak between the sisters. The daughter to whom Anne gave birth on 14 Oct. 1690, and who lived but two hours, was christened Mary—like one of her poor little elder sisters—before she too was privately buried in Westminster Abbey. It was quite early in 1692 that the sudden and mysterious disgrace of Marlborough, who on 21 Jan. was dismissed from all his employments, led to an estrangement between the queen and the princess which was never healed. His wife afterwards coolly asserted that his disgrace was designed as a step towards removing her from her position with the princess. It is virtually certain that King William had already reason for serious suspicion of Marlborough's dealings with the exiled king, although an angry conversation on 9 Jan., in which the queen was said to have threatened the princess with the reduction of her revenue by one half, may have contributed to hasten the course of events. James declared that a 'most penitential and dutiful' letter which Anne wrote to him about this time, but which he did not receive till he had arrived at La Hogue in April 1692, 'considering the great power my Lord and Lady Churchill had with the princess, was a more than ordinary mark of that lord's sincerity in what he professed' (Clarke, *James II*, ii. 476–8; cf. *Original Papers*, i. 241). In any case, even after Marlborough's dismissal, the princess was by no means disposed to accept the situation, and on 4 Feb. she took the countess with her to court at Kensington. Hereupon the queen, in a letter dated 5 Feb., which has a kindly tone even when embedded in the duchess's context, told the princess plainly that she must dismiss Lady Marlborough. After in vain attempting to prevail upon her uncle Rochester to be her messenger, Anne on the 6th sent a reply to the queen defending her favourite, but received no answer, except a message by the lord chamberlain forbidding Lady Marlborough's further presence at the Cockpit. Even when Anne on the 8th announced her intention of retiring herself from court should the queen persevere in her resolution, the latter was immovable, and Lady Marlborough was relieved of her offices as groom of the stole and governess of the household to the princess, which were given to the Countess of Suffolk (Luttrell, ii. 343, 360, whose dates, however, do not altogether agree with the duchess's in the *Conduct*). But though defeated Anne was not cowed, and that she was not without friends was shown by the 'proud Duke of Somerset' lending her his villa on the Thames called Sion House, whither she went, accompanied by the countess, on 19 Feb., and by his losing no time in paying her his respects there with the Duke of Ormond. The latter soon reappeared with a peremptory message from the king bidding the princess remove her favourite, but 'the answer,' writes Luttrell, 'we hear not.' On the same day, 1 March, the young Duke of Gloucester, who had remained with the queen at Kensington, was, by his mother's desire, carried to Sion House.

After, on 17 April, the princess had given birth to the youngest of her children, Prince George, who lived only long enough to be baptised, the queen paid a visit to her sister, but, according to Lady Marlborough, only in order to insist upon the removal of the obnoxious favourite. Being refused, she departed in anger, nor was she conciliated by a letter sent by the princess after her recovery through the Bishop of Worcester (Stillingfleet), inasmuch as it did not promise obedience to her demand. And about this time the royal displeasure against the princess found vent in a series of petty indignities, the remembrance of which was of course carefully treasured up. The guard of honour attending upon her and her husband seems to have been taken away before; and on paying his respects at Kensington the prince had missed the customary salute on entering the palace, though the drums duly beat on his departure (Luttrell, ii. 366, 376). Pressure was put upon the nobility to prevent them from waiting on the princess; and when she came to town, where she had taken Berkeley

House (on the site of the present Devonshire House, and at that time the 'last house' in London), further humiliations were inflicted on her. At St. James's Chapel the rector ceased to bow to her from the pulpit, or to send his text to be laid upon her cushion; and it was said that the very bellman of Piccadilly was forbidden to sing her praises under her windows. When in the autumn she visited Bath, the mayor and aldermen were ordered to desist from their daily ceremonious attendance on her person (*Conduct*, 100; LUTTRELL, ii. 564; MACAULAY).

Before this journey, however, further events had happened that seemed to justify the royal severity which was the source of all these hardships. On 5 May Marlborough was committed to the Tower on a charge of high treason, several other persons being likewise taken into custody. Fortunately the particular evidence against him proved a forgery [see CHURCHILL, JOHN]; but for the moment, though the princess showed absolute confidence in his innocence, there was panic in Berkeley House. Mrs. Morley wrote to her dear Mrs. Freeman, from whom at last she had been obliged to part, that she was 'told by pretty good hands that as soon as the wind turns easterly, there will be a guard set upon the prince and me' (COXE, i. 51). She soon withdrew to Sion House, where, in June, she fell ill of a fever; and in July she was again indisposed. Before she went to Bath with her husband in August she had dined at St. Albans with Marlborough (who had been released on bail in June) and the countess, which Luttrell says was 'taken notice of.' Bishop Compton was of the party; and it may have been due to the mixed inspirations here received or refreshed that the princess was at Bath heard to declare that 'no papist or Jacobite should come into her presence' (LUTTRELL, ii. 556). After her return to Berkeley House she still reserved apartments there for her faithful Mrs. Freeman, in which Marlborough occasionally resided; and so closely did she connect his disgrace with her service that she was only prevented by the unselfishness or prudence of his wife from creating a new place for him in her household (*Conduct*, 285). Under such circumstances the rumours of a reconciliation between the queen and the princess, which from time to time flew about the town, could hardly prove correct. The childless queen indeed continued to show many kindnesses to the Duke of Gloucester; but there was no open return of goodwill between the sisters, and about January 1693 Grubstreet accordingly abused the princess in a scandalous pamphlet, and then 'vindicated' her in a half-treasonable one (LUTTRELL, iii. 15, 16). Rochester in vain sought to bring about a reconciliation on the basis of a temporary removal of Lady Marlborough; and after, by somebody's fault (see *The Other Side*, 127, versus *Conduct*, 100–2), this attempt had fallen through, the princess continued at Berkeley House 'in a quiet way;' two further disappointments of the kind to which the poor lady was by this time accustomed happening to her in March 1693 and in the January following.

A change came over the English court in 1694 by the sudden decease, on 28 Dec., of Queen Mary. Macaulay tells us that 'Mary died in peace with Anne.' At all events, natural courtesies passed. On the first news of the queen's being taken with the smallpox Anne had affectionately offered to 'run any hazard for the satisfaction' of seeing her; but it had been thought better to keep the patient quiet for the present. The princess continued her inquiries without, as Lady Marlborough asserts, receiving any answer except on one occasion 'a cold thanks.' After her sister's death nothing was wanting in the princess's conduct. Her husband, indeed, when he called to offer his condolences, was told that the king was asleep; but she wrote to William a becoming though brief letter (the original is at Longleat), in which she assured him of her being 'as sensibly touched with this sad misfortune as if she had never been so unhappy as to fall into the queen's displeasure,' and asked leave to wait upon him. He soon received her at Kensington, treating her 'with extraordinary civility' (*Conduct*, 107–10; cf. LUTTRELL, iii. 418–19).

Even had William been otherwise disposed, he must have perceived the necessity of being on good terms with his sister-in-law. Some of the Jacobites, cherishing the notion that in the event of a contest between them the English people would prefer the Princess of Denmark to the Prince of Orange, urged that the opportunity should be used for a rising. There was little immediate fear that the Princess Anne would enter into a combination with her father, even he at the time could hardly have expected it (cf. *Original Papers*, i. 246). But she had dangerous advisers. Hence William left nothing undone that it was in his power, or in his nature, to do to bring about a complete reconciliation. The Archbishop of Canterbury was sent by the king to wait upon the princess; her guard of honour was restored, and she was invited to keep a court of her own at Whitehall, 'as if,' says Luttrell, 'she were a crowned head,' 5,000*l.* a quarter being assigned to her for the maintenance of divers servants of the late queen, whom she was requested to take into her 'family.' After she and the prince had given up Berkeley House, they for a time lived at Camden House; and the king then made over St. James's Palace to them, of which they took possession in the spring of 1696. In the summer of the same year they resided at Windsor; in 1694 and 1695 the princess had rusticated at Twickenham (LUTTRELL; EVELYN; and see Miss STRICKLAND, xi. 391, 368). In return the princess endeavoured to show her loyalty to the king's interests. She instructed her servants to vote at the Westminster election in 1694 for the candidates agreeable to the king (LUTTRELL, iii. 537); and it was said that when her uncle Clarendon, who had never taken the oaths, presented himself at her door, she sent word to him that she received nobody but the friends of the king (O. KLOPP, vii. 24, from a despatch of Hoffman, the imperial resident; COKE, *Detection*, 127, places this occurrence after the death of James II). Whatever there may have been wanting now as of old in the personal demeanour of the king, no doubt whatever existed as to his desire to be on terms of amity with the princess and her husband; it was universally felt that her star was at last in the ascendant, and her audience-chamber was now as crowded as it had formerly been deserted (*Shrewsbury Correspondence*, 220; cf. LUTTRELL, iii. 437). One important point, however, remained in the relations between the king and his sister-in-law, which neither of them was likely to overlook. 'Our friend,' writes the Duke of Shrewsbury to Admiral Russell (ORFORD), who has no small credit with her, seems very resolved to contribute to the continuance of this union, as the only thing that can support her, or both. I do not see he is likely at present to get much by it, not having yet kissed the king's hand; but his reversion is very fair and great.' After contradictory reports had for some time circulated as to the treatment which awaited Lord and Lady Marlborough (see O. KLOPP, vii. 24, note; and *Hatton Correspondence*, ii. 210), all doubts were set at rest by the earl being introduced into the king's presence, and kissing hands, on 29 March 1695. After this crowning favour it is not wonderful that when in the following May arrangements were being made for the government of the country during the king's absence in Flanders, he should have been expected by many to appoint the princess regent. But, in point of fact, though he had made his peace with her, he did not, as Burnet puts it, 'bring her into any share in business;' and shortly after this time we find Evelyn recording a conversation at Lambeth Palace, where, in a large company, 'we discoursed of several matters, particularly of the Princess of Denmark, *who made so little figure*' (*Diary*, 5 July). The next year, 1696, was one of the darkest of William's reign. At St. Germains a corresponding hopefulness prevailed; and King James states that about this time he received a letter from his surviving daughter, asking whether he would permit her to accept the crown should William die, expressing her readiness to make restitution when opportunity should serve, and arguing that a refusal of the crown by her would only remove him the further from the hope of recovering his rights. But James declined to enter into any such bargain (see CLARKE, *James II*, ii. 559–60; and *Original Papers*, i. 257–8. The letter is unusually full of lacunæ, with salient words inserted afterwards).

Few notices remain of the life of the princess in this and the three following years (1697–1699). Her health continued uncertain: she miscarried in February 1696 and again in December 1697, September 1698, and January 1700; in December 1696 she is reported ill of convulsion fits, and in April 1699 of the gout. A visit to Tunbridge Wells in the summer of 1697 can have conferred no lasting benefit, though in the winter following she took a more decided lead in the amusements of the court, for a time giving a ball every Monday at St. James's, while the prince followed the fashion and his own inclination by periodical sojourns at Newmarket (for all these details see LUTTRELL). Lady Marlborough continued her chosen friend, and when in 1698 Mrs. Freeman's daughters began to be married, it was Mrs. Morley who doubled the dowry of 5,000*l.* given to the eldest by her father, the larger offer of 10,000*l.* having been refused by the countess. Lady Harriet Churchill married the only son of Lord Godolphin, for whom, according to an unauthenticated tradition, the Princess Anne had in her younger days entertained a tender sentiment (MRS. THOMSON, i. 163). In January 1701, when her god-daughter, Lady Anne Churchill, married the Earl of Sunderland's heir, Lord Spencer, she repeated her munificence. Corresponding gifts were made to the younger daughters of the duchess, who married after Anne came to the throne. In 1698 an arrangement under the king's orders had closely connected the Earl of Marlborough himself with the domestic affairs of the prince and princess. The frail life of the little Duke of Gloucester, who to his mother before he died must have represented a hope seventeen times cherished and but once permitted to survive more or less speedy disappointment, alone safeguarded the succession as by law established. But even the Jacobites could not look in a very grim humour on such a scene as that of the little duke on his mother's birthday heading his company of small soldiers in Hyde Park (*Hatton Correspondence*, ii. 200; cf. LUTTRELL, iii. 265–266).

The unsentimental king—partly perhaps for his wife's sake—took a kindly interest in the child, and as early as November 1695 bestowed on him a vacant garter. The installation was held with great splendour at Windsor in July 1696. Yet all this pomp could not conceal the fact that the health of the little prince was the reverse of good; he escaped the small-pox in May 1695; but in these years the despatches of the foreign ministers from time to time mention how little reliance was to be placed on the child's vital powers (KLOPP, vii. 129). In 1698, however, the Duke of Gloucester was nine years old, and in settling a revenue for life on the king after the peace of Ryswick, parliament took into account among other things the expediency of a distinct household being established for his nephew. The king accordingly before going abroad in that year appointed Marlborough governor of the prince, and the Bishop of Salisbury preceptor—as he states, much against his own wish, and as his annotator, Lord Dartmouth, states, much against the princess's. At the same time King William appointed the little prince to the command of his own cherished Dutch regiment of footguards. Lady Marlborough's censures on the king's settlement of the expenses of the young duke's household, and her account of his passing quarrel with the princess as to its composition (*Conduct*, 116–120), may be passed by. Marlborough was at the same time restored to his place in the council and to his military rank and employments, and not long afterwards was made one of the lords justices for conducting the government during the king's absence. As late as November 1699 we hear of the Duke of Gloucester on the anniversary of Queen Elizabeth's birthday (a festival boisterously kept by all true English protestants, even under Queen Anne) 'firing all his guns and making great rejoicings' (LUTTRELL). But on 26 July of the following year he was taken sick at Windsor—it was again erroneously thought of the small-pox—and on the 29th he died.

Burnet relates that the princess attended on her son 'during his sickness with great tenderness, but with a grave composedness that amazed all who saw it; she bore his death with a resignation and piety that were very singular.' The description of her overwhelming grief is quite reconcileable with this; and there is something pathetic as well as grotesque in the fact that from this time forth she always called herself, in correspondence with her friend, 'your poor, unfortunate, faithful Morley' (COXE, i. 162). The sympathy was very general, and even the French court, after receiving a formal announcement from King William, went into mourning (DUKE OF MANCHESTER, *Court and Society from Elizabeth to Anne*, ii. 147–50). At St. Germains, of course, hopes ran higher than ever, and an agent from the Jacobites in England speedily found his way thither. It seems not improbable that the sympathies of the Princess Anne herself now began to flow in this direction, though it may be questioned whether Lord Stanhope is right in assigning to this point of time her letter to her father already noticed (*Reign of Queen Anne*, 9). At all events there was no personal reason for her favouring the claims of the Electress Sophia of Hanover, more especially as the wishes of the latter seem now and for some time afterwards to have been for the family at St. Germains rather than for herself (KLOPP, vii. 15 *et passim*; and cf. STANHOPE, i. 7). In the country there seems at first to have been an expectation or wish that the king should marry again (LUTTRELL, iv. 673); but when he opened the new parliament of 1701 he recommended a provision for the succession in the protestant line. On 12 June the Act of Settlement, which placed the Electress Sophia and her heirs in the succession, received the royal assent. It may be mentioned here that almost immediately after William's death, a charge was bruited about against him of his having intended to exclude Princess Anne from the succession; according to Burnet there was a further rumour that she was to be imprisoned. An inquiry ordered by the lords ended in a resolution of their house declaring the report groundless and scandalous, and requesting Anne to prosecute its authors (SOMERVILLE, 8–9; RANKE, vii. 9).

James II died at St. Germains on 17 Sept. 1701, and Louis XIV recognised his son as King of England. Under the influence of these events a parliament, in which the tories no longer commanded a majority, was elected. 'James III' was attainted, and the men and money needed were voted for the war with France.

There is no reason to suppose that affection for her father had ever been altogether dead in Anne's heart. When, towards the end of her reign, the Jacobites wished to persuade themselves that she favoured their cause, a story from such a source reached the ears of the Hanoverian agent Schütz that she was greatly touched by an affecting letter written to her by her father before his death, in which he recommended his family to her. 'It was brought to her by Madame Oglethorpe, who went twice to France' (*Occasional Papers*, ii. 504; the authority given by Schütz is the Jacobite Lord Portmore). Such a letter may have been written and received; and, at all events, shortly after the death of James II his widow wrote to the Princess Anne conveying to her his last blessing and forgiveness, with his prayer that God might convert her heart and confirm her in the resolution to 'repair to his son the wrongs done to himself' (Clarke, *James II*, ii. 601-2). But probably King James never saw reason to unsay his words to Lord Peterborough, that he could never have a good opinion of the Prince and Princess of Denmark, or put any confidence in them (*Original Papers*, i. 281). He had never, largely no doubt because of the difference of creed between him and his daughter, gained an ascendency over her mind, and its constitution was not such as to let it easily fall a prey to remorse. On receiving the news ot her father's death she went into mourning and secluded herself (Luttrell). She cannot be supposed to have promoted the introduction by the tories into the bill for abjuring the Pretender of a clause making it high treason to compass her death, which clause was unanimously accepted. The bill passed on the last day of King William's life; on the following morning, 8 March 1701-2, he died.

When Queen Anne ascended the throne, the grand alliance, though not yet complete, had been knit, and the country was on the eve of the declaration of war against France (actually issued on 4 May following). A tory House of Commons had been followed by one in which parties seemed nearly balanced, but which had given in its adhesion to the policy of King William; in the lords the whig interest was still in the ascendant. On St. George's day, 23 April 1702, Anne was crowned.

Three days after her accession the queen made her first speech in parliament. Marlborough had carried the sword of state before her on the occasion, and the countess had of course accompanied her in her coach. The queen's declaration 'that she knew her heart to be entirely English' was resented by those who were loyal to the memory of the late king (Dalrymple, iii. 244, says that this and other expressions supposed to reflect upon him were ill received by 'the public,' but the words 'entirely English' were engraved on her coronation medal; see Miss Strickland, xii. 66). The speech was, however, very warlike in tone, and also referred to the project, recommended by William III shortly before his death, of a union between England and Scotland. Parliament, though enabled by an act passed in the previous reign to sit for six months after the death of the sovereign, could hardly do more than approve the appointment of commissioners for giving effect to the proposal. Before parliament was prorogued in May with a view to its dissolution (2 July), it had granted to the queen the same revenue as that latterly enjoyed by her predecessor, and she had in return announced her intention to apply 100,000*l.* out of the first year's 700,000*l.* to the public service.

Anne did not wait for the election of her first parliament before making a series of appointments, on some of which her heart was set, while others followed almost as a necessary consequence. It was understood that Anne's first wish had been to associate her husband with herself in the regal dignity; but the parallel with her sister's case had not been considered to hold (*Original Papers*, i. 621; Burnet, v. 56; Coxe, i. 155). Nor was it possible for her to entrust to him the command in the Netherlands which he had desired; but he received the title of generalissimo of her majesty's forces, Marlborough declaring himself 'ravished' to serve under him, and the office of lord high admiral. Towards the end of the year, after considerable resistance in the lords, by taking a prominent part in which Sunderland incurred the queen's lasting resentment, a life annuity of 100,000*l.*, double, says Burnet, of what any queen of England ever had in jointure, was granted to the prince, and he was also made constable of Dover and lord warden of the Cinque Ports. Next to her husband the man whom the queen delighted at last to have the opportunity of honouring was of course the Earl of Marlborough. Three days after her accession he received the long-delayed garter, and on the day following was, in accordance with King William's wish, made captain-general of the English forces at home and abroad, and soon afterwards master of the ordnance. To these offices was added the rangership of Windsor Park, a pleasant sinecure made doubly pleasant by the fact that the hated Portland had had to vacate it. The countess was made groom of the stole and mistress of the robes, and received the control of the privy purse. Other favours flowed in rapidly upon the Marlborough family and those connected with it (Coxe, i.

108). Luttrell (v. 163) gives a list of the ladies of the bedchamber, who included whig as well as tory ladies. Rochester, whose daughter's services were declined, was himself, instead of being placed at the head of the treasury, left in the doubtful position of an Irish viceroy, whose commission had been cancelled by the late king. The rivalry between him and Marlborough soon became patent, and ended in his angrily resigning his office, in which he was succeeded by Ormond. By Marlborough's advice the treasurer's staff was given to his political *alter ego* Godolphin. Other changes were made, among which need only be mentioned the appointment of the high-church Earl of Nottingham to one of the secretaryships of state. Several whigs were left in the ministry and household, but from the list of the new privy council the names of the great whig leaders of the late reign were omitted. Politics apart, the queen seems to have acted generously towards her predecessor's servants (Luttrell, v. 172); but not all the claims left unsettled by him were liquidated by her (*Calendar of Treasury Papers*, 1702–7, Preface, x).

With regard to another class of appointments, it was rumoured very early in Anne's reign that 'her majesty would herself dispose of all ecclesiastical preferments belonging to the crown as they became vacant, and not leave it to the Achbbishop of Canterbury and five other bishops as the late king did' (Luttrell, v. 157). High-church feeling had of late vigorously revived. Anne appointed the Archbishop of York (Sharpe) instead of Tenison of Canterbury to preach her coronation sermon; and of the statesmen admitted to office upon her accession most were well-known 'highfliers.' Among the addresses presented to her on her accession she left unnoticed one presented by the presbyterian, independent, and baptist ministers of London, and at the prorogation of parliament in May, while undertaking to maintain the act of toleration, she declared that 'her own principles must always keep her entirely firm to the interest and religion of the church of England, and would incline her to countenance those who had the truest zeal to support it' (Stoughton, v. 323). In the elections for the new parliament the church question accordingly assumed great prominence, and the result was that the tory high-churchmen were stronger in Queen Anne's first parliament than they had been in any since the revolution (Somerville, 23–4). She gratified the majority by dismissing from the office of almoner the Bishop of Worcester (Lloyd), who was accused of having sought to influence his clergy against the tory candidate in the Worcestershire election. During the summer she had paid a state visit to the headquarters of the high-church party, the university of Oxford, afterwards continuing her progress, on which she was enthusiastically welcomed, to Bath and Bristol.

Intent, however, as the new House of Commons, with Harley as its speaker, was upon church affairs, the war necessarily claimed its first attention. The grand alliance had been strengthened by further additions, but the chief military successes of the year were gained by the English general. On 12 Nov. Queen Anne went in state to St. Paul's, the Countesses of Marlborough and Sunderland accompanying her in her coach. After Marlborough's return to England she insisted, notwithstanding the protests of his lady, on raising him to a dukedom (she may have been annoyed by the pyramidical illumination at Ludgate, in which his name was placed after Ormond's, Coke, 129), and on settling upon him for the term of her own life an annual pension of 5,000*l.*, derived from the post office. Her wish that this pension should be settled for ever on the title was, however, rejected by the commons, and it was on this occasion that the queen made the offer of a further 2,000*l.* a year to the duchess out of the privy purse, which the latter declined at the moment, but afterwards, 'by the advice of her friends,' inserted in her accounts.

On 4 Nov. 1702 the bill against occasional conformity, which was for many years to be regarded as the test measure of church opinion and sentiment, was brought into the House of Commons. The queen was ardently on the side of the bill. The Prince of Denmark, though himself an occasional communicant, had been induced to vote for it. But it had at last to be dropped in the lords. When, in a rather less rigorous form, it was reintroduced in November 1703, stronger opposition was offered to it by the whigs, and Marlborough and Godolphin, though they voted for it, were less than lukewarm in its favour; and though the queen seems still in her heart to have wished it to pass, the prince absented himself from the division in which it was thrown out by a majority of eleven. In November 1704 it again appeared. This time its defeat in the lords was foreseen, and not averted by the shameless proposal to force it through the lords by tacking it to a land-tax bill. As both Marlborough and Godolphin on this occasion voted against it, there can have been little or no pressure from the queen in its favour. In this very year 1704, however, she had chosen a better way for proving her goodwill to the national church. On the day after her birthday, which fell on a Sunday, she informed the commons that she desired to grant for the benefit of the church her entire revenues from tenths and first-fruits, appropriated to the crown in 1534, and amounting to between 16,000*l.* and 17,000*l.* a year (STOUGHTON, v. 349). Notwithstanding the rancorous accusations of Swift, there seems no reason to doubt Burnet's assertion that he had suggested this step to the queen and Godolphin after having previously recommended it to her predecessors; but Queen Anne's Bounty, as the fund established by statute to carry out her wishes was called, remains a living monument of her piety and beneficence, more especially since its application has been extended to cognate purposes (STANHOPE, 118, who refers to BURN'S *Ecclesiastical Law*, ed. Phillimore, ii. 283–95).

The ecclesiastical views of the queen, which, beyond all doubt, added to her popularity in England, were not of a nature to augment such goodwill as accrued to her in Scotland by virtue of her Stuart descent. Here discontent had reached a very high pitch; the union was still a mere project, and the ministers of the crown who, contrary to expectation, had been continued in office after the queen's accession, were universally unpopular. It was now rumoured that a letter from the queen to the Scottish privy council betrayed suspicious tendencies towards a continued toleration of the adherents of episcopalianism in Scotland, and these suspicions were confirmed when the letter, either surreptitiously or by authority, found its way into print (BURTON'S *History of Scotland*, 1689–1748, i. 354–5). Though the parliament, opened 9 June 1702 by the Duke of Queensberry as the royal commissioner, unanimously recognised Queen Anne's title, voted the requisite supply, and agreed to the joint commission for negotiating the union, yet, when the draft of an abjuration bill was presented, a strong feeling of opposition manifested itself. Two very factious sessions followed, as the result of which bills were passed showing the angry and jealous temper of the people. The act securing the presbyterian establishment as 'the only church of Christ within this kingdom,' and another declaring that after her majesty's decease no king or queen of Scotland should have the power to make war or peace without the consent of parliament, received the royal assent; but the act of security which the Scottish parliament had chiefly at heart, the queen's commissioner refused to touch with the sceptre (10 Sept.) This act provided that in the event of the queen's death the Scottish estates should name a successor from among the protestant descendants of the royal line (the proposal to insert the name of the Electress Sophia had been rejected with furious indignation); but that this successor should not be the same as the successor to the English throne, unless the religion, freedom, and trade of the Scottish nation should have been previously secured. Queen Anne had throughout manifested the strongest disapproval of the proceedings of the Scottish parliament, and had sent instructions, which fortunately arrived too late, for the suppression or rejection of the act of security. The Scottish titles granted at this time by the queen, and her revival of the order of the Thistle, could not act as balm to the 'spirit of ferocity and opposition' which, as Smollett says, 'threatened the whole kingdom with civil war and confusion.' The winter of 1703–4 witnessed the natural result of this state of things in the shape of a plot, or the rumour of a plot, of which the queen apprised the lords on 17 Dec. The reality of the so-called 'Scottish plot' [see LOVAT] being asserted by the whigs and denied by the tories, the lords and the commons were at issue on the subject, and the queen had to assuage the troubled waters by pointing out how inconvenient for the public service and how uneasy to her were such misunderstandings between the houses (for a full account of the dispute see *Somers Tracts*, xii. 423–30). The 'Scottish plot' itself dropped out of notice; and when the Scottish parliament had reassembled in July 1704 and the act of security, tacked to a bill of supply, had been passed without debate for a second time, the royal commissioner (now the Marquis of Tweeddale) was empowered to signify the royal assent (SOMERVILLE; BURTON). In Ireland the succession was, in 1703, settled by an act modelled upon the English act of 1701, and containing the imposition of a severe church of England test upon all officials and magistrates.

The domestic troubles of the year 1703 were not counterbalanced by any brilliant successes abroad. The Emperor Leopold I having on 12 Sept. 1703 renounced his claim to the Spanish throne, his second son was, under the title of Charles III, proclaimed King of Spain and the Indies. He soon set forth on his journey to Spain, visiting on the way, under the guidance of Marlborough, the lords 'of the heretics in England, by whose grace,' according to the Jacobite pamphleteers, he was 'the catholic king' (NOORDEN, i. 401). His voyage across the Channel was delayed by the effects of the terrible storm which strewed the English coasts with wrecks and filled the land with desolation, so that the queen gave orders for the observance of a general fast on 19 Jan.

following. But on 28 Dec. Charles landed at Portsmouth, and on the 29th reached Windsor, where he remained till the 31st (*Marlborough Despatches*, i. 223). He was received by the queen with royal honours; nor could she in any way have more closely and personally identified herself with the policy of the war, and have seemed more resolutely to shut the door against any peace which should fail to establish the Habsburg claimant upon the Spanish throne. (For details of the reception see LUTTRELL, v. 374–376; and compare ELLIS, *Original Letters*, first series, iii. 356–7, for the queen's letter to Sir George Rooke, 22 Jan., ordering him to 'pay the same obedience to the King of Spain as to time and manner of his setting sail' for Lisbon, 'as you would do to myself.')

Already in the winter 1702–3 the desirableness of modifying the administration in a sense more favourable to their policy had suggested itself to Marlborough and Godolphin. The zeal of the tories for the war had begun to cool; the jealous ambition of Rochester had helped to make Nottingham recalcitrant, and he had many followers in the commons and some in the ministry itself. In the summer of 1703 the Duchess of Marlborough duly communicated her husband's complaints to the queen, who, in reply to the expression or pretence of a wish on the part of the duke to resign, appealed in pitiable tones to the patriotic devotion of her friends (COXE, i. 202). The language of this letter encouraged the duchess still further to urge upon the queen the cardinal fact that the whigs were her friends and not the tories; but Anne had too much in common with the latter to give them up even at her favourite's bidding, and the duke was as cautious about throwing himself into the arms of the whigs as they were about an alliance with him and Godolphin. Furthermore, Harley, who contrived to command the confidence of many moderate men of both parties, had already suggested to Marlborough another and a more attractive combination. These manœuvres explain among other things the ministerial changes which followed the duke's departure for the continent in 1704. In his absence, Nottingham declared to the tory high churchmen that the queen was desirous to do everything she could to give them satisfaction, but that she was hindered by Marlborough and Godolphin; and then developed his plan of securing their support to the Occasional Conformity Bill by the celebrated device (the *tack*) already mentioned. He at the same time made an urgent appeal to the queen herself to make her choice between the whigs and the tories, declaring his resolution to resign if she persisted in retaining the former. The queen, after endeavouring to make him reconsider his resolution, acquiesced in his proposed resignation, and by way of encouragement began by dismissing two of his adherents, Lord Jersey and Sir Edward Seymour. Mrs. Freeman was informed by her friend that 'something more of the nature, it is believed, will soon happen that will not be disagreeable to her,' and on 18 May Nottingham formally resigned the secretaryship of state, in which he was succeeded by Harley. A few other changes took place, among which was the appointment of Henry St. John as secretary at war. This rearrangement of the ministry, though it contented Marlborough, is in no sense to be regarded as a whig victory; and Swift either judged rashly or was in a bad temper when he wrote in the preceding February that 'the queen and House of Lords and half the commons are whigs, and the number daily increases' (*Letters*, i. 4; cf. the curious letter from Gwynne to Robethon in *Original Papers*, i. 690). On the contrary, as late as 21 Nov. 1704, we find Mrs. Morley declaring to Mrs. Freeman, when discussing the course of church affairs in the late reign, that whenever things lean towards the whigs 'I shall think the church beginning to be in danger' (*Conduct*, 158).

The great victory of Blenheim in 1704 was followed by other successes on the Rhine and Moselle. Queen Anne was full of joy. Evelyn describes her appearance at the thanksgiving held at St. Paul's on 7 Sept. for the late great victory. In her rich coach drawn by eight horses she was accompanied by the Duchess of Marlborough only, in a very plain garment, while the queen was resplendent with jewels. The house voted supplies of unheard-of liberality for the prosecution of the war, and presented its address of thanks to Marlborough after his return to England, when he was warmly received by the queen at St. James's on 14 Dec. On 3 Jan. 1704–5 she had the satisfaction of seeing, from the windows of St. James's Palace, the trophies of Blenheim borne to Westminster Hall; and soon afterwards, in reply to an address from the commons, she declared her wish to bestow upon the duke and his heirs for ever the royal manor of Woodstock, asking the assistance of the house to clear off the encumbrances on the estate. Furthermore, she gave orders that a palace bearing the name of Blenheim should be constructed at her own expense in Woodstock Park. Nearly everything that her gratitude and friendship could bestow upon the great general and his consort was now offered them, and as yet their favour with her was unbroken. She resented the attempt of the university of Oxford, at one of its solemnities, to imitate the House of Commons by coupling the achievements of Sir George Rooke with those of the hero of Blenheim. At Cambridge, to which she paid a visit after the dissolution of parliament in April, the Duke of Somerset, for whom she had a strong regard, entertained her as chancellor. The greatest scholar and the greatest man of science who adorned her reign—Bentley and Newton—took part in the Cambridge festivities; and the latter, at that time M.P. for the university, was together with the vice-chancellor knighted by the queen. She seems at this time to have been in the best of humours; at Newmarket, whence the visit to Cambridge had been undertaken, she ordered her house to be rebuilt, liberally contributed to the improvement of the town, and bought 'a running horse of Mr. Holloway, which cost a 1,000 guineas, and gave it to the prince' (LUTTRELL, v. 542–4).

Before the dissolution of parliament the lords had, besides throwing out the Occasional Conformity Bill, put a stop upon a tory place bill, which had passed the commons and which had for its object to exclude from their house all holders of offices created since 1684. The queen had been adverse to this bill, and had requested the Archbishop of York to induce his brethren to vote against it. Notwithstanding her ecclesiastical predilections and her rooted suspicion of the whigs, it was becoming more and more difficult for Anne to avoid making a choice between that party and the baffled high-church tories; and this very circumstance made her as desirous as ever to maintain Marlborough, Godolphin, and the moderate men. On the other hand, however, Marlborough and Godolphin were becoming more fully convinced than before that the war could not be effectively carried on without the support of the whigs, and this lent colour to the belief that the queen herself was being drawn in the same direction. All the foreign ministers were fluttered by the tidings that on 18 April she had dined with Orford, one of the whig leaders (NOORDEN, ii. 248 note). Some influence was probably exerted by these rumours on the issue of the parliamentary elections held in May in the midst of unusual excitement fanned by audacious party libels against Queen Sarah and the regicide whigs; for when parliament met on 25 Oct. the election of speaker proved the whigs to possess a considerable majority in the commons. It is certain that the queen's interest had been exerted on behalf of the whig candidate for the speakership (see her letter to Lady Bathurst, cited by MISS STRICKLAND, xii. 142). But she had not been converted. Before the houses assembled, a long struggle had been waged against the unwillingness of the queen to remodel her administration in deference to the wishes of the victorious whigs and their staunch advocate, the Duchess of Marlborough. Of the whig leaders—the Junto as they were called—Somers, Halifax, Orford, Wharton, and Sunderland, the last two were the most distasteful to the queen: Wharton, because of his profligacy and undisguised contempt for religion; Sunderland, because, as she had already experienced, no member of his party surpassed him in unyielding resoluteness. The efforts of the whigs and the duchess to obtain a high office of state for her son-in-law, Sunderland, were not supported by Marlborough; but the queen was at last prevailed upon to send him as ambassador to Vienna, where the accession of the Emperor Joseph I in May 1705 gave special importance to the selection. Next, a struggle began for the removal of Sir Nathan Wright from the lord chancellorship; and the efforts of the duchess, who speaks with unmitigated contempt of this 'warm stickler for the church,' were on this occasion seconded by Godolphin. The queen's hesitation to confer upon a whig an office to which so great an amount of church patronage belonged is very noteworthy; but when in her difficulty she appealed to Marlborough himself, whom she had hitherto found so reasonable, he plainly told her that she must choose between following the advice of Godolphin and 'sending for Lord Rochester and Lord Nottingham.' On 11 Oct. the great seal was transferred to Cowper; and a step—but no more—had been taken towards the construction of a whig government (COXE, i. 483–4. The duchess, *Conduct*, 147, modestly says: 'I prevailed with her majesty to take the great seal from Sir Nathan Wright').

Mindful, no doubt, of the changed aspect of parties, the queen, in the speech with which she opened parliament in October 1705, after dwelling on the importance of prosecuting the war and bringing about a union with Scotland, promised to make the support of the church her chief care, adding the curious words: 'I mention this with a little more warmth because there have not been wanting some so very malicious as even in print to suggest the church of England as by law established to be in danger' (STANHOPE, 205. The special allusion seems to be to a publication called 'The Memorial of the Church of England;' see the scornful reference in *Conduct*, 148. The author, Dr. Drake, resorts to the artifice of representing the whigs as systematically traducing the queen and making her at one time 'the common subject of the tittle-tattle of every coffee-house and drawing-room.' Mrs. Thomson, i. 444). Hereupon the high tory leaders on 15 Nov. brought forward a proposal that Anne should invite to England the heir presumptive to the throne, the Electress Sophia. The proposal was moved by Lord Haversham, and the queen was present at the debate. (Her first attendance at a debate seems to have been 29 Nov. of the previous year, when Lord Haversham had introduced a discussion on the affairs of Scotland. Stanhope, 166.) Burnet's suggestion, or the suggestion reported by him, that this motion was brought forward with the mischievous purpose of creating a misunderstanding between queen and nation, may be beyond the mark; but the demand was doubtless prompted by extreme factiousness, and the queen bitterly resented the speeches of the tory leaders, among whom Buckingham was personally insolent to herself, and more especially she 'could never overcome' the unpleasing impression she on this occasion received of Nottingham. (See Dartmouth's note to Burnet, v. 233.) Nor should it be overlooked that the whigs, friends though they were to the Hanoverian succession, strongly opposed the motion, knowing 'it was disagreable to the queen' (Smollett, ii. 65). She wrote to the duchess accordingly, that she believed Mrs. Freeman and she would not disagree as they had formerly done; 'for I am sensible of the services those people have done me that you have a good opinion of, and will countenance them, and am thoroughly convinced of the malice and insolence of *them* that you have always been speaking against' (*Conduct*, 159). At the same time the debate had suggested the expediency of taking practicable measures for safeguarding the protestant succession; and in April 1706 the queen could transmit to the elector by Lord Halifax several acts favourable to the interests of his family. They included the Regency Act, which was afterwards carried into execution after Anne's death, and of which a clause obliged the privy council to proclaim the successor appointed by law with all convenient speed, as well as an act naturalising the Electress Sophia and her issue. Queen Anne, who had been in friendly correspondence with the court of Hanover during the past year (*Original Papers*, i. 705 *seqq.*), and who had recently received from the electress the expression of her belief 'that it would be for the good of England and all Europe that the queen should live for a hundred years' (*ib.* ii. 31), took the occasion of sending the garter to her cousin, the electoral prince. In September the electoral house was still further gratified by his being made a peer of England under the title of Duke of Cambridge (*ib.* ii. 64. The patent does not, however, appear to have been sent to him till the spring of 1708. See his letter to the queen in Ellis, 2nd series, iv. 247).

The ebullitions of something not unlike disloyalty which the queen had found to be compatible with tory and high-church opinions in both clergy and laity were insufficient to change either her principles or her prejudices, and would probably have exercised a still slighter influence upon her conduct than they actually did, had not the strength of Marlborough's position still remained the same. The military glories of the year 1705 had indeed fallen to the genius of Peterborough. But 1706 was a year of victories on every side: in Italy, where later in the year Prince Eugene's victory at Turin secured the north for the grand alliance, and severed the south for ever from the monarchy of Spain; in Spain itself, where Peterborough raised the siege of Barcelona, and Galway for a few weeks occupied Madrid; and in Flanders, where Marlborough's victory at Ramillies placed the Spanish Netherlands in the hands of the allies.

Queen Anne's fidelity to the policy recommended to her by her predecessor was as yet unshaken. Not only had she publicly testified to this by appointing and attending a thanksgiving-service at St. Paul's on 23 Aug. 1705, though there was less reason for rejoicing than in the following year when she twice, on 27 June and 31 Dec., attended similar ceremonies. She also showed great liberality towards her army, as when in January 1706 she presented 30,000*l.* to the officers and soldiers who had lost their horses in the last campaign for 'recruiting' them (Luttrell, vi. 2); and in March of the same year Marlborough describes her efforts to meet the expenses of the war as 'extraordinary' (*Marlborough Despatches*, ii. 447). But the policy of the war was in her mind personally identified with no other statesmen than Marlborough and Godolphin; nor could she yet understand the necessity of submitting to the advice—which meant the control—of the whigs. In the autumn of 1706 they were still only tolerated by her. They had resolved upon bringing into the ministry a member of their party who was most repugnant to the queen. The duchess returned to the charge again and again, and finally, with the aid of a misread word, contrived to give serious, though apparently only passing, offence to the queen. ('I beg of God Almighty, as sincerely as I shall do for his pardon at my last hour, that Mr. and Mrs. Morley may see their errors as to this notion before it is too late.' The queen had read the word *notion* as *nation* (Coxe, ii. 152).) Explanation and (after a week's delay) a kind of apology from the queen followed; but though a letter from Marlborough respectfully represented the absolute necessity of employing the whigs if the war was to be vigorously carried on, the queen still held out against the appointment of Sunderland. She stated that she was still 'always ready to be easy with Mrs. Freeman,' but in truth a cloud had already settled upon the relation between them. These doings belong to the months from August to October (Coxe, ii. 138–158). On 20 Oct. the duchess had surpassed her previous efforts by a letter in which Mrs. Morley was desired to reflect 'whether you have never heard that the greatest misfortunes that ever has happened to any of your family, has not been occasioned by having ill advice, and an obstinacy in their tempers' (*Private Correspondence*, i. 152). But it was not till after an interview with Marlborough, who had returned to London on 18 Nov., that the queen at last gave way. On 3 Dec., the day fixed for the meeting of parliament, Sunderland was at last appointed secretary of state, Sir Charles Hedges being removed to make room for him. Some minor offices and peerages, or promotions in the peerage, were soon bestowed upon whigs; but the downfall of the high tories was most significantly marked by the removal from the privy council of Buckingham, Nottingham, and Rochester, together with Lords Jersey and Gower, and Sir George Rooke. The disgrace of the first two of these showed the excellence of the queen's memory; her relations with Rochester are more doubtful, but it is certain that he was hated by the duchess. Marlborough and Godolphin still seemed without rivals in the royal confidence. But though the relations of the queen to them and even to the duchess seemed unchanged —it was on 17 Dec. that a further favour was bestowed upon the house of Churchill by the extension of its ducal honours to the female line—Anne was not to forget that her 'obstinacy' had been overcome and her personal wishes affronted.

The year 1707, which added no military or naval glories to those of its predecessor, witnessed the accomplishment of the one great act of domestic statesmanship for which Queen Anne's reign is memorable. Her own concern with the act of union was mainly formal, and, as has been seen, Stuart though she was, but little love was lost between her and her Scottish subjects. Yet she was not wanting in a sense of what becomes a monarch in the great moments of a nation's life; and her royal assent to the act was given, on 6 March 1707, in a speech of excellent taste and feeling (Burton, *Reign of Queen Anne*, i. 350. The speech is cited by Stanhope, 279–80). As late as 27 May, Secretary Boyle writes to Lord Manchester that 'the queen does not remove to Windsor till next month, having more business than is usual at this time upon the account of the union' (*Court and Society*, iii. 223; for a narrative of the events in Scotland which preceded the union and proved its necessity see Burton, *Reign of Queen Anne*, iii. chap. vii.).

The strife of parties, which had fortunately not prevented the consummation of the union, was inevitably fed by the failure of the military operations of 1707. In this year (April) Marlborough indeed achieved a notable diplomatic success by securing, in the famous interview at Altranstedt, the neutrality of the dangerous hero, Charles XII of Sweden. But in Flanders the general's designs were again impeded by his Dutch allies, and frustrated by bad weather, while the south-west of Germany was falling back into French hands before the elector of Hanover had by Queen Anne's wish assumed the command. (His letter to the queen on this occasion, dated 26 Oct., is in *Original Papers*, ii. 95.) But the great reverse of Almanza had taken place at a much earlier date (25 April).

In the summer of 1707 the crisis in Queen Anne's personal relations began to announce itself to those most interested in their continuance. Marlborough, though aware of the ill feeling which existed between Harley and the whigs, had been slow to suspect him of any endeavour to insinuate himself into the queen's personal confidence by the arts of flattery and intrigue. The duke's own relations with the whig chiefs were by no means easy, and he had offended Halifax, who had been sent as envoy to Hanover, by thwarting his desire to be appointed a plenipotentiary for the peace negotiations which had been in prospect after the campaign of 1706. The queen was growing weary of the obligation of adapting her will to the counsel of her ministers. Her high-church opinions were her own, and she had always considered ecclesiastical appointments to be not merely nominally within her own bestowal. Her wish (ultimately baffled) to appoint instead of Dr. Potter (afterwards Archbishop of Canterbury) the high-church candidate, Dr. Smalridge, to the vacant chair of divinity at

Oxford, and her promise of the two vacant sees of Exeter and Chester to Dr. Blackall, an uncompromising churchman, and Sir William Dawes, who was supposed to hold similar opinions, aroused the wrath of the whigs. Their wishes were supported, in the matter of the Oxford chair effectually, by Marlborough and Godolphin. But the duchess foresaw a greater danger threatening the position of herself and her friends; and her indignation was fired by the discovery that she had herself nourished the serpent that was to sting her. According to the duchess's account, Abigail Hill was an indigent first cousin of her own, for whom she had obtained the place of bedchamber-woman in the establishment of the Princess of Denmark. The steps by which a personal attendant becomes a personal friend, and as such acquires an influence over the mind of master or mistress, rarely admit of being fixed by dates; moreover, Queen Anne was often more or less of an invalid, and invalids are apt to become the prey of their servants. Though the duchess had begun to find the queen more shy of her company and more reserved when with her than before, she was not rendered suspicious of her 'cousin Hill' till she had been informed of her private marriage to Mr. Samuel Masham. She speaks of this information as having reached her in the summer of 1707; already, on 3 June, the duke advises her, 'if Mrs. Masham does speak of business to the queen,' to warn the former cautiously, 'for she certainly is grateful, and will mind what you say.' (In the *Private Correspondence*, i. 77, this letter is dated 9 June.) The duchess goes on to state that when she tenderly expostulated with Mrs. Masham, both her conduct and that of the queen convinced her that there was some mystery in the affair. 'And in less than a week's time I discovered that my cousin was become an absolute favourite; that the queen herself was present at her marriage in Dr. Arbuthnot's lodgings' (Arbuthnot, though a strong tory, had been appointed physician to the queen in October 1705; see Craik's *Swift*, 127), 'at which time her majesty had called for a round sum out of the privy purse; that Mrs. Masham came often to the queen, when the prince was asleep, and was generally two hours every day in private with her. And I likewise then discovered beyond all dispute Mr. Harley's correspondence and interest at court by means of this woman.' She then remembered many signs and tokens to which she had previously been blind (*Conduct*, 177–85; cf. Coxe).

There can be no reasonable doubt that the duchess had made a real discovery. In the measure in which her influence over the queen had declined, that of her kinswoman had risen. The intrigues of Harley are not proved by any direct evidence, but they were suspected by a correspondent of the Duke of Shrewsbury as well as by Lady Marlborough, and are admitted by the tory writer who, in answering the narrative of the duchess, proposed to show 'The Other Side of the Question' (see Coxe, ii. 259 note). The duchess, to whom Godolphin had in vain induced Mrs. Masham to make an overture of reconciliation, now opened all portholes for the combat, while the duke and Godolphin adopted a more temperate course of conduct, consisting in the main of threats of resignation at first neither made nor probably received very seriously. Harley in some measure diminished their zeal by protesting that he was their sincere and loyal friend, and the queen declared that, though she had a very good opinion of Mr. Harley, and would never change it unless she saw cause, she relied entirely on none but 'Mr. Freeman [Marlborough] and Mr. Montgomery [Godolphin].' Thus the lord treasurer hesitated, and Marlborough on 8 Nov. from the Hague advised his wife to leave off struggling 'against wind and tide' (Coxe, ii. 341–68). The duchess, however, continued to make the queen, as the latter was still patient enough to phrase it, 'truly sensible of her kindness in telling her her mind freely upon all occasions,' and told some of it to Mrs. Masham likewise. On paying her respects to the queen at Christmas 1707 the duchess was coldly received, and some days passed before a letter in which she had (not disrespectfully) reproached the queen obtained a kindly answer (*Conduct*, 203–11).

It was a sign of the growing power of the whigs that at the end of 1707 the queen had filled the contested Oxford chair with the whig candidate, and had appointed a whig (Dr. Trimnel) bishop of Norwich. The party had effectually shown its strength to Marlborough and Godolphin, and on 22 Dec. it completely identified itself with their war policy by carrying in both houses an address which declared that no peace could be honourable or safe if any part of the Spanish monarchy were left in the power of the house of Bourbon. Under such circumstances it was impossible that the queen, in spite of her personal confidence in him, should any longer continue Harley in office, for he had hoped to stand against the whigs with the aid of Marlborough and Godolphin, while probably at the same time undermining the influence of these latter with the queen. In January 1708 they finally made up their minds against him. But the queen would not allow him to go. They hereupon announced to her their determination to quit her service if he were retained in it, and, when she still remained unmoved, absented themselves from a cabinet meeting. Dartmouth (note to BURNET, v. 354) relates that Marlborough, after waiting on the queen to announce his intention, left her highly incensed, and that a kind of demonstration in her support was hereupon organised by a crowd of courtiers, doubtless tories. She had the mortification of seeing the incomplete cabinet break up before her eyes, after so trusted a minister as Somerset had declared it impossible to proceed without the general and the treasurer (*Conduct*, 212; COXE, ii. 387–8; the presence of the queen is mentioned by BURNET). Even so she would not give way, nor was it till Harley had himself pressed his resignation upon her, and the Prince of Denmark had added his representations, that she summoned Marlborough to her presence and announced to him that she had agreed to Harley's withdrawal. On 11 Feb. he resigned his secretaryship of state, and a whig (Henry Boyle) was appointed in his place. St. John and two others likewise quitted office. It is to the credit of the queen's good nature that when, before Harley's dismissal, the duchess had declared to her that if the duke resigned his offices she must abandon hers, the queen had promised that should this event unhappily ever occur, she would bestow the duchess's offices among her daughters (*Conduct*, 213).

The public feeling against Harley was embittered by the news, which became generally known in March 1708, of French preparations at Dunkirk for an invasion of Scotland. The British government was forewarned in time, and though the French ships under Forbin, with the Pretender on board, reached the coast of Scotland, no response was apparent there, and the expedition returned to Dunkirk by April. Stringent measures were taken by parliament to prevent any outbreak in Scotland of the Jacobite zeal which had been found wanting at the critical moment, but at the same time care was taken not to goad the country into fury by inopportune severity; and St. Simon, in a noteworthy passage of his 'Memoirs' (iv. 106–7, 1862 edition), is eloquent in his praises of Queen Anne's conduct on this occasion. She had been encouraged by loyal addresses in which all parties joined; and it was observed that in her answer to one of these she for the first time adverted to her brother as 'a popish *pretender*, bred up in the principles of the most arbitrary government' (COXE, ii. 400; cf. *Court and Society*, ii. 312). Yet when the question as to the treatment of the chevalier, should he be captured by the British fleet, had been mooted in council, the queen had shown great agitation and shed tears, so that the discussion of the matter could not be proceeded with (TINDAL, cited by SOMERVILLE, 519 note). She must, by the way, have been disturbed if informed of the fact that in the interval between the sailing of Forbin's expedition and its return to Scotland, several episcopal clergymen—members of a body for which she had so warmly interested herself—had been prosecuted at Edinburgh for having officiated without the qualification of the oaths, and for having evaded the injunction to pray for the queen and the Princess Sophia (BURTON, *History of Scotland* (1689–1748), ii. 29–30). With reference to more dangerous offenders, it may be added that in 1709 the law of treason in Scotland was made the same as that in England.

Notwithstanding the parliamentary addresses of December 1707, it was clear to Marlborough that success alone could sustain what popular feeling still existed in favour of the war. On 11 July 1708 he gained the long-contested victory of Oudenarde. France was now reduced to a condition in which it was impossible for her to carry on the struggle, and the fearful severity of the winter 1708–9 spread distress and famine through the land. Peace was therefore offered by Louis XIV, but on terms to which the British plenipotentiaries, Marlborough and Townshend, refused to listen. In May 1709 the king made the famous appeal to his people, with the result that, when the campaign of 1709 began, the French forces in the Low Countries were as numerous as those of the allies.

At home the strife of factions had continued round the queen. In the first instance the whigs, encouraged by the dismissal of Harley and his followers, pressed upon her the appointment of Somers to the presidency of the council, and, when she demurred to this, his admission into the cabinet without any office. The queen had at this time a personal objection against Somers, whom she regarded as the chief mover in the attacks upon the admiralty administration of her husband, and it was supposed that the prince, instigated by Admiral Churchill, was urging her to hold out. Godolphin supported the demand of the whigs, and Marlborough, on being appealed to by the queen, represented to her that, should she not accede to it, everybody would feel convinced that she was 'guided by the insinuation of Mr. Harley.' In answer, Godolphin reports, she 'renounced and disclaimed any talk, or the least commerce, with Mr. Harley, at first or second hand, and was positive that she never speaks with anybody but the prince upon any things of that kind.' Godolphin seems to have given credit to this assertion; and on 6 May the queen, in a letter to the Duke of Marlborough, showed the regard she still retained for *him* (the italics are the duchess's) by kindly assurances and by the promise that she would never at any time 'give her consent to a peace but upon safe and honourable terms.' But in the same letter she openly complained of the importunities of the whigs; and she continued as obstinately opposed to the appointment of Somers as ever. 'The battle between us,' Godolphin writes on 12 June, 'might have lasted till now, if, after the clock had struck three, the Prince of Denmark had not thought fit to come in, and look as if he thought it were dinner-time' (Coxe, ii. 420–34; cf. *Conduct*, 214).

Parliament had been dissolved on 15 April, and in the elections which followed the whigs made every effort to increase their majority. Amidst various vexations the queen seems to have much leant upon the advice of Somerset, who, as master of the horse, had constant access to her, and whose interference irritated the whigs against Marlborough, still very imperfectly trusted by them. It is impossible to say what other influences were exerted in conjunction with that of Mrs. Masham, which continued as strong as ever through the spring and summer. In April the duchess was nauseated by the phrase 'Masham and I' in a letter from the queen, and her correspondent Maynwaring entreated her to return to court and help putting an end to 'the senseless farce of Harlequin and Abigail;' but in May she seems to have thought that 'Mrs. Masham does not meddle with business' (*Private Correspondence*, i. 111, 113, 120). She afterwards went so far as to assert that during the whole summer of this year the queen continued in secret correspondence with Harley, having taken her residence for the purpose, notwithstanding the sultry weather which made the prince pant for breath, in the hot small house at Windsor, to which Mrs. Masham could privately introduce visitors from the garden (*Conduct*, 222). After the victory of Oudenarde the queen wrote a letter to Marlborough, which the duchess's censor (*The Other Side*, 363) rightly considers deserving of particular notice; for it shows her as struggling between an old and deep attachment, which had been made galling to her, and the desire for a freedom of action which on 'the other side' had been represented to her as her duty towards herself. The duke answered her in words such as have been rarely addressed by a subject to a sovereign, urging her 'as a good christian' to get rid of her private resentments, and to 'make use of such as will carry on this just war with vigour: which is the only way to preserve our religion and liberties, and the crown on your head.' The correspondence continued in much the same strain, Marlborough having now fully resolved to cast in his lot with the whigs, and in reply to his renewed offer or threat of resignation the queen, on 27 Aug., summed up her case by declaring herself desirous 'to encourage those whig friends that behave themselves well,' but unwilling 'to have anything to do with those that have shown themselves to be of so tyrannising a temper; and not to run further on those subjects, to be short, I think things are come to, whether I shall submit to the five tyrannising lords' [the junto] 'or they to me' (Coxe, ii. 501–18).

In the meantime an open quarrel had taken place between the queen and the duchess. The duchess chose the opportunity of the thanksgiving service for Oudenarde, held at St. Paul's 30 Aug., to mingle with complaints as to Mrs. Masham's unwarranted rearrangement of the jewels worn by the queen, remonstrances as to her want of trust in the duke. Anne not unnaturally requested that these public confidences or 'commands,' as she afterwards called them, which had continued from the coach into the church, should cease. The result was a brief but very sarcastic correspondence, followed on 20 Sept. by an interview which the duchess has not noted in her narrative, but of which she preserved some memoranda written by herself. (They are given by Coxe.) It ended by greatly agitating both the queen and the duchess, who was angrily sent away. Hereupon she for a time thought of desisting from further endeavours, and her resolution was applauded both by the duke, who owned to a tenderness for the misguided queen, and by the whig leaders, who no longer anticipated any advantage from their advocate's efforts (Coxe, ii. 521–5; cf. *Conduct*, 219–21).

In the parliament which met on 16 Nov. 1708, the whigs were again in the majority; and the agitation for the admission of Somers to the cabinet was therefore resumed more eagerly than ever. The Prince of Denmark and Admiral Churchill continuing to operate against the whigs, the party now proceeded to carry out a plan of action upon which its chiefs had previously determined. (See the curious letter from Sunderland to Newcastle in Ellis, *Original Letters*, 2nd series, iv. 251 seq.) The prince was to be deprived of his office, 'for that whatever council he has, George Churchill will in effect be always lord high admiral.' The duke judiciously persuaded his brother to resign; but, more especially as nothing short of the removal of the prince would facilitate the redistribution of offices they had at heart, the whigs refused to be appeased by this sacrifice. At last, in order to spare a cruel humiliation to her husband, who was at the time hopelessly ill, the queen signified her willingness to give way in behalf of Somers. On 2 Nov. Godolphin joyfully announced the news to Marlborough; on the 28th the Prince of Denmark died. The queen, who had displayed a constant affection towards him, had been assiduous in her attentions during his sufferings. For nearly two months after his decease she saw no visitors, nor did she appear in public till her birthday in the following year (Luttrell). The Duchess of Marlborough had in a not unbecoming manner pressed her sympathy upon the queen at the last stage of the prince's illness, and had been present at his deathbed in Kensington Palace. The account of the curious scenes which followed will be found at length in her 'Private Correspondence' (i. 410–16). The queen, who 'expressed some passion' on quitting her husband's corpse, suffered herself to be persuaded by the duchess to leave Kensington for St. James's, but deeply offended her former favourite by the preference she exhibited for Mrs. Masham. At St. James's in the evening a similar experience awaited the duchess, who indulged in some unseemly sarcasms against her mistress, adding, by way of amends, that the queen 'had bits of great tenderness for the prince;' and 'I did see the tears in her eyes two or three times after his death, upon his subject, and, I believe, she fancied she loved him; and she was certainly more concerned for him than she was for the fate of Gloucester; but her nature was very hard, and she was not apt to cry.' No real reconciliation followed these meetings; and when, in March 1708–9, Marlborough returned to England after the failure of the peace negotiations, he was mortified to find Mrs. Masham courted by persons of all ranks and distinctions (Coxe, iii. 31).

After some delay it proved that, outwardly at least, the prince's death had made a great change in public affairs. In November Pembroke was made lord high admiral, Wharton lord lieutenant of Ireland, and Somers lord president of the council. The queen's mourning rendered the reserve now shown by her to her ministers, both old and new, less surprising. Little respite, however, was allowed her. A passage in the prayer book, suitable to her married state, having been rather tardily altered, both houses immediately sent up an address requesting her not to indulge her grief so far as to lay aside thoughts of a second marriage, which she very properly met by declining to send any particular answer. Indeed, the address had, by many persons on both sides, been regarded as a bad joke (*Wentworth Papers*, 75). But a more pertinacious attempt was made to oblige her to satisfy the claims to office of the two members of the junto still left out in the shade —Halifax and Orford. In the end, she once more appealed to Marlborough to take her part against the whigs; but he must have declined to interfere, as, before his return from his campaign in November 1709, Orford had been placed at the head of the admiralty. In the summer of 1709 the duchess had, notwithstanding the duke's warnings, striven to keep up a sarcastic correspondence with the queen; and having embarrassed her through asking, by way of a more convenient entrance to her own apartments, for some rooms which the queen wished to give to Mrs. Masham's sister, improved the occasion to the best of her power. The queen was driven to inform her that their connection must henceforth be an official one, whereupon the duchess surpassed herself by drawing up a copious narrative of her twenty-six years' services given and favours received, and forwarding it to the queen with extracts concerning friendship and charity from 'The Whole Duty of Man,' and a similar passage from Jeremy Taylor. Anne failed to fulfil a promise to read and answer these papers, and at church passed the duchess with an impersonal smile (*Conduct*, 224–7). Nor was there any longer any doubt as to the importance of Mrs. Masham's influence. Among her statesmen she chiefly favoured Somerset, while Harley was busily directing the attacks of Jacobite zeal and tory spite against Marlborough and the war policy. For with this policy Marlborough and Godolphin must stand or fall.

The campaigns of 1709 had but little advanced the war, although after the surrender of Tournay the battle of Malplaquet (11 Sept.) had led to the fall of Mons (26 Oct.). Marlborough now proposed that his office of captain-general should be conferred on him for life. The proposal was not supported by the whig leaders, and fell through. That it was actually placed before the queen and refused by her seems unproved (see Noorden, iii. 616 note, where it is stated that no such draft of a letter from the duke to the queen referring to her refusal as is cited by Coxe, iii. 136 note, can be discovered among the Coxe MSS. in the British Museum). But the fact of the application was bruited abroad, and soon Marlborough was subjected to a series of annoyances. When, early in 1710, he was ordered by the queen to confer a vacant regiment upon Colonel Hill, the brother of Mrs. Masham, he sought an audience in order to represent the inexpediency of distinguishing so young an officer; but the queen dryly bade him 'advise with his friends.' Hereupon he temporarily withdrew from London, leaving it on the day appointed for a cabinet council. Finding, however, that the queen had taken no notice of his absence, he at first sought to obtain the support of the other members of the government for a letter offering the queen the choice between his resignation and the dismissal of Mrs. Masham. Perhaps a united effort might have carried the day; but among the leaders only Sunderland supported the bold policy of an address to the queen in the lords. Marlborough accordingly compromised matters by addressing to her a strong remonstrance against 'the malice of a bedchamber woman,' without, however, insisting upon her removal (*Conduct*, 232–4; cf. *The Other Side*, 409–10). The queen, on being further importuned by Godolphin and the whigs, hereupon gave way as to the regiment, and, Marlborough having at the advice of the whig leaders forborne from further pressing the dismissal of the favourite, an audience in which he was graciously received by the queen seemed to put a satisfactory termination to the incident (4 Feb.). The Dutch envoy reported to the Hague a complete reconciliation, and Marlborough was enthusiastically congratulated by Heinsius (Noorden, iii. 622 note). In truth, however, the affair had, besides incensing the favourite, increased the coolness between Marlborough and the whigs. When in March the commons addressed the queen on his approaching departure to the Netherlands as both general and plenipotentiary, she caused the answer prepared by Godolphin to be so altered as to deprive it of its cordiality. Scarcely had he crossed the water when the news reached him of the virtual failure of the Sacheverell impeachment (20 March 1709–10). The queen's sympathy could not but be on Sacheverell's side; nor was the mob in error which shouted to her as she passed in her chair, 'God bless your majesty! God bless the church! We hope your majesty is for Dr. Sacheverell.' Afterwards, when the suspension to which he was sentenced had expired, she presented him to the valuable living of St. Andrew's, Holborn, though she prudently declined to make him a bishop. Her favourite prelates, York and London, voted *not guilty*, and there were other indications that those on whom she looked with the greatest goodwill were against the spirit of the impeachment.

After this *fiasco* the air was again full of rumours of impending ministerial changes. Yet this was the time chosen by the Duchess of Marlborough, who had been in vain importuning the queen to allow her to resign her offices in favour of her daughters, to force herself into the royal presence. Though repulsed by a command to make her communication in writing, she contrived afterwards to obtain the promise of an interview, and when this promise was again withdrawn renewed her request, declaring that no misunderstanding should be caused by her, and that no answer would be required from the queen. Then, without waiting for a reply, she appeared at Kensington (17 April 1710). On being at last admitted, she could hardly elicit any words from the queen but 'You desired no answer, and you shall have none.' Protestations and tears were alike in vain, though, after the queen had brusquely left the room and been followed to the door of the closet by the duchess, the latter had extracted from her a species of permission to pay her respects when the queen should be at Windsor (the graphic narrative in the *Conduct*, 238–44, is supplemented by Coxe, iii. 202, from another version apparently by the duchess, and from her letter to Mr. Hutchinson). Mrs. Morley and Mrs. Freeman never met again. On the day after their parting the duchess sent to the queen a letter from the duke to Godolphin concerning a dangerous foreigner, against whom it was thought prudent to protect the queen's person. The letter was returned to the duchess with a brief formal message and without thanks. Their correspondence, too, was nearly at an end.

The appointment of Shrewsbury to the office of lord chamberlain, which took place about this time, and of which the queen informed Godolphin as of a settled thing, was the first public sign of the coming change, for Shrewsbury was known to have a secret understanding with Harley. Then a possibly unintentional awkwardness on the part of Marlborough involved him in another personal difficulty with the queen. In a list of promotions sent by him for her approval he had not included the names of Colonel Hill and Mr. Masham, but had drawn the line in his recommendations slightly above them. The queen insisted upon the promotion of Masham to a colonelcy, and, to cover the advancement of Hill, commanded that all the colonels of his year should be made brigadiers. Marlborough assented to the former of these orders, but, against the advice of Godolphin, refused to agree to the other. He had the double humiliation of finding the queen persist in her decision, and himself so inadequately supported by his colleagues that he had once more to give way. But more important proceedings were already in course of preparation, and on 13 June the dissolution of the whig government began. Sunderland, the first whig admitted to it, was the first dismissed, the high tory Dartmouth being appointed secretary of state in his place. On the day before her son-in-law's dismissal the Duchess of Marlborough wrote her last letter but one to the queen, enclosing in her angry missive several affectionate letters written to her by Mrs Morley in earlier days (Coxe, iii. 261–2; the duchess's letter is not in the *Conduct*). A brief and hasty reply from the queen, refusing to return her letters, provoked a retort on the part of the duchess, stating that in consequence she would take a little better care of the remainder.

As yet, however, neither Marlborough nor his colleagues seemed inclined to relinquish their posts, and the duke was urged by a joint ministerial memorial to retain his command. The intrigues of Harley to disunite the government however continued, and there were jealousies among its members. Somers, for instance, was suspected by Marlborough and others of scheming on his own account, and it would seem that his deferential manner to the queen over their teacups, and, if the duchess is to be believed, his politeness to Mrs. Masham, had made him not unwelcome at court (*Private Correspondence*, ii. 152). On 8 Aug. the queen took advantage of an altercation at a cabinet meeting in her presence to strike a deadly blow at the stability of the ministry by dismissing Godolphin. The treasury was now put into commission, and Earl Poulett made first lord; but the chancellorship of the exchequer was, 'as a particular favour of the queen's' (Luttrell, vi. 618), given to Harley, whose manœuvres were thus made patent by their success. Very soon the ministry was gradually transformed by the dismissal of all the whig chiefs and the admission into it of high tories, such as Rochester, Buckingham, and Ormond (who was sent to Ireland); while a secretaryship of state was given to the most brilliant speaker of their party, Henry St. John. There can be no doubt that the queen looked upon the victory as one gained on her behalf; she spoke of herself as released from a long captivity (Burnet, vi. 14). According to Dartmouth she regretted the loss of Somers, and desired him to wait often upon her.

The Sacheverell agitation, the rumours of the domineering treatment of the queen by the late ministers, and the growing weariness of the people in the matter of the war, combined to decide the elections of 1710 in favour of the tory party. With the electors at large, as for instance, in Middlesex, the church question—or the supposed church question—was uppermost. But the victory had no doubt been also, to a great extent, gained with the aid of other elements of dissatisfaction; and Harley, the chief author of the political revulsion, took care to put 'the queen' forward with unctuous iteration (see the curious document entitled 'Mr. Harley's Plan of Administration,' 30 Oct. 1710, in *Miscellaneous State Papers* (1501–1726), ii. 485–7). Whether he influenced the course of conduct now adopted by the queen towards the Duke and Duchess of Marlborough, or whether it was due to the whisperings of inter-feminine spite, must be left an open question. Notwithstanding the fresh Hampstead air sought by her thrice a week in the summer, the queen seems this year to have suffered from the gout; and she had observed the thanksgiving for the successes of her army on 7 Nov. in the chapel at St. James's (Boyer). She acquiesced in the wish of the new ministers that the usual parliamentary vote of thanks to the general should be pretermitted, and at his first audience begged him not to insist upon it. Unfortunately the indiscretions of his wife had not ceased during his absence, and while overwhelming the queen with documents chiefly transmitted through the royal physician, Sir David Hamilton, she had been with difficulty restrained from publishing the queen's private letters to herself. Though terrified and at the same time determined not to see her, Anne had been generous enough to pronounce her incapable of the peculations with which she had been charged by Swift in the 'Examiner' (see Coxe, iii. 344–7; cf. *Conduct*, 263). Perceiving on his return that the official disgrace of the duchess had been determined upon, and humiliated by the treatment which he experienced from the ministers and parliament, Marlborough strove to make peace between his wife and the queen at any cost but that of the loss of office. He induced the duchess to write an apologetic letter, in which she promised, so long as she was retained in the queen's service, to hold her peace (Coxe, iii. 352; in the *Conduct*, 364, the duchess gives it to be understood that her resignation was at last her own act). The letter and the pleadings with which Marlborough presented it had no effect. The queen declared that she could not change her resolution, and must insist upon the duchess's key of office being returned within two days (17 Jan. 1710–11). It was returned on the same evening. The vacant offices of mistress of the robes and groom of the stole were conferred upon the Duchess of Somerset, while the privy purse was given to Mrs. Masham.

In the meantime the course of events had favoured the prospects of peace. The ministry had continued to take advantage of the popular feeling so thoroughly in unison with the sentiments of the queen against the whigs and the captain-general, and in favour of the recently endangered church. The House of Lords, however, rejected both a proposal for a commission of inquiry into grants made since the revolution of 1688 (30 April), and a bill to repeal the act for the general naturalisation of protestants. The former device was to have filled the exchequer at the expense of the whig magnates, the latter to have gratified the popular dislike of the 'poor Palatines,' to whom the queen had formerly been munificent. Afterwards, in March 1712, she renewed her charity to the Palatines settled in Ireland; but the experiment was not saved from ending as a failure (*Treasury Papers*, 1708–14, 475). A worthier sign of church zeal than this demonstration against the dissenters was the act passed on the recommendation of the queen for the building of fifty new churches in London, the cost of which was to be defrayed from part of the duty on coals hitherto devoted to Wren's reconstruction of St. Paul's. The queen's message was brought into the House of Commons by St. John while Harley was recovering from the murderous attack made on him by Guiscard (8 March). It was even reported that the terrible adventurer had formed a design against the person of the queen, and precautions were taken to insure the safety of her residence at St. James's Palace (LUTTRELL, vi. 705). Burnet says that her health was at this time much shaken; besides suffering from the gout she had three attacks of the ague, which appear to have been caused or intensified by her agitation about public business. Much later in the year (December 1711) we find convocation congratulating her on her recovery from an illness which had in some quarters, possibly by design, been represented as extremely dangerous (STOUGHTON, v. 374; cf. *Wentworth Papers*, 210, 215). She had never been more popular, and her birthday this year was celebrated with great rejoicings (LUTTRELL, vi. 688). Her absence from court on the anniversary of her accession was attributed to the dangers surrounding her; much to her credit she personally forbade the indecent show made of Guiscard's body after his execution (CRAIK's *Swift*, 213 and 216 note).

The principal task of the administration of which Harley, now Earl of Oxford and lord treasurer, stood at the head, was carried on in secret. There were at this time not less than five secret agents of France in England, who, though acting separately, were all guided by the same hand (MESNAGER, 109–10). The British ministers were not less discreetly served; so that they were able to make the Dutch believe that whatever proposals might be brought to London, they would not be dealt with till after consultation with the states. Mesnager was in the midst of his labours presented at Kensington to the queen, who told him: ''Tis a good work; pray God succeed you in it. I am sure I long for peace; I hate this dreadful work of blood' (*ib.* 134). Torcy declares (*Mémoires*, ii. 43–44) that she did her best to forward the negotiations. After having declared, on 25 Aug., that there was no French plenipotentiary in London, she made things pleasant for Mesnager in his *incognito*, and even expressed a wish to defray his expenses. And Mesnager himself attributes the success of the negotiations mainly to two causes, viz. 'the steadiness of the queen, guided by her own aversions to some of the other people, and especially by her resentments of the affronts which it is said had been offered her by some of the women about her person,' and 'the exquisite management of the treasurer' (MESNAGER, 182). After the signature of the preliminaries she received Mesnager graciously in a secret audience (so TORCY, ii. 73–4), and continued to give effectual support to the action of her ministry, even when they sailed dangerously near the wind. A different set of preliminary articles, which included a barrier for the Dutch, and was otherwise more careful of the interests of the allies, had been communicated to the states and to Count Gallas, an imperial diplomatist residing in London under the designation of ambassador of the king of Spain; and when Gallas, indignant even at this version, published it in the newspapers, and loudly denounced the conduct of the queen and her government, she forbade him the court, notwithstanding her personal regard for him (TORCY, ii. 102), and requested Charles VI to send another ambassador in his place.

On 17 Nov. 1711 Marlborough landed in

England, accompanied by Baron von Bothmar, the Elector of Hanover's plenipotentiary. It is likely enough that the queen's mind had been inflamed against him by the story that a design was on foot which could only be defeated by her having 'no man in any considerable command but such as might be depended upon' (Mesnager, 167). For there can be little doubt that his dismissal was a settled matter before his arrival. The whigs, though they had not agreed to dethrone the queen, had desperately engaged in a very questionable manœuvre. The high-church tory, Nottingham ('Not-in-the-game'), for whom no office had been found in the tory government, proffered the whigs his alliance on the condition of their supporting an endeavour on his part to carry a bill against occasional conformity. With Nottingham and Somerset the whigs were certain of a constant majority in the lords, by which a peace unacceptable to their party could be rendered absolutely impossible. On 7 Dec. the queen, after opening parliament, had the mortification of listening to a debate in which both Nottingham and Marlborough inveighed against the preliminaries, and by a majority of 62 to 54 a clause was added to the address, declaring no peace to be safe in which Spain and the West Indies were left to the house of Bourbon. In the commons a similar clause was indeed defeated by a large majority; but the deadlock had been established. According to Swift (*Letters*, i. 113) some of the lords who voted in the majority had been told that by doing so they would please the queen. This it is not easy to credit; but he also says, on the authority of Mrs. Masham, that on leaving the house after the debate the queen had given her hand in a marked manner to Somerset, one of the most vehement opponents of the peace, and she continued to show great favour to the Duchess of Somerset (*Wentworth Papers*, 223, 235). Out of leading-strings she seemed hard to hold; it was almost as if she refused to be directed except by her caprices. As for the whigs, they paid their part of the bargain by helping Nottingham to carry the bill against occasional conformity through the lords, whereupon it easily passed through the commons, and at last became law (December).

The ministry were not slow in retaliating. Charges of peculation and falsified accounts were trumped up against Marlborough, and the report containing these was published by order of the House of Commons. At a cabinet council on 31 Dec. the queen ordered the removal of Marlborough from all his employments, on the ground of the information laid before parliament. On the same day as that which witnessed the downfall of Marlborough, the famous simultaneous creation of twelve peers was announced, by which, though the House of Lords can hardly be said to have been 'swamped,' the coalition majority was hopelessly undone. One of the new peers was Mrs. Masham's husband.

At the beginning of 1712 the queen was again troubled with gout; hence her message to the lords, requesting them to adjourn to the same day as that fixed by the commons, which gave rise to a debate on privilege. Her illness must have served her as a welcome excuse for not showing much personal attention to Prince Eugene, who early in January had arrived in London on a visit of several weeks; but on her birthday she presented him with a sword splendidly set with diamonds (Luttrell, vi. 723). The peace negotiations opened at the end of the month without the prince having been able to produce any change in the policy of the British government. The ministers, who greatly resented his coming, did not disdain to listen to denunciations accusing him of a plot with Count Gallas and Marlborough to set fire to London, seize the person of the queen, and oblige her to convoke a new parliament, for the purpose of putting an end to the peace negotiations and punishing their authors (see Torcy's *Mémoires*, ii. 139–140, where the authenticity of these designs is judiciously treated as an open question. No doubts as to the 'hellish plot' beset Hamilton; see his *Transactions during the Reign of Queen Anne*, 205–8). As usual, the most was made of the alarm; the queen's guards were doubled; several entrances to St. James's Palace were closed; and even Prince Eugene was 'protected' (Torcy, ii. 142). London was, as a matter of fact, in an excited and turbulent condition. The Mohocks were abroad, and Marlborough was supposed to have or to contemplate an understanding with them. On the queen's birthday he was insulted by the mob in the park, while the court was 'crowded more than ever by all the church, nobility, and gentry' (*Original Papers*, ii. 270). In parliament the proceedings against him and others connected with the administration of the army (Walpole and Cardonnel) continued, and he was condemned virtually unheard (January). Then the Barrier treaty, signed by Townshend in October 1709, was taken into consideration, and those who had concluded or advised it were censured as enemies to the queen and kingdom. In the meantime the peace congress, in which England was represented by the Bishop of Bristol (Robinson) and the

Earl of Strafford, had actually held its first meeting at Utrecht on 29 Jan.

A suspension of arms was agreed to in Flanders in June, and again in August, 1712; and by the end of the year the opposition to the peace in England had become powerless. But the treaty of peace still awaited its conclusion, which was delayed above all by one obstacle, the continued presence of the Pretender in France. The question of the treatment which he was to receive had been a grave difficulty, the more so that both Louis XIV and Queen Anne had a personal interest in his welfare. But for her strong aversion from the religion professed by him, there can be no doubt that her sympathy would have been much warmer now (cf. Buckingham to Middleton in *Original Papers*, ii. 330). For her protestant feeling was by no means growing feebler as her years increased, though she may have failed to derive comfort from the prophecy of the Bishop of Worcester (Lloyd) made to her about this time (June 1712), that four years hence there would be a war of religion, when the King of France would be a protestant and fight on their side (Swift's *Letters*, i. 167). She was, however, greatly pleased when Hampden's motion for a joint guarantee in the treaty of peace of the Hanoverian succession was rejected by the commons (17 June) in favour of a general expression of confidence in her fidelity to the protestant succession itself (Smollett, ii. 237). But to what extent Queen Anne showed an interest at this time in her brother's future it is impossible to determine. In the so-called 'Minutes of the Negotiations' of Mesnager (210–326) a long and circumstantial account is given of his endeavours, with the aid of a person 'near the queen' (Lady Masham), to obtain the insertion in the treaty of peace of a secret clause which should relieve King Louis from the obligation of keeping his promise to recognise the succession of the House of Hanover *beyond the lifetime of Queen Anne*. It is here insinuated that the queen, who before Mesnager went to Utrecht caused him to be presented with her portrait set in diamonds, favoured the scheme, but that it was frustrated by the clumsiness of the agents of St. Germains in England. The story that the Abbé Gaultier had hoped by the sheer force of his eloquence to persuade the queen to resign the crown in favour of the chevalier must be taken for what it is worth. In October 1712 Gaultier certainly informed Torcy that Bolingbroke was interested in the prince and his future, provided that the queen's rights were not prejudiced, and that he was at the same time anxious to verify a rumour as to some of the whigs having eighteen months before taken steps in the same direction (Stanhope, 536, from letters in the archives of the French foreign office). There seems, however, no doubt that at St. James's, whatever may have been the thoughts and feelings of the queen and her ministers, fear sealed their lips towards one another on the subject of the Pretender (see Somerville, 582). But the immediate difficulty had been to induce him to leave France, so that he might not have to be expelled from its soil. He had begun his journey in September 1712; but it was not till 20 Feb. 1712–13, that he actually crossed into Lorraine. About the same time Bolingbroke in a vigorous despatch insisted that an end should at last be made of delay, and on 31 March the treaties of peace and commerce between France and Great Britain, as well as the French treaties with the other members of the grand alliance except the emperor, were at last signed at Utrecht.

The support given by Queen Anne to the tory ministry had materially contributed to the conclusion of the peace. In the remaining period of her reign the person of the sovereign was more than ever prominent in the calculations of politicians; yet it cannot be said that her conduct critically affected the struggle in progress around her. She continued to fulfil the duties of the throne as she conceived them, more especially interesting herself in ecclesiastical appointments. She compensated Dr. Smalridge for his former disappointment by raising him to the see of Bristol, vacated by Dr. Robinson on his translation to London; she refused a mitre to Swift, as he professed to believe through the ill offices of his 'mortal enemies' Sharpe of York and the Duchess of Somerset (April 1713); but consented to Atterbury being rewarded for 'the flame he had raised in our church' (Burnet) by the bishopric of Rochester and the deanery of Westminster (May). But though she interested herself as before in church and state, it was well known that her bodily condition was becoming more and more infirm, so that during the last two years of her life the state of her health was the cause of repeated alarms. In the spring and summer of 1712 a marked improvement had been thought observable in her health (*Wentworth Papers*, 287, 292, 297); but Swift reports a passing fear concerning her already in September of that year (*Letters*, i. 175), and in October and December he speaks of her as more or less suffering from the gout (*ib.* i. 178, 209). She was still 'lame with the gout' in February 1712–13 (*ib.* i. 243, 245);

but, though the Jacobites had been informed that she could not live longer than March (*Occasional Papers*, ii. 390), she was able on 9 April, at the meeting of parliament after the conclusion of the peace, to be carried to the House of Lords, where she read her speech 'very well, but a little weaker in her voice' (SWIFT'S *Letters*, i. 279). She did not as yet communicate the terms of the treaties to the houses; but she spoke of her efforts for securing the protestant succession and of the perfect friendship existing between her and the house of Hanover, and, referring to the unparalleled licentiousness of the libellous publications of the day, exhorted factions and parties to calmness and mutual forbearance (WYON, ii. 441. The Stamp Act of the previous year had only extinguished the small deer of the periodical press). Of course at such a time her words were carried away by the wind. On 5 May 1713 peace was proclaimed in London; on 9 June the debates on the treaty of commerce with France began in the commons, and by a small majority this early endeavour in the direction of free trade was thrown out. Then a cabal between Scottish malcontents and the whigs to effect the repeal of the union was only defeated by a narrow majority in the lords (June).

More personal to the queen was the question raised by a message from her to the commons in the same month concerning a considerable debt which had accumulated above her civil-list expenditure. After some hesitation a bill enabling her to raise 500,000*l.* for the discharge of these arrears was consolidated with another money bill and passed. Burnet (vi. 173) seeks to show that there were grounds for the suspicions raised by the queen's demand, inasmuch as a few years before the actual debt had amounted to little more than half the sum now required. Nor, though the charitable expenditure of the queen had doubtless continued, had Blenheim of late been a drain upon her purse. It was accordingly, he says, concluded by 'all people' that the coming elections were the real purpose for which the money was in part needed. At all events there can have been no truth in the charge made in the next reign that it was intended for the service of the Pretender (WYON, ii. 459). About this very time two addresses were successively carried in the lords requesting the queen to intervene for the removal of the Pretender from Lorraine, to which she returned evasive answers; but when a similar address was carried in the commons, she promised to use her endeavours (BURNET, vi. 175). When on 16 July she closed the session of parliament by a speech from the throne (she had been unable to be present on the 7th at the peace thanksgiving in St. Paul's), it was noticed that the customary assurance of her determination to support the Hanover succession was omitted (WYON, ii. 466). At the end of the season (31 July) the queen was well enough to review the household troops in Hyde Park (*Wentworth Papers*, 345).

Sanguine as the Jacobites abroad were at all times, their hopes which the peace of Utrecht might have dashed to the ground revived with the news, true or false, of the queen's ailing condition, and as the signs increased of doubt and uncertainty, to say the least, among her ministers. The rumours diligently posted about 'Miss Jones,' 'Mrs. Ord,' 'Christopher,' 'Dunbar,' 'Quaint,' 'Quanton' (or whatever other pseudonyms Queen Anne went by in the Jacobite correspondence), frequently pointed to her speedy decease; in the meantime she was to name her brother as her successor, after being authorised to do so by the loyal majority in the new parliament. (Many passages of this kind will be found in the Stuart sections of *Original Papers.*) At the same time the official changes made during the latter part of the summer, mostly between the middle of August and the middle of September, could not but excite eager speculation. Shrewsbury was sent to Ireland, Ormond's presence nearer home being thought desirable. The Earl of Mar, who was regarded as a Jacobite, was made secretary of state for North Britain, another of the secretaryships of state being given to Bromley, and the chancellorship of the exchequer to Wyndham (formerly secretary at war), who were supposed to hold similar opinions. Other changes were made of the same kind; and it seemed evident that so many placeholders must be speculating on an event by which they would *not* lose their places. After every exertion had been made, and the pens of the ministerial fighting-men had been more active than ever, the elections for the British House of Commons resulted in an overwhelming tory majority. In Ireland a whig House of Commons had been recently elected; and Shrewsbury had soon been instructed to prorogue parliament with a view to its dissolution (December).

On Christmas eve, 1713, the queen was seized by a violent attack of fever, which left her for several hours unconscious (WYON, ii. 475). A panic ensued, which was repeated when after her recovery several relapses followed. In February Swift writes that 'few of the whigs will allow the queen to be alive, or, at best, that she can live a month' (CRAIK, 277–8). When parliament met on the 18th, there was a general feeling of uneasiness attested by the falling of the stocks, which had been affected by rumours of every kind; so that it was thought expedient for the queen, when she had sufficiently recovered, to address a letter to the lord mayor, intended to calm the apprehensions of the public. Among the incidents which had excited fears had been a movement of French troops to the coast, very innocently explained by the French government.

Immediately after the meeting of parliament the whigs found an opportunity for reviving the suspicions against the queen excited by the announcement of her debts in the previous session. When it was discovered that a quarter of the profits of the South Sea Company were to be reserved to assignees of her majesty, the question who these assignees were came to be so pertinaciously asked that the ministers ultimately had to abandon the proposal as to the quarter-share itself (Wyon, ii. 480; cf. *Wentworth Papers*, 396 *sqq.*). On 2 March 1713–14, when parliament reassembled after an adjournment, the queen was carried in a chair to the House of Lords. About this time she seemed again in better health, and though soon afterwards she had a 'fit of shivering' at Windsor, she appeared to be very well in April (*Wentworth Papers*, 359, 360, 375). The injunctions of the royal speech had little effect upon the whigs, who seized the occasion of the ratification of the treaties with Spain to take up the cause of the shamefully deserted Catalans, and afterwards in the lords to condemn the commercial treaty (July). But the question of the succession remained the really disquieting element in the political atmosphere. In her answer to an address from the lords, Queen Anne alluded with very little obscurity to a proposed 'diminution of the royal dignity' which had by this time become the favourite item in the whig programme. The queen had throughout continued on terms of civility with the electress dowager Sophia and her son; and just before the opening of parliament she had furnished Thomas Harley with a letter to the elector promising her assent to any further securities which the electoral family might desire. But even then she had referred to proposals from other quarters inconsistent with her own dignity and security which she felt herself bound to oppose. What the whigs had in view was to bring over to England a member of the Hanoverian family—if possible the elector; if not, his son the electoral prince. At a meeting of the whig leaders held about the end of April it was resolved to carry into effect this design, which had been for some time cherished. A debate on the state of the nation had just ended in the lords, which had been characterised by extraordinary violence. After losing by a small majority a proposal to declare the protestant succession in danger, the whigs had carried an address to the queen to renew her endeavours for the expulsion of the Pretender from Lorraine; and to this a clause had been added, on the motion of Wharton, asking the queen to proclaim a reward for the apprehension of the Pretender, dead or alive. The address had been in some measure softened down after an adjournment; but even so the queen's answer had not disguised her just resentment (Somerville, 555). It was then that the whigs thought of taking advantage of the circumstance that as Duke of Cambridge the electoral prince was a peer of the realm, in order to obtain for him the usual writ of summons and thus bring him over to England. The Hanoverian envoy, Baron Schütz, accordingly applied for the writ to the chancellor (Harcourt), who referred the matter to the queen. So indignant was Anne at the attempt to force her hand that she forbade Schütz her presence. Never, Oxford told him, had he seen the queen in a greater passion (*Original Papers*, ii. 598). At a cabinet it was indeed resolved to issue the writ, which could not be refused, and which Schütz accordingly carried to Hanover. The electoral family were advised by Strafford to disavow the proceedings of their envoy, and he sought to convey to the queen the assurance that there had been no desire on their part to disoblige her (*Wentworth Papers*, 31–32). But before long, a memorial, dated 7 May, from the electress dowager and the elector reached the queen, which suggested as necessary securities for the succession the removal of the Pretender from Lorraine, and the presence in Great Britain of a prince of the electoral family. In answer to this memorial, Queen Anne on 30 May wrote the two memorable letters to the Electress Sophia and to the electoral prince, which, accompanied by a third from Oxford to the elector, left no room for doubt as to the queen's mind being made up on the subject. The letters are in truth what they were called by the Duchess of Marlborough, to whom they were forwarded by the electress—'very extraordinary;' and possibly the rumour was true that 'the queen's letter touched the old electress so much that it hastened her death,' which took place on the day after that on which it had reached her (8 June; see *Letters of Sarah, Duchess of Marlborough*, 1875, 110, and cf. Molyneux's letter from Hanover in Coxe, iii 574.

The letters are printed in BOYER, 699–700). The elector, now heir-at-law to the throne, answered courteously, but not in such a way as to reassure the queen, though the electoral prince was profuse in his apologies; and the silly Earl of Clarendon was sent to Hanover to see that the dreaded project remained unexecuted.

The ascendency of Bolingbroke over Oxford, which to Bothmar seemed evident from the selection of Clarendon as envoy to Hanover (*Original Papers*, ii. 626), showed itself also by other signs. Thus in domestic affairs the introduction of the schism bill (May), which the whigs vainly opposed in the lords, marks the climax of the high-church intolerance of Queen Anne's reign; and of this intolerance it suited Bolingbroke to pose as the champion. Oxford was unable to put a check upon him either in this matter or in those administrative measures of which the consequences might be more personally disastrous to their authors. (As to the measures said to have been taken shortly before the queen's death for securing the obedience of the troops, see a curious draft of a memorial from Stair to Marlborough in *Miscellaneous State Papers*, ii. 522–524). Unable either to satisfy the tories or to keep a door open towards the whigs, Oxford had already in June offered his resignation to the queen, but she had declined it. Early in July, however, Swift was told that his patron's fall was near, and on the 27th Oxford himself announced it as impending for the following day. On the 29th Lady Masham, who, according to Swift's correspondent Ford, had never been in higher credit with the queen, confirmed the news of the downfall of the partner and director of her old intrigues. Her letter dwells on Oxford's ingratitude to her dear mistress, whom he had teased and vexed for three weeks, and had thus probably caused the illness from which she was now suffering. There cannot, she declares, be a greater object for compassionate help than 'this good lady.' Another of Swift's correspondents (Erasmus Lewis) informs him that the queen had told all the lords that Oxford was negligent, 'seldom to be understood,' untrustworthy, unpunctual, ill-mannered, and disrespectful (*Letters*, ii. 45, 49, 68–71).

The queen, who had closed the session of parliament on 9 July with a speech implying reproof of factiousness, and again omitting all reference to the house of Hanover (*Wentworth Papers*, 401), had of late seemed stronger; on 12 June Arbuthnot described her to Swift as in good health (*Letters*, ii. 33; cf. *Wentworth Papers*, 386, 387). But there was no real hope of her days being many; the importance of the arrangements to be made after Oxford's dismissal was manifest; and the sense of responsibility which weighed upon those concerned seems to have been overwhelming. On the night of 27 July, after Oxford had resigned his office, the queen presided over a long-protracted cabinet council. Instead of the lord treasurer's staff being given to Bolingbroke, it was resolved to put the treasury into commission; but the choice of the members of the commission proved too difficult a matter to settle before the cabinet separated at two o'clock in the night. Next morning, the 28th, the queen was reported too ill to attend to business, and the meeting was postponed to the following day. On the 29th, after being cupped, she seemed better; but on the 30th, in the morning, a fit which the doctors considered to be apoplexy, and treated accordingly, rendered her insensible for nearly two hours. The Duchess of Ormond, who was in waiting, sent word to her husband, who was in deliberation at the Cockpit with the other members of the cabinet, including the Duke of Shrewsbury. They at once repaired to Kensington, where the queen lay. According to one account, of which Swift's correspondent Ford disputes the correctness, the Dukes of Somerset and Argyll, who had with many other persons likewise hastened to Kensington, entered the room where the cabinet was assembled, and took part in the deliberations which followed. Their names were still on the privy council list, and by their presence the cabinet (at that time no very distinctly defined body) virtually became a privy council. The physicians in attendance having been called upon to give their opinions as to the condition of the queen, Sir Richard Blackmore, Dr. Shadwell, and Dr. Mead seem to have agreed that her case was desperate, the last-named (a whig) thinking that death would be immediate. Arbuthnot, on the other hand, appears to have suggested a rather more hopeful view of the case, though privately sharing the alarm of his colleagues (see *Wentworth Papers*, 407). The physicians at the same time declared that the queen might be spoken to; and it must have been hereupon that 'one of the council,' said by Ford to have been Bolingbroke, proposed that Shrewsbury should be recommended to her as lord treasurer. The lords were admitted to the queen's chamber, where Bolingbroke stated to her the recommendation upon which the council had agreed. She at once placed the staff in Shrewsbury's hands. This was at about one o'clock in the afternoon. The queen continued ill the whole day, through which as well as through the ensuing night the council continued to sit. (The scandal as to the evil intentions of Arbuthnot and the cold selfishness of Lady Masham (see *Wentworth Papers*, 408) is not worth repeating. As to Dr. Radcliffe's refusal to attend the queen, see RADCLIFFE.) In London, on the morning of 30 July, the report went that the queen was dead. She was not prayed for, says Ford, even in her own chapel at St. James's, 'and, what is more infamous, stocks arose three per cent. upon it in the city.' At Kensington a full privy council was sitting, including Somerset and Argyll and a large number of whigs. They dictated a series of orders; a regiment was despatched to Portsmouth, and instructions were given to secure the tranquillity of London. Messengers were sent to Flanders to recall the troops, and to the Hague and Hanover. On the 31st the queen was in a lethargic state—'the breath is said to be in her nostrils, but that is all,' writes Lewis, another of Swift's correspondents.

Everything was in readiness for the nomination of the regency, and for the proclamation of King George. But the queen still lingered. By her bedside lay her will, ready for signature; and the Bishop of London was in attendance, in case an opportunity should still offer for his ministrations. But the lethargy continued till, a few minutes after seven on the morning of Sunday, 1 Aug. 1714, Queen Anne died. (As to the circumstances of her last illness and death, see especially Ford's letters to Swift, ii. 74–80; and cf. BOYER, 714. A full narrative will be found in WYON, ii. 522–8, and MISS STRICKLAND has further particulars. Among them is the legend, which Carte is supposed to have had from Ormond, that the queen at the last made a sort of confession to the bishop, and that his words, on leaving the room, pointed to this confession having had reference to her brother. See also *Original Papers*, vi. 231, and a note to BURNET, vi. 231). The cause of the queen's death seems to have been suppressed gout, ending in erysipelas, which produced an abscess and fever. (After her death an inspection of the body was made by Dr. Thomas Lawrence, of which an account will be found in *Treasury Papers*, 1714–1719, 363). Her funeral took place at Westminster on 24 Aug., when she was interred in the vault on the south side of Henry VII's Chapel, which already contained the remains of her children and of her husband, and in which, according to the instructions given by her after his death (*Private Correspondence*, i. 415), room had been left 'for her too.' The vault was then closed up with brickwork (COKE, 482).

A few days after Queen Anne's death, Arbuthnot, who had been her physician since 1705, wrote to Swift that her days had been numbered in his imagination, 'and could not exceed certain limits, but those were narrowed by the scene of contention among her servants. I believe sleep was never more welcome to a weary traveller than death was to her' (SWIFT's *Letters*, ii. 92). He adds that, owing to the queen's will having been left unsigned, Lady Masham and several of the queen's servants were left in deplorable case, and in another letter (*ib.* ii. 99) he says that 'the queen's poor servants are like so many poor orphans exposed in the streets.' There is certainly no feature more striking in the early administrative records of the new reign than the difficulty which was found in meeting the claims which had come over to it from that of Queen Anne (see *Treasury Papers*, 1714–1719, *passim*). The will also contained a bequest of 2,000*l.*, to be distributed among poor people as her majesty's alms, the payment of which had likewise to be left to the decision of her successor (*ib.* 70).

Queen Anne's good qualities were not altogether unroyal. She loved her country and its institutions, and shrank from no exertion of which she was capable on their behalf. Her hatred of the factiousness which clogged the wheels of the state-machine was not mere lip-hatred, and to those in whose guidance she had come to trust she was, during by far the greater part of her reign, no fickle mistress but a steady friend. More than this, she was on occasion generous and self-sacrificing; neither wholly lost in the frivolities of life nor deaf to the call of its nobler duties; condescending, without want of dignity in bearing; and open-handed to the soldiers who fought her battles, and to the poor under the shadow of her throne. But the effect of these qualities was marred by the obstinacy of character which she had inherited from her ancestors, and which in her took the form of a tenacity of opinion often proof against arguments, threats, or entreaties alike, coupled with a certain dulness of intellect, incapable of distinguishing between the binding force of moral principles and the duty of having her own way. Probably the Duchess of Marlborough was near the truth when she wrote of her former mistress and friend that 'in matters of ordinary moment her discourse had nothing of brightness or wit, and in weightier matters she never spoke but in a hurry, and had a certain knack of sticking to what had been dictated to her to a degree often very disagreeable, and without the least sign of understanding or judgment' (*Private Correspondence*, 120). But with regard to the period of her womanhood, at all events, it should never be forgotten that Anne had since her marriage undergone an amount of bodily suffering and mental anguish which, in the opinion of competent medical authority, would have weakened the intellectual vigour of most women.

The public life of Queen Anne, for the influence of whose personal character room enough was left by the incompleteness of the British constitution, reflects both her virtues and her defects. She took an active personal share in the business of state, frequently attended cabinet councils, and even on occasion originating measures herself. Thus Bolingbroke asserts that the 'restraining orders' to Ormond were first proposed by the queen (see *Miscellaneous State Papers*, ii. 482–3). She continued the custom of her ancestors in attending debates in the House of Lords. But she regarded it as her special right to appoint her ministers according to her own choice, and from any party (see her letter to Marlborough in Coxe, ii. 439). This principle was in direct conflict with the system of party government which was in her reign, though still with very incomplete success, continuing to assert itself.

The ornamental surroundings of royalty had comparatively little charm for her; and in her later years, partly no doubt in consequence of the condition of her health, she lived so much to herself that her court at times seemed 'as it were abandoned' (Burnet, vi. 230). She had striven to reform the system of selling places in her household, but without enduring success (Mrs. Thomson, i. 362). Her own expenditure was free and generous. On coming to the throne she strove to fulfil the engagements of her predecessors, although she did not think it necessary to renew all the pensions granted to cavaliers by her uncle and father and dropped by William III (*Treasury Papers*, 1702–1707, 36, 43). For herself she at least announced, in March 1703, the admirable principle that 'the queen grants no reversions' (*ib.* 123), which, however, she seems at one time to have intended to violate in the case of the daughters of the Duchess of Marlborough. We find her naturally generous to her late husband's servants, continuing their salaries during her life, 'provided they keep no public houses' (Luttrell, vi. 390; *Wentworth Papers*, 63; but see *Treasury Papers*, 1708–1714, 531). Her charity extended itself to the most various objects, and is apparent in many transactions of her reign.

But, as has been seen, there was one department of affairs which Queen Anne considered specially her own. Her interest in the church as shown by her endeavour to take the ecclesiastical patronage of the crown into her own hands, and more enduringly by the bounty which bears her name, has already been sufficiently illustrated. She was zealous for the efficiency of the clergy as well as for their welfare (cf. Ellis, 3rd series, iv. 331). The curious hallucination, which in 1706 at least momentarily prevailed at the Curia, that she was a convert to the church of Rome, is one of the unsolved problems of her history (see Strickland, xii. 113). In the crisis of 1688 she had written to her sister that 'she would choose to live on alms rather than change' her religion (Appendix, Dalrymple's *Memoirs*, ii. 170).

The Duchess of Marlborough inscribed on the statue erected by her to the queen at Blenheim, that she was 'religious without affectation.' Perhaps it cannot be added that she was religious without superstition. The revival by her of the practice of the royal touch, which William III had all but discontinued, can, however, hardly have been a matter of personal choice (see Burton, ii. 202; *Treasury Papers*, 1702–1707, p. 142). It is well known that among those she touched was Samuel Johnson. Anne touched as late as March and April in the year of her death (see *Wentworth Papers*, 359, 375). In the observance of the duties of religion Queen Anne was an example of regularity (Stoughton, v. 322), nor did she tolerate slackness in others.

Anne's affectionate disposition was in her earlier years prevented by untoward circumstances from finding its most natural outlet. Deprived of her mother, separated from her sister, estranged in some degree from her father, she had to take refuge in the friendship which was the consolation, till it became the bane, of her life. When, in after years, this bond was at last broken, she had grown suspicious and hard to be led, even by the politician who had shown to her the irksomeness of the old guidance. The devotion of Abigail never became to her as the friendship of Mrs. Freeman. The Duchess of Somerset seems in some degree, by the great charm of her manner, to have taken the place in the queen's affections of her imperious predecessor (see Dartmouth's note to Burnet, vi. 34, where he also states that the Queen of Sicily, Anna Maria of Savoy, was the only relation he ever heard Queen Anne speak of with much tenderness). Peculiarly susceptible to the influences of friendship, the queen was at the same time, as has been sufficiently seen, an affectionate wife and a tender mother. Nor, having suffered herself, was she without ready sympathy for the sufferings of others.

The personal tastes of Queen Anne show little or no love of the polite arts. She took no interest in the theatre, except to check its more obvious immoralities (see her proclamation of January 1704 in Ashton, 255). She never visited the public playhouses; but plays seem now and then to have been performed at court (Strickland, xii. 103; cf. Ashton, 255).

For art she cared as little as for letters. Wren was her court architect, but on her splendid gift of Blenheim Palace Vanbrugh was employed. Early in her reign Verrio finished the famous frescoes at Hampton Court, which began to be out of fashion already under her successor. Of course she sat to Kneller. For music she cared so little, that in 1708 she is stated never to have heard her own band play (*Court and Society*, ii. 337). The personal tastes of Queen Anne went in a different direction. Her predilections were rather in favour of open-air amusements, more especially that of hunting. Swift tells Stella of the famous chaise, or 'open calash,' as Luttrell calls it (v. 205), arranged so as to fit only the portly figure of the queen, and drawn by one horse, 'which she drives herself, and drives furiously like Jehu,' following the stag-hunt in Windsor forest (Craik, 225; cf. Strickland, xi. 361). Her patronage of racing may have been largely due to a wish to respond to the tastes of her husband.

In person Queen Anne is described by Smollett (ii. 279) as 'of the middle size, well proportioned. Her hair was of dark brown colour, her complexion ruddy; her features were regular, her countenance was rather round than oval, and her aspect more comely than majestic.' With this judicious description may be compared the portrait drawn by the Duchess of Marlborough of the queen in her last years when she had grown 'exceeding gross and corpulent' (*Private Correspondence*, ii. 119 seq.). Her hand was considered very beautiful, and may be still admired in Kneller's portrait at Windsor (Strickland, xii. 53). She suffered greatly from her eyes, but was gifted 'with a softness of voice, and sweetness in the pronunciation, that added much life to all she spoke' (Burnet, v. 2, where the annotators state that Charles II was so pleased with the natural sweetness of her voice that he had her taught to speak by the famous actress, Mrs. Barry). Neither Kneller's brush nor Bird's less fortunate chisel, nor the flattery, often equally robust, of her poets and prose writers, has succeeded in persuading posterity that good Queen Anne was either an attractive woman or—though she appropriated to herself Queen Elizabeth's motto (*semper eadem*)—a great queen. On the other hand, spared though she was by neither foe nor friend, yet even in her own libellous age it was chiefly left to foreign pens to libel a genuinely national queen. Since Queen Anne has been dead, popular sentiment has preserved her name in kindly remembrance for the sake of her homely virtues, and neither partisan nor sectarian prejudice has prevented historians from acknowledging that she took no ignoble view of the responsibilities belonging to the throne on which a parliamentary compromise had seated her—the last of our Stuart sovereigns.

[The only biography proper of Queen Anne is that of the enthusiastic but uncritical Miss Strickland, in her Lives of the Queens of England, vols. x–xii. 1848. Among the earlier historical accounts of her reign are Boyer's Annals of the reign of Queen Anne, 11 vols. 1703–13, and 1 vol. folio 1735, the edition here cited; the Histories of Oldmixon, Tindal, Ralph, Smollett, here cited in the 5 vols. edition of 1822, Cunningham, and Belsham; and Roger Coke's Detection of the Court and State of England, vol. iii. (here cited in the 4th edition, 1719). An admirably lucid narrative is Somerville's History of Great Britain during the Reign of Queen Anne, 1798, which includes an essay on the 'Danger of the Protestant Succession during her last years.' Charles Hamilton's Transactions during the Reign of Queen Anne from the Union to her death, 1790, is violently partisan and valueless. More recent historians of the period are Lord Stanhope, here cited from the separate History of England, comprising the reign of Queen Anne until the peace of Utrecht, 1870; Ranke, in Englische Geschichte, vol. vii., and the Oxford translation; Burton, Reign of Queen Anne, 3 vols., 1880; C. von Noorden, Europäische Geschichte im 18. Jahrhundert, vols. i.–iii., 1870–1882, which reaches to the year 1710; and Wyon, History of Great Britain during the Reign of Queen Anne, 2 vols., 1876; Morris's Age of Anne (1877) is a useful little manual. The earlier period of Anne's life falls within the narratives of Macaulay, and of Onno Klopp, Der Fall des Hauses Stuart, 1875–81. For Scottish affairs see also Burton's History of Scotland, from 1689–1748, 2 vols. 1853, with the Lockhart Papers, 2 vols. 1817, and Lockhart's Memoirs of the Affairs of Scotland, 1714. Many administrative details will be found scattered through the Calendars of Treasury Papers, 1702–7, and 1708–14, Rolls Series, 1879. The memoir-literature furnishing materials for Anne's biography is very large. Foremost in it stands

Burnet's History of his own Time, here cited in the six-volume Clarendon Press edition of 1833; for the earlier period information is supplied in the Diary of Dr. Edward Lake, 1677–78, Camden Society, 1847; the Correspondence of Henry Earl of Clarendon, and Lawrence Earl of Rochester; with Clarendon's Diary, 1687–90 (1828), and the Hatton Correspondence, Camden Society, vol. ii. 1878; Sir John Dalrymple's Memoirs, 3 vols. 1790, with their curious appendices, only reach the early years of Queen Anne's reign. Over a longer period extend Narcissus Luttrell's invaluable Brief Historical Relation of State Affairs from Sept. 1678 to April 1714, 6 vols. 1857; Evelyn's Diary, which reaches to 1706, and the Correspondence of the Duke of Shrewsbury, 1695–1704, ed. Coxe, 1821; the Wentworth Papers, ed. Cartwright, 1883, begin with the year 1705. The relations of the queen to the Duke and Duchess of Marlborough are most fully given in Coxe's Memoirs of the Duke of Marlborough, here cited in the 3 vols. 4to edition of 1819, which, though written with a strong bias, have permanent value as an historical work. They are supplemented by the Coxe MSS. in the British Museum, by the Letters and Despatches of the Duke, ed. Sir George Murray, 5 vols. 1845, and by Lediard's biography, 3 vols. 1736. The Duchess's own narrative, prepared for publication by Hooke, is the celebrated Account of the Conduct of the Dowager Duchess of Marlborough, from her first Coming to Court to the year 1710 (1742), here cited as 'Conduct.' It was answered by Ralph in The Other Side of the Question, 1742, defended by Fielding in A Vindication of the Duchess Dowager of Marlborough, and further criticised in a A Review of a late Treatise, &c., and A Continuation of a Review, &c. (both 1742). Numerous other letters and papers of the duchess, bearing on her relations to the queen, will be found in the Private Correspondence of Sarah, Duchess of Marlborough, 2 vols. 1838; the volume of Letters, published in 1875, belongs mainly to her later years. See also Mrs. Thomson's Memoirs of the Duchess and the Court of Queen Anne, 2 vols. 1839. For Anne's relations to her father and brother, and the history of Jacobite affairs before and during her reign, Clarke's Life of James II, founded on the king's manuscript memoirs, 2 vols., 1816, and the Stuart Papers in Macpherson's Original Papers, 2 vols. 1775, must be cautiously studied; the Hanover Papers, in the latter collection, illustrate Anne's relations to the Court of Hanover. As to her interest in the peace negotiations cf. the Mémoires du Marquis de Torcy, Collection Petitot, vols. lxvii. and lxviii. 1828, and the Minutes of the Negotiations of Mons. Mesnager, 'done out of French,' it is said, by De Foe, here cited in the 2nd edition, 1736. Some curious details of a less special nature are contained in the Duke of Manchester's Court and Society from Elizabeth to Anne, from the Kimbolton Papers, 2 vols. 1864. But the most vivid conception of court and society under Anne is to be formed from the Journals and Letters of Swift and his correspondents, here chiefly cited from the 5th edition of his and his friends' Letters, from 1703 to 1740 (1777). Among his professedly historical writings the Memorial on the Change of Ministry, 1710, and the History of the Last Four Years of Queen Anne, 1758, now regarded as his by the best authorities, are specially noticeable. See also the biographies of Swift (especially Craik's), and of Bolingbroke (Cooke, Macknight). Some interesting political matter is to be gleaned from Somers's Tracts, vol. xii. A succinct account of Queen Anne's relations to the church will be found in Stoughton's Hist. of Religion in England, vol. v., 1881. For general details see J. Ashton's Social Life in the Reign of Queen Anne (new edit., 1883).] A. W. W.

ANNESLEY, ALEXANDER (*d.* 1813), legal and political writer, was a London solicitor and member of the Inner Temple. After many years' practice, by which he acquired a large fortune, he retired to Hyde Hall, Hertfordshire, and died there on 6 Dec. 1813. Annesley was a man of many accomplishments, paid repeated visits to the continent, and was an enthusiastic sportsman. In politics he followed Pitt. His works are: 1. 'Strictures on the true Cause of the present alarming Scarcity of Grain and Provisions, and a Plan for permanent Relief,' 1800. Annesley proposed 'bounties on production rather than on importation, an excise on all grain, the establishment of public granaries and additional corn-mills.' 2. 'Observations on the Danger of a Premature Peace,' 1800. 3. 'A Compendium of the Law of Marine Insurance, Bottomry, Insurance on Lives, and of Insurance against Fire, in which the mode of calculating averages is defined and illustrated by example,' 1808 (cf. Walford's 'Insurance Cyclopædia,' i. 96).

[Gent. Mag. lxx. 1270, lxxi. 58, lxxviii. 419–24, lxxxiv. 94, where a memoir may be found.] S. L.

ANNESLEY, ARTHUR, first Earl of Anglesey (1614–1686), born at Dublin on 10 July 1614, was son of Sir Francis Annesley [q. v.], Lord Mountnorris. In 1624 he was sent to England, and in 1630 to Magdalen College, Oxford, where he took his degree in 1634 (Wood's *Ath. Oxon.* iv. 181, and *Happy Future State of England*, p. 3). In the same year he joined Lincoln's Inn. Having made the grand tour, he returned to Ireland in 1640. Annesley did not, as is sometimes stated, sit in the king's parliament at Oxford in 1643 (*Parl. Hist.* iii. 219). Subsequently (27 April 1647)—Annesley's friend, Sir W. Pett, says nothing about his being M.P. earlier (*Happy Future State of England*, p. 5)—he was elected to the Long parliament for Radnor county in place of Charles Price, disabled (cf. *Return of Members of Parlt.*;

Wood's 'Athenæ,' iv. 182, ed. Bliss, from which the former notices have evidently been copied). Annesley's first public employment was in 1645. It seemed probable that Ormond would succeed in establishing a cordial union with the Scotch forces under Monroe in Ulster. To defeat this, Annesley (selected no doubt for his knowledge of Irish affairs) and two others were sent over with a commission under the great seal. Their duty was fulfilled ably and with entire success (Reid, *History of the Presbyterian Church in Ireland*, ii. 79, 100). In February 1647 Ormond, who was with difficulty holding Dublin against the Irish, reluctantly applied to the parliament for help, and Annesley was placed at the head of a second commission to conclude the matter (Carte's *Ormond*, iii. 168, 305). By the 19th all was settled, and Dublin handed over to the parliament. Annesley appears to have identified himself with the parliamentary as opposed to the republican party, and, according to Heath's 'Chronicle' (p. 420), was one of the members secluded in 1648. This appears confirmed by his letter to Lenthall printed in 'England's Confusion' (note to p. 182 of vol. iv. of Wood's *Athenæ*). His name, however, does not appear on the list in the parliamentary history taken from the well-known 'Vindication.' In Richard Cromwell's parliament of 1658 he sat for the city of Dublin, and endeavoured, with some others of the secluded members, to gain admittance into the Rump parliament when restored by the officers in 1659 (Heath, p. 420). For the statement (*Biog. Brit.*) that he was concerned in Booth's abortive rising there seems no authority; but he was certainly in the confidence of the royalist party, though a professed friend to the presbyterians (Reid, ii. 335), for he held a blank commission from Charles II, with Grenville, Peyton, Mordaunt, and Legge, to treat, on the basis of a free pardon, with any of his majesty's subjects who had borne arms against his father except the regicides (Collins's *Peerage*). In February 1660 he was chosen president of the council of state. In the Convention parliament he sat for Carmarthen town (*Parl. Hist.* iv. 8). On 1 May he reported from the council to parliament an unopened letter from the king to Monk, and he was on the committee for preparing an answer to that sent direct to the house. On the same day he took part in the conference with the lords on 'the settlement of the government of these nations.' On 1 June he was sworn of the privy council, and on 4 June was placed on the commission for tendering the oaths of supremacy and allegiance (Carte's *Ormond*, iv. 1). It was now that Annesley and men of his moderate and practical views played a useful part. To them it was chiefly due that the lords were checked in their desires for revenge, and that the restoration was wellnigh bloodless. In the trials of the regicides and in the debates on the Act of Indemnity, Annesley was throughout on the side of lenity; and he advised the carrying out of the king's declaration in its integrity. It was largely owing to him that Hazelrig's life was spared. At the same time he made himself useful to the court by securing on 10 Aug. the passing of a money bill before the act of grace, and again on 12 Sept. by helping successfully to oppose the motion that the king should be requested to marry, and to marry a protestant. In November, probably in the court interest, he moved that the question of passing the king's declaration concerning ecclesiastical affairs into a law should be referred to a committee of the whole house. At the abolition of the court of wards he strenuously but vainly resisted, on the ground of its injustice, the proposal made in the interests of the landed gentry to lay the burden on the excise. In the settlement of Ireland his services were often called for and liberally rewarded. In August 1660 he received his father's office of vice-treasurer and receiver-general for Ireland, which he held until July 1667, when he exchanged it with Sir G. Carteret for the treasurership of the navy (Carte's *Ormond*, iv. 340; Pepys, 26 June 1667), and on 6 Feb. 1660-1 he received a captaincy of horse. On 9 March 1660-1 he was placed on the commission for executing the king's declaration for the settlement of Ireland, and in June on the permanent committee of council for Irish affairs. By the death of his father in November 1660, he became Viscount Valentia, and on 20 April 1661 he was made an English peer by the title of Lord Annesley of Newport-Pagnell in Bucks, and Earl of Anglesey. On 21 July 1663, Anglesey appeared as the sole signer of a protest against the bill for the encouragement of trade on grounds which show how little such questions were then understood, while in 1666, on the other hand, he strongly opposed the bill for prohibiting the importation of Irish cattle (*Parl. Hist.* iv. 284; and Carte's *Ormond*, iv. 234). In 1667 he was threatened with an examination of his accounts if he refused to assist in Buckingham's attack on Ormond; and such an examination actually took place in 1668, but no charge could be sustained. He was, however, temporarily suspended from his office of treasurer to the navy (Carte, iv. 330, 340;

Pepys, 8 Dec. 1667, and 29 and 31 Oct., and 5, 11, and 14 Nov. 1668). During 1671 and 1672 Anglesey was employed continuously upon commissions appointed to inquire into the working of the acts of settlement; and in 1671 he also took the leading part in the conference between the houses regarding the lords' right to alter money bills, and wrote an acute and learned comment thereupon. On 22 April 1673 his services were rewarded with the office of lord privy seal, and in 1679 he was placed on the newly modelled privy council, which was framed at Temple's instance. When the popish terror began, Anglesey showed independence of character; he is recorded as the only peer who dissented from the vote declaring the existence of an Irish plot; and, according to his own testimony, he interceded for Langhorne, Plunket, and Stafford, though convinced of the guilt of the last (*Happy Future State*, p. 205; Sir W. Pett, *Memoirs of Anglesea*, pp. 8, 9). This line of action brought upon him, on 20 Oct. 1680, an accusation by Dangerfield, and he was attacked by Sir William Jones, attorney-general, in the House of Commons (*Happy Future State*, p. 267; Dangerfield, *Narration*). In 1681 Anglesea published 'A Letter from a Person of Honour in the Country,' containing his 'Animadversions' upon some memoirs regarding Irish affairs written by the Earl of Castlehaven. There were in this letter passages which seemed to reflect on Charles I; Ormond was called upon to answer it, and on 9 Aug. 1682 Anglesey was dismissed from his lucrative post of privy seal. His loss of office was doubtless hastened by another paper addressed to the king, entitled 'The Account of Arthur, Earl of Anglesea, to your most excellent Majesty, of the true State of your Majesty's Government and Kingdom.' This was dated 27 April 1682, immediately after the dissolution of Charles's last parliament. The boldness of the tone of remonstrance, and the vehemence with which the attack on James was supported at such a time, are remarkable. Upon his dismissal he retired to his seat of Blechingdon in Oxfordshire, and took no further part in public affairs, except by voting in a minority of two, in 1685, against the reversal of Lord Stafford's attainder, for whose condemnation he had voted, though pleading afterwards for his pardon (Sir W. Pett, *Memoirs*, p. 10). He died of quinsy on 26 April 1686.

Anglesey was undoubtedly a most useful official during his unbroken service of twenty years (Pepys, *passim*), laborious, skilful, cautious, moderate, and apparently, on the whole, honest and independent in action, a sound lawyer, with a high reputation for scholarship, research, and the use of a 'smooth, sharp, and keen pen' (*Athenæ Oxon.* ii. 784). But there is no reason whatever for regarding him as a great man. His care for his own interests was constant and successful. Besides the profits of his various offices he secured large sums and grants from Ireland. Thus, in 1661, he had a grant of the forfeited estates of the regicides Ludlow and Jones, as well as other spoil; on 10 March 1665–6 he received a pension of 600*l.* a year; on 24 March in the following year 500*l.*; on 10 Oct. 5,000*l.* out of forfeited lands, as well as many grants, both of lands and money, under the acts of settlement, at various times.

Anglesey is noted as perhaps the first peer who devoted time and money to the formation of a great library. The sale of this library at his death is remembered because among the books was a copy of the 'Eikon Basilike,' which contained a memorandum, presumably by himself, though this is warmly disputed (*Biog. Britan.*), to the effect that the writer had been told both by Charles II and James II that the 'Eikon Basilike' had been composed not by Charles I but by Bishop Gauden.

In addition to the works mentioned, Anglesey wrote: 1. 'The History of the late Commotions and Troubles in Ireland,' from the Rebellion of 1641 to the Restoration, the manuscript of which was unfortunately lost. 2. 'True Account of the whole Proceedings betwixt his Grace the Duke of Ormond and the Earl of Anglesea.' 3. 'The King's Right of Indulgence in Spiritual Matters asserted.' 4. 'Truth Unveiled.' 5. 'Reflections on a Discourse concerning Transubstantiation.'

[Wood's Athenæ (Bliss), iv. 18; Biographia Britannica; and other authorities quoted above.]

O. A.

ANNESLEY, Sir FRANCIS, Bart., first Baron Mountnorris and first Viscount Valentia (1585–1660), descended from the ancient Nottinghamshire family of Annesley, was son of Thomas Annesley, high constable of Newport, Buckinghamshire, and was baptised 2 Jan. 1585–6. As early as 1606 he had left England to reside at Dublin, and he took advantage of the frequent distributions of Irish land made to English colonists in the early part of the seventeenth century to acquire estates in various parts of Ireland. With Sir Arthur Chichester, who became lord deputy in 1604, he lived on terms of intimacy, and several small offices of state, with a pension granted 5 Nov. 1607, were bestowed on him in his youthful days. In the colonisation of Ulster, which began in 1608, Annesley played a leading part, and secured some of the spoils. In October 1609 he was charged with the conveyance of Sir Neil O'Donnell and other Ulster rebels to England for trial. On 13 March 1611–12 James I wrote to the lord deputy confirming his grant of the fort and land of Mountnorris to Annesley 'in consideration of the good opinion he has conceived of the said Francis from Sir Arthur's report of him.' On 26 May 1612 Annesley was granted a reversion to the clerkship of the 'Checque of the Armies and Garrisons,' to which he succeeded 9 Dec. 1625. In 1614 county Armagh returned Annesley to the Irish parliament, and he supported the protestants there in their quarrels with the catholics. On 16 July 1616 the king knighted him at Theobalds; in 1618 he became principal secretary of state for Ireland; on 5 Aug. 1620 received from the king an Irish baronetcy; and on 11 March 1620–1 received a reversionary grant to the viscounty of Valentia, which had recently been conferred on Sir Henry Power, a kinsman of Annesley, without direct heir. In 1625 he was elected M.P. for the county of Carmarthen in the English parliament. Meanwhile in 1622 Lord Falkland became lord deputy of Ireland. Dissensions between Annesley and the new governor in the council chamber were constant, and in March 1625 the lord deputy wrote to Conway, the English secretary of state, that a minority of the councillors, 'amongst whom Sir Francis Annesley is not least violent nor the least impertinent,' was thwarting him in every direction. But Annesley's friends at the English court contrived his promotion two months later to the important post of vice-treasurer and receiver-general of Ireland, which gave him full control of Irish finance (Rymer's *Fœdera* (2nd edition), xviii. 148), and in 1628 Charles I raised him to the Irish peerage as Baron Mountnorris of Mountnorris. In October of the same year an opportunity was given Annesley, of which he readily took advantage, to make Falkland's continuance in Ireland impossible. He was nominated on a committee of the Irish privy council appointed to investigate charges of injustice preferred against Falkland by an Irish sept named Byrne, holding land in Wicklow. The committee, relying on the testimony of corrupt witnesses, condemned Falkland's treatment of the Byrnes, and Falkland was necessarily recalled on 10 Aug. 1629. On 13 June 1632 the additional office of 'treasurer at wars' was conferred on Mountnorris.

In 1633 Sir Thomas Wentworth, afterwards Earl of Strafford, became lord deputy, and Lord Mountnorris soon discovered that he was determined to insist on the rights of his office more emphatically than Falkland. Wentworth disliked Mountnorris from the first as a gay liver, and as having been long guilty, according to popular report, of corruption in the conduct of official duties. In May 1634 Wentworth obtained an order from the English privy council forbidding his practice of taking percentages on the revenue to which he was not lawfully entitled; this order Mountnorris refused to obey. Fresh charges of malversation were brought against him in 1635, and, after threatening to resign office, he announced that all intercourse between the lord deputy and himself was at an end, and that he should leave his case with the king. Mountnorris's relatives took up the quarrel. A younger brother insulted Wentworth at a review, and another kinsman dropped a stool in Dublin castle on Wentworth's gouty foot. At a dinner (8 April 1635) at the house of the lord chancellor, one of his supporters, Mountnorris boasted of this last act as probably done in revenge of the lord deputy's conduct towards himself; he referred to his brother as being unwilling to take 'such a revenge,' and was understood to imply that some further insult to Wentworth was contemplated. Wentworth was now resolved to crush Mountnorris, and on 31 July following obtained the consent of Charles I to inquire formally into the vice-treasurer's alleged malversation and to bring him before a court-martial for the words spoken at the dinner in April. At the end of November a committee of the Irish privy council undertook the first duty, and on 12 Dec. Mountnorris was brought before a council of war at Dublin castle and charged, as an officer in the army, with having spoken words disrespectful to his commander and likely to breed mutiny, an offence legally punishable by death. Wentworth appeared as suitor for justice; after he had stated his case, and counsel had been refused Mountnorris, the court briefly deliberated in Wentworth's presence, and pronounced sentence of death. The lord deputy informed Mountnorris that he would appeal to the king against the sentence, and added: 'I would rather lose my head than you should lose your head.' In England the sentence was condemned on all hands; in letters to friends, Wentworth attempted to justify it in the cause of discipline, and even at his trial he spoke of it as in no way reflecting upon himself. The only real justification for Wentworth's conduct, however, lies in the fact that he had obviously no desire to see the sentence executed; he felt it necessary, as he confessed two years later, to remove Mountnorris from office, and this was the most effective means he could take. Hume attempts to extenuate Strafford's conduct, but Hallam condemns the vindictive bitterness he here exhibited in strong terms; and although Mr. S. R. Gardiner has shown that law was technically on Wentworth's side, and his intention was merely to terrify Mountnorris, Hallam's verdict seems substantially just. In the result Mountnorris, after three days' imprisonment, was promised his freedom if he would admit the justice of the sentence, but this he refused to do. On the report of the privy council's committee of inquiry he was stripped of all his offices, but on 13 Feb. 1635–6 a petition to Strafford from Lady Mountnorris, which was never answered, proves that he was still in prison. Later in the year Lady Mountnorris petitioned the king to permit her husband to return to England, and the request was granted.

The rest of Mountnorris's life was passed in attempts to regain his lost offices. On 11 May 1641 he wrote to Strafford enumerating the wrongs he had done him, and desiring, in behalf of wife and children, a reconciliation with himself, and his aid in regaining the king's favour. But other agencies had already been set at work in his behalf. A committee of the Long parliament had begun at the close of 1640 to examine his relations with Strafford, and on 9 Sept. 1641 a vote of the commons declared his sentence, imprisonment, and deprivations unjust and illegal. The declaration was sent up to the lords, who made several orders between October and December 1641 for the attendance before them of witnesses to enable them to judge the questions at issue; but their final decision is not recorded in their journals. In 1642 Mountnorris succeeded to the viscounty of Valentia on Sir Henry Power's death. In 1643 the House of Commons granted him permission, after much delay, to go to Duncannon in Ireland. In 1646 he was for some time in London, but he lived, when not in Ireland, on an estate near his birth-place, at Newport Pagnell, Buckinghamshire, which had been sold to him by Charles I in 1627. In 1648 parliament restored him to the office of clerk of the signet in Ireland, and made him a grant of 500*l.* Later he appears to have lived on friendly terms with Henry Cromwell, the lord deputy of Ireland during the protectorate, and to have secured the office of secretary of state at Dublin. In November 1656 he proposed to the English government that he should resign these posts to his son Arthur (*Rawl. MSS.*, A. 44, f. 120; A. 57, f. 263). Henry Cromwell, writing to General Fleetwood (4 Feb. 1657–8), urges him to aid in carrying out this arrangement, and speaks in high terms of father and son (Thurloe's *State Papers*, vi. 777). Lord Mountnorris died in 1660.

Lord Mountnorris married Dorothy, daughter of Sir John Phillipps, Bart., of Picton Castle, Pembrokeshire, who died 3 May 1624. By her he had three sons, of whom Arthur, the eldest, became later Lord Annesley and Earl of Anglesey [see Annesley, Arthur].

[Lipscomb's Buckinghamshire, i. 279–80; Gardiner's History of England, ed. 1884, viii. 20–3, 182–198; Nichols's Progresses of James I, vols. iii. and iv.; Hallam's History, ii. 445; Calendars of Irish State Papers, 1606–25; Clarendon State Papers, vol. i. passim; Strafford's Letters, i. 508, et seq.; Lords' Journals, vols. iv. ix.; Commons' Journals, vols. ii. iii. v. vi.; Liber Hiberniæ, 44, 45, 99.] S. L.

ANNESLEY, JAMES (1715-1760), claimant, was born in 1715, and was the son of Lord Altham, according to one account, by his wife Mary Sheffield, natural daughter of the Duke of Buckingham, or, according to another, by a woman called Juggy Landy. Lord Altham, grandson of Arthur, the first Earl of Anglesey, was a dissolute spendthrift. He was married in 1706, quarrelled with his wife, was reconciled to her in 1713, and lived with her for some time at his house at Dunmaine, co. Wexford. During their cohabitation the child was born. In 1716 they were again separated; the child remained with the father, and was said to have been treated for a time like a legitimate heir. About 1722 Lord Altham fell under the influence of a mistress, named Gregory. Lady Altham returned to England in 1723, having for some time suffered from paralysis, and lingered in London till her death in October 1729. Meanwhile the mistress (it is suggested) alienated the father's affections by persuading him that the boy was not his own son. The lad was left to himself, rambled to different places during two years previously to his father's death (16 Nov. 1727), and was at one time protected by a butcher named Purcell. Lord Altham was succeeded by his brother Richard, afterwards Earl of Anglesey, in spite of the reports as to the existence of a legitimate son. In order to make things pleasant, the uncle attempted to kidnap the nephew, and succeeded, about four months after the father's death, in having him sent to America and sold for a common slave. The boy remained there till the term of his slavery was out; at the end of 1740 he entered one of the ships of Admiral Vernon's fleet as a sailor, told his story to the officers, and was brought back by Vernon to England, where he took measures to support his claim. He was actively supported by a Mr. Mackercher, who appears as M—— in a chapter of 'Peregrine Pickle,' where Smollett introduces a long narrative (of questionable authenticity) of the Annesley case and Mackercher's previous history. An action of ejectment was brought against the uncle, now Lord Anglesey, in possession of the Irish estates. On 1 May 1742 James Annesley went out shooting at Staines, with a gamekeeper; they met a poacher netting the river, and a dispute followed, in which Annesley shot the man dead. He was tried for murder (15 July 1742), and Lord Anglesey, who had previously been thinking of a compromise, now thought that he could get rid of his nephew, instructed an attorney to prosecute, and said that he did not care if it cost him 10,000*l.* to have his nephew hanged. It was, however, clearly proved that the shot was fired by accident, and James Annesley was acquitted. He went to Ireland in 1743 with Mackercher to carry on his action, in spite, as is said, of various attempts upon his life by the uncle. On 16 Sept. 1743 they went to some horse races at the Curragh, where they encountered Lord Anglesey and his party. A riot took place; the party were violently assaulted by the earl's servants and friends; Annesley escaped by the speed of his horse, though injured by a bad fall, and three of his friends were knocked down, beaten, and stunned. The trial for ejectment came on upon 11 Nov. 1743, and lasted for the then unprecedented space of fifteen days. The question was simply whether Lady Altham or Juggy Landy was the claimant's mother. The most contradictory evidence was given. Several witnesses swore that they had been in the house at the time of the birth, and said that Landy was the foster-mother; that a road was specially made to her cottage after the event; that the christening was celebrated by bonfires; and that Lord Altham repeatedly acknowledged James as his legitimate son and treated him accordingly. On the other hand it was sworn, especially by Mary Heath, who attended Lady Altham until her death, that the lady had never been pregnant at all. The weight of evidence seems to be against the legitimacy, as the parents had strong reasons for establishing the birth of a legitimate heir; though Lord Anglesey's unscrupulous behaviour implies doubt as to the sufficiency of his cause. The verdict, however, was given for the claimant. Mary Heath was prosecuted for perjury on 3 Feb. 1744, but, after a repetition of much of the former evidence, was acquitted. On 3 Aug. 1744 Lord Anglesey, with Francis Annesley and John Jans, was tried for the assault at the Curragh, and they were all convicted and fined.

It seems that Annesley was unable to raise the funds necessary to prosecute his case further. An 'Abstract of the Case of James Annesley,' published in 1751, is an appeal to the public to help him. He died 5 Jan. 1760, having been twice married, to a daughter of Mr. Chester of Staines (*d.* 1749), by whom he left a son (*d.* 1763) and two daughters, and, secondly, to a daughter of Sir Thomas I'Anson, by whom he had a son (*d.* 1764) and a daughter (*d.* 1765). A doubtful narrative of his life in America is given in the 'Gentleman's Magazine,' vol. xiii. The very curious trials are fully reported in the 'State Trials,' vols. xvi. and xvii. The story was turned to account by Scott in 'Guy Mannering' (see *Gent. Mag.* for July 1840), and it has been more directly used by Charles Reade in the 'Wandering Heir.'

[Howell's State Trials, vols. xvi. and xvii. Abstract of Case of James Annesley, 1751; Gent. Mag. vols. xiii. and xiv.] L. S.

ANNESLEY, RICHARD, Earl of Anglesey (1694–1761), was seventh Viscount Valentia, seventh Baron Mountnorris, and fifth Baron Altham in the peerage of Ireland, and sixth Earl of Anglesey and Baron of Newport-Pagnell in the peerage of England, and held for some time the post of governor of Wexford, but was chiefly distinguished for the doubts which hung about his title to the barony of Altham and the legitimacy of his children. He took his seat in the Irish House of Lords as Baron Altham in 1727, on the death of his brother, the fourth baron, second son of Richard, the third baron, sometime prebendary of Westminster, and dean of Exeter in 1680, and succeeded his cousin Arthur, the fifth Earl of Anglesey, as remainderman in default of lawful issue in 1737, when he took his seat in the Irish House of Lords as Lord Viscount Valentia and Baron Mountnorris, and in the English House of Lords as Earl of Anglesey and Baron of Newport-Pagnell. He was for a short time an ensign in the army, but quitted the service in 1715. In this year he married a lady named Ann Prust or Prest, daughter of Captain John Prust or Prest, of Monckton, near Bideford, Devonshire, but he appears to have deserted her almost immediately. She died in 1741 without issue. Between 1737 and 1740 he lived with a lady named Ann Simpson, whom he forced to quit his house in 1740 or 1741. From that time until his death he lived with one Juliana Donnovan, whom he married in 1752. In 1741, Ann Simpson having taken proceedings against him in the ecclesiastical court on the grounds of cruelty and adultery, with a view to obtaining permanent alimony, he set up by way of defence that he was lawfully married to Ann Prest at the time when he was alleged to have gone through the ceremony of marriage with Ann Simpson, and the lady appears to have gained nothing by her suit. She survived the earl, dying in 1765, leaving three daughters, Dorothea, Caroline, and Elizabeth, but no son. Juliana Donnovan is variously reported as the daughter of a merchant in Wexford, and of an alehouse-keeper in Cammolin. By this woman the earl had four children, Arthur, Richarda, Juliana, and Catherine. In or about 1742 there appeared in England one James Annesley, who represented himself to be the legitimate son of Arthur, the late Baron Altham, an account of whose claim is given under ANNESLEY, JAMES. James Annesley failed to establish his claim, and the earl continued in the enjoyment of his estates and his titles until his death in 1761. Upon that event two memorials were presented to the Earl of Halifax, the lord-lieutenant of Ireland: one by Sir John Annesley and the other by the Countess Juliana, on behalf of her infant son Arthur, both claiming the Irish honours of Viscount Valentia and Baron Mountnorris. Both memorials were referred to the attorney-general and solicitor-general for consideration, who in 1765 reported to the lords-justices in favour of the claim of Arthur, who accordingly, on coming of age, took his seat in the Irish House of Lords. He was not, however, so successful in the proceedings which he took to make good his claim to the English earldom. In 1766, being then of age, he presented a petition to the king, praying to be summoned to parliament as Earl of Anglesey and Baron of Newport-Pagnell. The petition was considered by the committee of privileges in 1770-1. It was opposed by Constantine Phipps, Lord Mulgrave, who claimed to be interested in the result by virtue of the will of James, Earl of Anglesey, the grandfather of the claimant. Mr. Wedderburn (afterwards Lord Loughborough, Earl of Rosslyn), who became solicitor-general during the progress of the inquiry, and Mr. Dunning, appeared for the claimant; Mr. Serjeant Leigh and Mr. Mansfield for Lord Mulgrave. The issue came to depend entirely on whether a certain marriage certificate, bearing date 1741, was genuine or not. The countess swore that she had been secretly married to the late earl in 1741, and produced the certificate in evidence. On the other hand Lord Mulgrave's witnesses swore that the certificate had been made out at the date of the marriage in 1752, and purposely antedated. The witnesses to the alleged marriage being all dead, the case for the claimant broke down, and the committee reported that he had no right to the titles, honours, and dignities claimed by him. The English peerage accordingly became extinct. The earl by his will had entailed his estates upon the issue of his son Arthur, whose right to the Irish titles was reinvestigated on the petition of John Annesley of Ballysax, Esq., but was confirmed, and who in 1793 was created Earl of Mountnorris. This title has, however, since become extinct, the present Viscount Valentia and Baron Mountnorris being the lineal descendant of the sixth son of the first viscount. The family derives its name from Annesley, in Nottinghamshire, where it is supposed to have been settled before the conquest. The Irish titles were derived from Sir Francis Annesley, who in 1619 was created baronet of Ireland, and subsequently (1621) Viscount Valentia by James I, and (1628) Baron Mountnorris by Charles I. The arbitrary imprisonment of the first viscount by Strafford in 1635 for a mere personal affront was made part of the fifth article of his impeachment. The second viscount was created Baron Annesley of Newport-Pagnell in Bucks and Earl of Anglesey in 1661. As to the title of Baron Altham, see ALTHAM *ad fin.* The present Marquis of Anglesey [see PAGET] belongs to a different family.

[Peerage Claims, i.; Rep. from the Committee for Privileges on the Anglesey Peerage, ordered to be printed 11 May 1819; Howell's State Trials, xvii. 1094, 1124-5, 1139, 1148-9, 1245, 1443, 1454; Lodge's Peerage of Ireland and Burke's Extinct Peerage, sub tit. 'Annesley;' Gent. Mag. xiii. 93, 204, 306, 332; Journals of the House of Lords, (Ireland) iii. 1, 363, (England) xxv. 113; Calendar of Home Office Papers, 1760-65, 2019, 2037, 2130; 1766-69, 173; 1770-1772, 869, 933, 1098, 1119, 1136, 1246.]

J. M. R.

ANNESLEY, SAMUEL (1620?-1696), one of the most eminent of the later puritan nonconformists, was the son of John Aneley (*sic*) of Hareley, in Warwickshire; this spelling of his father's name was accentuated by Anthony à Wood in order to support his baseless representation that Samuel Annesley, by slightly altering his name, falsely sought relationship with the first Earl of Anglesey. As a matter of fact, he was acknowledged as the earl's full nephew, and when the Countess of Anglesey was dying she asked to be buried in his grave. Annesley was born 'about the year 1620' at Kellingworth, near Warwick. Deprived of his father in his fourth year, the care of his education devolved on his mother, who was 'a very prudent and religious woman.' In Michaelmas term, 1635, he was admitted a student in Queen's College, Oxford, and there he proceeded successively B.A. and M.A. He seems to have been naturally slow and sluggish while at the university, but to have 'supplied this defect in nature by prodigious application.' He was from his youth 'inclined to the ministry.' Like others he must have had a twofold ordination. First Anthony à Wood informs us 'he took holy orders from a bishop.' Secondly, Calamy adduces a certificate of presbyterian ordination, dated 18 Dec. 1644, and subscribed by seven presbyterian ministers. The latter stated that he was appointed chaplain on 'a man of war called the Globe.' It is possible, however, that Anthony à Wood was misinformed, seeing that in 1644 he was just of age to receive orders. In the Globe he was chaplain to the Earl of Warwick, then admiral of the parliament's fleet.

'In process of time his own behaviour and the great interest he had with such as were then in power' procured him one of the prizes of the church, viz. Cliffe in Kent. Here he succeeded Dr. Griffith Higges, who was ejected for his loyalty to the king and treason to the Commonwealth. Cliffe was an important post; for besides its income of nearly 400*l.* per annum 'a great jurisdiction belonged to the incumbent, who held a court wherein all matters relating to wills, marriage contracts, &c., were decided.' The parishioners were devoted to their ejected clergyman, and were disposed to show their esteem by rude and rough misconduct towards his successor. Annesley told them 'that if they conceived him to be biassed by the value of so considerable a living, they were exceedingly mistaken; that he came among them with an intent to do good to their souls, and that he was resolved to stay, how ill soever they used him, till he had fitted them for the reception of a better minister; which whenever it happened, he would leave them, notwithstanding the great value of the living.'

On 26 July 1648 he preached the fast sermon before the House of Commons, which Anthony à Wood vehemently attacks and supporters of the parliament highly praise.

'About this time' he was 'honoured with the title of doctor of laws by the university of Oxford.' Nearly contemporaneously he was again at sea with the Earl of Warwick, 'who was employed in giving chase to that part of the English navy which went over to the then prince, afterwards King Charles II.'

The parishioners of Cliffe being not only reconciled but greatly attached to Annesley, he resigned the living that he might keep the promise he had made to them 'when they were in another disposition.' In 1657 he was nominated directly by Cromwell 'lecturer of St. Paul's,' and in 1658 was presented by Richard Cromwell to the vicarage of St. Giles, Cripplegate, London. This presentation becoming 'useless,' he, in 1660, procured another 'from the trustees for the maintenance of ministers,' being also a commissioner for 'the approbation and admission of ministers of the Gospel after the presbyterian manner.' This second presentation growing equally out of date with the first, he, on 28 Aug. 1660, procured a third presentation from Charles II. But even this did not hold him long at St. Giles, for in 1662 he chose to be one of the illustrious band of the ejected two thousand. His undoubted relative, the Earl of Anglesey, did all he could to induce him to conform, but in vain. He preached semi-privately wherever opportunity was given him. His nonconformity 'created him,' says Neal, 'troubles, but no inward uneasiness.' His goods were distrained for, as the phrase ran, 'keeping a conventicle.' That 'conventicle' was at the meeting-house in Little St. Helen's. He was spared to 'a good old age.' He died on 31 Dec. 1696, and his funeral sermon was preached by Dr. Daniel Williams, while Daniel Defoe (who was a member of his congregation) wrote a pathetic and melodious elegy on his death. 'He had the reputation,' concludes the 'Biographia Britannica,' 'of being a warm, pathetic preacher, as well as a pious, prudent, and very charitable divine, laying by the tenth part of his income, whatever it was, for the use of the poor.' The 'notorious' John Dunton was his son-in-law (see his *Life and Errors*). More memorable still, his daughter Ann, as wife of the Rev. Samuel Wesley, became the mother of the Wesleys. His writings consisted of sermons separately published, and in the vaiious 'Morning Exercises' and certain minor biographical things.

[Kippis's Biogr. Brit., where his will is printed; Calamy and Palmer's Nonconf. Mem. i. 124; Wood's Athenæ (Bliss), iv. 509, and Fasti, ii. 114, Oxon.; Walker's Sufferings, pt. ii. p. 39; Calamy's Abridgment of Baxter, iii. 67; Turner's Remarkable Providences, ch. 143; Wilson's History and Antiquities of Dissenting

Churches, i. 365–70; Adam Clarke's Wesley Family; Nichols's Lit. Anec. v. 232.] A. B. G.

ANNET, PETER (1693–1769), deistical writer, is said to have been born at Liverpool in 1693. He was at one time a schoolmaster, but about the years 1743 and 1744 he published some bitter attacks upon the apologetic writings of Bishop Sherlock and others, and in consequence lost his employment. He was one of the most conspicuous members of the Robin Hood Society, which took its name from the public house—the Robin Hood and Little John in Butcher Row—where its debates were held. Its theological discussions are ridiculed by Fielding in the 'Covent Garden Journal' (1752). In 1756, as appears by a letter of Annet's (*Gent. Mag.* liv. 250), he held a small post in some public office, and he says that some one of his way of thinking had offered to make him steward to an estate in the country. He is supposed to have been the author of 'A History of the Man after God's own Heart' (1761); the preface says that George II had been compared to David by his panegyrists, and the book is intended to show 'how the memory of the British monarch is insulted by the comparison.' This book seems to have suggested Voltaire's 'Saul,' which is described by its author, with obvious mystification, as translated from the English of 'M. Huet,' member of the English parliament and nephew of the famous bishop of Avranches, 'qui, en 1728, composa le petit livre très curieux, "The Man after the Heart of God." Indigné d'avoir entendu un prédicateur comparer à David le roi Georges II, qui n'avait ni assassiné personne, ni fait brûler ses prisonniers français dans des fours à briques, il fit une justice éclatante de ce roitelet juif.' The book has also been attributed to a John Noorthook (*Notes and Queries*, 1st series, xi. 204). In 1761 Annet published nine numbers of a paper called the 'Free Enquirer,' attacking the Old Testament history. He was tried for blasphemous libel in the Michaelmas term of 1763, the information stating that he had ridiculed the Holy Scriptures (in the 'Free Enquirer') and tried to show 'that the prophet Moses was an impostor, and that the sacred truths and miracles recorded and set forth in the Pentateuch were impositions and false inventions, and thereby to infuse and propagate irreligious and diabolical opinions in the minds of his majesty's subjects and to shake the foundations of the christian religion and of the civil and ecclesiastical government established in this kingdom' (STARKIE'S *Law of Libel*, 1876, p. 596). He was convicted and sentenced to a month's imprisonment in Newgate, to stand twice in the pillory, then to have a year's hard labour in Bridewell, and to find sureties for good behaviour during the rest of his life. He is described as 'withered with age' and making no defence. Some 'liberal minds,' we are told, subscribed to relieve him in Newgate. Archbishop Secker, it is added, 'afterwards repented so far'—or, according to his friends, showed so much christian charity—as to relieve Annet's wants till the day of his death. Goldsmith procured for him an offer of ten guineas for a child's grammar; but the offer was withdrawn upon Annet's passionately refusing to be anonymous. He kept a small school at Lambeth after his release, where one of his pupils was James Stephen (1758–1832), afterwards master in Chancery (unpublished papers). Annet died on 18 Jan. 1769.

Annet's writings are of some interest as forming a connecting link between the deism of the early part of the eighteenth century and the more aggressive and outspoken deism of Paine and the revolutionary period. He is a coarse but forcible writer. 'A Collection of the Tracts of a certain Free Enquirer noted by his sufferings for his opinions' (n. d.) includes 'Judging for Ourselves, or Freethinking the great Duty of Religion, displayed in two lectures delivered at Plaisterers' Hall, by P. A., minister of the gospel,' 1739; 'The History and Character of St. Paul examined' (in answer to Lyttelton); 'Supernaturals examined' (in answer to Gilbert West and Jackson); 'Social Bliss considered' (an argument in favour of liberty of divorce), 1749; 'The Resurrection of Jesus considered, in answer to [Sherlock's] the Tryal of the Witnesses, the third edition with great amendments, by a Moral Philosopher' (1744); 'The Resurrection reconsidered' (1744); 'The Sequel of the Resurrection of Jesus considered;' 'The Resurrection Defenders stripped of all Defence,' 1745. A volume of lectures of similar character, 'by the late Mr. Peter Annet, corrected and revised by him just before his death, with the head of the author curiously engraved by his own direction,' has a portrait of 'Peter Annet, ætat. 75, anno 1768.'

Besides these works, Annet was author of a system of shorthand. Priestley learned it at school and entered into correspondence with the author. A copy of verses by Priestley is prefixed to a second edition of the system.

[Notes and Queries (1st series), x. 405, xi. 214; ib. (5th series), viii. 98, 350; European Mag. xxiv. 92; Gent. Mag. xxxii. 560, xxxiii. 26, 28, 60, 86, 105, liv. 250; Robin Hood Society by

Peter Pounce (Richard Lewis), 1756; Bentham's Works, x. 65; Hawkins's Johnson, 566; Rutt's Life of Priestley, i. 19; Priestley's Essay on Government, sect. x.] L. S.

ANSELL, CHARLES, F.R.S., F.S.A. (1794–1881), known for some years before his death as the father of the profession of actuaries, was born (probably in Essex) in 1794, entered the Atlas Fire and Life Assurance Company in 1808, and took a prominent position on the staff in 1810. In 1823 he was appointed actuary of the life branch of the company, and held the office down to 1864—a period of forty-one years—when he retired from active official life, but still remained the consulting actuary of the company. He also filled a similar post in the National Provident, the Friends' Provident, and the Clergy Mutual Life Offices, and was, likewise, the actuary of the Customs' Annuity and Benevolent Fund.

He was on several occasions called upon to advise on various schemes of national finance, notably on the government superannuation scheme, which ultimately fell through. He gave evidence before the select parliamentary committee (1841–43) to consider the law of joint-stock companies, and the select committee on assurance associations (1853).

His chief practice for many years was in connection with the actuarial problems involved in the working of friendly societies. He published a work upon that subject in 1835, which attracted much attention at the time, and remained a useful handbook for many years afterwards. It was, indeed, almost a first effort to treat friendly societies from a scientific standpoint. The work was published under the superintendence of the Society for the Diffusion of Useful Knowledge. He gave evidence before the select parliamentary committee on friendly societies in 1849, and before some of the later committees. Many years since he was instructed by the then Bishop of London (Dr. Blomfield) to make some calculations of this class, and he named as his fee 100 guineas. 'A hundred guineas, Mr. Ansell! Why, there are many curates in my diocese who don't get more than that for a year's services.' 'That may be,' was the quiet rejoinder; 'but actuaries are bishops.' The fee was paid.

Mr. Ansell resided during the later years of his life at Brighton, but he was only a few years before his death high sheriff of Merionethshire, where he had considerable landed property. He superintended the bonus investigation of the National Provident Association when close upon eighty years of age, and died at the close of 1881, at the age of 87. His personal estate was proved for 21,000*l.*

[For further and more technical details see Insurance Cyclopædia, vol. i.] C. W.

ANSELL, GEORGE FREDERICK (1826–1880), scientific inventor, was born at Carshalton on 4 March 1826. He was apprenticed for four years to a surgeon, and studied medicine with the intention of adopting a medical life as his profession, but abandoned it for chemistry. After undergoing a course of instruction at the Royal College of Chemistry, he became an assistant to Dr. A. W. Hofmann at the Royal School of Mines. In 1854 he gave lectures in chemistry at the Panopticon in Leicester Square, London, but that institution did not last long, and Mr. Ansell accepted from Mr. Thomas Graham, in November 1856, a situation in the Royal Mint. He remained in this office for more than ten years, when differences of opinion between him and its chiefs led to the loss of his position. After his retirement and until his death, which took place on 21 Dec. 1880, he practised as an analyst. Mr. Ansell devoted much attention to the dangers arising from firedamp in collieries, and made a valuable series of experiments on the subject in the Ince Hall colliery near Wigan. The 'firedamp indicator,' which he subsequently patented, has been adopted with considerable success in many of the collieries on the continent. For the cyclopædia of Mr. Charles Tomlinson he wrote a treatise on coining—one hundred copies of which were struck off for private circulation—and his work on the 'Royal Mint' was an amplification of this article. This volume first appeared in 1870, and was reissued in the next year; its popularity was somewhat marred by the introduction of the narrative of his quarrels with his colleagues in the office, but it contained much information not to be found elsewhere. Several articles on the subjects in which he took most interest were contributed by him to the seventh edition of Ure's 'Dictionary of Arts,' &c.

[Times, 25 Dec. 1880, p. 10; Athenæum, 1 Jan. 1881, p. 24.] W. P. C.

ANSELM, Saint (1033–1109), archbishop of Canterbury, was born at or near Aosta about the year 1033, or two years before the death of Cnut, king of England, and two years before William the Conqueror became duke of Normandy. At the date of Anselm's birth Aosta was on the borders of Lombardy and Burgundy, but was reckoned as belonging to the latter, which had ceased to be an independent kingdom by the death of Rudolph III in 1032, and had become part of the empire. There is some probability that Ermenberga, the mother of Anselm, was a niece of Rudolph III. She was also related to Odo, count of Maurienne, who, by his marriage with Adelaide, marchioness of Susa, added the valley of Aosta to his domains, and became progenitor of the royal house of Savoy. Anselm's father also, Gundulf, who was a Lombard by birth, but thoroughly naturalised at Aosta, seems to have been a kinsman to the Marchioness Adelaide. A comparison of passages in several chroniclers respecting the parentage of Anselm suggests the conclusion that he had royal blood in his veins on his mother's side, but not on his father's. At any rate both parents were well born, and held considerable property under the counts of Maurienne. It probably included the village of Gressan, about three miles south-west of Aosta. Whether a tower at Gressan, called St. Anselm's tower, can have been a part of his parents' dwelling-place, is more than doubtful, but it is likely enough that they had a house here, and the solitary anecdote of Anselm's early childhood bears the impress of the scenery amidst which he must have lived. He imagined that heaven rested upon the mountains; he dreamed that one day he climbed the mountain-side until he reached the palace of the great King, and there having reported to Him the idleness of His handmaidens, whom he had passed, lazily reaping the corn in the valley, he was refreshed with bread of heavenly purity and whiteness by the steward of the divine household (Eadmer, *Vita Ans.* i. 2).

It was from his mother that he first learned, as was natural, his religious ideas and love of holy things. She was a good and prudent housewife, as well as a devout woman. His father Gundulf was an impetuous man, liberal and generous to a fault. Anselm seems to have been their only son, and he had an only sister younger than himself, Richera, or Richeza, who married a man named Burgundius, by whom she became the mother of a son who bore his uncle's name. Anselm took great interest in the education of this nephew, and several letters are addressed to him (see esp. *Epist.* iv. 31, 52). From an early age Anselm was studious, as well as clever and amiable. He made rapid progress in learning, and grew up loving and beloved. He probably received his earliest teaching in the school of the abbey of St. Leger, near Aosta; but after a time he was entrusted to the care of a kinsman as his private tutor, who kept him so closely confined to his studies that his health gave way. He became shy and melancholy. His mother's good sense saved his reason, if not his life; she brought him home and bade her servants let him do exactly what he liked, until he gradually recovered his health and spirits (Cod. 499, Queen of Sweden's collection in Vatican library, copied by Mr. Rule, *Life*, vol. i. appendix).

Before he was fifteen he began to consider how he might best shape his life according to God, and he became persuaded that there was nothing in the ways of men better than the life of monks. So he went to a certain abbot whom he knew, and begged that he might be made a monk; but the abbot refused on finding that the request was made without his father's knowledge. The boy then prayed for an illness, hoping that it might induce his father to yield to his inclination. The sickness came; he sent for the abbot and implored him, as one who was about to die, to make him a monk without delay. The abbot, however, dreading the displeasure of Anselm's father, still refused; and the lad recovered. A period of reaction followed; his longing for the religious life, and even his ardour for study, cooled; he began to devote himself more to youthful sports, and after the death of his mother, being like a ship parted from its anchor, he drifted yet more completely into a worldly course of life (Eadmer, *Vita*, i. 3, 4). Some passages in one of his 'Meditations' (xvi.) would, if literally interpreted, imply that he fell into very serious sin; but there is some doubt whether he is speaking in his own person, and, even if he is, the language may be no more than the self-reproaches, rhetorically expressed, of a highly sensitive conscience. For some reason not explained, his father, Gundulf, conceived a great dislike to him, which Anselm's meekness and submission seemed rather to inflame than soften. At last in despair, when he was about twenty-three years of age, he resolved to quit his home and seek his fortune in some other land. He set out northwards, accompanied by a single clerk. In crossing Mont Cenis, Anselm was much exhausted, their provisions were spent, and but for his companion moistening his lips with snow, and the timely discovery of a morsel of bread in the wallet, he must have perished on the road. Having spent three years partly in Burgundy, partly in France, he made his way to Normandy, and took up his abode at Avranches about the year 1059. Here Lanfranc had kept a school; but he had now become prior of the abbey of Le Bec. His fame as a scholar had made that house one of the most renowned seats of learning in western Christendom, and to Bec, after a brief sojourn at Avranches, Anselm also repaired. When Anselm came to Bec, Lanfranc had been prior for several years, and the house was at the height of its reputation. Students flocked to it from all quarters, and the great men of Normandy lavished gifts upon it. Anselm threw himself heartily into the work of the place. The severity of his studies and the austerities of the monastic rule were almost more than the delicate frame could bear; but he was persuaded that the moral discipline was good for his soul, and his desire to become a monk increased in strength. But if he became a monk, whither was he to go? If to Clugny, he thought his learning would be thrown away, owing to the excessive strictness of the rule. If he remained at Bec, he thought it would be so completely overshadowed by that of Lanfranc as to be of little use. Meanwhile, by the death of his father, he became the heir of the family property. Three courses then presented themselves for selection. Should he settle at Bec, or become a hermit, or return to his native valley and administer his patrimony for the benefit of the poor? He took counsel with Lanfranc. Lanfranc advised him to consult Maurilius, archbishop of Rouen, and accompanied him on a visit to that prelate. Maurilius decided in favour of the monastic life, and so in 1060 Anselm took the cowl and remained at Bec. Three years afterwards Lanfranc was made abbot of the new house of St. Stephen at Caen, founded by Duke William. Anselm succeeded him at Bec in the office of prior. He held this post for fifteen years, 1063–78. Then Herlwin, founder and abbot, died, and for fifteen years more Anselm governed the house as abbot, 1078–93.

It was during this period of thirty years that his powers developed themselves to the full. If Lanfranc was a man of great talent, Anselm was a man of lofty genius. Both morally and intellectually his character was of a finer type. He had not only more tenderness, more breadth of sympathy, and more transparent simplicity of purpose, but far profounder and more original powers of thought. Having an absolute and unshakeable faith in Holy Scripture, he did not shrink from applying to it the full force of his reason, and therefore he was enabled, in the words of his biographer Eadmer (*Vita*, i. 9), to penetrate and unravel some of the most intricate and, before his time, unsolved questions touching the nature of God and of our faith. The whole day between the hours of prayer was often consumed in giving advice orally or by letter to persons, many of them of high rank, who consulted him on questions of faith or conduct; and the greater part of the night was spent either in correcting the books of the monastery (which up to that time Eadmer says were the most ill-written in the world), or in meditation and devotional exercises. He did not shrink even from the drudgery of instructing boys in the rudiments of grammar, although he owned (*Epist.* i. 55) that he found this an irksome task. But the work in which he most delighted and excelled was that of moulding the minds and characters of young men. For this he was eminently fitted by his affectionate sweetness and sympathy which won their hearts, by his deep piety and powerful intellect, by his acuteness in discerning character, and his practical wisdom in suggesting rules for moral conduct. He compared the age of youth to wax fitly tempered for the seal. If the wax be too hard or too soft, it will not take a clear impression. Youth, being between the two, was an apt compound of softness and hardness, which could receive lasting impressions and be turned to any shape. Similar good sense in the education of the young is manifested in his advice to an abbot who complained of the difficulty of teaching the boys brought up in his monastery. They were incorrigibly perverse, the abbot said, and although beaten continually day and night they only grew worse. 'Beat them, do you?' said Anselm; 'and pray what kind of creatures are they when they are grown up?' 'Dull and brutal,' was the reply. 'You are verily unfortunate,' said Anselm, 'if you only succeed in turning men into beasts.' 'But what can we do then?' rejoined the abbot; 'we constrain them in every possible way, but all to no purpose.' 'Constrain them, my lord abbot! If you planted a young shoot in your garden, and then confined it on all sides, so that it could not put forth its branches, would it not turn out a strange misshapen thing when at last you set it free, and all from your own fault? So these children have been planted in the garden of the church to grow and bear fruit for God. But you cramp them so excessively with threats and punishments that they contract all manner of evil tempers, and doggedly resent all correction.' After more plain speaking of this kind the abbot, with a sigh, confessed that his method of education had been all wrong, and promised to try and amend it (Eadmer, *Vita*, i. 29–31).

Anselm's own tact in dealing with the young was illustrated by his management of a youthful monk named Osbern. Osbern was clever, but headstrong, and set himself up as the leader of a small faction which resented the appointment of Anselm as prior. Anselm first softened him by forbearance and small indulgences. Having thus gained his affection, he gradually withdrew the indulgences, and subjected him at last to the full rigour of monastic discipline, even to the extent of punishing him with stripes. Osbern stood all these tests even in the face of taunts from his companions, and became exceedingly dear to the prior, who rejoiced over his steady growth in goodness. After a while, however, he was stricken with a mortal illness. Anselm watched him by day and night. As the end drew near, Anselm charged him, if it were possible, to reveal himself to him after death. Osbern promised and passed away. When the body was placed in the church and the brethren were chanting the psalms, Anselm retired to a corner of the building to weep and pray in secret, and at length, overpowered by weariness and sorrow, he fell asleep. In his sleep he saw certain forms of most reverend aspect, clad in the whitest of garments, enter the room where Osbern had died, and sit in a circle as if to give judgment. Presently there entered Osbern himself, pale and haggard. Anselm asked him how he fared. 'Thrice,' said he, 'did the old serpent rise up against me, thrice did I fall backwards, and thrice did the bearward of the Lord deliver me.' Then Anselm awoke and was comforted (Eadmer, *Vita*, i. 13–16). The memory of Osbern never faded from his mind. During a whole year he offered a daily mass for Osbern's soul, and in one of his letters to his friend Gundulf, bishop of Rochester (*Ep.* i. 4), he writes: 'Wherever Osbern is, his soul is my soul; farewell! farewell! I pray, I pray, I pray, remember me, and forget not the soul of Osbern my beloved, and if that seem too much for you, then forget me and remember him.'

Notwithstanding his powerful influence, Anselm shrank with extreme reluctance from the responsibility of ruling others. When he was unanimously elected abbot of Bec on the death of Herlwin, he besought the brethren with the most passionate entreaties to spare him; and it was only in deference to their persistence and the authority of the archbishop of Rouen that he yielded at last. As abbot he gave up most of the secular business of the house to such of the brethren as he could trust, and devoted himself to study, meditation, and the instruction of others. If the monastery, however, was involved in any lawsuit of importance, he took care to be present in court, in order to prevent any chicanery being practised by his own party; but if the other side used craft and sophistry, he heeded not, and occupied his time in discussing some passage in the Scriptures or some question of ethics, or calmly went to sleep. Yet if the cunning arguments of his opponents were submitted to his judgment he speedily detected the flaws in them, and tore them to pieces as if he had been wide awake and listening all the time (Eadmer, *Vita*, i. 37). He was also obliged occasionally to visit the property of the house in various parts of Normandy and Flanders. These journeys brought him into contact with persons of all ranks and conditions, and many gave themselves and their property to the monastery. For himself he never would accept anything as his private possession (Eadmer, *Vita*, i. 33).

He visited England soon after he became abbot, not only to look after the English possessions of his house, but also to see Lanfranc, now primate. He was received with great respect at Canterbury, and, after making an address to the monks of Christ Church, was admitted as a member of the house. Here began his acquaintance with Eadmer, one of the brotherhood, who became his most devoted friend and biographer. He has recorded the great impression which Anselm made at Canterbury by the wonderful way he discoursed and by his private conversation. His large-heartedness also was displayed on this occasion in his decision of a case which the archbishop submitted to him. Lanfranc told Anselm that he doubted the claim of one of his predecessors, Archbishop Ælfeah, to martyrdom, because, although he had been murdered by the Danes, he did not die in defence of any religious truth. Anselm, however, maintained that since Ælfeah died rather than wring a ransom from his tenants, he had died for righteousness' sake, and that he who died for righteousness would certainly have died for Christ himself who taught it, and therefore he was fully entitled to the honours of martyrdom (Eadmer, *Vita*, i. 41–44).

The almost feminine tenderness of Anselm's nature appeared in his treatment of the lower animals, which he regarded with respect as the product of God's hand. And, as in the love of animals for their offspring he saw an emblem of the love of God for man, so in any cruelty to animals on the part of man he saw a figure of the devil's malice and his hatred to all God's creatures. Thus, one day seeing a bird teased by a boy who had fastened a string to its leg and let it fly a little way in order to pull it back again, he made him release it, saying that was just the way in which the devil served his victims. So also when a hare ran for shelter under the legs of his horse, and the hunters crowded round with noisy delight at its capture, he burst into tears and forbade them to touch it, saying that it was an apt image of the departing soul of man, which on going forth from the body was beset by the evil spirits who had pursued it all through life. So he suffered not the dogs or hunters to touch the hare (EADMER, *Lib. de Similitudinibus S. Ans.* 189, 190).

William the Conqueror received his deathwound in 1087. In the presence of Anselm we are told that he who to most men seemed harsh and terrible became so mild that bystanders looked on with amazement (EADMER, *Vit. Ans.* i. 47). And when he lay dying in the abbey of St. Gervase at Rouen he sent for Anselm to hear the confession of his burdened conscience. Anselm came from Bec. William, however, put off seeing him for a few days, deeming that he should get better. Meanwhile Anselm himself fell ill, and before he had recovered the king died (EADMER, *Hist. Nov.* 1, 17 c). Anselm, however, was present at the strange and terrible scenes amidst which the body of the Conqueror was laid in the minster of St. Stephen at Caen.

Lanfranc crowned William the Red king of England, and in the following year, 1089, he died. William the Red was, unlike his father, profligate and profane, without reverence for goodness, or respect for law and justice. He found a minister worthy of himself in Ralph Flambard, a lowborn Norman clerk, a coarse and unscrupulous man. One simple expedient for replenishing the royal treasury was to keep the great offices of the church vacant and confiscate their revenues.

After the death of Lanfranc the see of Canterbury was kept vacant for more than three years, and its lands were farmed to the highest bidders. The whole nation was shocked by this shameless spoliation of the metropolitan see, and longed to see the man appointed to it who, on his visits to England, had won the hearts of all men, and who was admitted to have no superior in Christendom in piety and learning. But the king cared not. Meanwhile, in 1092 Hugh of Avranches, earl of Chester, invited Anselm to England, to assist him in the work of substituting monks for canons in the minster of St. Werburgh at Chester. Anselm, however, having heard the rumour which marked him out for the primacy, and fearing that the motives of his visit might be misconstrued, declined to come; but at last he was compelled to yield to the urgent entreaties of the earl, who said that he was mortally ill, and that if Anselm did not come his soul's peace in the future world might be for ever disturbed. The chapter of Bec also wished him to go, in order to get the royal exactions on their English property lightened. So he set sail from Boulogne, where he had been staying with the Countess Ida, and reached Canterbury on 8 Sept., the eve of the Nativity of the Virgin; but being hailed by monks and people as their future archbishop, he hurried away early the next morning. On his road to Chester he visited the court, where he was received with great honour, even by the king himself. Anselm asked for a private interview, in which he rebuked the king for the evil things which men said were done by him. William seems to have turned the subject off with a laugh, saying he could not prevent idle rumours, and that the holy man ought not to believe them. So they parted, and Anselm went on to Chester. Here he found Earl Hugh restored to health, and after spending some months in settling the new constitution of St. Werburgh he desired to return to Normandy; but the king would not give him leave to go. In the baseness of his soul he may have thought that Anselm secretly desired the primacy, and that even he might be induced to pay some price for it. Meanwhile the midwinter gemot, held at Gloucester, had passed a resolution that the king should be asked to allow prayers to be offered in all churches that God would put it into his heart to appoint some worthy man to the long vacant see. The king assented, but contemptuously remarked, 'Pray what ye will; no man's prayer shall shake my purpose.' Anselm was compelled to frame the prayer. After the gemot the king went to a royal seat at Alvestone, near Gloucester. Here one of his nobles spoke one day of the virtues of Anselm, how he was a man who loved God only, and desired nothing belonging to this fleeting world. 'Not even the archbishopric?' said William, with a sneer. 'No, not even that,' replied the other, 'and many think with me.' The king, however, maintained that had Anselm the least chance of it he would rush to embrace it, but 'by the holy face of Lucca,' he added, 'neither he nor any one else shall be archbishop at present except myself.' Soon after this the king was taken very ill. He was moved to Gloucester; the lay nobles, bishops, and other great men visited the sick and, as it was thought, dying man, and urged him to redress the wrongs which he had inflicted on the nation, and especially on the church. But the king's advisers felt the need of some one at this critical moment who had peculiar skill in awakening the conscience and ministering to the diseases of the soul. There was no one comparable to Anselm, and he, unconscious of the king's illness, was sojourning not far from Gloucester. He was fetched with all speed. He heard and approved of the advice already given to the king; the holy man was brought to the bedside of the royal sinner; he bade him make a clean confession of his misdeeds, solemnly promise amendment if he should recover, and promptly perform it. The king confessed, and pledged his faith that if he recovered he would rule with justice and mercy. He took the bishops to be witnesses of his promise, and to record it before the altar. Further, a proclamation was issued under the royal seal, promising all manner of reforms, ecclesiastical and civil. But the great men of the realm urged on him the duty of proving his repentance by doing immediate justice to the long vacant see of Canterbury. The sick man signified his willingness. He was asked to name the man whom he deemed worthy of such an office. He raised himself with an effort on his arm in the bed, and, pointing to Anselm, said, 'I choose yonder holy man' (WILL. MALM. *Gest. Pont.* i. 48). A shout of joy rang through the chamber. When Anselm heard it he trembled and turned pale, and when the bishops tried to drag him to the king to receive the pastoral staff at his hands he resisted with all his force. The bishops took him aside and remonstrated with him. Anselm pleaded that he was an old man, unused to worldly affairs, and unfitted for the duties of so burdensome an office. Moreover, he was the subject of another realm, and he owed allegiance not only to the Duke of Normandy but to the archbishop of Rouen, and to the chapter of his own abbey. These pleas, however, were all made light of, and he was again taken to the bedside of William, who besought him by his friendship for his father and mother to yield to the general wish. Anselm was inflexible. At the king's bidding they fell down at his feet, but Anselm prostrated himself also, and could not be persuaded. Then they lost patience; they partly pushed and partly pulled him to the king's bedside. The king presented the pastoral staff; they held out Anselm's hand to take it, but he kept his hand tightly clenched; they tried to force it open till he cried aloud with pain. At length they succeeded in unclosing his forefinger, and thrust the staff in between that and the other clenched fingers. Anselm was borne rather than led into the neighbouring church, still protesting and exclaiming, 'It is nought that ye do.' 'It would have been difficult,' he says, in a letter to the monks at Bec, 'for a looker-on to say whether a sane man was being dragged by a crowd of madmen, or whether sane men were dragging a madman along' (*Ep.* iii. 1). After some ceremony in the church, Anselm went back to the king and renewed his protest in the shape of a prophecy. 'I tell thee, my lord king, that thou wilt not die of this sickness; therefore thou mayest undo what thou hast done in my case, for I have not consented, nor do I now consent, to its being ratified.' Then, turning to the bishops, he told them they did not know what they were doing: they were yoking an untamed bull with a weak old sheep to the plough of the church, which ought to be drawn by two strong oxen. He then burst into tears, and, faint with fatigue and distress, retired to his lodging. (EADMER, *Vit. Ans.* ii. 1, 2; *Hist. Nov.* i. 18, 19). All this took place on the first day of Lent, 6 March 1093. The king gave orders that Anselm should be inducted without delay into the temporal possessions of the see, and that meanwhile he should reside on some of the archiepiscopal manors under the care of his friend Gundulf, bishop of Rochester. The consent of Robert, duke of Normandy, and of the archbishop of Rouen to the appointment of Anselm was easily obtained, but the monks of Bec were very reluctant to part with their beloved abbot, and it was after a long debate and by a very narrow majority that they acquiesced in the appointment (*Epist.* iii. 3, 6).

Meanwhile the Red King recovered, and repented of his repentance. His last state was worse than the first, and the ill which he had done before seemed good in comparison with the evil which he did now. And when Bishop Gundulf remonstrated with him he swore by his favourite oath, the holy face of Lucca, that he would never requite good for the ill which God had done to him (EADMER, *Hist. Nov.* i. 19 B). He did not, however, revoke the appointment of Anselm.

In the course of the summer of 1093 William, returning from a conference at Dover with the count of Flanders, met Anselm at Rochester. Anselm then told him that he was still hesitating whether he would accept the archbishopric, but if he did it must be on three conditions: (1) that all the lands belonging to the see in the time of Lanfranc should be restored without any lawsuit or dispute, (2) that the king should see justice done in respect of lands upon which the see had a long-standing claim, (3) that in matters pertaining to God the king should take him for his counsellor and spiritual father, as he on his part would acknowledge the king as his earthly lord. Lastly he warned the king that of the two rival claimants to the papacy, Clement and Urban, he himself, in common with the whole Norman church, had acknowledged Urban, and to this choice he must adhere. The king took counsel with Count Robert of Meulan and William of St. Calais, bishop of Durham, a prelate who had a few years before been banished for appealing to the pope against a judgment of the king and witan on a purely temporal charge, but who appears throughout the transaction with Anselm one of the most zealous supporters of the royal supremacy (FREEMAN, *Will. Rufus*, i. ch. 2). The king asked Anselm to repeat his statement in the hearing of these counsellors, and after conferring with them he replied that he would restore all the lands which had belonged to the see in the time of Lanfranc, but upon the other points he should reserve his judgment.

A few days afterwards he summoned Anselm to Windsor, and begged him to accept the primacy to which he was called by the choice of the whole realm (EADMER, *Hist. Nov.* i. 371). It is remarkable that neither at this point of the story nor any other is there a distinct record of any formal election, either by the monks at Canterbury or by the witan. Expressions to that effect seem to be used in a vague and rhetorical sense, and to signify no more than the general desire that the archbishopric might be conferred on Anselm, and the unanimous approval of the appointment. We must either suppose that, the general wish in favour of Anselm being notorious, a formal election was deemed unnecessary, or that, if it did take place, it was for the same reason deemed needless by the chroniclers to make any formal record of it. With the request that Anselm would accept the primacy, the king coupled a request which started a fresh difficulty. Certain lands held of the archiepiscopal see by Englishmen on tenure of knight's service before the Norman conquest had lapsed to the lord for lack of heirs during the incumbency of Lanfranc. They had, in fact, become demesne lands of the see, but during the vacancy the king had turned them into military fiefs, and he now arbitrarily summoned Anselm into the king's court in order that this arrangement might be made permanent. But Anselm refused; it would involve, he thought, a wrong to the church which the king, as advocate, had no right to inflict, and which he himself, as trustee, had no right to permit. To accept the archbishopric on such terms would be very like a simoniacal transaction. The king was so much irritated by his refusal that Anselm began to hope he might, after all, escape the burden of the office he so much dreaded (*Ep.* iii. 24).

This, however, was not to be. The whole nation was enraged by the king's relapse into evil courses, and was determined to force him, if possible, to a renewal of the promises which he had made during his sickness at Gloucester. A special gemot was held for this purpose at Winchester, in which the king solemnly renewed his pledges. Anselm was now persuaded to accept the archbishopric, and did homage according to custom. The royal writ was issued, announcing that the king had bestowed the archbishopric on Anselm with all the rights, powers, and possessions which belonged to the see, and with all liberties over all his men, and over as many thegns as King Edward had granted to the church (EADM. *Hist. Nov.* i. 372; *Fœdera*, i. 5). These last words seem to imply that the point disputed at Windsor was conceded in Anselm's favour. On 5 Sept. 1093, Anselm was enthroned at Canterbury amidst a rejoicing multitude. But the solemnity and festivity of the event was disturbed by one whose appearance was a sinister omen of troubles to come. To the indignation of all, the insolent Ralph Flambard took this strange opportunity of serving a writ in the king's name for a suit against the primate. The object of the writ is not stated; we are only told that it concerned a matter with which the king's court had properly nothing to do (EADM. *Hist. Nov.* i. 372).

On 4 Dec. Anselm was consecrated by Thomas of Bayeux archbishop of York, assisted by all the bishops of the southern province except Wulfstan of Worcester, Herbert of Thetford, and Osbern of Exeter. According to the old ritual, the book of the Gospels, opened at random, was laid on the shoulders of the newly consecrated prelate, and the passage at which it opened was taken as a sort of omen of his episcopate. The passage which now presented itself was, 'He bade many, and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse.'

The Christmas gemot of 1093 was held at Gloucester. Anselm attended, and was warmly welcomed, not only by the nobility of the realm, but by the king himself. At this gemot a hostile message from Robert, duke of Normandy, was considered, and war was decreed. As usual the great need was money. The chief men offered their contributions, and Anselm offered 500 pounds of silver. The king accepted the gift graciously, but some malignant persons represented that he ought to have received a much larger sum, 2,000*l.* or 1,000*l.* at least. So a message was sent later to Anselm that his offer was rejected. Anselm sought an audience with the king, and entreated him to take the contribution, which, although his first, would not be his last. A free gift, however small, was far more valuable than a much larger one forcibly exacted. The king felt that this remark was intended as a reproof of his extortionate methods of raising money, and he angrily replied, 'Keep your scolding and your money to yourself. I have enough of my own. Begone.' Anselm departed, thankful, after all, that the gift had been refused, for no man could now insinuate that his gift was a preconcerted price for the archbishopric. He was urged to offer double the sum, but steadfastly refused, and bestowed his despised present on the poor. So the midwinter gemot broke up; Anselm went to his manor at Harrow, where he consecrated a church built by Lanfranc. His right was disputed by Maurice, bishop of London, in whose diocese the manor lay. The question was referred to the aged Wulfstan, bishop of Worcester (*Epist.* iii. 19), who decided in favour of Anselm, declaring that the primates had always exercised free spiritual rights in all their manors wherever they might be (Eadm. *Hist. Nov.* 372–5). On 2 Feb. 1094, the forces destined for the invasion of Normandy were collected at Hastings. Anselm and other bishops were summoned thither to invoke a blessing on the expedition. The passage of the army was delayed for more than a month by contrary winds. During this interval, on 11 Feb., Anselm, assisted by seven bishops, consecrated the church of the great abbey which the late king, in fulfilment of his vow, had reared upon the ground where his victory over Harold had been won. In one religious act, at least, the two unequal yokefellows, the fierce bull and the gentle sheep, William, the sinner, and Anselm, the saint, took part together as they stood before the altar of 'St. Martin of the place of battle.'

On 12 Feb. Anselm consecrated Robert Bloet bishop of Lincoln in the chapel of the castle at Hastings, and on the first day of Lent he presided at the ceremony of sprinkling ashes, and preached a sermon, in which he took the opportunity of rebuking the young courtiers for their mincing gait, their effeminate dress and habits, and especially that of wearing their hair long. He refused to give the ashes of penitence or administer absolution to those who would not abandon these customs. He had good reason for attacking them, since they were the outward signs of gross and detestable vice, vice which Anselm says in one of his letters (iii. 62) had grown so common that many practised it without any consciousness of sin. The king himself was addicted to it; nevertheless Anselm tried to get his help in repressing it. In one of the daily interviews which he seems to have had with William at Hastings, he frankly told him that if he would hope for a blessing upon his expedition to Normandy or any other enterprise, he must aid in reestablishing Christianity, which had well-nigh perished out of the land. He therefore asked leave to hold a national synod of bishops, which was a time-honoured remedy in England and Normandy for ecclesiastical and moral evils. William replied that he would call a council at his own pleasure, not Anselm's; 'and pray,' said he, with a sneer, 'what will you talk about in your council?' 'The sin of Sodom,' answered Anselm, 'to say nothing of other detestable vices which have become rampant. Only let the king and the primate unite their authority, and this new and monstrous growth of evil may be rooted out.' But the heart of the Red King was hardened, and he only asked, 'And what good will come of this matter for you?' 'For me, perhaps, nothing,' replied Anselm, 'but something, I hope, for God and for thyself.' 'Enough!' rejoined the king; 'speak no more on this subject.' Anselm obeyed, but turned to another evil, the injury done to religion by the prolonged vacancies in the abbeys. This touched the king in two of his tenderest points, his greed of money and his royal rights. 'What,' he burst forth, 'are the abbeys to you? Are they not mine? Shall you do as you like with your manors, and shall I not deal as I choose with my abbeys?' 'The abbeys,' returned Anselm, 'are yours to protect as their advocate, not to waste and destroy. They belong to God, and their revenues are intended for the support of His ministers, not of your wars.' 'Your words are highly offensive to me,' said the king; 'your predecessor would never have dared to speak thus to my father. I will do nothing for you.' So Anselm, seeing that his words were cast to the winds, rose up and went his way. But he was deeply vexed at this loss of the royal favour, because he felt that without it he could not accomplish the reforms on which his heart was set. He sent the bishops to the king to beg that he would take him into his friendship, or, at least, say why he refused it. The bishops returned, saying that the king did not accuse Anselm of anything, but would not show him any favour, because he 'heard not wherefore he should.' Anselm inquired what the latter words meant. 'The mystery,' replied the bishops, 'is plain. If you want peace with him, you must give plenty of money. Offer him again the 500*l.* which he refused, and promise him as much more, to be raised from your tenants.' Anselm indignantly rejected such a method. It would set a disastrous precedent for buying off the king's wrath. The bishops urged him at least to repeat the offer of the 500*l.*, but Anselm refused to give again what had been once rejected; moreover, he said he had promised it to the poor, and the greater part had already been given away. His words were reported to the king, who sent back his answer. 'Yesterday I hated him much, to-day I hate him more, and to-morrow and henceforth I shall hate him with even bitterer hatred. I will no longer hold him as father and archbishop, and his blessing and prayers I utterly abhor and despise. Let him go where he will, and not tarry any longer to bless my voyage.' 'We therefore speedily left the court,' says Eadmer, who became from this time his constant companion, 'and abandoned the king to his will' (*Hist. Nov.* i. 379 B). William crossed at length to Normandy about the middle of March. He spent much and gained little in his campaign, and returned to England on 28 Dec. 1094.

Anselm had not yet received his pallium from the pope, which, although not considered essential to the validity of archiepiscopal functions, was looked upon as an indispensable badge of metropolitan authority; and Anselm had now been a full year in office without receiving it. Some time, therefore, in February 1095, he went to Gillingham, near Shaftesbury, where the king was keeping court, and asked leave to go to Rome for his pallium. The papacy was now claimed by two rivals, Urban and Clement. Normandy had acknowledged Urban. England had not as yet acknowledged either. William asked Anselm from which of the two he intended to get his pallium. 'From Urban,' was the reply; and he reminded the king of the warning he had given him at Rochester, that he had, when abbot of Bec, promised allegiance to Urban, and could not recede from it. William, however, maintained that Anselm could not obey the pope against the king's will consistently with the allegiance due to himself. He had not yet acknowledged Urban, and it was neither his custom nor his father's to let any one in England acknowledge any pope without his leave. Anselm felt that the king had no right to force any one into renouncing a choice made before he became a subject. The conflict, however, between the claims of the king and of the pope on his obedience was one which he rightly thought could be settled only by the great council of the nation. He asked for such a council, and the request was granted. A great assembly of the chief men in church and state was convened for Sunday, 11 March 1095, at the royal castle of Rockingham, on the borders of Leicestershire and Northamptonshire. A crowd of bishops, abbots, nobles, monks, clerks, and laymen were gathered at an early hour in the castle and the precincts. The king and a party of privy councillors sat in a separate chamber; a messenger passed to and fro between them and the general assembly, which seems to have been either in the chapel of the castle or the great hall which may have opened out of it.

Anselm himself opened the proceedings with an address; the bishops came from the royal presence chamber to hear it. He explained the object of the assembly, which was to decide whether there was any real incompatibility between his allegiance to the king and his obedience to Urban. The bishops, who, throughout these transactions, appear as timid and obsequious courtiers, replied that the archbishop was too wise and good a man to need advice from them; but, at any rate, no advice could they give him unless he first submitted absolutely to the king's will. They reported his speech, however, to the king, who adjourned the proceedings to the morrow.

On Monday, therefore, Anselm, sitting in the midst of the assembly, asked the bishops if they were now ready with their advice. But they had only the same answer to make. Then Anselm spoke in solemn tones, with uplifted eyes and kindling countenance, 'Since you, the shepherds of the people, who are called the leaders of the nation, will give no counsel to me, your head, save according to the will of one man, I will betake me to the chief Shepherd and Head of all, to the Angel of great counsel, and will follow the counsel which I shall receive from Him in my cause, yea, rather in His cause and that of His church. He who declared that obedience was due to St. Peter and the other apostles, and through them to the bishops, saying, "He that despiseth you despiseth me," also taught that the things of Cæsar were to be rendered to Cæsar. By those words I will abide. In the things which are God's I will give obedience to the vicar of the blessed Peter;

in things touching the earthly dignity of my lord the king, I will, to the best of my ability, give him faithful counsel and help.' The cowardly bishops could not gainsay the words of Anselm, but neither did they dare carry them to the king. So Anselm went himself to the presence chamber, and repeated them in the audience of William. The king was exceedingly wroth, and consulted with the bishops and nobles concerning the answer to be given. Their perplexity was extreme. They broke up into small groups, each discussing how some answer might be framed. Anselm meanwhile, having retired to the place of assembly, rested his head against the wall, and went quietly to sleep. At last he was roused by a party of bishops and lay lords bearing a message from the king. He demanded an immediate answer from Anselm. As for the matter at issue between him and the primate, it needed no explanation. For themselves the bishops counselled Anselm to cast away his obedience to Urban, and freely submit, as became an archbishop of Canterbury, to the king's will in everything. Anselm replied that he certainly would not renounce his obedience to the pope, but as the day was far spent he asked leave to reserve his answer for the morrow. The bishops suspected this meant that he was wavering, or that he did not know what to say. The crafty and unscrupulous William of St. Calais, bishop of Durham, who was the leader of the bishops on the king's side, now thought he would be able to drive Anselm into a corner. He boasted to the king that he would force the primate either to renounce obedience to the pope, or to resign the archiepiscopal staff and ring. This fell in with the king's wishes. So the bishop of Durham and his party hastened back to Anselm, and informed him that no delay would be granted him unless he immediately reinvested the king with the imperial dignity of which he had robbed him by having made the bishop of Ostia pope without his authority. Anselm, having patiently listened to this peremptory address, calmly replied: 'Whoever wishes to prove that I violate my allegiance to my earthly sovereign, because I will not renounce my obedience to the sovereign pontiff of the Holy Roman Church, let him come forward, and he will find me ready to answer him *as I ought and where I ought.*' These last words disconcerted the bishop and his friend, for they understood him to mean that, as archbishop of Canterbury, he could not be judged by any one save the pope—a doctrine which it seems no one was prepared to deny. Meanwhile a murmur of sympathy with Anselm ran through the mixed throng. A soldier stepped forward, and, kneeling before the archbishop, said, 'My lord father, thy children beseech thee, through me, not to be disquieted, but to be mindful how the blessed Job, on his dunghill, overcame the devil, and avenged Adam, who had been vanquished in Paradise.' Anselm graciously received this odd address from the honest man, for it assured him that he had the good will of the people. The discomfited bishops returned to the king, and were loaded with reproaches. On the morrow, Tuesday, Anselm once more took his seat, awaiting the king's message. The councillors were perplexed. Even William of St. Calais had no course to recommend but force. The staff and ring might be wrested from the primate, and he himself expelled from the kingdom. But this suggestion did not please the lay nobles. It would be an awkward precedent if the first vassal in the kingdom were deprived of his fief at the king's pleasure. William, in a rage, told them that he would brook no equal in his kingdom; if the proposal of the bishop of Durham did not please them, let them consult and say what would; for, by the face of God, if they did not condemn Anselm, he would condemn them. Count Robert of Meulan then spoke: 'As for our counsel I own I know not what to say; for when we have been devising plans all day, and considering how we can make them hang together, the archbishop innocently goes to sleep, and then when they are submitted to him, with one puff of his lips he blows them to pieces as if they were cobwebs.' The king then turned to the bishops, but they had no suggestion to offer. Anselm was their primate, and they had no power to judge or condemn him, even had any crime been proved against him. The king then proposed that they might at least withdraw their obedience and brotherly intercourse from the archbishop. And to this strange suggestion they had the baseness to accede. Accompanied by some abbots, they announced their intention to Anselm, and informed him that the king also withdrew his trust and protection, and would no longer hold him for archbishop or spiritual father. Anselm mildly replied that they did ill to withdraw their allegiance from him because he refused to withdraw his own from the successor of the chief of the apostles. Although the king withdrew all protection from him, he would not cease to care for the king's soul; retaining the title, power, and office of archbishop, whatever oppression it might be his lot to suffer. William now tried to make the lay lords abandon the archbishop, saying, 'No one shall be my man who chooses to be his,' to which the nobles replied that as they never were the archbishop's men, they had no fealty to withdraw; 'notwithstanding,' they said, 'he is our archbishop; to him pertains the rule of Christianity in this land, and in this respect we cannot, whilst we live here as christians, refuse his guidance.' William dissembled his wrath, for he was afraid of offending the nobles, whose manly utterance put the craven conduct of the bishops in a more odious light. The king tightened his grip upon these wretched time-servers, required an unconditional renunciation of their obedience to Anselm, and squeezed more money out of them to buy back his favour. Anselm meanwhile requested a safe-conduct to one of the havens and leave to quit the kingdom. William heartily wished to be rid of him, but did not wish him to go while seised of the archbishopric, yet saw no way to disseise him of it. In this dilemma the nobles proposed a truce, and an adjournment of the whole question to Whitsuntide. This proposal was made on the fourth day of the meeting, Wednesday, 14 March, and Anselm assented to it (Eadm. *Hist. Nov.* i. 379–87). And so ended the famous meeting at Rockingham. It seemed to come to nothing; nevertheless a great moral victory had been gained.

William kept the letter of the truce with Anselm, but vented his spite by attacking his friends. He expelled Baldwin of Tournay, a monk of Bec, one of Anselm's most confidential friends, from the kingdom, he arrested his chamberlain, and worried his tenants by unjust lawsuits and imposts. His next device was to gain the pope to his side. He secretly despatched two clerks of the Chapel Royal, Gerard, afterwards archbishop of York, and William of Warelwast, afterwards bishop of Exeter, to Rome, first to ascertain which was the real pope, secondly to persuade him to send the pallium to the king, so that he might be able to bestow it on any one he pleased should he succeed in getting rid of Anselm. The envoys had no difficulty in discovering that Urban was the pope in possession. They acknowledged him in the name of the king, and obtained their request. Cardinal Walter, bishop of Albano, returned to England with them, bringing the pallium. The journey was made with all speed, in order to reach England before Whitsuntide. Great secrecy also was observed. The legate was not allowed to converse with any one, except in the presence of the envoys, and on reaching England he was hurried to the court without being allowed to tarry in Canterbury or to see Anselm. Shortly before Whitsuntide he had an interview with the king. What passed is not recorded, but it was understood that William was encouraged to hope that his wishes would be granted, and that the legate had not spoken a word on Anselm's behalf. The king now ordered a formal recognition of Urban as pope to be published throughout his dominions, and he then asked the legate that Anselm might be deposed by papal authority, promising a large annual payment to the Roman see if his request was granted. But he had overshot his mark. The cardinal flatly declared such a compact to be out of the question. Thus William had gained nothing and lost much by his dealing with Rome. He had acknowledged Urban, whom Anselm had acknowledged long ago, and, instead of getting rid of the primate, it seemed now impossible to avoid going through the form at least of reconciliation with him. This took place at Windsor, where Anselm was summoned to meet the king at Whitsuntide. He was again urged to propitiate the king by money and to receive the pallium from his hands; but he was inflexible, and the king had to give way. On the third Sunday after Trinity (10 June 1095) the legate brought the pallium with great pomp in a silver casket to Canterbury. He was met by the monks of the two monasteries of Christchurch and St. Augustine, and a vast concourse of clergy and laity. Near the cathedral the procession was met by Anselm, barefoot, but in full pontificals and attended by his suffragans. The sacred gift was laid upon the altar, thence it was taken by Anselm and presented to be kissed by those who were round about him, after which he put it on and celebrated mass (Eadm. *Hist. Nov.* ii. 390–2). A short interval of peace now followed. The king went northwards to put down a revolt of Robert of Mowbray, Earl of Northumberland. The archbishop stayed at Canterbury, the care of the city, and apparently of Kent, being committed to him under the king's writ and seal, against an expected attack from Normandy. So faithful was he to this trust that he refused to leave Canterbury even for a day to confer with the papal legate upon the reforms in the church which he had so much at heart (*Epist.* iii. 35, 36). He attended the Christmas gemot at Windsor, where his bitter adversary, William of St. Calais, died. Anselm received his confession and tended him in his dying hours with affectionate care. He had already absolved two bishops who had expressed penitence for their conduct at

Rockingham, Osmund of Salisbury, the compiler of the celebrated Use of Sarum, and Robert of Hereford. Most of the other bishops now followed their example; yet there were some who still remained hostile, and when the papal legate remonstrated, they had the incredible baseness to say that Anselm was not a lawful archbishop because he had received investiture from a king who at the time was in schism with Rome, the very king to whom they themselves had paid the most obsequious homage (*Epist.* iii. 36).

On 18 Nov. 1095 the first crusade was preached by Urban at Clermont in Auvergne. Robert, duke of Normandy, was seized with the impulse which stirred the heart of Christendom, but his treasury was empty and his hold on his duchy was weak. He therefore mortgaged it for three years to his brother William for the sum of 10,000 marks, which the Red King undertook to raise. The sum was levied with great difficulty. The clergy were already so impoverished that to furnish contributions they were forced to part with many of their most sacred treasures. Anselm was willing to contribute, but he had not enough ready money. By the advice of Walkelin, bishop of Winchester, and Gundulf of Rochester, he borrowed 100 pounds from the monks of Christ Church on the security of his manor of Peckham, which he mortgaged to them for seven years. It turned out a very good bargain for the monks, who enlarged the east end of the cathedral out of the Peckham rents. Altogether Anselm scraped together 200 pounds, and the king seems to have been satisfied. The bargain between the king and his brother was settled in September 1096. Robert started for Palestine. William took possession of Normandy, and remained in the duchy till the following Easter, when the disturbed state of Wales brought him back to England. After holding a gemot at Windsor in April he made a great expedition into Wales, which seemed to be successful. The submission of the country turned out to be only nominal, but at the moment the Red King, by the acquisition of Normandy and reduction of Wales, appeared to have reached the height of his prosperity. A favourable opportunity seemed to have come for again pressing reforms on the king. It may have been, as Anselm believed, only another device to put off the discharge of this duty, that the king, on his return from Wales, wrote an angry letter complaining of the contingent of knights whom Anselm had furnished for the Welsh campaign. They were so ill equipped, he said, and ill trained as to have been quite useless, and Anselm must expect a summons in the King's court to 'do him right.' The archbishop did not think it necessary to take any notice of this petulant message. He attended the Whitsuntide gemot, and was graciously received. He again exhorted the king to set about the work of reform, but his appeals were utterly vain, and he now resolved to take the step to which his mind had been gravitating for some time. He sent a formal message to the king by some of the nobles, saying that he was driven by urgent need to ask his leave to go to Rome. The king refused the license. But Anselm had quite made up his mind that the only hope of redress for his own wrongs or the wrongs of the church lay in an appeal to the pope. He renewed his request at another gemot held in August, and again at Winchester in October. The king was now thoroughly enraged. He not only refused the license, but declared that Anselm must pay a fine for asking it. Anselm offered to give good reasons for his request, which the king declined to hear, and told him that if he did go he should seize the archbishopric and never receive him as archbishop again. An adjournment was granted for one day, and on the morrow Anselm said he still asked for the license. For the sake of his own soul, for the sake of religion, and for the king's own honour and profit, it was needful he should go, and if the king would not grant leave he must go without it, obeying God rather than man. The bishops again urged submission. 'You have spoken well,' said Anselm; 'do you go to your lord, and I will cleave to my God.' The lay barons also were now against him. He had sworn to observe the customs of the realm, and it was contrary to those customs for any man in his position to go to Rome without the king's license. Anselm replied that he had indeed promised to observe the customs, but only so far as they were in accordance with right and agreeable to the will of God. He went into the royal presence chamber, and, seating himself at the king's right hand, maintained this doctrine at some length, until the king and Count Robert of Meulan exclaimed that he was preaching a sermon, and a general uproar followed. Anselm quietly waited till it had subsided, and then summed up his argument. He then rose and departed, accompanied by the faithful Eadmer. They were followed by a messenger from William, who told Anselm that he might leave the kingdom, but must not take anything belonging to the king. 'I have horses, clothes, and furniture,' replied Anselm; 'perhaps some one will say they belong to the king; if so, I will go naked and barefoot rather than abandon my purpose.' The king sent word back that he did not wish him to go naked and barefoot, but he must be at the haven ready to cross within eleven days, and there a messenger would meet him, and let him know what he might take with him. Anselm returned to the presence chamber, and, addressing the king with a cheerful countenance, 'My lord,' he said, 'I am going. . . . Now, therefore, not knowing when I shall see you again, I commend you to God, and as a spiritual father to a beloved son, as archbishop of Canterbury to the king of England, I would fain, before I go, give you God's blessing and my own, if you refuse it not.' For a moment the heart of the Red King was touched; 'his good angel perhaps spoke to him then for the last time. "I refuse not your blessing," was his answer. The man of God arose, the king bowed his head, and Anselm made the sign of the cross over it' (FREEMAN, *Will. Rufus*, i. 594). Then he departed, and the saint and the sinner never met again (EADM. *Hist. Nov.* ii. 395–402).

This happened on 15 Oct. 1097, and Anselm immediately left Winchester for Canterbury. On the day after his arrival he took an affecting farewell of the monks. Then, in the presence of a great congregation, he took the pilgrim's staff and scrip from off the altar, and, having commended the weeping multitude to Christ, he set forth for Dover, accompanied by Eadmer and Baldwin. At Dover they found the king's chaplain, William of Warelwast, awaiting them. For fourteen days they were detained by stress of weather, during which William of Warelwast was Anselm's guest. At last the wind was favourable, and Anselm and his party hastened to the shore. But William of Warelwast forbade their embarking until their baggage had been searched. This was done upon the beach amidst the astonishment and execration of the bystanders; but nothing was found which could be seized for the king, and after this vexatious delay Anselm and his friends set sail and landed safely at Whitsand. As soon as they were out of the country, the king not only seized the estates of the see, but cancelled all acts and decrees relating to them made by the archbishop. Meanwhile Anselm, after halting a while at the monastery of St. Omer, journeyed through France and the duchy of Burgundy to Cluny, where he had a hearty welcome and spent Christmas. A curious story is told by Eadmer (*Hist. Nov.* ii. 404) how Odo, duke of Burgundy, tempted by the report of the archbishop's riches, set out, intending to plunder him on the way, but was so completely captivated by Anselm's manner and appearance that he accepted his kiss and his blessing, and gave him a safe conduct. The roads were deemed dangerous for travelling in the winter; so the rest of the season was spent at Lyons with the Archbishop Hugh, who was an old friend of Anselm. From Lyons he wrote a letter to Pope Urban, explaining the purpose of his coming; how he had spent four fruitless miserable years in the high office which had been forced upon him, how he had seen the church plundered and oppressed, how he had no hope of getting these evils redressed in England. He therefore sought the protection and counsel of the apostolic see. The bearers of the letter returned with a pressing invitation from the pope, and in the spring Anselm and his friends set forth. They preserved a strict incognito, for fear of robbers in the pay of the antipope Clement, and reached Rome in safety. Here they were warmly welcomed by the pope, and lodged in the Lateran. The day after they arrived there was a grand gathering of the Roman nobility at the papal palace, which Anselm attended. When he prostrated himself at the feet of the pontiff, Urban raised him up and embraced him, and made him sit by his side. He then introduced him to the assembly as the patriarch or pope of another world, a miracle of virtue and learning, the champion of the Roman see, yet so humble as to seek from the unworthy occupant the counsel which he himself was more fitted to give. In fact, Eadmer says Anselm was quite disconcerted by the pope's flattery. After the public reception Urban heard the narrative of his wrongs, and promised him his assistance (EADM. *Vit. Ans.* ii. 42; *Hist. Nov.* ii. 405–8).

Meanwhile the season was approaching when Rome was unhealthy for strangers, and Anselm was urged by the abbot of Telese in Apulia, formerly one of his scholars at Bec, to take up his abode with him. This he did with the consent of the pope, and as the heat increased the abbot transferred him to the mountain village of Schiavi. The weary old man was enchanted with the pure cool air, the seclusion and repose of this sweet retreat. He resumed the simple studious habits which he had loved so well in his happy days at Bec, and he completed his treatise on the incarnation, the 'Cur Deus Homo?' which he had begun amidst all the turmoil of his life in England. He was obliged, however, to leave his retreat, in order to meet the pope in the camp of Duke Roger of Apulia, who was besieging Capua. Their quarters were close together, a little outside the actual camp. Eadmer tells us how all folk, including even the Saracens in the army of Count Roger of

Sicily, were charmed by Anselm. William of Malmesbury (*Gest. Pont.* 98) says that the Red King wrote to Duke Roger to try and prejudice him against Anselm. The duke, however, was so captivated by Anselm, that he besought him to take up his abode in Apulia, offering to bestow some of his best lands upon him if he did. To this Anselm would not consent, but he entreated the pope to relieve him of the archbishopric, in which he was convinced that he could do no good whilst William was on the throne, of whose outrages on religion and morals travellers continually brought fresh tidings. Urban, however, would not release him, and for the present he returned to Schiavi, where he remained until summoned to attend the council of Bari in October 1098. At the council of Bari the question of the 'procession of the Holy Ghost' was discussed with the Greek delegates. A hot debate arose. The pope referred to Anselm's work on the Incarnation, and presently called on Anselm himself to step forward and vindicate the true doctrine of the Holy Ghost before the assembly. An eager crowd thronged round the papal throne, immediately below which Anselm was placed. Urban then formally introduced him, and expatiated on the wrongs which had driven him from England. His speech on the doctrinal question was delivered the next day, and is described as a masterpiece of learning and power, for which he was publicly thanked by the pope; but we have no detailed report of it. The sympathy of the council with his troubles was so strong that they unanimously urged the excommunication of the Red King, which, according to Eadmer, the pope was only hindered from promulgating by the intercession of Anselm himself. Urban, however, was a wary man, and it may be doubted whether he intended more than a demonstration (Eadm. *Vit. Ans.* ii. 45–9; *Hist. Nov.* ii. 408, 409, 413–16). Anselm and his friends accompanied the pope from Bari to Rome, and soon after their arrival shortly before Christmas, 1098, William of Warelwast appeared as advocate for the Red King. In a public audience Urban adopted a severe and threatening tone, telling him that if the king did not reinstate Anselm before the council to be held the next Easter he must expect to be excommunicated. William's agent, however, knew how to deal with the papal court. He tarried several days in Rome, and made good use of his time by a judicious distribution of gifts amongst the councillors of the pope. The result of his dealings was that the pope granted William a respite to the following Michaelmas. Anselm and his companions now began to see that they were leaning upon a broken reed, and they asked leave to return to Lyons. But the pope insisted on their remaining for the great council to be held at Easter, and meanwhile paid Anselm all possible honour. When the council assembled in St. Peter's in April 1099, there was some curiosity to see where he would be seated, as no one present had ever seen an archbishop of Canterbury attend a general council at Rome. The pope ordered him to be placed in the seat of honour in the centre of the half-circle of prelates who sat on either side of the papal chair, and therefore immediately opposite himself. Decrees were passed or renewed against simony and clerical marriages, and anathema was pronounced against the layman who should bestow investiture of an ecclesiastical benefice, or the clerk who should receive it at his hands and become his man. This decree was flatly opposed to the 'customs' of England and Normandy, and became the occasion of the dispute which afterwards arose between Anselm and Henry I. When the canons were to be read in St. Peter's, the pope ordered Reinger, bishop of Lucca, a man of great stature and powerful voice, to read, so that all might hear. Reinger read a little way, then suddenly stopped, and burst forth into an indignant declamation upon the uselessness of passing laws when they did nothing to right a man who was the meek victim of tyrannical oppression. 'If you do not all know whom I mean,' he said, 'it is Anselm, archbishop of England;' and he ended by smiting the floor thrice with his staff, and uttering a groan through his teeth tightly clenched. 'Enough, enough! brother Reinger,' said the pope; 'good order shall be taken concerning this.' The whole scene reads like a piece of acting. Anselm clearly suspected it to be so. At any rate nothing came of the demonstration, and the next day Anselm left Rome, 'having obtained,' says his biographer, with subdued irony, 'nought of counsel or assistance save what I have related' (*Hist. Nov.* ii. 418–21). They reached Lyons in safety, travelling by a circuitous route to avoid the agents of the antipope, and were heartily welcomed by Archbishop Hugh. Anselm resided with him, and assisted him in his episcopal duties.

In the following July, 1099, Pope Urban died; and on 2 Aug. 1100 William fell in the New Forest, pierced by an arrow from an unknown hand. Anselm was sojourning at the monastery of God's House (Casa Dei), not far from Brioude in Auvergne, when the tidings of William's death reached him. It was brought by two monks, one from Canterbury, the other from Bec. At first he was stupefied by the shock, and then he broke into a flood of tears. His friends were astonished at this burst of grief over such a man as William; but Anselm, in a voice broken by sobs, declared that he would rather have died himself than that the king should have perished by such a death. He then returned to Lyons, where another monk from Canterbury presently arrived, bearing a letter from the mother-church, imploring him to return and comfort his children now the tyrant was no more. Archbishop Hugh was most unwilling to part with him, but owned that it was his duty to go. Before he reached Cluny another messenger came, bringing a letter from the new king Henry and the lay lords, begging Anselm to return with all speed, and even chiding him for not coming sooner. Normandy was in a disturbed state, as Robert had just returned, and the Norman nobles were intriguing with him, or through him, against his brother. So Anselm, by Henry's advice, avoided Normandy on his journey to Whitsand, from which port he crossed to Dover. He landed on 23 Sept., and his return, after nearly three years' absence, was welcomed with transports of joy by the whole country. The hopes of the nation revived. But as regarded the relations between the king and the primate they speedily received a check. Anselm had returned, pledged, as he conceived, to obey the canons of the councils of Clermont, Bari, and Rome, which forbade clerics to receive investiture at the hands of laymen, or do homage to them for their benefices. A difficulty arose at once between him and Henry on this point. They met at Salisbury a few days after he had landed, and the king was cordial in his greeting; but the temporalities of the see of Canterbury being in his hands, he required Anselm to do homage for their restitution, according to the ancient custom of the country. Anselm replied that he could not do this in the face of the canons lately passed by the council of Rome. The king was grievously perplexed. He was most unwilling to give up the ancient rights of investiture and homage, but he was also most unwilling to quarrel with Anselm, and especially before he was firmly established on the throne. He therefore proposed a truce until the following Easter, during which envoys should be sent to Rome to induce the pope to relax the decrees in favour of the ancient custom of the realm, and meanwhile Anselm was to be reinstated in all the possessions of his see (Eadm. *Hist. Nov.* iii. 424–5). Anselm consented, although with little hope of the pope's yielding. Personally he does not seem to have entertained any objection to the customs in question, to which he had himself formerly conformed. His opposition to the king was simply a matter of obedience to the Roman see. While matters were thus in a state of suspense, Anselm did the king a piece of good service. Henry was anxious to marry Matilda, whose English name was Eadgyth, the daughter of Malcolm, king of Scotland, and Margaret, his wife. Margaret was a granddaughter of Eadmund Ironside, and consequently an alliance with her daughter would connect Henry with the old royal line of England. But it was said by many that Matilda or Eadgyth was a nun, and therefore could not legally be married. Matilda, however, denied that she had taken any monastic vows. Her aunt Christina, a nun in the abbey of Romsey, to whose care she had been entrusted as a child, had made her wear the veil, and wished her to become a nun, but she had always refused. Anselm laid the case before a large assembly of clerics and laymen at Lambeth. Having heard the evidence of the maiden herself and of others, they decided that she was free. Anselm heard their reasons and approved their judgment. In the presence of a vast concourse which came to witness the royal marriage, he challenged any one who disputed its legality to come forward and prove his objection. A unanimous shout of approval was the response. Anselm then celebrated and blessed the marriage on 11 Nov. 1100. Matilda was his firm friend through all his difficulties, and constantly corresponded with him when he was absent from England (see esp. *Epist.* iii. 55).

Easter came (1100), but the envoys had not returned from Rome. The truce therefore between Henry and Anselm was extended, and meanwhile he rendered another good service to the king. Ralph Flambard, the infamous bishop of Durham, had escaped from the Tower, in which he was imprisoned soon after Henry's accession. He made for Normandy and stirred up Robert to attempt an invasion of England. It was a critical time for Henry. The chief men of Norman birth in England wavered in their allegiance. At the Whitsuntide gemot king and nobles met with mutual suspicion. Both sides looked to Anselm as a mediator, and the king holding his hand renewed the promise of good laws which he had made at his coronation. Robert landed at Portchester in July, and the armies met near Alton. Several of the Norman barons went over to Robert's side, but, mainly owing to the indefatigable exhortations, public and private, of the archbishop, the mass of the English army and the bishops remained loyal to Henry. The brothers held a parley and came to terms without fighting. Robert gave up England. Henry gave up Normandy except Domfront, but it was only for a little time (Eadm. *Hist. Nov.* ii. 426–31). At last the envoys returned from Rome. They brought a letter from Pope Paschal distinctly refusing to recognise Henry's claim to invest prelates by the delivery of the pastoral staff and ring. The will of the pope and the will of the king were thus placed in direct conflict. Henry was not a violent man like Rufus, and he did not wish to quarrel with Anselm, but he was cold-blooded and resolute. Anselm was summoned to court and again asked if he would do homage and consecrate the prelates whom the king invested. Anselm replied that he must abide by the decrees of the council at which he had been present. The king proposed that a second and more distinguished embassy should be sent to Rome representing both sides. On Anselm's side were his old friend and companion Baldwin of Bec, and Alexander, a monk of Canterbury; on the side of the king were Gerard, archbishop of York, who also went to get his pallium, Herbert, bishop of Thetford, and Robert, bishop of Chester. The envoys found Paschal as inflexible as before. A letter in the same determined strain was sent to the king, and another to Anselm bidding him to persevere in his present attitude. On the return of the envoys an assembly of the great men of the realm was convened in London. An unconditional surrender was again demanded from Anselm. This he declared to be impossible in the face of the letter which he had received from the pope. Every one was allowed to read this letter. The letter to the king, on the contrary, was not made public. And now, to the bewilderment of all, the king's agents stepped forward and declared on their faith as bishops that the pope in a secret interview had bidden them tell the king that so long as he appointed good and pious prelates, and otherwise conducted himself as a good prince, the pope would not interfere with his claim to investiture, but the pope, they said, would not commit this to writing, lest other princes should quote it as a precedent. Anselm's agents expressed the greatest amazement at this announcement. The assembly was divided. Some maintained that the greatest credence must be given to letters bearing the pope's own seal and signature, others that the word of bishops must outweigh the authority of mere documents supported only by the testimony of paltry monks (*monachellorum*) unversed in secular affairs. In such a conflict of evidence and opinion there was clearly no alternative but to send yet another deputation to Rome to learn what the pope really had said. All that Anselm wanted to know was the truth. He wrote to the pope (*Epist.* iii. 73), saying that he did not wish to doubt either the letter or the bishops. Let the pope either exempt England from the decrees of the council, or let him say that they were to be obeyed, and Anselm would let them drop or he would enforce them, even at the peril of his life. Meanwhile he consented that the king should act on the assumption that the story of the bishops was true, and invest prelates with the ring and staff, and further he consented to hold intercourse with such prelates, provided he was not required to consecrate them. The king lost no time in acting on this understanding. He gave the see of Sarum to his clerk Roger, who became one of the ablest chancellors of the realm, and Hereford to another Roger who had been the steward of his larder. During this period of compromise, about Michaelmas 1102, a large mixed council was held at Westminster for the reform of abuses ecclesiastical and moral. It was the sort of national synod for which Anselm had repeatedly asked in vain during the reign of Rufus. Several abbots were deposed for simony, canons were passed against the secular habits of the clergy, and especially against their marriage and concubinage. One decree was passed against the slave traffic in England, whereby it is said men were sold like brute beasts; others were directed against those gross forms of vice which had become common during the reign of the late king (*Hist. Nov.* ii. 438–9; Will. Malm. *Gest. Pont.* i. 64). Henry seems to have violated the terms of the compromise with Anselm in asking him to consecrate the bishops whom he appointed and invested. Anselm of course refused, and Gerard of York, a timeserving courtier who was ready to consecrate anybody, was called upon to discharge the duty. But, to the general astonishment, some of the king's nominees now began to turn scrupulous. Reinhelm, bishop-elect of Hereford, sent back his ring and staff, and William Giffard, when on the point of being consecrated bishop of Winchester, declared that he would rather be spoiled of all his goods than wrongfully receive the rite at the hands of Gerard. The multitude which had come to witness the consecration applauded the resolution of William, but the king was highly displeased, and in spite of Anselm's intercession (*Ep.* iv. 126) William Giffard was banished.

About the middle of the following Lent, 1103, the king and Anselm met at Canterbury. The messengers had returned from Rome bringing an indignant repudiation by the pope of the story told by Gerard and the other prelates, and confirming the contents of his letters in every particular. The king, however, still demanded submission from Anselm; his patience, he said, was worn out, he would brook no more delays, the pope had nothing to do with the rights which all his predecessors had enjoyed. Anselm was, as ever, respectful, but firm; he did not wish to deprive the king of his rights, but he could not, even to save his life, disobey the canons which he had with his own ears heard promulgated in the Roman council. For the moment the aspect of things seemed blacker than ever; men even began to fear for the personal safety of the primate, when suddenly, and with a mildness which makes one think that Henry had all along been assuming more sternness than he really felt, he suggested, almost besought, Anselm to go himself to Rome and try whether he could not induce the pope to give way. Anselm asked that the proposal might be reserved for the decision of the Easter gemot, which was then about to be held at Winchester. The assembly considered it and urged him to go. He replied that since it was their will he would go, weak and aged though he was. Anselm hastened back to Canterbury, and, setting out four days afterwards, embarked at Dover and crossed once more to Whitsand. He had not to suffer any indignities this time, but travelled in the king's peace, and throughout his absence friendly letters passed between him and the king. He was warmly welcomed everywhere, more especially, of course, at Bec, where he spent the summer on account of the risk to health of visiting Rome in the hot season. By the end of August he set out. At Rome he found his old opponent William of Warelwast come to act as the king's advocate. William pleaded so skilfully that he made a great impression on some of the pope's councillors, and boldly wound up an harangue by saying, 'Know all men present that not to save his kingdom will King Henry lose the investiture of the churches.' 'And before God, not to save his head will Pope Paschal let him have them,' was the answer. Nevertheless a moderately worded letter was despatched to Henry, informing him that though the rights of investiture could not be granted, and those who received it at his hands must be excommunicated, yet he himself should be exempted from excommunication and enjoy the exercise of all other ancestral customs. In fact it was intended to be a soothing letter, and the points at issue were somewhat veiled by compliments and congratulations to the king on the birth of his son. Meanwhile Anselm and his friends set out on their homeward journey. They were conducted through the Apennines by the renowned Countess Matilda. At Placentia they were joined by William of Warelwast, who travelled with them over the Alps and then hastened to England, while Anselm went to Lyons to spend Christmas with his old friend the archbishop. Before they parted William told him that he had been bidden by the king to say that he felt the warmest regard for Anselm, and if Anselm would only be to the king all that his predecessor had been to Henry's predecessors he would be right gladly welcomed. 'Have you no more to say?' asked Anselm. 'I speak to a man of understanding,' was the reply. 'I know what you mean,' said Anselm, and so they parted. At Lyons Anselm sojourned for a year and a half. The king confiscated the revenues of the see of Canterbury, but two of Anselm's own men were appointed receivers, that the tenants might not be oppressed. Anselm was to be allowed whatever was convenient for his own needs, and the king continued to keep up an amicable correspondence with him. At the same time he sent another embassy to Rome. His aim seems to have been twofold. He wanted to persuade the pope to dispense with the canon against lay investiture in his favour, and meanwhile he hoped to persuade Anselm to act on the assumption that the pope would yield. He was not successful in either aim. The pope did not dare, even for the sake of securing Henry's support, openly to set aside the canons of a Roman council, although he was dilatory in action and hesitating in speech. Anselm, on the contrary, was as firm, clear, and straightforward as ever. In spite of reproachful or suppliant letters from England urging him to return to his bereaved church, he steadfastly refused until the point in dispute was settled one way or the other. He would be to Henry all that Lanfranc had been to Henry's father, if he could be put in Lanfranc's position, if the decrees which had been passed since Lanfranc's time were rescinded by the same authority which had issued them, not otherwise (*Epist.* iii. 93, 94, 95, 97, iv. 43, 44). The perfect straightforwardness of Anselm was in fact embarrassing both to Henry and the pope; neither of them wished to act with complete decision and honesty of purpose, nothing short of which would satisfy Anselm. He continually sent letters or messengers to the pope, but received nothing but consolatory promises which came to nothing, while from Henry he got nothing but polite excuses. At last he resolved upon an act which should force the question to a crisis. In the summer of 1105 he set out for Normandy, where the king then was. On the way he heard that Adela, countess of Blois, sister of the king, was very ill. He turned his steps to Blois, and tarried there some days till she was convalescent. Then he told her that for the wrong which her brother had done to God and to him for two years and more he was going to excommunicate him. Adela was greatly distressed, and Henry himself was alarmed when he heard of Anselm's intention. It would tarnish his reputation to undergo such a sentence from a man of Anselm's character, and might strengthen the hands of his adversaries in the critical struggle in which he was then engaged for the possession of Normandy. Through the mediation of Adela an interview was arranged between him and Anselm at Laigle on 22 July 1105. Nothing could exceed the courtesy of Henry; he restored the revenues of the see, he implored the primate to return if only he would recognise those who had been invested by the king. But Anselm insisted that permission to do this must be given from Rome. This involved yet another embassy, and there was considerable delay in sending it. Henry meanwhile added to the list of his wrongs done to the church by levying heavy taxes upon it for his expenses in the war with Normandy. He began by exacting fines from the clergy who had disobeyed the canons against marriage, but, finding the sums so raised inadequate, he imposed the tax on the whole body. The clergy were in great distress, and besought the queen, 'good Queen Mold,' to plead for them with the king; but though moved to tears by their sad plight she dared not interfere. In this strait even the court bishops began to turn to Anselm for help. They wrote a piteous letter, saying that if only he would return they would stand by him and fight for the honour of Christ (*Ep.* iii. 121). Anselm wrote a letter of sympathy (iii. 122), mixed with some gently ironical congratulations on their having perceived at last the consequences of their subservience, and expressing his regret that he could not return, anxious as he was to do so, until the pope had decided the point in dispute between him and the king. Meanwhile he wrote a severe letter of reproof to Henry (*Ep.* iii. 109) for taking upon himself to punish priests, a duty which pertained to bishops only, and he warned him that the money so raised would not turn to his profit. At the same time he wrote to his archdeacon and to the prior and chapter of Canterbury, ordering the penalties of deprivation or excommunication to be enforced upon those clergy who infringed the canons concerning marriage (*Ep.* iii. 110–12). Henry replied to Anselm in polite but evasive terms, expressing himself ready to make amends if he had offended, and promising that the archiepiscopal property should not be molested (*Hist. Nov.* iv. 460).

At length, in April 1106, William of Warelwast and Baldwin of Bec returned with the latest instructions of the pope. Anselm was now authorised to release from excommunication those who had broken the canons about investiture and homage. The judgment laid down no rule for the future, but it set Anselm free to return and renew intercourse with the offending bishops, and the king sent messengers to Anselm at Bec urging him to come without delay. He was detained, however, for some time, partly at Bec, partly at Jumièges, by alarming illness. Henry expressed the greatest anxiety; all his wants were to be supplied, and the king would shortly cross to Normandy and pay him a visit. His life was despaired of, but just as he seemed on the brink of death he began to recover, and on the feast of the Assumption he was well enough to see the king at Bec. At this interview the king pledged himself to release the churches henceforth from the vexatious burdens laid on them by his brother, to exact no more fines from the clergy, to compensate in the course of three years those who had already paid them, and to restore everything which he had kept in his hands belonging to the see of Canterbury. Anselm now started for England, and landing at Dover was greeted with enthusiastic joy, in which the queen took a prominent part, going to meet him, and then travelling in advance in order to arrange for his comfort at the places where he halted. Henry remained in Normandy, and before long wrote to Anselm announcing his decisive victory at Tenchebrai over his brother Robert, and the complete subjugation of Normandy, 28 Sept. 1106 (*Hist. Nov.* iv. 464).

The final and formal settlement of the long dispute concerning investiture was made at a large gemot held in London on 1 Aug. 1107. It was debated for three days by the king and the bishops, Anselm being absent. Some were for still insisting on the old custom, but Pope Paschal had conceded the question of homage, and so the king on his part was the more willing to concede the right of investiture. In the presence, therefore, of Anselm and a great multitude of witnesses, the king granted and decreed that thenceforth no man in England should be invested with bishopric or abbey by staff and ring either by the hand of the king or any other layman, and Anselm on his side promised that no one elected to a prelacy should be debarred from consecration on account of having done homage to the king. In accordance with this compromise appointments were immediately made to several churches which had long been destitute of incumbents without any investiture by staff and ring from lay hands. On Sunday, the 11th, Anselm consecrated several men with whom he had not been able to hold communion to bishoprics, including William Giffard to Winchester, and Reinhelm to Hereford, who had refused to be consecrated by Gerard of York, Roger to Sarum, and William of Warelwast, so long his opponent but now his friend, to Exeter (*Hist. Nov.* iv. 466). Anselm did not long survive the termination of his protracted struggle for the rights and liberties of the church; and during this brief remainder of his life he was repeatedly attacked by severe illness. But in the intervals he was actively engaged, and we see the same indomitable spirit at work. He not only laboured to enforce the canons of London against simony and the marriage of the clergy, but largely through his efforts the king was moved to put down false coining with a strong hand, and a stricter discipline was maintained amongst his followers, whose acts of violence, when he made his progresses, had long been a cause of misery to the people. Anselm also promoted the erection of Ely into an episcopal see to relieve the great diocese of Lincoln, and he upheld the paramount dignity of the see of Canterbury against the pretensions of Thomas, archbishop elect of York, who tried to evade making his profession of obedience, but was compelled to do so by a decree passed in a gemot at London. Nor were his literary labours diminished; he carried on a wide correspondence with distinguished persons, clerical and lay, who sought his counsel in all parts of Christendom, including Alexander, king of the Scots, Murdach, king of the Irish, and Baldwin, king of Jerusalem; and he wrote a treatise 'concerning the agreement of foreknowledge, predestination, and the grace of God with free will.' The composition of this treatise was delayed by frequent interruptions of illness and increasing weakness. At last he became so feeble that he had to be carried in a litter from place to place instead of riding on horseback. Till within four days of his death he was carried daily into his chapel to attend mass. Then he took to his bed. On Palm Sunday, being told by one of those who stood around him that they thought he was about to leave the world to keep his Master's Easter court, he replied, 'If His will be so, I shall gladly obey it; but if He pleased rather that I should yet remain amongst you till I have solved a question which I am turning in my mind about the origin of the soul, I should receive it thankfully; for I know not any one who will finish it after I am gone.' This wish, however, was not to be fulfilled. On Thursday he could no longer speak intelligibly, and on Wednesday, 21 April, at dawn he passed away, in the year 1109, the sixteenth of his pontificate and the seventy-sixth of his life. He was buried in the cathedral at Canterbury, next his friend Lanfranc, in the body of the church in front of the great rood; but his remains were afterwards removed to the chapel, beneath the south-east tower, which bears his name, and there they now rest (Eadmer, *Vit. Ans.* ii. c. 7; *Hist. Nov.* iv. 467, *ad finem*). If guileless simplicity, spotless integrity, faithful zeal, and patient suffering for righteousness sake give any one a claim to be called 'saint,' Anselm certainly deserved the title. And it was by virtue of these qualities, combined with inflexible firmness, courage, and straightforward honesty of purpose, more than by his intellectual gifts, great as they were, that he won the day in his struggle first with lawless insolence, and then with diplomatic craft. After his death he became the object of increasing veneration to men of his own time, and to later generations. Dante, in his vision of Paradise, saw him 'among the spirits of light and power in the sphere of the sun.' A halo of miraculous legend gathered round the story of his life. Yet, strange to say, the first demand for his canonisation made by Thomas Becket was not successful, and he was not formally placed on the roll of saints till 1494, when he suffered what has been well called the 'indignity of canonisation' at the hands of Roderic Borgia, Pope Alexander VI (Church's *Anselm*, p. 301).

A catalogue of Anselm's writings is given below. His fame as a philosopher and theologian rests mainly upon three treatises —the 'Monologion,' the 'Proslogion,' and the 'Cur Deus Homo?'

The 'Monologion,' which, as the name implies, is in the form of a continuous discourse as distinguished from a dialogue, is an attempt to prove the existence and nature of God by pure reason without the aid of Scripture or of any appeal to authority. It is an application of the Platonic theory of 'ideas' to the demonstration of christian doctrine. Some efforts in this direction had been made by the (so-called) Dionysius the Areopagite, whose writings had become well known in western Christendom through a translation made by John Scotus Erigena. St. Augustine worked out the method more systematically in his treatise on the Trinity (lib. viii. c. 3), but not with such completeness and precision as Anselm, whose treatise is one close and compact chain of reasoning, every link being, so to speak, tightly fastened to that which precedes and follows it. Starting from the contemplation of sensible objects, he propounds the question whether the goodness in all good things, although known by different names, such as justice in a man, strength or swiftness in a horse, and so on, comes from one source or divers. All varieties of excellence, by whatever name they may be called, are resolvable at last into a few simple elements—the good, the beautiful, the great, the useful. Hence he arrives at the conclusion that all things to which any of these qualities in various degrees and forms are attributed must derive them from something which is in itself always the same, which is in itself absolutely and unchangeably good and great. As also there is a difference in natures, some being better than others, as a horse is superior to a dog, and a man to a horse, there must be one nature so superior to all others that it cannot be exceeded by any; otherwise there would be no end to the series, which is absurd. This supreme nature must be the author of its own existence: it must be 'per se' and 'ex se,' 'by means of itself' and 'from itself;' it must be 'per se,' for if it was by means of another that other would be the greater, which is contrary to the supposition; if it were out of nothing, then it must be brought out of nothing either by itself or by another; not by itself, for then itself would be prior to itself, which is absurd, nor by another, for then it would not be the highest nature of all. In this way he proves the eternal self-existence of the divine nature. And by similar rigorously logical methods he goes on to prove the existence and nature of the Word, and the Holy Spirit.

In the 'Proslogion,' so called because it is in the form of an address to God, he endeavours to prove the existence of the Deity by a shorter method—by a single deductive argument instead of a lengthened inductive chain. He had long been anxious, he says, to discover such an argument, and vexed that it continually eluded him, until at last, to his great joy, it was suddenly revealed to him. The point of departure in this case was not the contemplation of the outer but of the inner world, not of sensible objects but of the mind of man. He could prove, he thought, the being of a God out of the very saying of the fool that there was no God. That very denial involved the idea of a Being than whom no greater can be conceived; but if no greater can be conceived, then He must exist, since existence is a necessary point of perfection. This is substantially the argument which was employed by Descartes six hundred years afterwards, although there is no evidence that Descartes had any knowledge of Anselm's writings. Leibnitz, however, is inclined to suspect that he had, because he thinks that both in the style and matter of Descartes' writings he detects a larger obligation to other authors than Descartes chose to acknowledge (*Epist. ad Bierlingium*, 1710, v. 361, 393). It is to be noted that neither Anselm nor Descartes seeks to prove the existence of God in order to *produce* belief, but, starting from belief as a fact, their aim is to show that reason independently followed necessarily confirms the convictions of faith. It is remarkable that in the period between Anselm and Descartes no one seems to have adopted the same method. Anselm cannot properly be considered as the first or forerunner of the schoolmen; their method was not Platonic, but Aristotelian, a method far better adapted than Anselm's to the ordinary mind of the middle ages. In boldness, indeed, and originality of thought, Anselm was too far ahead of the intellectual standard of his day to be thoroughly understood or appreciated. The aim of the 'Cur Deus Homo?' is to prove the necessity of the incarnation as the only means whereby the debt of obedience due from man to God could be discharged, an adequate reparation made for his offences, and the immortality of body and soul recovered for which he was originally destined. Unlike the other two treatises, it is in the form of a dialogue, which renders it easier reading, although the reasoning is not less close and cogent. There is no apparent lack of finish in the work, although Anselm in his preface says that he should have made several additions if he could have secured some quiet leisure, but that it was begun in England amidst great distress of heart—'in magna cordis tribulatione'—and finished during his sojourn in the province of Capua.

If his philosophical treatises exhibit the profundity, the daring originality, and masterly grasp of his intellect, his meditations and prayers reveal the spiritual side of his nature, the deep humility of his faith, and the fervour of his love towards God, while his letters show him in his more human aspect—his tender sympathy and affection, his courtesy and respectfulness, combined with firmness in maintaining what he believed to be right, and in reproving what he believed to be wrong. Thus his writings completely verify the statement of William of Malmesbury (i. § 47) that he was thoroughly spiritual and industriously learned—'penitus sanctus, anxie doctus.'

The first complete and satisfactory edition of Anselm's works was that of Gabriel Gerberon (Paris, 1721), a monk of the congregation of St. Maur. He says in his preface that hitherto most of the copies of his works were so mutilated or disfigured by corrections that they were scarcely intelligible. He framed a new text by a careful collation of as many manuscripts as he could collect, and an examination of existing printed editions. These were—two bearing no mark of date or place of issue; one printed at Nuremberg, 1491; two at Paris, 1544 and 1549; one at Venice, 1549; two at Cologne, 1573 and 1612; and one at Lyons, 1630. Gerberon arranged the works in his edition in three divisions:—

1. The theological and philosophical, including the Monologion, the Proslogion, the attack of Gaunilo, a monk of Marmoutiers, on the same, and Anselm's reply; the 'De Fide Trinitatis,' the 'De Processione Spiritus Sancti contra Græcos,' 'Dialogus de Casu Diaboli,' 'Cur Deus Homo,' 'De Conceptu Virginali et Originali Peccato,' 'Dialogus de Veritate,' 'Liber de Voluntate,' 'Dialogus de Libero Arbitrio,' 'De Concordiâ Præscientiæ et Prædestinationis,' 'De Azymo et Fermentato,' 'De Sacramentorum Diversitate (Waleranni epistola),' 'Responsio ad Waleranni Querelas,' 'Offendiculum Sacerdotum,' 'De Nuptiis Consanguineorum,' 'Dialogus de Grammatico,' 'De Voluntate Dei.'

2. Devotional and hortatory: 'Homilies and Exhortations,' 'Sermo de Passione Domini,' 'Exhortatio ad Contemptum Temporalium et Desiderium Æternorum,' 'Admonitio Morienti,' 'Duo Carmina de Contemptu Mundi,' 'Liber Meditationum et Orationum xxi.,' 'Meditatio super Miserere,' 'De Pace et Concordiâ,' 'Tractatus Asceticus,' 'Oratio dicenda ante Perceptionem Corporis et Sanguinis Domini,' 'Salutatio ad Jesum Christum ex anecdotis sacris de Levis,' 'Hymni et Psalterium de S. Mariâ,' 'Versus de Lanfranco,' 'De Verbis Anselmi,' 'Quædam Dicta utilia ex dictis S. Anselmi.'

3. Four books of letters.

The Abbé Migne's edition, in two volumes, imperial octavo, is a reproduction of Gerberon's edition, revised, including the footnotes of 'Henschenius,' and the 'Vita' and 'Historia Novorum' of Eadmer. The 'various readings' are in this edition placed at the bottom of each page instead of being put at the end of the works, as in Gerberon's edition. The references in this article are to Migne's edition.

[The primary authorities for the life of Anselm are the two works by Eadmer, a monk of Canterbury, afterwards bishop-elect of St. Andrews, which were edited by Mr. Rule in the Rolls Series in 1884. After Anselm became primate, Eadmer was his domestic chaplain and most intimate friend, and was an eye-witness of most of the events which he relates. He first wrote the 'Historia Novorum,' which might be called a 'Life and Times of Anselm,' and the 'Vita Anselmi,' which deals more with the inner personal life and character of his subject. William of Malmesbury (Gesta Pontificum, lib. i.) and John of Salisbury, Bishop of Chartres (Life of Anselm in 'Anglia Sacra,' vol. ii.), although they supply a few details of their own, avowedly draw their accounts mainly from Eadmer, and Ordericus Vitalis, in his scanty notices (Hist. Eccles. lib. x. and xi.), refers his readers to the same source for further information. Next to the memoirs of Eadmer in value are Anselm's own letters, upwards of four hundred in number, which throw much light not only on his life but on the history of the times. The principal modern biographies are by: 1. Möhler, formerly Roman catholic professor at Munich, a fragment only, but good as far as it goes, translated into English in 1842. 2. Hasse, protestant professor at Bonn, 1843, 1852. 3. Franck, Tübingen, 1842. 4. Charles de Rémusat, Paris, 1853, and second edition 1868, an excellent biography with an able and lucid criticism of Anselm's philosophy. In connection with the latter may be mentioned a critique on the philosophy by M. Emile Saisset, in a volume of miscellanies, 'Mélange d'Histoire, de Morale, et de Critique,' which was originally written as a review of M. Rémusat's work for the 'Revue des Deux-Mondes;' also a translation of the Monologion and Proslogion, with an introductory essay by H. Bouchitté, in 'Le Rationalisme Chrétien.' 5. M. Charma, Paris, 1853, a short but interesting study with a companion one on Lanfranc. 6. Montalembert, a short fragment of much beauty, 1844. 7. Crozet Mouchet (Paris and Tournai), 1859, valuable for what relates to the early life at Aosta. 8. R. W. Church, dean of St. Paul's, London, a masterly sketch, accurate, vigorous, and graceful, and as full as was possible within the prescribed limits of the series for which it was written, Macmillan's Sunday Library. 9. Mr. E. A. Freeman has dealt twice over most carefully with the history of Anselm, first in his 'History of the Norman Conquest,' vols. iii., iv. and v. (also notices in i. 355, 564, and ii. 25, 215, 217), and again more fully in his 'History of the Reign of William Rufus,' vol. i. ch. iv., and vol. ii. ch. vii. (see also an interesting note on Anselm's letters, Y in appendix). His narratives are especially valuable for the minute and exact references which they contain to original authorities, and for bringing out some points hardly noticed elsewhere, especially the bearing on Anselm's appeal to Rome of the former appeal made by Bishop William of St. Calais. 10. Mr. Martin Rule's 'Life and Times of St. Anselm' (2 vols. demy octavo, 1883) contains a good deal of useful matter, the fruit of long and careful labour, but is marred by irrelevant digressions and a cumbrous style. His prejudices, also, as a warm partisan of the papacy, sometimes distort his view of simple facts.] W. R. W. S.

ANSLAY, BRIAN (*fl.* 1521), yeoman of the wine cellar to Henry VIII, translated the 'Tresor de la Cité des Dames' of Christine de Pise, under the title of the 'Boke of the Cyte of Ladies,' 1521. In a preliminary copy of verses the printer, Henry Pepwell, states that the translation was published at the instance of the Earl of Kent. The book consists of a number of short stories about famous women, much of the material being drawn from Boccaccio. There are some notices of Anslay in 'Letters and Papers of the Reign of Henry VIII' (art. 4231, 23, et seq.). A 'Bryan Anslye, Esquier, late of Lee, in the county of Kent . . . . served Qveene Elizabeth as one of ye band of Gentlemen Pencioners to her Ma^tie^ the space of XXX^tye^ yeares; and, dying 10 July 1604, was buried in the church of Lee, Kent, where a memorial slab, still legible, gives an account of him and his family. He was probably the son of Anslay the translator.

[Ellis's Historical Sketches, ii. 20; Athenæum for 2 Sept. 1876, where the inscription on the younger Anslay is printed in full, by Mr. J. W. Hales, who has reprinted it in his Essays and Notes on Shakespeare, p. 271.] A. H. B.

ANSON, GEORGE, LORD ANSON (1697–1762), admiral of the fleet, was the second son of William Anson, of Shugborough, in the parish of Colwich, in Staffordshire, and was born there on 23 April 1697; his mother Isabella, daughter of Charles Carrier, of Wirkworth, in Derbyshire, was sister of Janet, the wife of Thomas Parker, afterwards Lord Parker and Earl of Macclesfield, and in 1718 created lord chancellor. On 2 Feb. 1711–12, Anson entered on board the Ruby, commanded by Captain Peter Chamberlen, as a volunteer, and on 27 March followed Captain Chamberlen to the Monmouth, where he remained till 27 June 1713, when he was discharged, as the ship was about to pay off. All attempts to trace his service during the next three years have been unsuccessful; but in May 1716 he was serving as midshipman or supernumerary in the fleet bound for the Baltic under Sir John Norris, who wrote from the Nore on 17 May that a lieutenant of the Hampshire had requested to be put on half-pay, and that he intended 'to commission Mr. George Anson, who is cousin to my Lord Parker.' In 1716 the most brilliant merit conceivable was all the more brilliant in the nephew of the lord chief justice.

He continued in the Hampshire till she paid off in December 1717, and in March 1718 was appointed second lieutenant of the Montagu, and was in her in the action off Cape Passaro on 31 July 1718. On 2 Oct. 1719, he was transferred to the Barfleur, Sir George Byng's flagship; and in June 1722 was made a commander, and appointed to the Weasel sloop, which was employed in the North Sea against the Dutch smugglers. In February 1723–4, he was advanced to the rank of captain, appointed to the Scarborough frigate, and sent out to South Carolina, with instructions to protect the coast and the commerce against pirates and Spanish cruisers, which were already practising the system of annoyance which ultimately led to the war of 1739. They did not at that time, however, menace the Carolina coast; and the general nature of Anson's service was to cruise to and from the Bahamas. On one occasion he had intelligence of a Spanish boat which had been molesting some of the English traders, but proceeding to look for her, he touched at Providence, where he learned that she had been already taken 'by a sloop bound for Jamaica, who carried her there, where the people were condemned for pirating and hanged' (Anson to Burchett, 16 Jan. 1724–5). A few months later he received orders to act against the Spaniards wherever he met them, but the little war of 1726 passed over without any incident in Anson's career. In July 1728, on the death of Captain Morris of the Garland, he moved into that ship, and sent home the Scarborough, which was badly in want of refitting; but he himself was kept out two years longer, and did not return to England till July 1730. His long service on the coast of Carolina, however useful, was in no way brilliant; but he would seem to have been popular with the colonists, who still preserve his memory embalmed in the name of Anson county; and a Carolina lady, writing to her sister in London, could say nothing worse of him than that it was 'averred' he loved his bottle, and was far from being a woman-hater; whilst, on the other hand, he was handsome, good-natured, polite, well bred, generous, and humane; passionately fond of music, and 'so old-fashioned as to make some profession of religion' (BARROW's *Life*, 14).

In 1731 he commanded the Diamond frigate in the Channel; and in February 1731–2, being appointed to the Squirrel, was sent out to his old station on the coast of Carolina, whence he returned in June 1735; the Squirrel was paid off, and Anson, for the first time, was on shore for two years and a half.

In December 1737 he was appointed to the Centurion, of 60 guns, and sent to the west coast of Africa for the protection of the English trade against the encroachments of the French, after which he crossed over to the West Indies, and was recalled thence in the autumn of 1739. It had been determined to give him the command of one of two squadrons that were to be sent to the Pacific; and when it was found necessary to curtail the plan and send only one, that one was put under the orders of Anson with the nominal rank of commodore. The establishment of the navy, after many years of peace and decay, was at a very low ebb, and the expense of fitting out the fleet for the West Indies and the coast of Spain swallowed up all the resources of the admiralty. There was thus great difficulty in equipping and manning the ships intended for the Pacific; whilst instead of the regiment of soldiers which had been told off for this service, a number of pensioners, old, worn-out, and crippled, were put on board, together with a number of newly enlisted and wholly undrilled marines. All this caused great delay, and it was not till 18 Sept. 1740, after eight months' preparation, that the little squadron of six ships put to sea from St. Helens. Arriving in the neighbourhood of Cape Horn in the stormy season, the ships were severely buffeted; two were driven back, and never got round at all; one, the Wager, was driven ashore and totally lost [see Byron, John]; the Centurion narrowly escaped a similar fate; and it was not till 11 June 1741 that she arrived at Juan Fernandez, with not more than thirty men, officers included, fit for duty. The Gloucester, of 50 guns, arrived some time after in still worse plight, as also the Trial brig; and after refitting and resting till September, it was found that out of the 961 men who had left England in these three ships, 626 had died, leaving 335 men and boys, a number quite insufficient for even the Centurion alone. Anson, however, determined to do what he could to effect the purpose of his voyage, and, with a hollow pretence of strength, he managed to destroy the Spanish commerce, blockade the ports, and sack and burn the town of Paita. He then hoped to intercept the yearly ship from Manila for Acapulco; but finding that he had missed her, and that there was no chance of her sailing on the return voyage while he was on the coast, he made sail for China. The Trial had long since been condemned; the Gloucester now proved to be unseaworthy, and was cleared out and set on fire; the Centurion alone remained, and again, as off Cape Horn, was visited by scurvy in its worst forms. It was only after refreshing and resting for two months at Tinian, that her men, sorely diminished in numbers, were able to take the ship on to Macao; and, after refitting there, they sailed to cruise off Manila in quest of the Acapulco ship. The Centurion had now less than 200 men left of the original 961; but some Spanish negroes and Indians, as well as some Dutchmen and Lascars, had been picked up at Macao, and she had actually on board, of all creeds and colours, 227. With this reduced crew, however, she met the great galleon on 20 June 1743, and captured her. In size and number of men the Spaniard was vastly superior to the Centurion; but she was lumbered with merchandise, and of her 600 men few were trained to arms or to act together, whilst during the last cruise Anson had taken very great pains in exercising his men. The amount of treasure was enormous; and Anson, deciding that nothing more was to be done, resolved to return to England round the Cape of Good Hope. Good fortune favoured him at the last, and as he came into the Channel a thick fog hid him from the French fleet which was cruising in the Soundings; he passed safely through it, and anchored at Spithead on 15 June 1744. The treasure which he had brought home amounted to about 500,000*l.* This was landed at Portsmouth, sent up to London, and paraded in triumph through the city in a procession of thirty-two wagons, the ship's company marching with colours flying and band playing.

In ready acknowledgment of Anson's good service and good fortune, the admiralty at once promoted him to the rank of rear-admiral, but they refused to confirm an acting commission as captain of the Centurion, which Anson, claiming to act as commodore, had given to his first lieutenant, Mr. Peircy Brett, whilst in China. They did indeed specially promote Mr. Brett, but Anson rejected the compromise, returned his own commission—which was accordingly cancelled—and went on half pay as a captain. As his share of the prize money had rendered him a wealthy man, quite independent of the service, he would certainly not have accepted any further appointment from the Earl of Winchilsea, but the change of ministry a few months later brought in a new admiralty, with the Duke of Bedford at its head, and Anson as one of its members. Its very first act was to reverse the decision of the former board, and to confirm the commission which Anson had given to Captain Brett (the patent of the board is dated 28 Dec. 1744; the minute confirming Brett's commission is dated 29 Dec.), and on 20 April 1745, Anson was re-promoted to flag rank, this time as rear-admiral of the white.

For a year and a half Anson continued in London, taking a leading share in the work of the admiralty, and, though a very junior member of the board, acting directly as the Duke of Bedford's representative in all matters of executive administration. He was M.P. for Hedon, Yorkshire, from 1745 to 1747. Beyond the old friendship existing between Lord Chancellor Hardwicke and the Macclesfield family it is now impossible to trace the particular political interest which Anson enjoyed.

In July 1746 Vice-Admiral Martin resigned the command of the Channel fleet; and Anson, now vice-admiral of the blue, undertook the duty and hoisted his flag on board the Yarmouth on 9 Aug. The fleet was very short-handed, for in Martin's last cruise bad provisions and bad beer, scurvy, fever, and small-pox, had caused the death or sickness of an enormous number of men (Martin to Corbett, 3 July 1746; JOANNIS HUXHAMI *Observationes de Aere et Morbis epidemicis* (1773), p. 341); and now Admiral Lestock, fitting out for the expedition to Lorient, had carried off every seaman that he could find (Anson to Bedford, 11 Aug. 1746, in *Bedford Correspondence*, i. 137). It was thus the end of the month before Anson could get the fleet to sea; and he then cruised to the westward, off Ushant, hoping to intercept on its return the French fleet, which had gone to Chebucto (the present Halifax) under the Duke d'Enville. The terrible fate of that expedition was not yet fully known; and, though Anson put into Plymouth at the end of October, it was only for a supply of water. 'My men,' he wrote to the Duke of Bedford (28 Oct.), 'begin to be very sickly, and most of the ships very foul, but the hope of destroying some of the enemy's fleet will make me risk health and everything else.' On 4 Nov. he wrote that he hoped to be complete and at sea in two or three days, and to have better fortune in his next cruise. 'I am surprised,' he added, 'that Mr. Lestock, who had such certain intelligence, from the French ships burnt in the bay, of the shattered condition of D'Enville's ships, should not cruise off Ushant for them, as his squadron was not in want of anything' (*Bedford Corr.* i. 174).

Notwithstanding Anson's haste to get to sea, the French hospital ship and a sloop were all that he fell in with. It was by this time certainly known that the French squadron was in an almost helpless condition, and that if it could be met with, it must be captured. It received, however, warning from a Dutch merchant ship of the neighbourhood of the English fleet, and by keeping to the southward got in-shore of it, and so safely to Brest. The next spring Anson was more fortunate. The French were preparing to send out another expedition to America, and at the same time a squadron to the East Indies. On 29 April the two sailed together from the roadstead of Aix, under the command of M. de la Jonquière, whose energetic behaviour and clever escape in bringing home the shattered remains of the fleet the year before had pointed him out as a capable and a lucky officer. But Anson had early and fairly exact knowledge of the projected expedition, and, in his double capacity of lord of the admiralty and commander-in-chief of the fleet, took care to have with him an overpowering force and such a number of cruisers that it was wellnigh impossible for the enemy to escape him. With his own flag on board the Prince George, of 90 guns, and having with him Rear-Admiral Warren in the Devonshire, Captain Boscawen in the Namur, and others, numbering altogether fourteen ships of the line, he stationed himself off Cape Finisterre, and continued there during the greater part of April, exercising his fleet in forming line and in manœuvres of battle till then absolutely unknown. On the morning of 3 May the French fleet was sighted, and was successfully pursued. Anson at first made the signal for line of battle, but presently, perceiving that the French were of very inferior force, he made the signal for a general chase and fell on them pell-mell. La Jonquière placed his convoy to leeward, in charge of two frigates, and drew up his squadron in line to meet the enemy; but including two 40-gun ships, a 50-gun ship with only half her guns on board, and four Indiamen, he numbered only ten ships in all. The ships of war fought well, but were speedily overpowered; the Indiamen, with valuable cargoes on board, endeavoured to make off, but were captured afterwards. The defence, however, was sufficient to permit the greater part of the convoy to escape during the night. Amongst the captured ships were the Gloire, of 40 guns, and the Invincible, of 74. When M. de Saint-George, the captain of the latter, went on board the Prince George to surrender his sword to Anson, he addressed him with, 'Monsieur, vous avez vaincu l'Invincible, et la Gloire vous suit.' Saint-George returned to England with Anson, and between the two there sprang up a friendship and correspondence which continued till death ended it.

Anson's great superiority of force was mainly due to his own care and forethought; and he made such good use of it as utterly to overwhelm the enemy. A French fleet had been utterly defeated, and some 300,000*l.* in specie had been captured and carried through London in triumph. 'I ought to be satisfied,' wrote Anson to the Duke of Bedford, 'but wish he (La Jonquière) had had a little more strength, though this is the best stroke that has been made upon the French since La Hogue.' It was not only a national but a political success, and the ministry, accepting it as such, heaped rewards on the victors. Anson was raised to the peerage as Baron Anson of Soberton, in Hampshire; Warren, the second in command, was made a knight of the Bath; and Boscawen, the senior captain, though of only ten years' standing, was specially included in the next promotion of admirals.

In February 1747–8 the Duke of Bedford was appointed secretary of state, and Lord Sandwich became first lord of the admiralty. The duke had virtually assigned the executive administration of the navy to Anson, but now, in the absence of Sandwich in Germany, Lord Vere Beauclerk took the direction of affairs. As captain, as admiral, and in the admiralty patent, Beauclerk was the senior of the two, and may naturally have felt some annoyance at the preference previously given to his junior. It was now Anson's turn to feel aggrieved; he wrote to Lord Sandwich on 15 Feb.: 'In your absence Lord Vere may make as much a cipher of me as he pleases, which you will easily imagine must be very disagreeable to me after the share the Duke of Bedford has allowed me in the direction of affairs afloat and the success which has attended his grace's administration of naval affairs in every branch of the department. Besides, I think the world will see me in a very disadvantageous light. . . . He has been in my way ever since I came into the world. Two years ago I endeavoured to shove him before me, but there was no moving him from the earth to his proper element, and to continue now in his rear, both at land and sea, I own I cannot well endure' (Barrow, p. 201). To this, on 19 March, Lord Sandwich replied: 'I think that so far from Lord Vere being able to make a cipher of you, that you must put him absolutely in that situation himself. I always told you that whenever I got to the head of the admiralty it should, except in the name and show of it, be the same thing as if you were there yourself. . . . If Lord Vere's purposes are disagreeable to you, it is very easy to prevent them, by desiring first to know my opinion. . . . You may be assured I will do no act whatever but directly through your hands, which will plainly show people where the power centres, and I think indisputably fix you in the entire management of affairs' (*ibid.* p. 204).

It was shortly afterwards, 25 April 1748, that Anson was married to Lady Elizabeth Yorke, daughter of the lord chancellor. The marriage brought wealth as well as influence. 'The whole portion,' wrote Lord Hardwicke to his intended son-in-law, a few days before the marriage, 'shall be paid either in banknotes, or in my draft upon the bank, as you like best.' Notwithstanding the frequent indelicate jokes of Horace Walpole, there is no reason to suppose that the marriage was other than a happy one. No children followed, although a letter from Lord Hardwicke, dated 30 Aug. 1748 (Barrow, p. 208), seems to imply that some such result was expected. If so, however, it ended in disappointment.

Anson's public life was meantime devoted to reorganising certain weak points in the navy which the war had brought to light. The marine regiments were to be broken, a new corps of marines under the jurisdiction of the admiralty was to be formed, the administration of the dockyards was to be improved, and, most important of all, a new code of articles of war was to be drawn up and passed through parliament. Within the next few years all these things were done, and done effectually. Dockyard administration no doubt remained for very many years exceedingly corrupt, though not, we may believe, so atrociously bad as in former years. The building of ships, too, was improved, and the establishment of guns and all stores put on a more satisfactory footing. The articles of war, as passed in 1749, remained the law of the service till 1865; and the corps of marines, as then planned, and definitely formed in 1755, is the same as at the present day. Of these several measures the chief part of the credit must attach to Anson, who, as we have seen, was placed by Lord Sandwich at the head of the executive, and who in June 1751 became actually, as well as virtually, first lord of the admiralty. This post he filled until the change of ministry in November 1756, and it was thus during his administration that the fleet under Admiral John Byng sailed for the Mediterranean in March, and was defeated off Cape Mola on

20 May 1756. Anson's whole life and career are utterly opposed to the idea of his having, in this matter, erred through carelessness. We are forced, therefore, to the conclusion that in not ordering a larger fleet to the Mediterranean, he was honestly mistaken, and that in appointing Admiral Byng to the command he was under some undiscoverable influence. We know now that the French, in the spring of 1756, had no idea of invading England or Ireland; but the ministry certainly thought it necessary to keep an overwhelming force at home or in the Bay of Biscay. But the main cause of the failure was the misconduct of Byng, and Anson is directly concerned in the appointment, as commander-in-chief, of a man whom events proved to be utterly unfit for the office. It can only be said now, that this had not been proved in March 1756, that Byng was a man of high-service rank who might almost claim the highest command, and that there was nothing whatever known against him. That afterwards, on Byng's failure, Anson should not be inclined to show him any undue consideration, or to err on the side of lenity, was natural enough. He very probably regarded Byng with feelings akin to personal hatred, as the incarnation of the one great mistake he had made in a prosperous career, and was quite willing that the offender should feel the full weight of the law; but, as a matter of fact, Anson had nothing whatever to do with Byng's trial and execution, which took place under a ministry with which he had no connection.

Having gone out of office in November 1756, he did not re-enter till the end of June 1757, when he was again appointed first lord of the admiralty in the Newcastle-Pitt administration. He was thus the chief of the navy when the bootless expedition against Rochefort was sent out in the autumn of that year; and in 1758, when the petty incursions on the coast of France, as at St. Malo or Cherbourg, ended disastrously at St. Cas. In these matters Anson took no part, except in providing the covering force of men-of-war, and in taking command personally of the main fleet, which meantime blockaded Brest, in order to allay some irritation felt by Sir Edward Hawke. It was his last service at sea. During the next year, 1759, this fleet was commanded by Hawke, and put an end to the necessity of blockading Brest by demolishing the French fleet in Quiberon Bay. Anson's share in this brilliant victory was merely that of the home administrator by whose care the fleet was fitted out and supported; he had also the same share in the conquest of Canada and in many other of the events which rendered the year 1759 'wonderful,' not only in Garrick's celebrated song but in the current language of the day (Walpole's *Letters*, iii. 269, ed. Cunningham, 1861), and the years immediately succeeding memorable in English annals.

In June 1761 Anson was advanced to the high rank of admiral of the fleet; but, except to bring over the new queen, Princess Charlotte of Mecklenburg-Strelitz, he never hoisted the distinguishing flag of union at the main. He died quite suddenly on 6 June 1762 at his country seat of Moor Park in Hertfordshire, and was buried in the family vault at Colwich. The title died with him. His wife had died two years before, on 1 June 1760, and his very large property went to his sister Janetta, wife of Mr. Sambrooke Adams, whose son George afterwards inherited also the family estate of Shugborough, and took the name of Anson. The son of George Adams was in 1806 created Viscount Anson and Baron Soberton, and his grandson in 1831 was made Earl of Lichfield.

Anson is undoubtedly best known to posterity by his voyage round the world, the history of which, as written, or rather edited, by his chaplain, Mr. Walters, or in different abridgments, has always been a popular book even among schoolboys. It is to that voyage, and the temper, the tact, and the judgment which he displayed under very trying circumstances, that his further advancement was mainly due. Anson may have been cold in his affections, studious of his own interest, and even selfish; calm, placid, possibly—as his enemies might say—fish-like in his temperament; but he was a careful, painstaking, thoughtful man, of singularly accurate judgment; and much of the more important work which fell to him was work in which a warmer-hearted, warmer-tempered, more loveable man might well have broken down. And one point which tells enormously in Anson's favour is the fact that so many young officers, trained under him in the Centurion, were afterwards honourably known. In the whole history of our navy there is not another instance of so many juniors from one ship rising to distinction, men like Saunders, Saumarez, Peircy Brett, Denis, Keppel, Hyde Parker, John Campbell.

Sir John Barrow has expressed surprise 'that neither private affection nor public gratitude has ever raised a monument to one who shed such lustre on the name.' This is not strictly correct, for there is in Shugborough Park a sort of triumphal arch which was erected to his memory by his elder brother Thomas. The colossal lion, once the figure-head of the Centurion, after standing for many years in the Anson ward of Greenwich Hospital (Barrow, p. 419), was in 1870 transferred to the playground of the hospital school, and fell to pieces from decay in 1873. Copies of a portrait of Anson, by Sir Joshua Reynolds, are in the National Portrait Gallery, and in the Painted Hall at Greenwich. The original, belonging to Lord Lichfield, was exhibited at the Grosvenor Gallery, 1884.

[The Life of Anson by Sir John Barrow is by no means free from serious faults both of omission and commission, and is absolutely crowded with mistakes of sheer carelessness, e.g. the misspellings of names. The well-known 'Voyage round the World' bears on the title-page of the 1st edition (1748) 'compiled from papers and other materials of the Right Honourable George Anson, and published under his direction by Richard Walter, M.A., chaplain of his Majesty's ship Centurion in that expedition.' Many years afterwards a claim was made that the work was written, not by Mr. Walter, but by Mr. Benjamin Robins (Robins's Mathematical Tracts (1761), i., xxxvi, xli); this has never been substantiated except by mere assertion; and though Robins was certainly employed as sub-editor and assistant (Peircy Brett to Cleveland, 3 Jan. 1747–8), there is no reason to doubt the plain statement on the title-page, which was always believed by Walter's children and grandchildren (Notes and Queries, 5th series, iv. 78, 100) and was directly sanctioned by Anson. But in any case, whether edited by Walter or Robins, the book was virtually written by Anson himself, as stated on the title-page, and as affirmed by Anson's friends (Barrow, p. 408). The Journal of a Voyage to the South Seas, by Pascoe Thomas, teacher of the mathematicks on board the Centurion (1745), is an independent account, not always so favourable to Anson. Correspondence of the fourth Duke of Bedford, edited by Lord John Russell (1842), vol. i.; Brit. Mus. MSS. Add. 15955–6–7; and Official Letters and Documents in the Public Record Office.] J. K. L.

ANSON, GEORGE (1797–1857), general, born 13 Oct. 1797, was second son of the first Viscount Anson, and brother of the first Earl of Lichfield. He entered the army at an early age, in the 3rd (or Scots Fusilier) Guards, with which regiment he served at Waterloo. In 1818, while still an officer in the guards, he was elected M.P. for South Staffordshire, and sat for many years, holding in succession the political offices of principal storekeeper of the ordnance and clerk of the ordnance. In 1853, having meanwhile attained the rank of major-general in the army, he was appointed to command a division in Bengal, and in the following year succeeded to the command of the Madras army, from which post he was advanced to that of commander-in-chief in India early in 1856. General Anson was holding this important command when the mutiny of the Bengal army took place. Hastening down from Simla, whither he had gone only a few weeks previously to recruit his health, he collected a force at Amballa, and marched with it against Delhi, but being attacked by cholera at Karnál died at that place on 27 May 1857. General Anson was a man of unquestionable talent, and although he had never seen war except at Waterloo, where he served as a mere youth, those who knew him best had very high expectations that he would distinguish himself in his profession if an opportunity offered. It has been alleged that he showed vacillation and want of promptitude when preparing for the march upon Delhi; but the allegation has been amply refuted by a distinguished officer (Sir Henry Norman) who held an important position on the staff of the army at the time, and had the best means of forming a judgment. Sir Henry says that, 'suddenly placed in a more difficult position than has probably ever fallen to the lot of a British commander,' General Anson 'met the crisis with fortitude and with a calm endeavour to restore our rule where it had disappeared, and to maintain it where it still existed.' General Anson married in 1830 Isabella, daughter of the first Lord Forester, who survived him less than two years.

[Hart's Army List; Burke's Peerage; Annual Register for 1857; J. W. Kaye's History of the Sepoy War; Fortnightly Review, April 1883.] A. J. A.

ANSPACH, ELIZABETH, Margravine of (1750–1828), dramatist, was the youngest daughter of Augustus, fourth Earl of Berkeley, by his countess Elizabeth, daughter of Henry Drax, of Charborough, in the county of Dorset. In 1767, she married Mr. William Craven, afterwards the sixth Earl of Craven, and of this union six children were born. Lord and Lady Craven separated in 1783, and her ladyship left England for France, and travelled in Italy, Austria, Poland, Russia, Turkey, and Greece. In 1789 she published in quarto her 'Journey through the Crimea to Constantinople,' related in a series of letters. Subsequently she visited Anspach, and took up her abode with Christian Frederick Charles Alexander, Margrave of Brandenburg, Anspach, and Bareith, Duke of Prussia, and Count of Sayn. She wrote to her husband that she was to be treated as the Margrave's sister. She wrote little plays in French for the Court theatre—'La

Folle du Jour' and 'Abdoul et Nourjad'—and, further to entertain the Margrave, translated into French the English comedy of 'She would and she would not.' Lord Craven dying in September 1791, she was married to the margrave in the following month. In 1792 the margrave sold his principality to the King of Prussia, and settled in England, having purchased Brandenburg House, Hammersmith, and the house and estate of Benham, in Berkshire, which had long been possessed by the Craven family. The margrave died and was buried at Benham in 1806. Walpole, who always expressed his admiration of Lady Craven, and even addressed impromptu stanzas to her, furnished the Rev. William Mason with a lively account of the production of her comedy, the 'Miniature Picture,' at Drury Lane, in May 1780: 'She went to it herself the second night in form, sat in the middle of the front row of the stage-box, much dressed with a profusion of white bugles and plumes, to receive the public homage due to her sex and loveliness. . . . It was amazing to see so young a woman entirely possess herself; but there is such an integrity and frankness in her consciousness of her own beauty and talents, that she speaks of them with a *naïveté* as if she had no property in them, but only wore them as gifts of the gods. Lord Craven, on the contrary, was quite agitated by his fondness for her and with impatience at the bad performance.' Nevertheless three years later they separated. In 1785 Walpole wrote of Lady Craven to Sir Horace Mann: 'She has, I fear, been *infinitamente* indiscreet, but what is that to you or me? She is very pretty, has parts, and is good-natured to the greatest degree; has not a grain of malice or mischief, almost always the associates, in women, of tender hearts, and never has been an enemy but to herself.' Her first comedy, the 'Somnambule,' an adaptation from the French, was printed at Walpole's private press at Strawberry Hill in 1778, and acted for a charitable purpose at Newmarket. In 1779 she published 'Modern Anecdotes of the Family of Kinvervankotsprakengatchdern, a Tale for Christmas,' a caricature of German pomposity, dramatised by W. P. Andrews. Others of Lady Craven's plays are the 'Silver Tankard,' a musical farce, produced at the Haymarket in 1781; and the 'Princess of Georgia,' presented on the occasion of Fawcett's benefit at Covent Garden in 1799. At the private theatre attached to Brandenburg House the margravine produced in 1794 a comedy called the 'Yorkshire Ghost;' in 1799 a pantomime called 'Puss in Boots;' in 1805 a comedy called 'Love in a Convent,' and other works. For these plays the margravine composed the music. As she writes in her Memoirs, published in 1826: 'My taste for music and poetry and my style of imagination in writing, chastened by experience, were great sources of delight to me. . . . Our expenses were enormous.' The margravine often took part in the performances at Brandenburg House. In 1796 the comedy of the 'Provoked Wife' was presented there, Mrs. Abington lending her services as Lady Fanciful, while the margravine appeared as Lady Brute. The comedy was reduced to three acts, and great importance was assigned to the character assumed by the margravine. Mrs. Abington, however, insisted that certain of the excisions should be restored, so that her part of Lady Fanciful should not suffer. The margravine died at Naples in 1828.

[Memoirs of the Margravine of Anspach, 1826; Walpole's Letters, 1859; Biographia Dramatica, 1812; Genest's History of the Stage, 1832.]

D. C.

ANSTED, DAVID THOMAS, F.R.S. (1814–1880), a geologist of considerable reputation in his time, was born in London in 1814, educated in a London school and at Jesus College, Cambridge, where he took his degree in 1836, being afterwards elected a fellow of his college. The earlier part of his life was devoted to educational work. He was professor of geology at King's College, London, and lecturer at Addiscombe and at the Civil Engineering College at Putney. From 1844 to 1847 he acted as assistant-secretary of the Geological Society, and for many years he edited its quarterly journal. In later life, from about 1850, he turned to the practical applications of geology in connection with mining, engineering, water-supply, and the like, and was constantly consulted on such matters both in this country and abroad. He was a prolific author, and some of his geological writings for a time kept their place as standard authorities, while others of a popular character attained a wide circulation. Among the former may be mentioned his 'Geology' (1844), and among the latter his 'Great Stone Book of Nature' (1863). He also wrote several books of travel, besides contributing a great number of papers to the Geological Society, the British Association, the Society of Arts, and other societies. His death took place at his residence near Woodbridge, Suffolk, in May 1880.

[Engineer Newspaper, xlix. 393; Geol. Mag. 1880, p. 336, or Quart. Journ. Geol. Soc. xxxvii. 43; Journ. Soc. Arts, xxviii. 637.]

ANSTER, JOHN (1793–1867), regius professor of civil law in the university of Dublin, and translator of Goethe's 'Faust,' was son of John Anster, Esq., of Charleville, co. Cork, where he was born in 1793. He entered Trinity College, Dublin, in 1810, and obtained a sholarship in 1814. In 1815 he printed in Dublin a collection of short poems, but thought fit to have it suppressed soon after publication. Four years later he obtained a prize offered by the authorities of Trinity College for a poem on the death of the Princess Charlotte; and in the same year, 1819, appeared his volume of 'Poems, with some Translations from the German' (Blackwood, Edinburgh, pp. 244), which included, with several pieces from the suppressed pamphlet, his prize poem, a blank verse poem entitled 'The Times' (written immediately after the battle of Waterloo), which shows the influence of Coleridge, 'Zamri,' a fragment of an Eastern tale, in Byron's manner, and various translations, the most important of these being a rendering of Goethe's 'Bride of Corinth.' In 1820 appeared in 'Blackwood's Magazine' translations by Anster of some passages from Goethe's 'Faust,' the first rendering into English of any part of that poem. In Easter term, 1824, Anster was called to the Irish bar; in the following year he took the degree of doctor of laws. He was married in 1832 to Elizabeth, eldest daughter of W. Blacker Bennett, Esq., of Castle Crea, co. Limerick. The complete translation of the first part of 'Faust,' with notes, appeared in 1835 ('Faustus, a Dramatic Mystery,' Longman, Rees, and Co., pp. 491). Its high merits were at once recognised (see *Edinburgh Review*, October 1835). Occasionally somewhat lacking in conciseness, it is throughout the translation of a poet by a poet. Two years later he published 'Xeniola: Poems, including translations from Schiller and De la Motte Fouqué' (Dublin, Milliken and Son, pp. 174). It reprints several of the poems of the 1815 volume, the principal addition being translated scenes from Fouqué's drama, the 'Pilgrimage.' In the same year, 1837, Dr. Anster was appointed registrar to the high court of admiralty in Ireland. From 1837 to 1856 he was a frequent contributor of prose and verse to the 'Dublin University Magazine.' Among these articles, mainly historical and literary, may be found a series on Italian poets. At a later date, from 1847 onward, he contributed to the 'North British Review,' first dealing with Irish affairs at a critical moment, 1847–49, then choosing literary topics ('Life and Writings of Shelley,' 'Swift and his Biographers,' 'Southey's Life and Correspondence,' 'Life and Letters of Campbell,' 'Autobiography of Leigh Hunt,' 'Dante'). In 1841 Dr. Anster was granted a pension on the civil list. In 1850 he was elected regius professor of civil law in the university of Dublin, a position which he held until his death. His introductory lecture, 'On the Study of the Roman Civil Law,' has been published (Dublin, Hodges and Smith, 1851, pp. 51). Many fragments of the second part of 'Faust' having been rendered into verse by Anster, 'a member of my family,' he writes, 'became interested in the subject, and felt it desirable to arrange such passages as could be found among papers disregarded and almost forgotten by me. This accident led me to complete the poem.' 'Faustus, the Second Part, from the German of Goethe,' with copious notes, was published in 1864 (London, Longmans and Co., pp. 485). While adhering more closely to the original than did the translation of the first part, it possesses a like poetical quality (reviewed in *Saturday Review*, 1 Oct. 1864). The first part, long out of print in England, was twice reprinted in Germany during Anster's life. For some time before his death he was engaged in revising his translation for a third German edition, which appeared in the Tauchnitz series (Leipzig, 1867) after the translator's death. Dr. Anster died in Dublin, 9 June 1867, aged 73, leaving two sons and three daughters. His social charm, kindly wit, and wide literary culture rendered Anster a delightful companion. A portrait of him at the age of forty-six will be found in the 'Dublin University Magazine,' November 1839. To Wills's 'Lives of Illustrious Irishmen' Anster contributed the life of Gerald, sixteenth Earl of Desmond.

[Gent. Mag. August 1867; Dr. Waller, in Imperial Dict. of Biog.; materials furnished by Miss Anster.] E. D.

ANSTEY, CHRISTOPHER (1724–1805), poet, was born on 31 Oct. 1724. He was the only son of the Rev. Christopher Anstey, D.D., of Brinkley in Cambridgeshire, sometime fellow of St. John's College, Cambridge. He went to school at Bury St. Edmunds, and afterwards to Eton as an oppidan. In 1742 he succeeded to a scholarship at King's College, and distinguished himself by the Tripos verses he wrote for the Cambridge commencement in 1745. In the same year he was admitted fellow of King's, and in 1746 took his bachelor's degree. The leading part which he played in opposing certain alterations of the college regulations had the effect of preventing him from obtaining his master of arts degree. To this he refers in the Epilogue to the 'New Bath Guide:'

Granta, sweet Granta, where studious of ease,
Seven years did I sleep, and then lost my degrees.

Besides the Tripos verses above referred to, he had distinguished himself at Cambridge by a Latin poem on the peace of 1748. He continued to be a fellow of King's, and occasionally resided there until 1754, when his mother died, and having succeeded to the family estates, he resigned his fellowship.

In 1756 he married Ann, third daughter of Felix Calvert, Esq., of Albury Hall in Hertfordshire, and for many years seems to have combined the cultivation of letters with the pursuits of a country gentleman. A bilious fever, partly brought on by the death of his only sister—the Miss Anstey of Mrs. Montagu's letters—led to his visiting Bath, where later he fixed his home. In 1751 Gray had published his famous 'Elegy,' and, in 1762, in conjunction with Dr. Roberts of King's, Anstey made the first translation of it into Latin—a translation which had the advantage of Gray's criticisms and the good fortune to elicit an interesting letter from the poet, part of which is given in Anstey's 'Works' (Introduction, pp. xv–xvi, ed. 1808). From 1762 to 1766 Anstey published nothing. In 1766, however, appeared the famous series of letters in rhyme entitled the 'New Bath Guide, or Memoirs of the B—r—d [Blunderhead] Family, in a series of Poetical Epistles.' It was composed at the author's country seat of Trumpington, and printed in quarto at Cambridge. Its success was instantaneous. Walpole enthusiastically describes it thus: 'It is a set of letters in verse, in all kind of verses, describing the life at Bath, and incidentally everything else; but so much wit, so much humour, fun, and poetry, so much originality, never met together before. Then the man has a better ear than Dryden or Handel. *Apropos* to Dryden, he has burlesqued his St. Cecilia, that you will never read it again without laughing. There is a description of a milliner's box in all the terms of landscape, *painted lawns and chequered shades*, a Moravian ode, and a Methodist ditty, that are incomparable, and the best names that ever were composed' (*Letter to Montagu*, 20 June 1766). Gray, too, writes to Wharton (26 Aug. 1766): 'Have you read the "New Bath Guide"? It is the only thing in fashion, and is a new and original kind of humour.' The 'new and original kind of humour' has by this time grown somewhat ancient in the metres of Barham and Moore and a hundred others, and the nineteenth century reader would scarcely endorse Walpole's view of the 'Methodist ditty,' which even in Anstey's day was sometimes pasted down by the scrupulous; but there can be no doubt of the contemporary popularity of the book, or its clever ridicule of fashion and her freaks. Dodsley, who, after the appearance of the second edition, paid the author 200*l*. for the copyright, had made so much money by it ten years later that he gave it back to him. Smollett was at Bath in 1766–7, and it is admitted, even by his biographers, that he was indebted to the 'New Bath Guide' for something of the scheme of 'Humphry Clinker.'

Anstey never repeated the success of the 'New Bath Guide.' His reputation as a rhymester and humorist attracted attention to his subsequent performances, but they have neither the freshness nor the vivacity of his first effort. In 1767 he published an elegy upon the Marquis of Tavistock, who died by a fall from his horse, and in the same year appeared 'The Patriot,' a 'Pindaric epistle' on prize-fighting, addressed to the notorious bruiser Buckhorse. In 1770, in order to educate his children, he removed to Bath permanently, and was one of the first residents in the Crescent. He continued to write verse at intervals, producing, among other pieces, 'A Serious Alarm to the People of Bath' [1772]; 'An Election Ball,' 1776 (in the 'Bath Guide' vein); 'The Priest Dissected,' an exceptionally virulent satire; 'Envy,' 1778; 'Liberality, or the Decayed Macaroni;' and various occasional verses. The 'Election Ball' and 'Priest Dissected' were contributed to that classic vase set up by Mrs. (afterwards Lady) Miller at Batheaston (*Letter to Conway and Lady Aylesbury*, 15 Jan. 1775). The 'Election Ball' was illustrated with six copper-plates by C. W. Bampfylde.

Anstey died in 1805, aged 81, and was buried in Walcot Church, Bath. A monument was afterwards erected to him in Poets' Corner.

[Poetical Works of the late Christopher Anstey, Esq., with some Account of the Life and Writings of the Author by his Son, John Anstey, Esq., 1808.] A. D.

ANSTEY, JOHN (*d.* 1819), poet, and second son of Christopher Anstey, was a barrister of Lincoln's Inn and a commissioner for auditing public accounts. Under the pseudonym of 'John Surrebutter,' he wrote 'a didactic poem' in 1796, entitled 'The Pleader's Guide,' further described as 'containing the conduct of a suit at law, with the arguments of Counsellor Bother'um and Counsellor Bore'um, in an action between John-a-Gull and John-a-Gudgeon for assault and battery at a late contested election.' It has a great deal of humour, though chiefly of a legal kind. Porson is said to have known it by heart, and Lord Campbell quotes it in his 'Lives of the Justices.' John Anstey also edited his father's works in 1808 [see ANSTEY, CHRISTOPHER].

[Notes and Queries, 3rd series, ii. 475; Gent. Mag. lxxxix. part ii. 569.] A. D.

ANSTEY, THOMAS CHISHOLM (1816–1873), lawyer and politician, who took a prominent part in various political controversies, was the son of one of the earliest settlers in Van Diemen's Land (Tasmania), and was born at London in 1816. He received his education at University College, London (opened in 1828), and in Hilary term 1839 was called to the bar at the Middle Temple. Although he had no personal relations with Oxford, the Oxford movement greatly affected him, and he was one of the earliest converts to Roman Catholicism that it produced. With the passionate enthusiasm that characterised his public life, he became at once an uncompromising champion of the political interests of the Roman Catholics in England and Ireland. Shortly after his conversion he was appointed professor of law and jurisprudence at the Roman Catholic College of Prior Park, near Bath, and a series of six lectures delivered there on the laws and constitution of England was published by him in 1845. He issued about the same time many pamphlets on the legal and political position of the Roman Catholics, one of which was entitled 'A Guide to the Laws affecting Roman Catholics' (1842), and another 'The Queen's Supremacy considered in its relation with the Roman Catholics in England' (1850). He also contributed frequently to the 'Dublin Magazine,' then recently started under the joint superintendence of Cardinal Newman, Daniel O'Connell, and Henry Bagshawe. On resigning his professorship, he appears to have turned his attention almost exclusively to politics. Ireland mainly interested him, and he was a violent supporter of the extreme section of O'Connell's followers. In 1846 he denounced the illegality of the arrest and imprisonment of W. Smith O'Brien by order of the House of Commons, for refusing to serve on a parliamentary committee, in a short paper reviewing the legal aspect of the question; and in 1847 his advocacy of advanced views on Irish questions was rewarded by his election as member of parliament for Youghal. In the House of Commons he rapidly made himself notorious by his incessant and intemperate attacks on Lord Palmerston. Every step taken by the minister in foreign policy was decried by Anstey, 'not merely as mistaken or unprincipled in itself, but as part of a deliberate scheme for selling us to the despots of the continent, and destroying the liberties of England and Europe.' In his first session he attacked Palmerston's negotiations in connection with the treaty of Adrianople in a speech of six hours' duration. Upon almost every subject that came before parliament, and especially on Irish and colonial affairs, Anstey addressed the house; but his command of language and unusual facility as a speaker did not prevent him becoming 'a malcontent of the highest bore-power.' His political programme, on his entrance into parliament, included the repeal not only of the Irish, but also of the Scotch union, the abolition of excise duties, the reduction of the customs, and the repeal of the currency laws, and he never lost what he imagined to be an opportunity to ventilate his views on these topics. In the House of Commons he found few supporters; but Mr. David Urquhart and Anstey frequently acted together on questions of foreign policy. Ridiculed repeatedly in 'Punch,' Anstey continued to press his views on the parliament to which he was returned; but on its dissolution in 1852 he failed in his candidature for Bedford and his parliamentary life ended.

Although his political conduct hardly seemed to give him any claim to government office, in 1854 Anstey was nominated attorney-general of Hongkong; but his distrust in the value of almost all existing political institutions was there only confirmed. According to his own account he found abuses imbedded in the whole government of the colony which he resolved to root out. The police, he declared, connived at Chinese piracy and at a large number of other irregularities practised by the Chinese of the district. In pursuit, therefore, of radical reforms in the administration of the colony, Anstey came into serious collision with Sir John Bowring, the governor, and many of his subordinates; after protracted disputes he was suspended in 1858 from his post by Sir John, and the suspension was confirmed by the home government. On his return to England in 1859 Anstey represented himself as the victim of a serious political injustice, and the matter was brought before parliament by Mr. Edwin James. Anstey himself stated his view of the case in an elaborate pamphlet containing a number of letters addressed by him to the Duke of Newcastle, the colonial secretary at the time. But his grievance excited little interest, and Anstey retired to India, to practise at the Bombay bar. There he rapidly achieved great success, and filled a temporary vacancy on the bench in 1865. His rapidity of decision pleasurably astonished the suitors of the court; but a too vigorous denunciation of the alleged commercial immorality of the presidency of Bengal led him into controversies with all the superior officials, and he was compelled to withdraw from his judicial appointment. The year 1866 he spent in England, and threw himself with his wonted energy into the agitation then proceeding for parliamentary reform. In a tract entitled 'A Plea for the Unrepresented for the Restitution of the Franchise,' he declared himself in favour of manhood suffrage, and attempted to prove that all limitations of the franchise were due to class-legislation, and were usurpations of original popular rights. Lord Houghton, although he disagreed with its conclusions, characterised the pamphlet as 'a valuable contribution to the argumentative and historical literature of reform' (*Essays on Reform*, p. 49). In another tract, published in 1867, Anstey severely criticised Disraeli's Reform Act of 1867; and during that and the following year he contributed three important papers to the 'Transactions' of the Juridical Society —one on Blackstone's theory of the omnipotence of Parliament (iii. 305–39), another on judicial oaths as administered to heathen witnesses (iii. 371–401), in which Anstey advocated the abolition of all oaths; and a third on the competence of colonial legislatures to enact laws in derogation of common liability and common right (iii. 401–57). About the close of 1868 Anstey, who had sought in vain a practice at the English bar, returned to Bombay, and reassumed his former prominent position at the bar there. He died in India on 12 Aug. 1873, and was deeply lamented by the native population of Bombay, whether Parsees, Hindoos, or Mahomedans, to whom he had always been ready to render legal assistance. In spite of his pugnacious disposition and unseemly quarrels, and in spite of his strange addiction to multifarious crotchets, 'a real high honesty of purpose' seems to have lain at the bottom of his extravagances. His aims were invariably legitimate enough, but he rarely took rational measures to attain their fulfilment.

[Times, 15 Aug. 1873; Pall Mall Gazette, 3 Sept. 1873; Times of India, 14 Aug. 1873; Tablet, 16 Aug. 1873; Weekly Register, 16 Aug. 1873; Hansard's Parliamentary Debates, 1847–1852; Brit. Mus. Cat.] S. L.

ANSTICE, JOSEPH (1808–1836), classical scholar, was born in 1808. He was educated at Westminster School and Christ Church, Oxford. He took his B.A. on 3 Feb. 1831, and M.A. on 2 April 1835. In 1831 he was appointed professor of classical literature in King's College, London, a post which he resigned in 1835 from ill-health. He died on 29 Feb. 1836 at Torquay. He published: 1. 'Richard Cœur de Lion' (prize poem), 1828. 2. 'Introductory Lecture at King's College, London,' 1831. 3. 'Selections from the Choric Poetry of the Greek Dramatic Writers, translated into English Verse,' 1832. 4. 'The Influence of the Roman Conquests upon Literature and the Arts in Rome' (in Oxford English Prize Essays), 1836. 5. 'The Child's Christian Year,' 1841, was partly his work.

[Gent. Mag. for May 1836, N.S., v. 552; Josiah Miller's Our Hymns, 1866, p. 377.] A. G.

ANSTIE, FRANCIS EDMUND (1833–1874), physician, was born at Devizes, Wiltshire, 11 Dec. 1833, the son of Mr. Paul Anstie, a manufacturer belonging to a family long notable for their attachment to liberal principles. He was educated at a private school till the age of sixteen, when he was apprenticed to his cousin, Mr. Thomas Anstie, a medical practitioner, with whom he remained three years. In 1853 he entered the medical department of King's College, London, where his teachers were Sir William Fergusson, Mr. Bowman, and especially Dr. R. B. Todd, whose doctrines and practice produced a permanent impression upon Anstie's mind. He became M.R.C.S. and L.S.A. in 1856, was M.B. London in 1857, M.D. 1859. He was admitted a member of the College of Physicians in 1859, fellow 1865. In 1860 he was elected assistant physician to the Westminster Hospital, but did not become full physician till 1873. He was lecturer at that school, first on forensic medicine, afterwards for many years on materia medica, and for a short time on medicine. In 1862 Anstie married a daughter of Mr. Wass of Cromford, Derbyshire, whom he left a widow with a son and two daughters.

On his first entrance into professional life Anstie was occupied in administering chloroform for the operations of Sir William Fergusson; but he soon went into practice as a physician, and became very fully occupied in hospital work and in journalism, being for some years a member of the editorial staff of the 'Lancet;' while in the last few years of his life he was beginning to get a good consulting practice. Dr. Anstie's life was cut short by an illness contracted in the course of a sanitary inspection. Some strange cases of fatal disease having occurred in the schools of the Patriotic Fund at Wandsworth, Anstie was called in to make an inspection of the buildings and investigate the causes of the epidemic. In making a post-mortem examination he received a slight wound, from the effects of which he died on 12 Sept. 1874. The sudden death of a man so full of energy and promise by a wound received in the discharge of duty caused an acute and painful sensation throughout his own profession and the public. Shortly afterwards a large number of his personal friends and others raised a memorial fund in his honour, which was applied for the benefit of his family.

Dr. Anstie was a skilful physician, an eager investigator, and a vigorous writer. Literary work connected with medicine, in addition to regular journalism, occupied much of his energy during his whole professional life. His activity was mainly directed in three lines—in the advancement of therapeutics, in questions of public health, and in the study of nervous diseases. In therapeutics he began with investigating the action of alcohol on the body in health and disease; and in this he was a pupil of Dr. R. B. Todd, one of whose leading principles was the use of stimulants in medicine. After writing scientific and popular papers on the subject (in the 'London Medical Review,' 1862, and the 'Cornhill Magazine' respectively), Anstie brought out in 1864 his important work on 'Stimulants and Narcotics,' containing the result of experiments, observations, and literary research, and these subjects continued to occupy his attention till the last year of his life.

In 1868 he became joint-editor (and in the next year sole editor) of the 'Practitioner,' a new journal intended to advance the scientific study of therapeutics. The special character and importance of this journal, which has done much to invigorate the study ot therapeutics in this country, were of Anstie's creation.

In questions of public health Anstie was warmly interested; and he took an important part in initiating two important public reforms. In 1864 certain scandals connected with the administration of the poor-law infirmaries attracted public attention, and induced the proprietors of the 'Lancet' to appoint a commission, consisting of Dr. Anstie, Mr. Ernest Hart, and Dr. Carr, to report on the subject. Anstie took the largest part in examining the London infirmaries, and wrote the report which appeared in the 'Lancet' 1 July 1865. Others followed, and one on the state of Farnham workhouse, published in 1867, led to an inquiry by the Poor Law Board, which justified the report of the 'Lancet' commissioners. These inquiries may justly be regarded as the starting-point of the movement of reform which has of late years greatly improved the system of poor-law medical relief. In 1874 Anstie brought before the College of Physicians a motion that the college should petition the prime minister to provide some remedy for the injurious overcrowding of the poor in London, which the introduction of certain railways and improvements had lately aggravated. The petition, being adopted and sent in, was largely influential in inducing the then home secretary, Mr. Cross, to bring in a bill in parliament which became law as an 'Act for facilitating the Improvement of the Dwellings of the Working Classes in large Towns.' In this momentous question, the solution of which has not yet been found, Anstie deserves honourable mention as a pioneer.

On diseases of the nervous system Anstie wrote several memoirs, and finally a book on 'Neuralgia and the Diseases which resemble it,' London, 1871, on which his friends would be inclined to rest his reputation. He also contributed an article on the same subject to Reynolds's 'System of Medicine.' The views which he expounded in both works were to a large extent original, and doubtless open to criticism; but many of his observations are of permanent value. In 1867 he gave two lectures at the College of Physicians on the sphygmograph.

There can be no doubt, however, that the completeness of his scientific work was much interfered with by his multifarious occupations and the ceaseless literary activity which circumstances imposed upon him. Though finding little time for elaborate research, he was a zealous advocate of new and more accurate methods, and did much not only to make known the results of investigation, but to stimulate and sustain the scientific movement in medicine.

At the time of his death Anstie's reputation was rapidly growing, and was as great in America as at home. It is no secret that brilliant offers were made to induce him to accept a professorship and hospital appointment in that country, which family reasons, among others, induced him to decline. In 1874 he took part in the foundation of the Medical School for Women, and acted with great energy as the first dean of the school.

Anstie was a man of singularly attractive character. He was warm-hearted and generous, a firm friend and an honourable opponent. Though as a reformer he was often engaged in controversy, he gained the regard of the best among his antagonists; one of whom wrote after his death: 'It was impossible to mistake the ardour of the man, or to doubt the complete and very unusual disinterestedness with which he threw himself into all his work.'

Besides the works mentioned above, he wrote a very large number of papers and articles, some signed, some anonymous. Among the former were: 1. 'Lectures on Diseases of the Nervous System' (Lancet, 1872–73). 2. Articles in Reynolds's 'System of Medicine,' vol. ii. 1868: Alcoholism, Neuralgia, and Hypochondriasis—the latter jointly with Sir William Gull; *ibid.* vol. iii. 1871: 'Pleurisy, Pleurodynia, Hydrothorax, Pneumothorax, and Hepatalgia.' 4. 'On the Hereditary Connection between certain Nervous Diseases' (Journal of Mental Science, Jan. 1872). 5. 'Notes on Epidemics, for the use of the Public,' 1866. Several medical papers in the Practitioner.

[Memoir by Dr. Buzzard (his brother-in-law), Practitioner, Jan. 1876; Lancet, 19 Sept. 1874.] J. F. P.

ANSTIS, JOHN, the elder (1669–1744), heraldic writer and Garter king of arms, was born at St. Neots, Cornwall, 28 (or 29) Sept. 1669, entered Exeter College, Oxford, in 1685, and was admitted to the Inner Temple in 1688. Of a good family, and possessed of considerable fortune, Anstis was elected one of the members for St. Germains to the parliament of 1702. As a strong tory, he voted for the bill for the prevention of occasional conformity, and his name appeared among the 'tackers' in the prints of the time. In 1703 Anstis was appointed deputy-general to the auditors of the imprest (an office which he never executed), and one of the principal commissioners of prizes. On 2 April 1714 he received a reversionary patent for the office of Garter. In a letter to the lord treasurer, dated 14 March 1711–12, he appears to be referring to the grant: 'I have a certain information it would be ended forthwith if the lord treasurer would honour me by speaking to her majesty at this time, which, in behalf of the Duke of Norfolk, I most earnestly desire, and humbly beg your lordship's assistance therein' (Noble's *History of the College of Arms*). From 1711 to 1713 Anstis represented St. Maw's, and in the last parliament of Queen Anne was returned for Launceston, or Dunheved, being re-elected at the accession of George I. In 1715 he was suspected of intriguing in the cause of the Pretender, and with other gentlemen was thrown into prison. A pamphleteer of the time states that the 'government had intimation of their designs to raise an insurrection in Cornwall, the rather because their interest was very great amongst the tinners there, of whom Mr. Anstis was hereditary high-steward' (*A full and authentick Narrative of the intended horrid Conspiracy*, &c., 1715). While Anstis was in prison the office of Garter became vacant by the death of Sir Henry St. George. Sir John Vanbrugh, Clarencieux king-at-arms, was appointed to the vacancy, Anstis's claims being set aside. But Anstis would not submit to this arrangement. He cleared himself of the charge of treasonable practices, and then proceeded to prosecute his claims with the utmost vigour. His opponent urged that in a contest in the time of Charles II the king had given up the right of nomination; but Anstis contended that Charles had merely waived the right. After much delay the controversy was at last terminated, on 20 April 1718, in favour of Anstis, who for some time previously had been residing in the college. In spite of the prejudice that had been raised against him, he succeeded in gaining the respect and favour of the government. On 8 June 1727, shortly before the death of George I, he received a patent under the great seal securing the office to himself and his eldest son and the survivor of them. In the following year Anstis had a dispute with the authorities of All Souls College, Oxford. His son, though of founder's kin, failed to secure a fellowship, the college alleging that he was incapacitated for election by his possession of a patent place and pension under government. The visitor, to whom Anstis appealed, ruled in favour of the college.

Anstis died at Mortlake on 4 March 1743–44, and was buried at Dulo, in Cornwall. He married Elizabeth, daughter and heiress of Richard Cudlipp, of Tavistock, Devonshire, by whom he had three sons and three daughters.

Anstis was a man of the greatest learning and industry. His published works were considerable, but his manuscript collections were still more extensive. In 1706 he published 'A Letter concerning the Honour of Earl Marshal;' in 1720 'The Form of the Installation of the Garter;' in 1724 'The Register of the Most Noble Order of the Garter, from its cover in black velvet usually called the Black Book; with Notes placed at the bottom of the pages, and an Introduction prefixed by the Editor,' a work in two folio volumes, published at the editor's expense; in 1725 'Observations introductory to an Historical Essay on the Knighthood of the Bath.' 'Sixty-four pages,' says Noble, 'of his Latin Answer "to the case of Founders' Kinsmen" were printed in 4to, with many coats of arms;' and Watt mentions among Anstis's books a quarto published in 1724, 'Brook's Errors of Camden, with Camden's Answer and Brook's Reply.' In 1702 a few sheets were published of a work entitled 'Curia Militaris, or a Treatise of the Court of Chivalry, in three books.' Noble states that the whole work was printed privately in 1702, but no copy is known to exist. In Gutch's 'Collectanea Curiosa,' ii. 186, is a history of visitation books, under the title, 'Nomenclator Fecialium qui Angliæ et Walliæ comitatus visitarunt, quo anno et ubi autographa seu apographa reperiuntur, per Johannem Anstis, Garter. Principal. Regem Armorum Anglicanorum,' from a manuscript in the library of All Souls College. Leland's 'Collectanea,' v. 325, 337, contains 'An Account of the Ceremonial of the Marriage between Frederick, Count Palatine of the Rhine, and the Princess Elizabeth, eldest daughter of King James I, in the year 1613,' and 'Ceremonial of the Marriage between William, only son of Frederick-Henry, Prince of Orange, and Mary, eldest daughter of King Charles I, the 2nd of May 1641,' drawn up by Anstis in 1733 from original manuscripts in the possession of Joseph Edmondson, Mowbray Herald. In the 'Gentleman's Magazine,' lxix. 194, there appeared some extracts from a letter of Anstis, dated 13 Nov. 1731, 'in which he answers queries that had been proposed to him as to the pretensions a dean of Westminster might have to bear the insignia of the Bath; and, supposing them to be well founded, in what manner the shield was to be exhibited upon a sepulchral monument.' Anstis left in manuscript the following works: 1. 'Aspilogia, a Discourse upon Seals in England,' of which an abstract was read before the Society of Antiquaries in 1735–6. 2. Two quarto volumes of drawings of sepulchral monuments, stone circles, crosses, and castles in the three kingdoms, extracts from which are printed in the 'Archæologia,' xiii. 208. 3. A collection of epitaphs and other inscriptions in England and Wales (facsimiles). 4. 'Collectanea, in sixteen folio volumes, respecting almost every subject of English History, Jurisprudence, Chronology, Ecclesiastical and Military Affairs.' 5. 'Sigilla in officio Ducatus Lancastriæ,' a catalogue of ancient seals, deeds, and charters. 6. 'Pedigree of the Anstis Family.' 7. A treatise on the name, origin, and duties of the Earl Marshall. 8. An article on the estate and degree of a serjeant-at-law. 9. A petition relative to the visitatorial power of All Souls College. These manuscripts came into the possession of Thomas Astle at the sale of Anstis's library in 1768, and are now in the Stowe collection (British Museum). Besides these were (10) five large folio volumes, on the 'Office, &c., of Garter King-at-Arms, of Heralds and Pursuivants, in this and other Kingdoms, both Royal, Princely, and such as belonged to our Nobility,' that were acquired by George Nayler, York Herald, who allowed the use of them to Noble for his 'History of the College of Arms.' 11. 'Memoirs of the Families of Talbot, Carew, Granville, and Courtney.' 12. 'The Antiquities of Cornwall.' 13. 'Collections relating to the Parish of Colliton, in Devonshire,' dealing with the question of tithes, which had been the subject of a dispute between the parishioners and his son, the Rev. George Anstis, the vicar. 14. 'Collections relating to All Souls College,' purchased for the college. 15. 'Heraldic, Genealogical, and Historical Collections,' British Museum Add. MSS. 12227, 14291, 19818; collections for a treatise 'De Baroniis,' 24964. Some letters of Anstis's are printed in Nichols's 'Literary Anecdotes,' v. 271.

Pope alludes to Anstis in the 'Imitations of Horace:'—

> A man of wealth is dubbed a man of worth,
> Venus shall give him form, and Anstis birth;

and Prior mentions him in an epigram:—

> But coronets we owe to crowns,
> And favour to a court's affection.
> By nature we are Adam's sons,
> And sons of Anstis by election.

There is a portrait of Anstis at Oxford and in the hall of the College of Arms.

[Noble's History of the College of Arms, 376–79; Nichols's Literary Anecdotes, ii. 706–7, v. 269–72; O'Conor's Bibliotheca MS. Stowensis; Full and authentic Narrative of the intended horrid Conspiracy, 1715; Archæologia, i. xxviii; Watt's Bibliotheca Britannica; Burrows's Worthies of All Souls, 406–8]. A. H. B.

ANSTIS, JOHN, the younger (1708–1754), son of John Anstis the elder, was born about 1708, became a gentleman-commoner of Corpus Christi College, Oxford, and in 1725, at the revival of the order of the Bath, was made genealogist and registrar. By virtue of the grant passed in 1727 he was joined with his father in the office of Garter. He was elected a fellow of the Society of Antiquaries on 21 July 1736, and was presented with the degree of LL.D. on 22 April 1749, on the occasion of the opening of the Radcliffe library. When invested with the order of the Garter, the Margrave of Anspach presented Anstis with three hundred ducats, a gold-hilted sword, and one hundred ducats, 'in lieu of his upper robe, which Garter claimed as belonging to him by virtue of his office.' He resided for the most part at Mortlake, where he died on 5 Dec. 1754, having shortened his days by excessive indulgence in wine. Anstis's abilities commanded respect, but his 'violent vindictiveness' made him many enemies, especially among his colleagues at the Heralds' College. He died a bachelor, and his brother George, vicar of Colyton, Devonshire, became his heir.

[Noble's College of Arms, pp. 379–80; Nichols's Anecdotes, v. 272.] A. H. B.

ANSTRUTHER, Sir ALEXANDER (1769–1819), Anglo-Indian judge, was the second son of Sir Robert Anstruther, bart., of Balcaskie, Fifeshire. He was born 10 Sept. 1769; called to the bar at Lincoln's Inn, and published 'Reports of Cases argued and determined in the Court of Exchequer, from Easter Term 32 George III to Trinity Term 37 George III, both inclusive,' which were published in three volumes in 1796 and 1797, and were reprinted for a second edition in 1817. The work is a careful and accurate compilation, and was for many years a useful legal authority. Anstruther went out to India in 1798, and was appointed advocate-general at Madras in 1803; in March 1812 he succeeded Sir James Mackintosh as recorder of Bombay, and was knighted; he died at Mauritius on 16 July 1819. He wrote a small work on 'Light, Heat, and Electricity.'

[Calcutta Monthly Journal, August 1819; Asiatic Journal, May 1820; David Jardine in Soc. D. U. K. Dict.] J. S. C.

ANSTRUTHER, Sir JOHN (1753-1811), politician and Anglo-Indian judge, born 27 March 1753, was second son of Sir John Anstruther, bart., of Elie House, Fifeshire. Educated at Glasgow University under Professor Millar, he was called to the bar at Lincoln's Inn in 1779; practised chiefly before the House of Lords in Scotch appeals; and was M.P. for Cockermouth 1790-96 and for Craik and Anstruther district of burghs 1796–7. He was solicitor-general to the Prince of Wales 1793–5. An active supporter of Fox, and one of the managers of the impeachment of Warren Hastings, he summed up the evidence on the charge relating to Benares, and opened the charge relating to presents. In 1797 he was appointed chief justice of Bengal, and in 1798 was created a baronet; in 1806 he returned to England; was immediately sworn on the privy council, and re-entered parliament as member for the Kilrenny district of burghs. In 1808 he succeeded to his father's baronetcy; and died in London 26 Jan. 1811.

[Gent. Mag. lxxxi. 683, lxxxii. 494.] J. S. C.

ANSTRUTHER, ROBERT (1768–1809), general, was the eldest son of Sir Robert Anstruther, Bart., M.P., and Lady Janet Erskine, daughter of the Earl of Kellie, and was born in 1768. He was educated at Westminster, but early showed a taste for a military life, and in 1788 his father purchased for him an ensigncy, and in 1792 the rank of lieutenant and captain in the 3rd or Scots guards. He led the usual life of a young officer in the guards, but at the same time paid great attention to his military duties. He served with his regiment in the campaigns of 1793 and 1794 in Flanders, and in 1796 was for a short time attached to the Austrian head-quarters, but, seeing no further chance of active service in the guards, he purchased, in March 1797, a majority, and in August of the same year a lieutenant-colonelcy in the 68th regiment, with which he served in the West Indies, where he attracted the attention of Sir Ralph Abercromby. In August 1799, hearing that the guards were going on active service, he exchanged into his old regiment as captain and lieutenant-colonel, and served with it in the expedition to the Helder. In the same year he married Miss Hamilton, the daughter of Colonel Hamilton, of the guards, a nephew of the Duke of Hamilton. The next year, though only a lieutenant-colonel, he was selected by Sir Ralph Abercromby to be quartermaster-general of his army in the Mediterranean, at the same time that another young Scotchman, John Hope, who was also to gain fame in Moore's retreat, was nominated adjutant-general. Sir Ralph placed the greatest confidence in Anstruther, and it was mainly on his report, after a visit to the Turkish headquarters, that the Turks would not be ready for a long time, if they could be of any use at all, that Sir Ralph left Marmorice Bay and determined to act alone. Through the whole Egyptian campaign he served with the greatest credit, and was made one of the first knights of the Crescent when the sultan established that order. On his return he was promoted colonel, was made first deputy quartermaster-general in England, and then adjutant-general in Ireland, and spent some years of domestic happiness at home. But he failed in his attempt to obtain active employment, until, on the return of the tories to power in 1807, he was appointed brigadier-general, and ordered to take command of a brigade consisting of the 20th and 52nd regiments, and four companies of the 95th or rifle regiment, which was about to sail to the assistance of Sir Arthur Wellesley in Portugal.

He embarked at Ramsgate in August 1808, and, on reaching the mouth of the Douro in company with Brigadier-general Acland, found orders from General Wellesley to proceed at once down the coast to Maceira Bay. Wellesley himself had, after his success at Roriça, marched along the coast, for he wished to receive reinforcements before he either attacked Lisbon or engaged Junot's whole army. At Paymayo and Maceira accordingly Anstruther and Acland met Wellesley and disembarked their brigades, though with much difficulty and loss from the heavy surf. When disembarked, Wellesley formed his whole army in a strong position at Vimeiro, and awaited the attack which Junot was meditating. At the battle of Vimeiro, the churchyard which formed the key of the English situation was occuped by the brigades of Fane and Anstruther, and on them fell the brunt of Junot's attack. The French were, however, repulsed with heavy loss, and Anstruther proved his ability as a brigadier. On the arrival of Moore, Burrard, and Dalrymple, the army was re-divided, and Anstruther had the other companies of the 95th given to him, and was put under the orders of Edward Paget, who was to command the reserve. On the advance into Spain, Paget led his brigades by way of Elvas and Alcantara, to join Moore at Salamanca.

It was in the retreat from Salamanca, or rather from Toro, that Anstruther's most important military duties were performed. The reserve was ordered to form the rear division, and Anstruther's brigade actually closed the retreat. The conduct of the troops was now severely tried, but the reserve stood the test well. While the leading divisions were perpetually in disorder, the reserve, of which both officers and men had been trained by Sir John Moore himself at Shorncliffe, maintained perfect discipline, and in Anstruther's brigade served two of the regiments, the 52nd and 95th, which were to form the nucleus of the famous light division under Wellington. As far as Lugo, the French were never a day's march behind, every day saw sharp skirmishes, and there were at least two smart engagements at Cacabelos on 3 January and Constantino on 5 January 1809, in which the reserve and cavalry were alone concerned. Anstruther proved himself a model officer, and Moore declared that to the conduct of the reserve, and of Paget and Anstruther in particular, the safe arrival of the army at Corunna was due. But the exertions of this trying time were too much for General Anstruther, and on 14 January, the day but one after he had led his brigade into Corunna, and the day but one before the battle, he died from fatigue and exhaustion. He was buried at Corunna, and when Moore was himself dying, he expressed a wish to be buried beside his gallant friend and companion, so that the column erected by Marshal Soult over Moore's remains marks also the grave of Robert Anstruther. He presents a singular instance of military devotion; with wealth, domestic happiness, and a certain seat in parliament, he preferred to risk his life and lose it in the service of his country.

[There is a short sketch of Anstruther's career in the Royal Military Panorama, vol. iv. For his more important services in the Peninsula see Napier, book ii. chap. 5, and book iv.]

H. M. S.

ANSTRUTHER, Sir WILLIAM, Lord Anstruther (*d.* 1711), judge, of old Scottish family, was son of Sir Philip Anstruther of Anstruther, a royalist who was taken prisoner at the battle of Worcester, had his estates sequestered by Cromwell and restored to him by Charles II, and died in 1702. Sir William represented the county of Fife in parliament in 1681, and strongly opposed the measures of James, Duke of York, then lord high commissioner in Scotland. He was again returned for that county in 1689, and continued to represent it until the union (1707). In the revolution of 1688, Sir William took the side of the Prince of Orange, and was rewarded by being appointed one of the ordinary lords of session (22 Oct. 1689), and later a member of the privy council. In 1694 he was created baronet of Nova Scotia. In 1704 he was nominated one of the lords of justiciary in the room of Lord Aberuchil. By a charter under the great seal dated 20 April 1704, and ratified by parliament 14 Sept. 1705, the baronies of Anstruther and Ardross and the office of bailliary of the lordship of Pittenweem, with certain minor estates, rights, and privileges, and the office of carver and master of the household to her majesty and her heirs, were granted to Sir William Anstruther and his heirs for ever. Sir William Anstruther was strongly in favour of the union, and his name appears frequently in the division lists during the period when the question was agitating the Scotch parliament. He was the author of a volume of essays, interspersed with verse, published in 1701 under the title of 'Essays, Moral and Divine,' of which his friends thought so poorly that in his own interest they begged him not to publish it; and it is said that after the death of the judge, which happened in 1711, his son bought up all purchasable copies and suppressed the work. The contents of the volume were as follows: (1) Against Atheism; (2) Of Providence; (3) Of Learning and Religion; (4) Of Trifling Studies, Stage Plays, and Romances; (5) Of the Incarnation of Jesus Christ and the Redemption of Mankind. Sir William was married to Helen Hamilton, daughter of John, fourth Earl of Haddington.

[Douglas's Baronage of Scotland, 316; Brunton and Haig's Senators of the College of Justice; Acts of the Parliaments of Scotland, VIII, IX, X, XI, 232, 255–6, 321–422; Melville Papers (1689–91), 307; Hume of Crossrigg's Diary (1700–1707), 33, 40; Beatson's Political Index, iii. 76, 112; Haydn's Book of Dignities, 413; Anderson's Scottish Nation.] J. M. R.

ANTHONY, FRANCIS (1550–1623), a noted empiric and chemical physician, was born in London 16 April 1550, the son of a goldsmith, who had a place in the jewel office under Queen Elizabeth. He studied at Cambridge and became M.A. 1574. He is said to have been afterwards M.D. in one of our universities, but in which does not appear. His knowledge of chemistry was presumably derived from his father. He commenced medical practice in London without a license from the College of Physicians; and after six months was called before the president and censors of the college (A.D. 1600), when, being examined in medicine and found ignorant, he was interdicted practice. For disregarding this injunction, he was fined five pounds and committed to prison, whence he was released by a warrant of the lord chief justice. The college, however, got him recommitted, and Anthony submitted. Being again prosecuted for the same offence and refusing to pay a heavy fine, he was kept in prison for eight months, till released at the petition of his wife, and on the ground of poverty, in 1602. He continued to practise in defiance of the college, and further proceedings were threatened, but not carried out, probably because Anthony had powerful friends at court. His practice consisted chiefly, if not entirely, in the prescription and sale of a secret remedy called *aurum potabile*, from which he derived a considerable fortune. He died 26 May 1623, leaving two sons: John, who became a physician in London [see ANTHONY, JOHN]; and Charles, who practised at Bedford. According to the writer in the 'Biographia Britannica' (1747, i. 169), who professes to have derived his information from family manuscripts, Anthony was a man of high character and very liberal to the poor.

The career of Anthony and his conflict with the College of Physicians illustrate the conditions of the medical profession in the seventeenth century. He was obnoxious to the college, not only because he practised without a license, or because he lauded chemical remedies and despised the traditional 'Galenical'—i.e. animal and vegetable drugs—but because he kept the composition of his remedy a secret, and put it forward as a panacea for all diseases. Anthony was a man of some learning, and defended his panacea in several pamphlets, in which he quotes many authors, chiefly chemists, as Raymond Lully and Arnold de Villa Nova, in support of his contention. He refers to Paracelsus with an apology, but disclaims any special debt to him; and among other authorities to Conrad Gesner, who had written of *aurum potabile* (*The Treasure of Euonymus*, London, 1565, p. 177). Of these tracts, the two earlier (*Fr. Antonii Londinensis Panacea Aurea*, Hamburg, 1598; and *Medicinæ Chymicæ et veri potabilis Auri assertio*, Cambridge, 1610) are probably very rare, and the present writer has not been able to find them; but the latter is known from the answer to it published by Matthew Gwinne (*Aurum non Aurum: In Assertorem Chymicæ, sed veræ Medicinæ desertorem, Fr. Anthonium*, Londini, 1611). His later book (*Apologia Veritatis illucescentis pro Auro Potabili*, London, 1616; also in English the *Apologie or Defence, &c. of Aurum Potabile*, same date) is well known. In these Anthony labours to show that metals are excellent medicines, gold most of all; that by his method it was dissolved in a potable form and furnished a universal medicine. His adversaries denied the superiority of metallic to other medicines and the special efficacy of gold, declared that Anthony's method did not dissolve gold, and there was no such thing as a universal medicine. Anthony offered to demonstrate his process to certain select witnesses; and it appears that a trial actually took place at the College of Physicians in 1609, in the presence of 'Baron' Thomas Knivet, the master of the mint, and other skilled persons, when an ounce of gold was given to Anthony, which, by his method, he failed to dissolve (GWINNE, *Aurum non Aurum*, p. 169). The process is indeed given in the 'Biographia Britannica,' ostensibly on the authority of a manuscript of Anthony's own; and it is evident that as there described the ultimate product could not contain any gold. The efficacy of the remedy, if any, as a cordial, was possibly due to certain ethers which would be formed in the process of distillation, and also to the good canary wine in which it was ultimately dissolved. In Anthony's last work he relates the history of numerous cures which he says he performed on various distinguished persons. This brought upon him a violent attack from a Dr. Cotta, one of whose patients was spoken of. In spite of these attacks the potable gold became a very popular remedy.

The popular belief in the virtues of gold, though based on fanciful grounds, was too deeply rooted to be shaken, and even Robert Boyle, in 1685, says that, though prejudiced against 'aurum potabiles and the like' (*sic*), he found a certain tincture of gold which had marvellous effects (Boyle on *Specifick Medicines*, London, 1685). It is now known that preparations of gold have some, though not very potent, medicinal properties; but certainly not the marvellous powers attributed to preparations which, after all, did not contain it.

[Goodall's Royal College of Physicians, London, and an Historical Account of the College's Proceedings against Empiricks, &c., London, 1684; Biogr. Britannica, 1747; Wood's Athenæ Oxonienses, *s. v.* 'Gwinne,' i. 513, ed. 1721; Cotta's Antiapology, showing the Counterfeitness of Dr. Anthony's Aurum Potabile, Oxford, 1623.] J. F. P.

ANTHONY, JOHN (1585–1655), physician, was the son of Francis Anthony. He was educated at Pembroke College, Cambridge; graduated M.B. 1613, M.D. 1619; was admitted licentiate of College of Physicians, London, 1625. According to the 'Biographia Britannica' he gained a handsome income from the sale of his father's 'Aurum Potabile;' according to Dr. Munk, he succeeded to the more reputable part of his father's practice. A John Anthony served in the civil war, on the parliamentary side, as surgeon to Colonel Sandys (*Mercurius Rusticus*, ed. 1685, p. 125). He was the author of a devotional work, 'The Comfort of the Soul, laid down by way of Meditation . . . by John Anthony, Dr. of Physick, London, 1654, 4to. The same work in the same impression was afterwards issued with a new title-page as 'Lucas Redivivus, or the Gospell Physitian, by J. A., Dr. of Physick, London, 1656, 4to.' In the British Museum (*Sloane MS.* 489) is a small note-book, bound with the arms of Charles I, entitled 'Joannis Antonii Praxis Medica,' containing notes in Latin on various diseases and their treatment. In it Paracelsus is quoted as the authority for a certain prescription. The notes are evidently for private use, not intended for publication, but clearly belong to this John Anthony.

[Biog. Britannica; Munk's Roll of College of Physicians, 2nd ed. i. 185.] J. F. P.

ANTON, ROBERT (*fl.* 1616), poetical writer, supposed to have been a son of George Anton, recorder of Lincoln, graduated B.A. of Magdalene College, Cambridge, in 1609–10. He is the author of a quarto volume of satires, published in 1616, under the title of the 'Philosophers Satyrs.' A second edition appeared in the following year, bearing the title 'Vices Anatomie Scourged and Corrected in New Satires.' There are seven pieces, each being named after one of the seven planets (an idea borrowed from Ariosto). The chief interest of the book, which is written in curiously strained language, lies in the references to Beaumont, Spenser, Jonson, Chapman, and Daniel. One Shakespearian allusion occurs—'What *Comedies* of *errors* swell the stage,' &c. There is preserved in Sir Charles Isham's library at Lamport Hall a unique prose tract of Anton's, in black letter, entitled 'Moriomachia, imprinted at London by Simon Stafford, 1613,' 4to.

[Corser's Collectanea; Hazlitt's Second Series of Bibliographical Collections; Cooper's New Biographical Dictionary.] A. H. B.

ANTRIM, Earl of. [See MacDonnell.]

APLIN, PETER (1753–1817), admiral, was midshipman of the Roebuck on 9 Oct. 1776, when her first lieutenant was killed in action with the batteries at the mouth of North River [see Parker, Hyde (2)], and was promoted to the vacancy caused by his death. Aplin's further promotion was rapid, and on 23 Nov. 1780 he was appointed captain of the Fowey frigate of 24 guns. He was still in her at Yorktown in the following October, when she was destroyed by the enemy's red-hot shot; after which he served, with his crew, on shore under the orders of Lord Cornwallis. He had no further service at sea until, in 1797, he was appointed to the Hector of 74 guns, which, after the battle off Cape St. Vincent, reinforced the fleet off Cadiz. He continued in this command for nearly two years, when he was promoted to flag rank. As an admiral, however, he never served, although, he passed through the several gradations by seniority, and attained the high rank of admiral of the white before his death, which occurred on 17 April 1817.

[Gent. Mag. lxxxvii. 89.] J. K. L.

APPLETON, CHARLES EDWARD CUTTS BIRCH (1841–1879), man of letters, was the second son of the Rev. Robert Appleton. He was born on 16 March 1841, and educated at Reading grammar school, of which his father was head master. In 1859 he was elected to a scholarship at St. John's College, Oxford, which led in due course to a fellowship. His university honours were a second class at moderations and another second class in the final examination, both in classics. He graduated as B.A. in 1863, and, in accordance with the custom of his college, proceeded to the higher degree of D.C.L. in 1871. Shortly after taking his bachelor's degree, he travelled on the continent, and studied for about two years at more than one German university. In 1867 he returned to Oxford, and was appointed lecturer in philosophy at St. John's. At this period he read much, but wrote little. During all his life he was an enthusiast for learning, rather than a teacher or an author. The metaphysics of Hegel, considered from a theological (and almost an Anglican) standpoint, was the special branch of learning to which he was himself inclined; but his sympathies were wide enough to comprise everything that a German includes under 'Wissenschaft.' It was Appleton's fate that the remainder of his life should be devoted to the encouragement of learning in England by precept rather than by example. The bulk of his writings is not large, nor can it be said that their permanent value is very great; but he founded the literary periodical called the 'Academy,' and he organised the movement for the 'endowment of research.' The first number of the 'Academy, a Monthly Record of Literature, Learning, Science, and Art,' appeared on 9 Oct. 1869; and Appleton remained editor until his death. The distinctive characteristic of the paper was the signature of all the critiques by the writers' names in full; and its early contributors included men of high eminence in literature and science. If the 'Academy' has not consistently carried out the ambitious programme with which its founder started, it has at least continued to live to the present time without more vicissitudes than are common to newspaper enterprise. On 16 Nov. 1872 the first meeting was held in London of the 'Association for the Organisation of Academical Study,' in which Appleton again was the prime mover. The association held but one more meeting, and then fell to pieces. Shortly after the birth of the 'Academy' Appleton finally left Oxford for London, and occupied an old-fashioned cottage on the edge of Hampstead Heath, in which he delighted to play the host. In the autumn of 1875 he paid a visit to America, and was led to take up the question of international copyright with his wonted energy. The work that Appleton imposed on himself in connection with the 'Academy' was by no means entirely literary. He also undertook the business management of the paper, and became secretary of a company which he formed to foster it. In the opinion of his friends the labour and anxiety thus incurred contributed much to the breakdown of his constitution. The winter of 1877–8 he was ordered to spend in the south. The excitement of travel in Egypt and the Levant he enjoyed thoroughly, but when he came back to England he was visibly worse. Again he went to Egypt, and died at Luxor on 1 Feb. 1879.

To a volume, entitled 'Essays on the Endowment of Research, by Various Writers' (1876), Appleton contributed two essays, the one on the Economic Character of Subsidies to Education, and the other on the Endowment of Research as a Form of Productive Expenditure.

[A sketch of Appleton's career, together with most of his papers on philosophical subjects, will be found in 'Dr. Appleton: his Life and Literary Relics,' by his brother, John H. Appleton, and A. H. Sayce (1881)]. J. S. C.

APPLETON, HENRY (*fl.* 1650–1654), captain in the navy and commodore, was a townsman and presumably a native of Hull; but his name does not appear in any list of naval officers during the civil war or until 26 Sept. 1650, when an order was sent by the parliament to the council of state to appoint him 'as commander of the ship now to be built at Woolwich, or any other ship that they think fit.' This is the earliest mention of him as yet known. That his appointment was irregular and gave offence to his subordinates, officers of some experience at sea, and that he had neither the knowledge nor the ability to enforce obedience to his orders, appears throughout his whole correspondence, which gives an account of his sailing in the Leopard of 50 guns, of his arrival at Smyrna with the convoy, of his sailing thence in April 1651, and of his successive arrivals at Zante, Messina, Naples, and Genoa. In November he went to Leghorn, and immediately off that port captured, or permitted the ships with him to capture, a French vessel; thus, at the outset, giving offence to the Grand Duke of Tuscany. After staying a month at Leghorn he left for Naples, and with the Levant trade sailed again to Smyrna, returning to Leghorn in the end of June 1652. The war with Holland had just broken out, and a squadron of fourteen Dutch ships of war rendered it impossible for the English to move out. The force that Appleton had with him was not more than half that of the Dutch, and during the rest of the summer he attempted nothing beyond despatching the Constant Warwick to reinforce Commodore Badiley, who was expected shortly on the coast of Italy. On 27 Aug. the Dutch learned that Badiley was off the island of Elba; and slipping out with their squadron, now of ten ships, they brought him to action, when, after a fight which lasted through that day and into the next, they succeeded in capturing the Phœnix. Appleton made no attempt to help Badiley, pleading afterwards 'that the Lord had at that time visited him with a violent sickness;' to which Badiley answered that no one else knew of it, and that even if he was sick he ought still to have sent his ships.

Badiley, after his defeat, retreated to Porto Longone, where he was blockaded by part of the Dutch squadron, the other part watching Appleton at Leghorn and refitting the Phœnix. On 2 Nov. Badiley came overland to communicate with Appleton, having received instructions from home to take the entire command. It seems to have been then arranged between them that, in defiance of the neutrality of the port, an attempt should be made to retake the Phœnix, which was successfully carried into execution by Captain Cox on the evening of 20 Nov., or, according to new style, 30 Nov., when the Dutch were holding drunken revelry in honour of St. Andrew. The grand duke was further incensed by Appleton's seizure next day of a Dutch prisoner who had escaped and put himself under the protection of a Tuscan sentry. The duke sent for Appleton, made him a close prisoner under circumstances of much indignity, and two days later sent him, still a prisoner, to Commodore Badiley at Porto Longone, who, holding a council of war, superseded him from the command of the Leopard; all which was approved of by the government at home, and orders were sent out for Appleton to return to England overland. It was, however, decided by Badiley to leave Appleton in command of the Leopard whilst the two squadrons combined to force their way past the Dutch, who had prevailed on the grand duke to give the English a peremptory order to restore the Phœnix or to quit the port (Longland to Navy Committee, 7 March 1652–3).

Appleton was accordingly sent back to his ship at Leghorn, and on 1 March 1652–3 Badiley wrote to him to be ready to come out to meet him as soon as he should appear off the port. Badiley's idea was that the Dutch would attack whichever squadron happened to be to leeward of them, and that the windward squadron might support it. They did not do so; but the wind being off shore, as soon as Appleton was well clear of the port on 4 March they fell on him, and before Badiley, who was a considerable distance to leeward, could come at all near, had completely crushed him. Of the six ships which formed his squadron one only escaped. The Leopard defended herself stoutly, till at last the ship's company refused to fight any longer, and would not permit the poop, which the enemy had won, to be blown up; they seized and disarmed Appleton, and called for quarter. He was held prisoner for some months, but being released on a security of 5,000 pieces of eight, he returned to England, complaining bitterly of having been deserted and betrayed. Inquiry showed that these complaints were unfounded, and that his defeat by the Dutch was due, not to any shyness on the part of Badiley, but to his own ill-judged haste in leaving the port before Badiley was engaged with the Dutch. Appleton was never employed again, and vanished into the darkness from which he had sprung.

[Calendars of State Papers, Domestic, 1651–1653; A Remonstrance of the Fight in Legorn Road (London, 1653, fol.), by Capt. Henry Appleton; Capt. Badiley's Reply to Certaine Declarations, &c., also to Capt. Appleton's Remonstrance (London, 1653, 4to).] J. K. L.

APPLEYARD, Sir MATHEW (1606–1670), military commander, was the son of Thomas Appleyard, the descendant of a family whose residence for several generations was Burstwick Hall Garth, in the East Riding of Yorkshire. In the civil war he took the side of the royalists, and was knighted on the field by Charles I. On the taking of Leicester, the king 'presently made Sir Mathew Appleyard, a soldier of known courage and experience, his lieutenant governor.' He married Frances, daughter of the third Sir Wm. Pelham, of Brocklesby, Lincolnshire; sat in the English House of Commons as M.P. for Hedon from 1661 till death, and in the Irish House for Charlemont 1665–6; was customer for the port of Kingston-upon-Hull; was a firm supporter of Church and State, and died on 20 Feb. 1669–70.

[A monumental inscription on a stone in the chancel floor in All Saints Church, Burstwick; Poulton's History of Holderness, ii. 362, 364; Clarendon's History of the Grand Rebellion, book ix., 33.] A. S. B.

APPOLD, JOHN GEORGE, F.R.S. (1800–1865), an ingenious mechanician and an inventor of considerable capacity, was the son of a fur-skin dyer, established in Finsbury. Succeeding to his father's business at the age of twenty-two, he introduced into it so many scientific improvements that he soon amassed a considerable fortune and was able to devote his time and attention to his favourite mechanical pursuits. His inventions, though numerous and evincing very great ingenuity, were not of the very highest class. Perhaps the most important of them was his centrifugal pump. This procured him a 'council medal' at the 1851 exhibition, and it is highly commended in the report of the juries on that exhibition. It should be mentioned that the medal was for the special form of pump, the principle having been known and acted upon many years before. Another invention of considerable value was a break, employed in laying deep-sea telegraph cables. This apparatus was used in laying the first Atlantic cable. Appold was very liberal in communicating his ideas to others. He was on terms of friendship with many of the chief engineers of his time, and was consulted by them frequently with advantage. He patented but few of his ideas, preferring generally to give them freely to the public. His house was a museum of mechanical contrivances, such as doors which opened at a person's approach, and shutters which closed at the touch of a spring, while the same movement turned on and lighted the gas. Probably, had he been compelled to rely for his support on his mechanical talents, his inventions would have been further developed, and have been brought more prominently into notice than they were. As it was, he was a man of high reputation among his contemporaries, who left behind him but little to keep his name from forgetfulness.

[Full accounts of Appold and his inventions will be found in the Proceedings Roy. Soc. xv. i., and in the Proceedings Inst. C. E. xxv. 523.]

H. T. W.

APSLEY, Sir ALLEN (1569?–1630), lieutenant of the Tower, was youngest son of John Apsley, Esq., of Pulborough, Sussex, and was born about 1569. Coming up to court to seek his fortune, he lost his all at play, and sailed for Cadiz with Essex 1596. Passing, on his return, into Ireland, he became victualler of Munster, married a rich widow, and was knighted at Dublin 5 June 1605 (*Carew Papers*, 619, p. 160). He next married a daughter of Sir Peter Carew, and was made victualler to the navy about 1610. Having married, thirdly, Lucy, daughter of Sir John St. John (by whom he was father of the celebrated Mrs. Hutchinson), he obtained in addition the lieutenancy of the Tower, 3 March 1617. 'Here,' says Mrs. Hutchinson, 'he was a father to all his prisoners.' Many eminent prisoners were under his charge, including Sir Walter Raleigh and Sir John Eliot, and his wife is said to have provided Raleigh with the means for continuing his experiments. But he was the friend and political ally of the Duke of Buckingham (*Hist. MSS. Com. Rep.* iv. 310), and Mrs. Hutchinson's statement must be compared with Mr. Forster's detailed description of his rigorous treatment of Sir John Eliot and other enemies of Buckingham (Forster's *Sir John Eliot*, ii. 469–78, 521). Apsley witnessed Buckingham's will drawn up 25 June 1627, just before the duke sailed for the island of Rhé (*Wills* (Camden Soc.), p. 91). Apsley himself served with that expedition (1628) and caught a fever, followed by a consumption, of which he died 24 May 1630, aged 61. He was buried in the Tower chapel, where a tablet was erected to his memory. He died deeply involved in debt. As victualler of the navy he set forth in a petition that he had spent 100,000*l.*, which was unpaid at the date of his death. The 'State Papers' throughout the seventeenth century are full of references to this and other of Apsley's debts (cf. *Hist. MSS. Com. Rep.* viii. 148; *Cal. Treasury Papers*, i. 166).

[Mrs. Hutchinson's Introduction to her Memoirs of Colonel Hutchinson; Bell's Memorials of Persons buried in the Tower, pp. 35–36; Cal. State Papers (Dom. 1627–8), p. 499.]

J. H. R.

APSLEY, Sir ALLEN (1616–1683), royalist leader, holder of minor offices of state under Charles II, and poetical writer, was the eldest son of Sir Allen Apsley, lieutenant of the Tower, by his third wife Lucy, youngest daughter of Sir John St. John of Lydiard Tregooz, Wiltshire, and was baptised at the church of All Hallows, Barking, on 6 Sept. 1616. His sister, Lucy, married, in 1638, John Hutchinson, afterwards a well-known colonel of the parliamentary army. Apsley was educated firstly at Merchant Taylors' School, where he and a younger brother, William, were entered as pupils in 1626 (Robinson's *Merchant Taylors' School Register*, p. 115). He afterwards went to Trinity College, Oxford, but did not take his degree of M.A. till 28 Sept. 1663. His father had left his affairs at his death in the utmost confusion, and during Apsley's youth the resources of his family seemed to have been very precarious. His mother married again in the early years of her widowhood, against the wishes of her first husband's relatives, and Apsley played a part in the domestic quarrel that followed. Numerous petitions concerning the financial position of Apsley and his brothers and sisters were presented to the king and his council between 1634 and 1637. But before the outbreak of civil war in 1642, the disputes were apparently settled to Apsley's advantage.

Throughout the king's preliminary struggles with the parliament Apsley supported the royalists, and he received the honour of knighthood. When active hostilities began in 1642, he was placed in command of a company of horse raised in Charles's behalf, and soon afterwards proceeded to the west, where he was appointed 'governor of the fort of Exeter.' He was joined in Devonshire by the Prince of Wales in 1645 (CLARENDON'S *History*, iv. 49), but before the surrender of Exeter in April 1646 he became governor of Barnstaple. He was, however, unable to hold out against the parliamentary army for many days, and on 10 April 1646 he negotiated a capitulation (WHITELOCK'S *Memorials*, 435; cf. SPRIGGE'S *Anglia Rediviva*, p. 243). The articles of surrender enabled him to retire to Nottingham, where he took refuge with his brother-in-law, Colonel Hutchinson, the parliamentary governor of the town. For several years after the king's death Apsley was much harassed by the parliamentary authorities; they pressed him, contrary, as he believed, to the terms originally made with him, to make large compensation for the injuries sustained by parliamentarians in Barnstaple at the hands of royalist soldiers under his command. 'One wicked woman,' Mrs. Hutchinson writes in her husband's memoirs, 'for her revenge and malice against Sir Allen Apsley, which was so venomous and devilish . . . stuck not at inventing false accusations and hiring witnesses to swear to them;' her object was to obtain from him 'a recompence out of his estate, treble and more than the value of a house of hers in the garrison of Barnstaple, which was pulled down to fortify the town for the king, before he was governor of the place.' But through the assistance of Colonel Hutchinson, justice was at length obtained from the parliament, and an order, dated 17 Aug. 1654, relieved Apsley of further liability on account of his service in the king's behalf. In 1647 he was engaged with Sir John Berkeley in negotiations between the king and the army (BERKELEY'S *Memoirs* in Harl. Miscel., ix. 470–1). He appears before 1655 to have paid 434*l.* to the parliamentary commissioners in Sussex for permission to retain his lands in that county (*Sussex Archæological Collections*, xix. 93).

It is probable that during some years of the Commonwealth, Apsley, like other royalists, retired to Holland. It was his brother James—'one Apseley, a desperate cavalier at the Hague'—who made in April 1651 a ruffianly attempt to murder St. John, the parliamentary ambassador in Holland, and 'the States . . . ordered Apseley to be apprehended, but he fled away' (WHITELOCK'S *Memorials*, 491; *Mercurius Politicus*, 1651, p. 728).

At the Restoration Apsley was taken into high favour at court. In June 1660 he was appointed keeper of the king's hawks, with a good salary and perquisites. On 2 Sept. 1662 he was made keeper of the North park at Hampton Court, and the management of the king's game-preserves seems to have passed largely into his hands. Shortly afterwards, James, Duke of York, conferred on Apsley the office of treasurer of his household, and when his master became lord high admiral, large sums of money to be applied to the navy were entrusted to his keeping. In 1667 Apsley was given a colonelcy in the army raised under the Duke of York in view of a threatened war with the Dutch. From 1661 to 1678 Apsley sat in parliament as member for Thetford, and Pepys, who frequently met him in society, notes that on 19 Dec. 1666, he caused much disturbance in the house by coming there in a state of drunkenness.

In the days of his prosperity Apsley's conduct was not always above suspicion. He contrived to make his offices at court as profitable to himself as possible, and Pepys relates how he 'did make good sport' at a London dinner party in 1667 by complaining of the reduction of his salary as 'Master Falconer' and by declaring that England under Cromwell was hardly worse off than under her present rulers. To all outward appearance he endeavoured at the same time to protect his brother-in-law, Colonel Hutchinson, from the vengeance of the royalists, and Mrs. Hutchinson attributes to him the preservation of her husband's life and property in 1660. But Apsley did not prevent his subsequent imprisonment and cruel death in 1664. He certainly somewhat alleviated his sister's misery during the last years of Colonel Hutchinson's life, by procuring her admission to his prison and other privileges. One of Hutchinson's dying requests to his brother was, in fact, 'to remember him to Sir Allen Apsley, and tell him that he hoped God would reward his labour of love to him.' But a letter among the state papers of the time dated 14 Jan. 1663–4, and addressed by Apsley to one of the king's secretaries, proves that he was giving information to the government about his sister and her husband which it is difficult to reconcile with their belief in the sincerity of his regard for their interests (*Cal. State Papers*, 1664, p. 441).

On 15 Oct. 1683, Apsley died at his house in London in St. James's Square, and was buried two days later in Westminster Abbey. He married Frances, daughter of John Petre of Bowhay, in Devonshire, who died in 1698. By her he had several children, and Apsley secured for his son Peter a reversion to a clerkship of the crown in June 1667. Peter was afterwards knighted, and was frequently employed in the foreign secret service by both Charles II and James II (*Secret Services of Charles II and James II* (Camden Soc.), 110, 114, et seq.). Sir Allen's daughter, Frances, married Sir Benjamin Bathurst, whose eldest son, Allen, was created Baron Bathurst in 1712 and Earl Bathurst in 1772. The courtesy title of Baron Apsley was borne by Earl Bathurst's heir.

Sir Allen Apsley published anonymously in 1679 a long poem, which is now rarely accessible, entitled 'Order and Disorder; or the world made and undone, being Meditations on the Creation and Fall. As it is recorded in the beginning of Genesis,' London, 4to. A private letter, dated 26 April 1669, from Apsley to John Evelyn, relating to some business of the Duchess of York, is preserved at the British Museum (*Addit. MS.* 15857, f. 10).

[Wood's Fasti Oxon. (ed. Bliss) ii. 272; Berry's Sussex Genealogies, p. 150; State Paper Calendars from 1634–5 to 1667; Pepys' Diary (1848), ii. 187, iii. 364, iv. 162; Chester's Registers of Westminster Abbey (Harleian Soc.), pp. 208, 243; Mrs. Hutchinson's Memoirs of Colonel Hutchinson (1846), 123, 301, 354, 408–79; Whitelock's Memorials. Mr. W. H. Blaauw described, in 1851, in the Sussex Archæological Collections (iv. 219–30, v. 29, et seq.), a collection of documents (the property of Mrs. Mabbott), known as the Apsley MSS., relating to the civil war in Sussex, and containing *inter alia* a series of interesting letters written by Dame Elizabeth Apsley, wife of Sir Edward Apsley, of Thakenham, to the Princess Elizabeth of the Palatinate. Sir Edward Apsley was a cousin of Sir Allen, and the Apsley MSS. contain references to very many members of his family.] S. L.

AQUEPONTANUS. [See BRIDGEWATER, JOHN.]

ARABELLA STUART (1575–1615), was the daughter of Charles Stuart, Earl of Lenox, younger brother of Lord Darnley. This earl was, through his mother, the grandson of Margaret, the eldest sister of Henry VIII., by her second husband, Archibald Douglas, Earl of Angus. Arabella stood in the line of succession to the English throne next to her first cousin James. When Elizabeth's age made a speedy vacancy probable, there were some persons in England who argued that her title was preferable even to that of James, as she was born on English soil, whereas he, being an alien, and therefore disqualified for possessing land in England, was also disqualified for wearing the crown. A little before Elizabeth's death Arabella was arrested by the queen's orders in consequence of a rumour that a marriage was planned between her and William Seymour, the grandson of Catherine Grey, the heiress of the Suffolk line. James, however, succeeded peaceably, and treated Arabella with favour as a kinswoman, disbelieving the idle rumours which accused her of taking part in the plots of Cobham and Raleigh. She, as we hear, was much in want of money, and we hear of her in 1608 and 1609 begging for English and Irish monopolies. In December 1609 she was put in confinement with her servants, on the ground of her being engaged in a treaty of marriage with some person whose name is not given. She regained the king's good graces by pleading discontent on the ground of poverty. James granted her a pension of 1,600*l.* a year.

On 2 Feb. 1610, Arabella became actually engaged to William Seymour, whose descent from the Suffolk line made him specially an object of jealousy to James. She and Seymour were summoned before the Privy Council, and declared that he would never marry her without the king's consent. On this Arabella was again taken into favour, and on 22 March received the grant of the Irish monopoly for which she had long been petitioning. Early in July the couple were privately married. The secret was not kept, and on the 9th Arabella was committed to the custody of Sir T. Parry, and her husband to the Tower. On 13 March 1611, she was put under the charge of the Bishop of Durham, to be carried by him to Durham. She appealed in vain for a writ of *habeas corpus*. On 16 March she was removed in a condition of physical prostration, and was allowed to rest at Barnet for a month. When the month was over, she protested she could not travel. On 4 June she escaped in man's apparel, got on board a French vessel in the Thames, and sailed for Calais. She was captured in the Straits of Dover, brought back, and lodged in the Tower. Seymour was more successful, and landed safely at Ostend. Arabella remained a prisoner in the Tower till her death on 25 Sept. 1615.

[E. Cooper, Life and Letters of Lady Arabella Stuart; E. T. Bradley (Mrs. A. Murray Smith), Arabella Stuart, 2 vols. 1889.] S. R. G.

ARAM, EUGENE (1704–1759), was born in 1704, probably in September, at Ramsgill, Nidderdale, Yorkshire. His father was gardener to Sir Edward Blackett, of Newby; and after receiving the elements of education at Ripon, he went to London to be placed in the counting-house of a member of the family. An attack of small-pox occasioned him to lose his situation. Returning into Yorkshire he applied himself to study with so much diligence that he was soon able to open a school at his native place, where he married, very unfortunately as it would seem; thence he removed to Knaresborough in 1734. He there continued to teach, occupying his leisure hours in the study of Latin, Greek, and Hebrew, until, in 1745, he left the town under suspicion of being concerned in a fraud practised by a man named Daniel Clark, who, having borrowed a large quantity of valuable property under various pretexts, suddenly disappeared, and was not again heard of for many years. Aram now led a roving life, teaching in various schools, at one time earning his bread as copyist to a law stationer in London, but continually prosecuting his studies, to which botany, heraldry, French, Arabic, and the Celtic tongues were added, and laying the foundation of a comparative dictionary of all European languages. In Aug. 1758, while usher at the corporation school of Lynn Regis, he was arrested on the charge of having murdered Clark, on the information of an accomplice named Houseman. Houseman had been long suspected, and the discovery of a skeleton supposed to be Clark's had led to his apprehension. 'This,' asseverated Houseman, 'is no more Dan Clark's bone than it is mine.' His peculiar manner warranted the inference that he at all events knew where Clark's remains were, and upon being pressed he acknowledged that Clark had been murdered by Aram and buried in St. Robert's Cave, near Knaresborough; where, upon search being made, a skeleton was actually found. Aram was consequently apprehended, and tried at York on 3 Aug. 1759, Houseman appearing as the sole witness against him. He defended himself with extraordinary ability, laying but little stress on the tainted character of Houseman, who, he probably thought when he prepared his speech, would not be admitted to give evidence, but insisting on the fallibility of circumstantial testimony, and adducing numerous instances of the discovery of human remains. His speech, however, does not breathe the generous indignation of an innocent man; and though it is said to have impressed the jury, it did not influence the summing up of the judge. Aram was convicted, and executed on 6 Aug., after having attempted suicide by opening his veins with a razor. Before his death he acknowledged his guilt to two clergymen, but alleged, no doubt truly, that Houseman had had the principal hand in the deed, and ascribed his own share in it to the desire of avenging his wife's infidelity with Clark. The body was conveyed to Knaresborough and hung in chains. Ghastly stories are told of his wife, who continued to live at Knaresborough, picking up the bones as they dropped one by one, and of his children taking strangers to view their father's gibbet. The eldest daughter, Sally, however, appears to have been a very interesting person, with a strong resemblance to her father. After several adventures she married comfortably in London. The last known descendants of Aram emigrated to America.

Aram was undoubtedly convicted on the testimony of a greater criminal than himself, and his talents and misfortunes excite so much interest that it would be satisfactory to be able to concur with Bulwer's view that he was merely guilty of robbery. Unhappily all external evidence tends to fix upon him the charge of participation in deliberate fraud and murder, and there is little in his general conduct to rebut it. His indulgence to children and his kindness to animals are indeed amiable traits attested on good authority, but such as have frequently been found compatible with great moral obliquity. As a self-taught scholar he has had many equals; but his peculiar distinction is to have lighted upon a truth of the greatest moment, unrecognised in his day by any scholar—the affinity of the Celtic to the other European languages. He had indeed been anticipated by Edward Lhuyd, and to a less extent by Davies and Sheringham; but their observations had passed unregarded. Aram's fragment on the subject, though marred by fanciful analogies between Celtic and Hebrew, proves that he had thoroughly grasped it. He had a clear perception of the importance of local names in etymology, and he was perhaps the only man in his age who disputed the direct derivation of Latin from Greek. It is hardly too much to say that had he enjoyed wealth and leisure he might have advanced the study of comparative philology by fifty years. Nothing of any scientific value was done to establish the Indo-European affinities of the Celtic languages until the publication of Prichard's 'Eastern Origin of the Celtic Nations,' in 1831. Aram's name does not appear in Prichard's book.

[The most copious authority for Aram's life is Norrison Scatcherd (Memoirs, 2nd edition, 1838; Gleanings, 1836). Scatcherd is a writer of great industry, but little judgment, whose romantic interest in Aram led him to collect everything referring to him in the slightest degree. A contemporary account, carefully compiled by W. Bristow, and including Aram's defence and most of his other compositions, was printed at Knaresborough and in London in 1759, and often since. The best edition is that printed at Richmond in 1832. See also the Annual Register for 1759, pp. 360–65. Aram is probably best known from the highly idealised portrait in Bulwer's brilliant novel. Bulwer derived the idea of this work from Godwin, who had meditated a romance on the same subject, but he departed from his original. Bulwer makes his hero, temporarily bewildered by sophistry, a malefactor on utilitarian principles for the general good of mankind. Godwin aimed at inculcating that 'no man shall die respecting whom it can be reasonably concluded that, if his life were spared, it would be spent blamelessly, honourably, and usefully' (Kegan Paul, William Godwin, ii. 305). Hood's Dream of Eugene Aram is known to all readers of poetry.] R. G.

ARBLAY, FRANCES (BURNEY), MADAME D' (1752–1840), novelist, was born 13 June 1752, at King's Lynn, where her father, Dr. Burney, was then organist. He had been married in 1749 to her mother, Esther Sleepe, the granddaughter of a French refugee named Dubois. Frances was one of six children, of whom Esther (afterwards Mrs. Burney, of Bath) and James (afterwards Admiral Burney) were older, Susannah (Mrs. Phillips), Charles (a well-known Greek scholar), and Charlotte (Mrs. Clement Francis, and afterwards Mrs. Broome) younger than herself. In 1760 Dr. Burney moved to London, where his whole time was soon absorbed in giving music lessons and in social engagements. The death of his wife, 28 Sept. 1761, broke up his household, and Dr. Burney sent Esther and Susannah to a school in Paris. Frances was detained at home from a fear lest her reverence for her maternal grandmother, then living in France, should cause her conversion to Catholicism. Dr. Burney was married again in 1766 to Mrs. Stephen Allen, who seems to have been a kind stepmother. A scheme of sending Frances to follow her sisters was then abandoned. She was thus entirely self-educated, her father having no time to spare even for directing her studies. She was a backward child, and did not know her letters when eight years old. At ten she began scribbling stories, farces, tragedies, and epic poems, till her conscience smote her for this waste of time, and on her fifteenth birthday (preface to *Wanderer*) she burnt all her manuscripts. The heroine of the last story consumed was Caroline Evelyn, the mother of Evelina. The situation struck her fancy, and she continued to work out Evelina's adventures in her head. The story was not written down till it was fully composed, when the first two volumes were offered to Dodsley by her brother Charles. Dodsley declined to deal for an anonymous work. It was then offered to Lowndes, who asked to see the whole. She now confided her secret to her father, who treated the matter as a joke, made no objection to her plan, and 'dropped the subject.' The completed book was then sent to Lowndes, who gave 20*l.*, to which he subsequently added 10*l.* and ten handsomely bound copies. It was published anonymously in January 1778, under the title of 'Evelina, or a Young Lady's Entrance into the World.' It was favourably received and soon attracted notice. Dr. Burney, on reading it, recognised his daughter's work. He confided the secret to Mrs. Thrale, to whose daughter he had given music lessons. Mrs. Thrale had discussed it with Dr. Johnson, who said that he 'could not get rid of the rogue,' and declared that 'there were passages which might do honour to Richardson.' He got it almost by heart, and mimicked the characters with roars of laughter. Sir Joshua Reynolds took it up at table, was so absorbed in it that he had to be fed whilst reading, and both he and Burke sat up over it all night. No story since 'Clarissa Harlowe' had succeeded so brilliantly. Miss Burney expressed her delight on hearing some of this news by rushing into the garden and dancing round a mulberry tree—a performance which in her old age she recounted to Sir W. Scott (SCOTT'S *Diary* for November 1826). This was at Chessington, near Epsom, the retreat of an old friend of her father's, Samuel Crisp, who had retired from the world in disgust at the failure of a play and some loss of money (*Memoir of Dr. Burney*, i. 179). Miss Burney loved him, called him 'daddy,' and wrote to him long and amusing letters. She was now introduced to Mrs. Thrale, and during the next two or three weeks became almost domesticated in the family. She spent many months at Streatham, and was greatly caressed by Dr. Johnson, whom, though he was an old acquaintance of her father's, she seems only to have seen once before. Mrs. Thrale pressed her to write a comedy. Sheridan, whom she met at Sir Joshua's, declared that he would accept anything of hers unseen; and the playwright Murphy offered her the benefit of his experience. Thus prompted, she wrote the 'Witlings,' and submitted it to the judgment of Mr. Crisp and her father. It was suppressed in deference to 'a hissing, groaning, catcalling epistle' from the two; Mr. Crisp thinking that it recalled too strongly to its own disadvantage Molière's 'Femmes Sçavantes,' a work which she had never read. Returning to her more natural occupation, she composed with great care her second novel, 'Cecilia,' which was published in five volumes in the summer of 1782. Macaulay had heard from contemporaries that it was expected as impatiently as any of Scott's novels; and the success was unequivocal. Three editions of 'Evelina' had consisted of 800, 500, and 1,000 copies; and a fourth edition had been published in the summer of 1779. The first edition of 'Cecilia' was of 2,000 copies, which were all sold in three months (*Diary and Letters*, i. 175 and vi. 66). She was now introduced to her admirer, Burke, who had praised her second work with an enthusiasm all but unqualified. Miss Burney had already been introduced to Mrs. Montagu, the female Mæcenas of the day; and her acquaintance was now (January 1783) sought by the venerable Mrs. Delany. In 1785 George III. assigned to Mrs. Delany a house at Windsor and a pension of 300*l.* a year. The Streatham household had been broken up after the death of Mr. Thrale; his widow's marriage (1784) to Piozzi led to a coolness between the friends, and Miss Burney attached herself to Mrs. Delany. Though always on good terms with her father and his wife, their affection seems to have been of the kind which is not cooled by absence and therefore, doubtless, does not dread separation. She helped Mrs. Delany to settle at Windsor, and there she was seen by the royal family, who were constantly dropping in at Mrs. Delany's house. She soon received the offer of an appointment to be second keeper of the robes, under Madame Schwellenberg. She was to have 200*l.* a year, a footman, and to dine at Madame Schwellenberg's table. After many misgivings she accepted the offer, partly in the belief that she would be able to serve her father. She was assured that there were 'thousands of candidates of high birth and rank,' and her appointment was regarded as matter for the warmest congratulation by Dr. Burney, Mrs. Delany, and her acquaintance generally. She accordingly entered upon her service 17 July 1786. A desire to compensate Dr. Burney for his failure in an application for the mastership of the king's band was probably one cause of the appointment. Her misgivings were amply fulfilled. Her duties were menial—those, in fact, of a lady's maid. She attended the queen's toilette three times a day, and spent much of the intervening time in looking after her own clothes. She rose early and went to bed late. She dined with Madame Schwellenberg, whom she describes as coarse, tyrannical, and ill-tempered. She was rarely permitted to see her friends, and her society was that of the backstairs of a court, a 'weary, lifeless uniformity,' relieved by petty scandal and squabbles. She always speaks of the king, the queen, and all the royal family with a fervent loyalty which verges, to say the least of it, upon adulation. But the queen, though kindly in intention, was a rigid upholder of etiquette, and Miss Burney, whose health was not strong, suffered under rules which sometimes kept her for hours upon trembling legs. Her diary, during her confinement to the court, is lively and interesting, especially the descriptions of the impeachment of Warren Hastings; of the scenes during the king's attack of insanity in 1788–9; and of various details of the domestic life of royalty during the courtly progresses. Of the fictitious names in the diary, Mr. Turbulent means La Guiffardière, French reader to the queen and princesses; Miss P. is Miss Port (afterwards Mrs. Waddington); Colonel Welbred is Colonel Greville; Colonel Fairly is the Hon. Stephen Digby, who lost his first wife, a daughter of Lord Ilchester, in 1787, and married Miss Gunning, called in the diary Miss Fuzilier, in January 1790. Colonel Digby talked poetry and religious sentiment to Miss Burney, who appears to have had a tender feeling for him, and to have been annoyed at his marriage. Her health became worse as time went on; her friends heard rumours of her decline; she confided at last to her father her desire to resign, and he seemed to admit the necessity, yet hesitated long, till there arose a general 'outcry in their own little world' (*Memoirs of Dr. Burney*, iii. 112). Windham declared that he would 'set the literary club' upon him to hasten his resolution; Boswell swore that all her friends were growing 'outrageous;' Reynolds, 'all the Burkes,' and even Horace Walpole protested against her seclusion; and at last, at the close of 1790, she entreated the queen's permission to retire in a humble memorial delivered with much trembling. After 'a scene almost horrible' with Madame Schwellenberg and long negotiations, she was at last permitted to retire, 7 July 1791, with a pension of 100*l.* a year. Miss Burney travelled for some time through different parts of England, and her health improved. Her sister Susanna (now Mrs. Phillips) was living at this time at Mickleham, close to Norbury Park, which belonged to the Lockes, old friends of the Burney family. Some of the French refugees had settled in Juniper Hall, in the immediate neighbourhood. M. de Narbonne and General d'Arblay lived there and were visited by Madame de Staël and Talleyrand. Miss Burney speedily became attached to General d'Arblay, who had been a comrade of Lafayette's, and was with him at the time of his arrest by the Prussians. They were married 31 July 1793, at Mickleham, the ceremony being repeated next day at the catholic chapel of the Sardinian embassy. Their whole fortune was Madame d'Arblay's pension of 100*l.* a year; and Dr. Burney, though protesting on prudential grounds and declining to be present at the marriage, gave a reluctant consent. The married pair settled at the village of Bookham, within reach of Norbury, and lived with great frugality, which was more imperative on the birth of a son, Alexander. Towards the end of 1794 Madame d'Arblay tried to improve her income by bringing out a tragedy, 'Edwy and Elvina,' the rough draught of which had been finished at Windsor August 1790. It was performed at Drury Lane 21 March 1795; but in spite of the acting of Mrs. Siddons and Kemble it failed and was withdrawn after the first night. She also published a brief and stilted address to the ladies of Great Britain in behalf of the French emigrant priests, but judiciously declined to edit a weekly anti-Jacobin paper to be called the 'Breakfast Table,' which had been projected by Mrs. Crewe. Another scheme was at least more profitable. She published by subscription the novel of 'Camilla,' in 1796; and in pursuance of a suggestion once made by Burke, the lists were kept by ladies instead of booksellers, the dowager duchess of Leinster, Mrs. Boscawen, Mrs. Crewe, and Mrs. Locke. Three months after the publication, 500 copies only remained of 4,000, and Macaulay gives a rumour that she cleared 3,000 guineas by the sale. Burke sent her a banknote for 20*l.*, saying that he took four copies for himself, Mrs. Burke, and also for the brother and son whom he had recently lost. Miss Austen was another subscriber. The book was a literary failure, like all her works after 'Cecilia;' but it brought in profit enough to enable her to build a cottage, called Camilla Cottage from its origin, on a piece of land belonging to Mr. Locke, at West Humble, close to Mickleham, whither she removed in 1797. A comedy called 'Love and Fashion' was accepted by the manager of Covent Garden, but withdrawn, in deference to her father's anxieties, in 1800. In 1801 M. d'Arblay returned to France and endeavoured to get employment. He offered to serve in the expedition to St. Domingo; but his appointment was cancelled upon his attempting to make a condition that he should never be called upon to serve against England. He was placed *en retraite* with a pension of 1,500 francs. In 1802 his wife and child joined him in Paris, where, in 1805, he also obtained a small civil employment, and they passed ten years at Passy, during which communication with England was almost entirely interrupted by the war, and few memorials of Madame d'Arblay are preserved. In 1812 Madame d'Arblay obtained permission to return to England with her son, who was now reaching the age at which he would become liable to the conscription. She arrived, after much difficulty and some risks, in August 1812, to find her father broken down in health, and attended him affectionately till his death, at the age of 86, in April 1814. At the beginning of the same year she published her last novel, the 'Wanderer,' already begun in 1802, for which she was to receive 1,500*l.* in a year and a half, and 3,000*l.* on the sale of 8,000 copies. She says that 3,600 copies were sold at the 'rapacious price' of two guineas. The book was apparently never read by anybody. Upon the fall of Napoleon, M. d'Arblay was restored to his old rank and appointed to a company in the *corps de garde.* Madame d'Arblay rejoined him at Paris; and upon the return of Napoleon from Elba she retired to Belgium, and was in Brussels during the battle of Waterloo, where her adventures, graphically described in the diary, were perhaps turned to account by Thackeray in the corresponding passages of 'Vanity Fair.' M. d'Arblay had meanwhile received an appointment to endeavour to raise a force of refugees at Trèves. Here Madame d'Arblay rejoined him after the battle to find that he had been seriously injured by the kick of a horse. He recovered, but was incapacitated for active service and was placed, contrary to his own wishes, upon half-pay. Madame d'Arblay passed the rest of her life in England. Her journals give us few incidents except a lively account of her narrow escape from drowning at Ilfracombe in 1817. Her husband died on 3 May 1818. Her son was elected to a Tancred studentship at Christ's College, Cambridge; was tenth wrangler in 1818; was ordained deacon in 1818, priest in 1819; was nominated minister of Ely chapel in 1836, and died of a rapid decline 19 Jan. 1837. Madame d'Arblay's last literary employment was the preparation for the press of the memoirs of her father, which appeared in 1832. The book is disfigured by an elaborate affectation of style and is singularly vague in dates; but it contains much interesting matter and many fragments of letters and diaries, full of vivacious description. She had a severe illness, with spectral illusions, in November 1839, and died at the age of 87 on 6 Jan. 1840. Five volumes of her 'Letters and Diaries' were published in 1842, and two more in 1846. Madame d'Arblay's 'Memoirs of Dr. Burney' and her diary were attacked with great bitterness by Croker in the 'Quarterly Review' for April 1833 and June 1842. The pith of the first article is an accusation (repeated in the second) against Madame d'Arblay (then 80 years old) of having intentionally suppressed dates in order to give colour to a report that 'Evelina' was written at the age of 17. Croker had taken the trouble to inspect the register of baptisms at Lynn, and announced his success with spiteful exultation. Macaulay retorted fiercely in the 'Edinburgh Review' for January 1843; and the accusation is examined at great length by the last editor of 'Evelina.' It is petty enough. Miss Burney was 25 when 'Evelina' appeared, the composition of which, from her account, occupied a considerable period. Her friends clearly made a great point of her youthfulness at the time. Mrs. Thrale and Johnson compared her performance with Pope's 'Windsor Forest,' the first part of which (according to Pope himself) was written at the age of 16, and was finished at 25. Miss Burney accepted this (amidst much more) admiration. The belief, if it really existed, that 'Evelina' was composed at the age of 17 was probably due to an identification of the author with the heroine. It does not appear, however, that any definite report of the kind existed, or was sanctioned by Miss Burney, and if, at the age of 80, she had become vague about dates of her youth, the circumstance is not inexplicable. There can be no doubt that the charm of 'Evelina' was due in part to the youthfulness of the author. It represents, in fact, the spontaneous impressions of a girl of great vivacity and powers of observation upon entering the society of which she caught glimpses in the house of her father. The second more elaborate and didactic novel, 'Cecilia,' is heavier, and the style generally shows signs of deterioration. There are traces of an imitation of Johnson, which gave rise to a false report that he had corrected it himself (*Diary*, 4 Nov. 1802). The later novels are now unreadable; and in the 'Memoirs of Dr. Burney' she adopted a peculiar magniloquence which may be equally regarded as absurd or as delicious. The earlier novels mark a distinct stage in our literature. The form of 'Evelina' is adapted from Richardson's plan of a fictitious correspondence; but its best passages are in the vein of light comedy, and, unlike her predecessor, she is weak in proportion as she attempts a deeper treatment. She gave in turn the first impulse to the modern school of fiction which aims at a realistic portrait of society and remains within the limits of feminine observation and feminine decorum. She was, in some degree, a model to the most successful novelists in the next generation, Miss Edgworth (*b.* 1767) and Miss Austen (*b.* 1775), the last of whom took the title of her first novel, 'Pride and Prejudice,' from the last pages of 'Cecilia,' and speaks with admiration of Miss Burney in a remarkable passage in 'Northanger Abbey.' Madame d'Arblay's diary is now more interesting than her novels. The descriptions of Mr. Thrale and Johnson and Boswell himself rival Boswell's own work; and the author herself with her insatiable delight in compliments—certainly such as might well turn her head—her quick observation and lively garrulity, her effusion of sentiment, rather lively than deep but never insincere, her vehement prejudices corrected by flashes of humour, is always amusing; nor to some readers is even the fine writing of the 'Memoirs of Dr. Burney' without its charm.

[Memoirs of Dr. Burney, 1832; Diary and Letters of Madame d'Arblay, i.–v. 1842, vi. vii. 1846; Mrs. Delany's Correspondence, 2nd series, vol. iii., where are some feeble and unfriendly strictures upon her accuracy; Quarterly Review for April 1833 and June 1842; Macaulay's Essays; Boswell's Johnson; Evelina and Cecilia, with introduction by Annie Raine Ellis, 1881 and 1882.] L. S.

ARBUCKLE, JAMES (1700–1734?), minor poet and essayist, is supposed to have been a native of Ireland and to have been born in 1700. His earliest works were 'Snuff,' a mock-heroic poem, containing some curious information respecting the snuff-taking and snuff-boxes of the time, and 'An Epistle to Thomas, Earl of Haddington, on the death of Joseph Addison, Esq.,' both published in 1719. Arbuckle contributed to the 'Edinburgh Miscellany' of 1721, in which appeared the earliest printed effusions of Thomson and Mallet, and in the same year he produced a poem, entitled 'Glotta,' describing the scenery about the Clyde, on the title-page of which he is described as a 'student in the University of Glasgow.' Here, as in most of his other compositions, the verse runs smoothly, and bears traces of Pope's influence. On finishing his studies at Glasgow, Arbuckle, it is supposed, settled as a schoolmaster in the north of Ireland. In the columns of a Dublin newspaper he conducted a periodical miscellany of prose and verse, to which the poet Parnell, Francis Hutcheson, and Samuel Boyse occasionally contributed. Its contents were reprinted in a separate form as 'Hibernicus's Letters; a collection of Letters and Essays on several subjects, lately published in the Dublin Journal' (2 vols. 1725–7), but the work possesses little literary or other interest. Arbuckle was a friend of Allan Ramsay, to whom he wrote some laudatory verses, and who addressed to him a genial epistle in rhyme in 1719, on his return to Scotland from a visit to Ireland.

[Arbuckle's Works; MS. notice of him prefixed to the copy of Glotta in the Library of the British Museum; Allan Ramsay's Poems (1800), i. 173, and ii. 359; Campbell's Introduction to the History of Poetry in Scotland, p. 183; Catalogue of the (Edinburgh) Advocates' Library.]
F. E.

ARBUTHNOT, ALEXANDER (1538–1583), a Scotch divine and poet, second son of Andrew Arbuthnot, of Pitcarles, was born in 1538. He was educated at St. Andrews University, and in 1560 was declared by the general assembly to be qualified for the ministry. Before engaging in ministerial work, he spent five years in studying civil law at Bourges. At his return he was licensed a minister, and on 15 July 1568 was appointed to the living of Logie Buchan, in the diocese of Aberdeen. About the same time he was directed by the general assembly to revise a book called the 'Fall of the Roman Kirk,' which had been suppressed (pending certain amendments) by the ecclesiastical authorities, as containing matters injurious to the interests of the kirk. On 3 July 1569 Arbuthnot was elected principal of King's College, Aberdeen, in place of Alexander Anderson, who had been ejected for popery, and shortly afterwards he received the living of Arbuthnot in Kincardineshire. By Anderson's action the finances of the college had been much reduced; but under Arbuthnot's vigorous management prosperity quickly returned. In 1572 he attended the general assembly which met at St. Andrews, and in the same year he published at Edinburgh his 'Orationes de Origine et Dignitate Juris,' 4to, of which not a single copy is now known to exist. He was moderator of the assembly which met at Edinburgh in August 1573, and in the following March he was one of four appointed to summon the chapter of Murray for giving, without due inquiry, letters testimonial in favour of George Douglas, bishop of the diocese. At the same time he was directed to give assistance in drawing up a plan of ecclesiastical government for the consideration of the assembly. In April 1577 he was again moderator of the general assembly, and in the following October he was chosen, with Andrew Melville and George Hay, to attend a council (never held) which was to meet at Magdeburg to establish the Augsburg confession. At Stirling, on 11 June 1578, he was among the ministers named by the assembly to discuss matters of ecclesiastical government with certain noblemen, gentlemen, and prelates. On 24 April 1583 Arbuthnot and two others were desired by the assembly to request the king to dismiss Manningville, the French ambassador, whose popish practices had excited much indignation; and when, on the same occasion, a commission was appointed to inquire into the financial condition and educational efficiency of St. Andrews University, Arbuthnot was named one of the commissioners. He was also employed with two others to lay certain complaints, on behalf of the assembly, before the king. But his activity in the presbyterian cause had been watched with little satisfaction by James; and in 1583, when he had been chosen minister of St. Andrews by the assembly, he received a royal mandate to return, on pain of horning, to his duties at the King's College, Aberdeen. (The statement that he gave offence by editing Buchanan's 'History of Scotland' is an error, caused by the identity of Arbuthnot's name with that of the printer of the history.) The assembly remonstrated; but the king replied that he and his council had good reason for the action they had taken. This severity is said to have hastened Arbuthnot's death. He fell into a decline, died 10 Oct. 1583, and was buried in the chapel of the King's College. Andrew Melville wrote his epitaph, in which he is styled 'Patriæ lux oculusque' (*Delitiæ Poetarum Scotorum*, ii. 120).

Arbuthnot regulated his life so well that, while earning the devotion of his friends, he secured the respect of his adversaries. His 'Orationes de Origine et Dignitate Juris' was praised in a copy of Latin verses (*Delitiæ Poetarum Scotorum*) by Thomas Maitland, the Roman catholic writer; and Nicol Burne, another champion of Romanism, in his 'Admonition to the Antichristian Ministers of the Deformit Kirk of Scotland,' 1581, exempts Arbuthnot from his general anathema. Spottiswood describes him as 'pleasant and jocund in conversation, and in all sciences expert; a good poet, mathematician, philosopher, theologue, lawyer, and in medicine skilful; so as in every subject he could promptly discourse and to good purpose.'

Three poetical pieces of Arbuthnot's, 'On Luve,' 'The Praises of Women,' and the 'Miseries of a Pure Scholar,' are printed in Pinkerton's 'Ancient Scottish Poems.' He left in manuscript an account of the Arbuthnot family, 'Originis et incrementi Arbuthnoticæ familiæ descriptio historica,' which was translated by George Morrison, minister of Benholme, and continued to the Restoration by Alexander Arbuthnot, the father of the famous Dr. Arbuthnot.

[Calderwood's True History of the Church of Scotland, Wodrow Society, vols. ii., iii.; Book of the Universal Kirk; Hew Scott's Fasti Ecclesiæ Scoticanæ; Anderson's Scottish Nation.]

A. H. B.

ARBUTHNOT, or ARBUTHNET, ALEXANDER (*d.* 1585), merchant burgess and printer of Edinburgh, with Thomas Bassandyne, brought out the first Bible issued in Scotland. In March 1575 the two presented a petition to the general assembly requesting permission to print the English Bible. This was given, and it was agreed that 'every bible which they shall receive advancement for shall be sold in albis [sheets] for 4 pound 13 shill. 4 pennies Scottis [= $\frac{1}{12}$th English money], keeping the volume and character of the said proofs delivered to the clerk of the assembly' (Lee, *Mem. for the Bible Societies of Scotland*, p. 29). From the 'obligatioun for prenting of the Bybill,' 18 July 1576 (*Register of Privy Council of Scotland*, 1878, ii. 544) it appears that the regent Morton caused the 'advancement' spoken of to be made to the printers from the contributions of the parish kirks, collected by the bishops, superintendents, and visitors of the dioceses. An 'authentic copy' from which to print was delivered, and certain persons were appointed to see that the copy, the Genevan edition of 1561, was duly followed. 'Mr. George Young, servant to the abbot of Dunfermline,' corrected the proofs; Robert Pont compiled the kalendar and preliminary tables. License from privy council was obtained 30 June 1576, giving Arbuthnot and Bassandyne the exclusive right of printing and selling for ten years 'Bibillis in the vulgare Inglis toung, in haill or in partis, with ane callindare' at the price mentioned before (Lee, *Mem. Appendix* No. 5). The name of Bassandyne alone appears on the New Testament, which is dated 1576. The partners seem to have quarrelled. Upon the complaint of Arbuthnot to the privy council, 11 Jan. 1577, of the delay in the publication, Bassandyne was ordered 'to deliver to the said Alexander the said werk of the Bybill ellis prentit, with the prenting hous and necessaris appertening thairto meit for setting furthwart of the said werk, conforme to the said contract' (*Register*, ii. 583). Bassandyne died 18 Oct. 1577. On 1 April 1579 Arbuthnot received license to print, sell, and import psalm books, prayers, and catechism, for the space of seven years. The publication of the Bible was delayed until the completion by Arbuthnot in 1579: 'The Bible and Holy Scriptures conteined in the Olde and Newe Testament . . . Printed at Edinburgh, be Alexander Arbuthnot, printer to the King's Maiestie, dwelling at ye kirk of feild, 1579,' 2 vols. folio. The British Museum copy contains a facsimile of the eight leaves following the title, reproduced from a copy, in which variations occur, belonging to Mr. Fry. In spite of the large edition which must have been printed, the book is now extremely scarce, especially in perfect condition. It is a reprint of the second folio edition of the Genevan version (1561), with all the notes, cuts, and maps exactly reproduced. That no effort was made to change the spelling and style to the Scottish usage shows that the southern English was perfectly familiar in the north. The publication was a joint enterprise on the part of the church and the printers, of whom Arbuthnot seems to have been the capitalist and Bassandyne the practical mechanic. The 'Dedication,' which was written by Arbuthnot and revised by the general assembly, is addressed in their name to James VI, and the impression is said to have been intended 'to the end that in euerie paroch kirk there sulde be at leist ane thereof kepit, to be callit the commoun buke of the kirke.' The 'Dedication' is dated 10 July 1579; six weeks later (24 Aug.) Arbuthnot was made king's printer, with right of printing ordinary books and special license to print and sell Bibles 'in the vulgar Inglis, Scottis, and Latein toungis' (Lee, *Mem. App.* No. 7). An act of parliament was passed in 1579 to compel every gentleman householder and others with 300 marks of yearly rent, and every substantial yeoman or burgess to 'have a bible and psalme buke in vulgar language in thair hous' under penalty of 10*l.* (*Act. Parl. Scot.* iii. 139). Searchers were appointed to carry the law into effect, and local authorities issued proclamations calling the attention of the citizens to the enactment. The demand for the new Bible seems to have been so great that some delay occurred in supplying copies (*Articles of General Assembly*, ap. Calderwood's *Hist.* iii. 467).

A romance poem, 'The Buik of the most noble and vailzeand Conquerour Alexander the Great,' was printed by the Bannatyne

Club in 1831 from the unique copy belonging to Lord Panmure. Two devices (pp. 105–6) indicate that the book came from the press of Arbuthnot about 1580. In 1582 he printed the first edition of Buchanan's 'Rerum Scoticarum Historia,' folio, more remarkable for beauty than correctness. He also issued the acts of parliament for 1584. He died intestate 1 Sept. 1585, as appears from the inventory of his effects 'maid and gevin vp be Agnes Pennycuicke, his relect spous, in name and behalf of Alesone, Agnes, Thomas, George, and Johne Arbuthnettis, their lauchfull bairnis' (*Bannatyne Miscellany*, ii. 207). He left two printing presses with fittings.

[Wodrow's Collections (Maitland Club); M'Crie's Life of Melville; Cotton's Editions of the Bible; Eadie's English Bible.] H. R. T.

ARBUTHNOT, CHARLES (1767–1850), diplomatist and politician, one of the sons of J. Arbuthnot, by the daughter of J. Stone, a London banker, whose brother was Archbishop Stone, the primate of Ireland, was born in 1767. He began his apprenticeship in public life in 1793, when he accepted the position of précis writer in the Foreign Office, and entered upon his political career with his election in March 1795 as member for East Looe. He served in important diplomatic positions in Sweden and Portugal, and, after holding for a few months (Nov. 1803 to June 1804) the post of under-secretary for foreign affairs, was appointed ambassador extraordinary at Constantinople. When holding this appointment he was instructed by the cabinet to demand from the Porte the dismissal (amongst other things) of the French envoy, General Sebastiani, the rejection of which led to the forcing of the Dardanelles by our fleet. Mr. Arbuthnot, during this operation, was on board the admiral's ship, and it was mainly owing to his firmness that whatever success attended the operation was achieved. The late Sir Henry Blackwood, in a letter to Lord Castlereagh, described him as having been 'not only minister, but admiral.' On receiving his appointment at Constantinople he was sworn of the privy council, and on his return to England in 1807 a pension of 2,000*l.* per annum was conferred upon him. At the same time Mr. Arbuthnot abandoned foreign for home service. From 1809 to 1823 he was one of the joint-secretaries of the treasury; from the latter year until 1827, and again for a few months in 1828, he presided over the board of woods and forests; and for two years (1828–30) he held the chancellorship of the duchy of Lancaster. In April 1809, when he was returned for Eye in Suffolk, he re-entered parliamentary life. At the dissolution in 1812 he became member for Orford in the same county; from 1818 to 1827 he sat for St. Germans, in Cornwall; from 1828 to 1830 for St. Ives, and in 1830–1 for Ashburton. His first wife was a daughter of William Clapcott Lisle, and a granddaughter of the Marquis of Cholmondeley. After her death Mr. Arbuthnot married Harriett, the third daughter of the Hon. Henry Fane. She died in 1834, and he died at Apsley House 18 Aug. 1850. The Duke of Wellington was much attached to Mr. Arbuthnot, who during the latter years of his life lived in the duke's house as his confidential friend.

[Dod's Peerage; Gent. Mag. xxxiv. 434 (1850); Memoirs and Correspondence of Viscount Castlereagh, vol. vi.; Political Diary of Lord Ellenborough, 1828–30.] W. P. C.

ARBUTHNOT, GEORGE (1802–1865), a distinguished member of the permanent civil service, was the son of Lieutenant-general Sir Robert Arbuthnot [see Arbuthnot, Sir Robert]. He was appointed by Lord Liverpool a junior clerk in the treasury on 18 July 1820, and served in that department until his death on 28 July 1865. He was then holding the appointment of auditor of the civil list, and was also secretary to the ecclesiastical commissioners. On Mr. Arbuthnot's death, the lords commissioners of the treasury, in noticing his 'singular and eminent services,' gave the following account of his official life:—'On 22 March 1850 Sir Charles Wood made the following communication to the board of treasury: "The chancellor of the exchequer avails himself of this opportunity of bringing before the board the services of Mr. Arbuthnot, who has acted as his private secretary for nearly four years. Mr. Arbuthnot has been thirty years in the treasury, during nearly the whole of which period he has been employed in situations of great trust and responsibility. He acted as private secretary to six successive secretaries, and two assistant secretaries of the treasury. He was appointed in May 1841 to perform the duties of colonial clerk during the illness of Mr. Brande, and has since acted as assistant to that gentleman, and has executed the duties of colonial clerk during Mr. Brande's annual vacation to the entire satisfaction of the board. In February 1843 he was selected by Sir Robert Peel to be one of his private secretaries, and he has received not only from Sir Robert Peel, but from the secretaries of the treasury to whom he acted as private secretary in former years, repeated testimonies of their approbation. On Sir Charles Wood becoming chancellor of the exchequer in July 1846 Mr. Arbuthnot was appointed to his present situation; and Sir C. Wood considers it due to him to record his obligation to him for his constant and zealous exertions at all times, and for the able assistance which he (Sir C. Wood) has received from him in times of great difficulty and on subjects of the greatest moment and importance, and he strongly recommends Mr. Arbuthnot to the board for some distinguished mark of that approbation with which such public services as he has performed must be regarded." My lords have only to add to this just tribute to Mr. Arbuthnot's merits that during the fifteen years which have since elapsed, he has continued his useful career with the same devotion to the public service, and with the still larger opportunities of usefulness which his increased experience afforded him.'

Mr. Arbuthnot's work, as the foregoing minute shows, was not confined to the ordinary business of the treasury. He was constantly consulted on important questions of currency and banking, upon both of which subjects he was regarded as a high authority. As private secretary to Sir Robert Peel at the time when the latter passed through parliament the Bank Charter Act of 1844, Mr. Arbuthnot was intimately associated with the great minister in the framing of that measure, and some years afterwards, when the question of a revision of the act was under consideration, he published a pamphlet containing an able justification of its principles and provisions. In later years he was frequently consulted on questions connected with the Indian currency, when it was proposed to attempt the substitution of a gold for a silver currency in that country; and about the same time he submitted to the lords of the treasury a series of valuable reports upon the currency of Japan in connection with difficulties which had arisen from certain provisions of the treaty executed between the British and Japanese governments in 1858.

Mr. Arbuthnot's paper on Civil Patronage, written in 1854, with reference to alleged defects in the organisation of the permanent civil service, which had been brought to notice in a report made by Sir Stafford Northcote and Sir Charles Trevelyan in the previous year, contains a very able defence of the system of appointment which then prevailed, and a powerful refutation of the arguments advanced in the report in question. His style of writing was singularly vigorous and clear, and the rapidity and energy with which he wrote constituted not the least of his many merits as a public servant.

Mr. Arbuthnot was twice offered the appointment of financial member of the council of the governor-general of India, first on the death of Mr. James Wilson in 1860, and again on the retirement of Sir Charles Trevelyan in 1865, but on both occasions he was compelled by the state of his health to decline the offer.

[Records of her Majesty's Treasury; Report on the Organisation of the Civil Service, published 1854; Pamphlet, entitled 'Sir Robert Peel's Act of 1844, regulating the issue of Bank Notes, vindicated by G. Arbuthnot,' 1857; Arbuthnot's Reports on the Japanese Currency, 1862–3; Macmillan's Magazine, August 1870; Globe, August 1865.] A. J. A.

ARBUTHNOT, JOHN (1667–1735), physician and wit, was the son of a Scotch episcopal clergyman settled at Arbuthnot, Kincardineshire. He is said to have studied at Aberdeen, but he took his doctor's degree in medicine at St. Andrew's on 11 Sept. 1696. His father lost his preferment upon the revolution, and retired to a small estate of his own; and the sons, who shared his high-church principles, found it desirable to seek their fortunes abroad. One of them, Robert, became ultimately a banker in Paris; his extraordinary amiability is celebrated by Pope (*Letter to Digby*, 1 Sept. 1722); he married a rich widow of Suffolk in 1726 (*Swift to Stopford*, 20 July 1726); and he was suspected of Jacobite tendencies (*Gent. Mag.* ii. 578, 766, 782). Another was in the army (*Journal to Stella*, 26 Sept. 1711). John Arbuthnot settled in London, where he first stayed at the house of Mr. William Pate, a woollendraper, and gave lessons in mathematics. In 1697 he published 'An Examination of Dr. Woodward's Account of the Deluge, &c.,' criticising a crude theory suggested by Woodward (1695) in an 'Essay towards a Natural History of the Earth.' Arbuthnot next published an able 'Essay on the Usefulness of Mathematical Learning, in a letter from a gentleman in the city to his friend in Oxford,' dated 25 Nov. 1700. He was elected a fellow of the Royal Society, 30 Nov. 1704; and in 1710 he contributed a paper to its 'Transactions' upon the slight average excess of male over female births; which he regards as a providential arrangement intended to provide against the greater risks of the male sex, and as proving that polygamy is contrary to the law of nature. Arbuthnot was meanwhile rising in his profession, and had the good luck to be at Epsom when Prince George of Denmark was suddenly taken ill and to prescribe for him successfully. He was appointed physician extraordinary to Queen Anne, 30 Oct. 1705; and on the illness of Dr. Hannes, fourth physician in ordinary, 11 Nov. 1709. Swift calls him the 'queen's favourite physician.' On 27 April 1710, he was admitted a fellow of the Royal College of Physicians, was censor in 1723, and pronounced the Harveian oration in 1727. Arbuthnot's favour at court was strengthened by his intimacy with the leading statesmen of the Harley administration. He formed a close friendship with Swift, and is frequently mentioned in the 'Journal to Stella.' He was a member of the famous 'Brothers Club,' and took an active share in the literary warfare against the whigs. He was the author, as Swift tells us (*Journal to Stella*, 12 Dec. 1712) of the 'Art of Political Lying,' one of the best specimens of the ironical wit of the time. A more celebrated production was the well-known pamphlet called ultimately, 'Law is a Bottomless Pit; or, the History of John Bull,' published 1712. Both Swift and Pope ascribe this to Arbuthnot (SPENCE's *Anecdotes*, p. 145; *Journal to Stella*, 12 Dec. 1712). It is an ingenious and lively attack upon the war policy of the whigs; and, if it wants the force of Swift's profounder satire, it is an admirably effective and still amusing party squib. It does not seem to be known whether Arbuthnot originated or only adopted the nickname, John Bull. During the last years of Queen Anne's reign Swift and Arbuthnot had become intimate with the younger wits, Pope, Gay, and Parnell. They called themselves the 'Scriblerus Club,' and projected a kind of joint-stock satire to be directed against 'the abuses of human learning in every branch.' Lord Oxford carried on an exchange of humorous verses with them; and, according to Pope (SPENCE's *Anecdotes*, p. 10), Atterbury, Congreve, and even Addison, proposed to join in their scheme. Arbuthnot writes a letter to Swift with various suggestions for Scriblerus during his friend's retirement at Letcombe; and Swift in his reply says that Arbuthnot was the only man capable of carrying out the plan, which had been originally suggested by Pope. The scheme dropped for a time upon Anne's death and the retirement of Swift to Ireland. Fragments, however, had been executed and formed part of the 'Miscellanies' printed by Pope in 1727. The 'Memoirs of Martinus Scriblerus' were first published in the quarto edition of Pope's works in 1741; they are mainly, if not exclusively, Arbuthnot's, and give the best specimen of his powers. The ridicule of metaphysical pedantry is admirable, though rather beyond popular appreciation. Other passages are directed against the antiquarians and Arbuthnot's old opponent, Woodward, and his supposed discovery of an ancient shield. The account of Scriblerus's education clearly gave some hints to Sterne's 'Tristram Shandy.'

Arbuthnot was in attendance upon Queen Anne in her last illness. Upon her death he retired for a short time to France. He went there again in 1718, his chief business being, as he told Swift (14 Oct. 1718), to leave his two girls with their uncle. Such visits might be suspicious in the eyes of good whigs. Upon the accession of George I he lost his place at court, but he appears to have retained his practice among the great people. We find him introducing Swift to the Princess of Wales—soon to become Queen Caroline—in April 1726. He was the friend and physician both of Chesterfield and of Pulteney, the last of whom tells Swift that no one but Arbuthnot understood his case. He attended Mrs. Howard, afterwards Lady Suffolk, and Congreve. He was the trusted friend and adviser of all the wits. He helped to get up a subscription for Prior when the poet was in distress. He was the constant adviser, medical and otherwise, of his friend Gay. Pope constantly expressed his gratitude to Arbuthnot, paid to him some of his finest poetical compliments, and dedicated the most perfect of his satires to this

> Friend to my life, which did not you prolong,
> The world had wanted many an idle song.

Though his correspondence with Swift was often interrupted, their friendship never changed. Arbuthnot, who was a musician, helped Swift to get singers for his cathedral, and sent him prescriptions and medical advice. If there were a dozen Arbuthnots in the world, said Swift (*Letter to Pope*, 29 Sept. 1725), he would burn his 'Travels.' 'Our doctor,' he adds, 'hath every quality in the world that can make a man amiable and useful; but, alas! he hath a sort of slouch in his walk.' Elsewhere (*Letter to Gay*, 10 July 1732), he calls Arbuthnot 'the king of inattention,' and Chesterfield confirms the statement that Arbuthnot was frequently absent-minded in company. 'The doctor,' said Swift on another occasion, 'has more wit than we all have, and his humanity is equal to his wit.' And this seems to have been the universal opinion.

Arbuthnot was singularly careless of his literary reputation. His witty writings were anonymous; he let his children make kites of his papers, allowed his friends to alter them as they pleased, and took no pains to distinguish his share. After the death of Queen Anne he took part, with Pope and Gay, in the silly farce called 'Three Hours after Marriage,' in which his old enemy Woodward is once more ridiculed, and which, being unworthy of all the three authors, was deservedly damned in 1717. Another trifle, called 'A Brief Account of Mr. John Ginglicutt's treatise concerning the Altercation or Scolding of the Ancients,' is identified as Arbuthnot's by letters to Swift from Pulteney (9 Feb. 1731) and Pope (1 Dec. 1731); but Pope's view that it is of 'little value' seems to be better founded than Pulteney's admiration of its humour. Arbuthnot had published about 1707 a collection of 'Tables of Grecian, Roman, and Jewish Measures, Weights, and Coins reduced to the English Standard,' and dedicated to Prince George of Denmark. He republished these in 1727, with preliminary dissertations and with a dedicatory poem to the king by his son Charles, then a student of Christ Church, for whose benefit, he tells us, they were again printed. The death of this son in 1731 was a severe blow to Arbuthnot, and is mentioned with pathetic resignation in the father's letter to Swift, 13 Jan. 1732–3. Arbuthnot's health had long been uncertain. Swift notices, in the 'Journal to Stella' (4 Oct. 1711), that the doctor was suffering from symptoms of stone. In 1723 he tells Swift that he is as cheerful as ever on public affairs, 'with a great stone in his right kidney, and a family of men and women to provide for.' His characteristic cheerfulness seems to have declined under illness and domestic trouble, and some of his later letters express some sympathy with Swift's misanthropical views. In his last years he published three medical treatises: 'An Essay concerning the Nature of Aliments and the Choice of them' (1731); 'Practical Rules of Diet in the various Constitutions and Characters of Human Bodies' (1732); and an 'Essay concerning the Effects of Air on Human Bodies' (1733). He retired for a time to Hampstead in 1734, to try the effect of the air, and there wrote touching letters to Pope (17 July) and to Swift (4 Oct. 1734), taking leave of them with affectionate goodwill. 'A recovery in my case and in my age,' he wrote, 'is impossible; the kindest wish of my friends is euthanasia.' He died peacefully, though in much suffering, 27 Feb. 1734–5.

Arbuthnot had two sons—Charles, mentioned above, and George, who became secondary in the Remembrancer's Office—and two daughters, who died unmarried. George, whose melancholy is contrasted with his father's cheerfulness by Swift's friend Erasmus Lewis, was one of Pope's executors; Pope left to him a portrait of Bolingbroke and a watch given by the King of Sardinia to Peterborough, and by Peterborough to Pope. He also bequeathed 200*l.* to George and 200*l.* to his sister Ann Arbuthnot. Arbuthnot's acknowledged works are given above. Two volumes, called 'The Miscellaneous Works of the late Dr. Arbuthnot,' were published at Glasgow in 1751. George Arbuthnot advertised that they were not his father's works, but 'an imposition upon the public.' They were republished in 1770, with a few additional pieces and a life, the accuracy of which was admitted by George Arbuthnot (see *Biog. Brit.* 1778). The collection has no authority, but includes the following, which were clearly Arbuthnot's: the 'Usefulness of Mathematical Learning,' the 'Scolding of the Ancients,' the 'Examination of Woodward,' a sermon at the Mercat Cross, Edinburgh (see Elwin's *Pope*, *Letters*, ii. 489), and a poem called Γνῶθι σεαυτὸν, first printed by Dodsley in 1748, with Arbuthnot's name. The 'Masquerade,' a poem, is probably Fielding's, with whose 'Grub-street Opera' it was printed in 1731, having first appeared (it is there said) in 1728. The letter to Dean Swift is attributed to Gordon of the 'Independent Whig' (*Monthly Review*, iii. 399). It is said in Chalmers's 'Biog. Dict.' that several of the pieces 'were written by Fielding, Henry Carey, and other authors.' They are for the most part worthless, and seem to have been taken at random on account of the subjects. 'Gulliver decypher'd' is attributed to Arbuthnot in the 'Biog. Brit.,' and by a writer in the 'Retrospective Review,' but it is a more than ostensible attack upon Swift, Pope, and himself; it deals with certain sore subjects for all three on which Arbuthnot was very unlikely to touch. The 'third part of John Bull' seems to be quite unworthy of him. Besides these, he has been credited with 'Critical Remarks on Capt. Gulliver's Travels by Dr. Bantley,' 'Don Bilioso de l'Estomac,' 'Notes and Memorandums of the six days preceding the Life and Death of a late Right Rev. ——' (that is Bishop Burnet), and the 'Essay upon an Apothecary' in a 'Supplement to Dean Sw—t's Miscellanies,' all in the same collection. They are at best very doubtful. It appears, also, that Arbuthnot helped in the notes to the 'Dunciad' (Nichols, *Illustrations*, iii. 766, and *Anecdotes*, v. 586). He may probably have written the 'Virgilius Restauratus' appended to the same; and he is said to have written the 'Reasons offered by the Company of exercising the Trade and Mystery of Upholders against part of the Bill for viewing and examining Drugs and Medicines;' the 'Petition of the Colliers, Cooks, Blacksmiths, &c., against Catoptrical Victuallers;' and 'It cannot rain but it pours, or London strewed with rarities,' generally printed in Swift's works. They first appeared in the additional volume of 'Miscellanies' published by Pope in 1732, together with an 'Essay of the learned Martinus Scriblerus concerning the Origin of Sciences' (which is traced to the monkeys of Ethiopia) attributed to Arbuthnot and Pope himself by Pope (Spence, 167). He may have contributed in some degree to the treatise on the Bathos, which seems, however, to have been almost entirely Pope's.

The 'History of John Bull' originally appeared in 1712, in successive parts, entitled 'Law is a Bottomless Pit, exemplified in the case of Lord Strutt, John Bull, Nicholas Frog, and Lewis Baboon, who spent all they had in a lawsuit;' 'John Bull in his Senses,' being the second part of the above; 'John Bull still in his Senses,' the third part; 'Appendix to John Bull still in his Senses;' and 'Lewis Baboon turned honest and John Bull politician,' being the fourth part. They are described on the title-page as written by the author of the 'New Atalantis.' The history was reprinted in Pope's 'Miscellanies' (1727). Arbuthnot's works were collected and edited by G. A. Aitken in 1892.

[Life in Miscellaneous Works, 1770; Biographia Britannica; Works of Swift and Pope, passim; Spence's Anecdotes; Chesterfield's Works, 1845, ii. 446; Retrospective Review, vol. viii.; Munk's College of Physicians (1878), ii. 27.]

L. S.

ARBUTHNOT, MARRIOT (1711?–1794), admiral, was a native of Weymouth. About his birth, parentage, and early years, nothing is certainly known. It has been supposed that he was related to Dr. John Arbuthnot, but apparently on no stronger grounds than the similarity of name; and the fact that up to 1763 he always wrote it Arbuthnott, as the family of Viscount Arbuthnott still does, may perhaps suggest a nearer connection with that stem. He did not attain the rank of lieutenant till 1739, when he was twenty-eight years of age. In 1746 he was made a commander, and in 1747 a captain. In 1759 he commanded the Portland, one of the ships employed under Commodore Duff in the blockade of Quiberon Bay, and was present at the total defeat of the French on 20 Nov. From 1771 to 1773 he commanded the guardship at Portsmouth, and in 1775 was appointed commissioner of the navy at Halifax; but he was recalled in January 1778 on his advancement to flag rank. He reached home in September, and in the following spring, after sitting as a member of the court-martial on Admiral Keppel, he was appointed to the command of the North American station, for which he sailed in the Europe of 64 guns on 1 May. He reached New York on 25 August. Here he remained through the autumn and winter, for some time expecting the attack of the Count d'Estaing, which however broke without much harm on Savannah. Afterwards, in concert with Sir Henry Clinton, he undertook the expedition against Charlestown, which surrendered without further resistance, when the passage into the harbour had been forced by the fleet. On 10 July 1780 a squadron of seven ships of the line and four heavy frigates, with a body of 6,000 soldiers newly arrived from France, captured Rhode Island, and Arbuthnot, reinforced at the same time and with a squadron now numbering nine ships of the line, took up his station in Gardiner's Bay at the north end of Long Island, whence he could keep watch on the enemy. He was still here at the latter end of September, when he unexpectedly received a letter from Sir George Rodney, acquainting him that he had arrived at Sandy Hook and taken on himself the command of the station. Sir George was at this time the commander-in-chief at the Leeward Islands, and having reason to believe that the Count de Guichen, the French admiral, had brought his fleet on to the coast of North America, had also come with ten ships of the line. Arbuthnot resented this supersession, and expressed himself upon it with much temper and insolence. Rodney submitted the whole matter to the admiralty. The admiralty approved Rodney's view, and Arbuthnot, nettled by the implied censure, requested, on the plea of ill-health, that he might be relieved from the command which had again devolved on him, since Rodney had gone back to the West Indies as soon as he knew that Guichen had certainly returned to France.

Through the first two months of 1781 the French and English squadrons lay opposed to each other at Rhode Island and Gardiner's Bay. It was only with the beginning of March that M. Destouches, the French senior officer, was persuaded by Washington to attempt a movement against the English positions at the mouth of the Chesapeake. The time was well chosen, for one of the English ships had been wrecked a few weeks before, and another dismasted [see Affleck, Edmund]. Arbuthnot, however, got to sea very shortly after Destouches, and on the morning of 16 March, being then some forty miles to the eastward of Cape Henry, the French squadron was sighted to the north-east. It was now to leeward; but as Arbuthnot steered towards it the wind gradually drew round from west to north-east. Throughout the forenoon he endeavoured to get to windward of the enemy, and about 1.30 p.m. Destouches, finding that he was losing ground and apprehensive of having his rear doubled on, gave up the weather-gauge, and running down to leeward formed his line on the starboard tack. As the English squadron, on the opposite tack, was now nearly abreast and to windward of the enemy, Arbuthnot began to wear in succession; and the three leading ships, opposed to the enemy's van, found themselves engaged by the whole enemy's line before the rest of their squadron could support them. In this way these three ships were dismantled; whilst the enemy, passing by them and wearing in succession, reformed their line on the larboard tack and waited for a renewal of the action. But this was out of the power of the English to attempt; for of their eight ships three were disabled, and all that could be done was to make for the Chesapeake and, anchoring in Lynnhaven Bay, prevent any operations the French might have in view. But these, on their part, had also suffered severely, and were unable to attempt anything further. Their expedition had miscarried, and they returned to Rhode Island, where they anchored on the 30th. A fortnight later the English took up their old position in Gardiner's Bay, and Arbuthnot, having received permission to return home, surrendered the command to Rear-Admiral Graves, and sailed for England on 4 July. He had no further employment at sea, but, advancing in rank by seniority, was, on 1 Feb. 1793, promoted to be admiral of the blue. He died in London on 31 Jan. 1794 at the age of 83.

Admiral Arbuthnot may be considered as, in some respects, a late survival of the class of officer described under the name of Flip or Trunnion. That he was ignorant of the discipline of his profession was proved by his altercation with Sir George Rodney; that he was destitute of even a rudimentary knowledge of naval tactics was shown by his absurd conduct of the action off Cape Henry; and for the rest he appears in contemporary stories (cf. *Morning Chronicle*, 18 May 1781) as a coarse, blustering, foul-mouthed bully, and in history as a sample of the extremity to which the maladministration of Lord Sandwich had reduced the navy.

[Charnock's Biographia Navalis, vi. 1; Ralfe's Naval Biography, i. 129; Beatson's Naval and Military Memoirs; Mundy's Life of Lord Rodney; Official Letters and Documents in the Record Office.] J. K. L.

ARBUTHNOT, Sir ROBERT, K.C.B., K.T.S. (1773–1853), lieutenant-general, was the fourth son of John Arbuthnot, of Rockfleet, county Mayo, and brother of the Right Honourable Charles Arbuthnot and of Lieutenant-general Sir Thomas Arbuthnot [see Arbuthnot, Charles]. He entered the army as a cornet in the 23rd light dragoons on 1 Jan. 1797, and was present at the battle of Ballynamuck in the Irish rebellion on 8 Sept. of the following year. He subsequently served with his regiment at the capture of the Cape of Good Hope in 1806, and in South America as aide-de-camp to General (afterwards Lord) Beresford, with whom and the rest of the troops under General Beresford's command he was made a prisoner of war, and remained a prisoner for eighteen months, until released under the convention made by General Whitelock. On his return from America, Arbuthnot, then a captain in the 20th light dragoons, resumed his position on General Beresford's staff at Madeira, and served with him as aide-de-camp, and afterwards as military secretary, throughout the greater part of the Peninsular war.

Few officers have taken part in so many general actions. Besides the battle of Ballynamuck, two at the Cape, and three in South America, Sir Robert was present at the battle of Corunna, the passage of the Douro, the battle of Busaco, the lines of Torres Vedras, the siege and reduction of Olivenza, the first siege of Badajoz, the battle of Albuera, the siege and storming of Ciudad Rodrigo, the third siege and storming of Badajoz, the battles of the Nivelle, Nive, passage of the Adour, and the battles of Orthes and Toulouse. He received the gold cross and three clasps for Busaco, Albuera, Badajoz, Nivelle, Nive, Orthes, and Toulouse, and the war medal and two clasps for Corunna and Ciudad Rodrigo. He also received Portuguese and Spanish orders, including the special star given by the Portuguese government to all English officers of superior rank engaged at Albuera. He brought home the despatches regarding Albuera, and on that occasion was appointed a brevet lieutenant-colonel. He was created a knight of the Tower and Sword by the government of Portugal, and in 1815 was appointed a K.C.B. In 1830 he attained the rank of major-general, and in 1838 was appointed to the command of the troops in Ceylon, after which he commanded a division in Bengal until his promotion as lieutenant-general in 1841. In 1843 he was appointed colonel of the 76th foot. He died on 6 May 1853.

Sir Robert Arbuthnot was an officer of

conspicuous gallantry, and was remarkable for his quickness of eye and readiness of resource. At Albuera he distinguished himself by galloping between two regiments, the British 57th and a Spanish regiment, and stopping the fire which by mistake they were exchanging—a feat which he performed without receiving a single wound. In the same battle, at a critical moment, he was enabled by his quickness of sight to discern a retrograde movement on the part of the French, which Marshal Beresford had not perceived, and induced the latter to recall an order which he had just given for the retirement of two batteries of artillery. At an earlier period, in South America, when he and General Beresford were prisoners in the hands of the Spanish, and when all the officers were about to be searched for papers, he contrived by a clever stratagem to secrete in an orchard an important document, viz. the convention which had been executed between General Beresford and the Spanish general Linieres, and of which the Spanish were anxious to regain possession.

[Hart's Army List; Annual Register, 1853; Maxwell's Victories of the British Armies; Napier's History of the Peninsular War; Despatches of the Duke of Wellington.] A. J. A.

ARBUTHNOT, Sir THOMAS (1776–1849), lieutenant-general, was the fifth son of John Arbuthnot, of Rockfleet, county Mayo [see Arbuthnot, Charles, and Sir Robert, lieutenant-general]. He entered the army as an ensign in the 29th foot in 1794, and after serving in that and other regiments joined the staff corps under Sir John Moore in 1803. He subsequently served as quartermaster-general at the Cape of Good Hope, whence, in 1808, he joined the army in the Peninsula, and was assistant quartermaster-general to General Picton's division during the greater part of the war. He was twice wounded, once in the West Indies and again in one of the latest actions in the Peninsula. He was appointed an aide-de-camp to the Prince Regent in 1814, and a K.C.B. in 1815. Promoted major-general in 1825, he was sent next year to Portugal in command of a brigade. He afterwards commanded a district in Ireland, and having attained the rank of lieutenant-general in 1838, was appointed, in 1842, to the command of the northern and midland districts in England, which command he retained until his death on 26 Jan. 1849. Sir Thomas Arbuthnot had a considerable military reputation. Sir Thomas Picton held him in high esteem, and the good opinion which the Duke of Wellington entertained of his judgment and efficiency was proved by his having selected him for the newly constituted command at Manchester at a time when the chartists were causing a good deal of anxiety in that part of the country.

[Annual Register, 1849; Hart's Army List; Horse Guards Records.] A. J. A.

ARCHANGEL, Father. [See Forbes, John.]

ARCHDALL, MERVYN, M.A. (1723–1791), Irish antiquary, was descended from John Archdall, of Norsom or Norton Hall, in Norfolk, who went to Ireland in the reign of Queen Elizabeth, and settled at Castle Archdall, co. Fermanagh. He was born in Dublin 22 April 1723. After passing through the university of Dublin with reputation, his antiquarian tastes introduced him to the acquaintance of Walter Harris, Charles Smith, the topographer, Thomas Prior, and Dr. Pococke, archdeacon of Dublin. When the latter became bishop of Ossory, he appointed Archdall his domestic chaplain, bestowed on him the living of Attanagh (partly in Queen's County and partly in co. Kilkenny), and the prebend of Cloneamery in the cathedral of Ossory (1762), which he exchanged (1764) for that of Mayne in the same cathedral; this he resigned in 1772. Archdall was also chaplain to Francis Pierpoint, Lord Conyngham, and a member of the Royal Irish Academy. Having married his only daughter to a clergyman, he resigned part of his preferments in the diocese of Ossory to his son-in-law, and obtained the rectory of Slane in the diocese of Meath, where he died, 6 Aug. 1791.

His works are: 1. 'Monasticum Hibernicum; or an History of the Abbies, Priories, and other Religious Houses in Ireland.' Dublin, 1786, 4to, pp. 820. This work was the result of forty years' labour. The collections for it filled two folio volumes, but the author was obliged to abridge them considerably. Compared with Dugdale's 'Monasticon Anglicanum,' it is a weak and feeble production, and eighty-two mistakes in it are rectified in Dr. Lanigan's 'Ecclesiastical History of Ireland.' An interleaved copy, with numerous manuscript additions by W. Monck Mason, is preserved in the Egerton collection in the British Museum (Nos. 1774, 1775). Considerable portions of the work appear to have been contributed by Edward Ledwich. The publication of a new edition, with notes by the Rev. Patrick F. Moran, D.D., and other antiquaries, was commenced, in parts, at Dublin in 1871. 2. An edition of Lodge's Peerage of Ireland, 'revised, enlarged, and continued to the present time,' 7 vols. 1789. On this work Archdall was engaged only four years, confining himself to genealogical inquiries, as, according to his own admission, he was almost totally ignorant of heraldry. Mrs. Archdall rendered valuable assistance to her husband in the preparation of the work by deciphering the valuable notes of additions and corrections left by Lodge in shorthand or cipher. 3. 'Manuscript Collections relating to Irish Topography,' sold with Sir William Betham's MSS. for 7*l.* 15*s.*

[Anthologia Hibernica, iii. 274; Cotton's Fasti Ecclesiæ Hibernicæ, pt. vi. 314, 322; Gent. Mag. lxi. 780, N. S. xliii. 162; Taylor's Hist. of Univ. of Dublin, 422; Nichols's Illustrations of Lit. vi. 430, 431, vii. 714, 775, 848; Scots Magazine, liii. 415; Lanigan's Eccl. Hist. of Ireland; Burke's Landed Gentry (1837), ii. 107; Notes and Queries, 3rd series, viii. 473; MSS. Egerton, 1774, 1775.] T. C.

ARCHDEKIN, or ARSDEKIN, RICHARD (1618–1693), an Irish Jesuit, who has adopted both forms of his name on his own title-pages, and is also known as Mac Giolla Cuddy, was the son of Nicholas Archdekin and his wife Ann Sherlock, and was born at Kilkenny 16 March 1618. He went through a course of classical studies, and for two years applied himself to philosophy before he entered the Jesuit order; and he studied theology for four years at Louvain. Entering the Society of Jesus at Mechlin 28 Sept. 1642, he was in due time enrolled among the professed fathers of the order. He was teaching humanities in 1650; he studied under the Jesuits at Antwerp and Lille; and arrived at the Professed House at Antwerp 26 March 1653. For six years he taught humanities, and he was professor of philosophy, moral theology, and Holy Scripture for a long period, chiefly at Louvain and Antwerp. His death occurred in the latter city 31 Aug. 1693.

Father Archdekin, who was proficient in the Latin, Irish, English, and Flemish languages, composed the following works:— 1. 'A Treatise of Miracles, together with New Miracles, and Benefits obtained by the sacred reliques of S. Francis Xaverius exposed in the Church of the Society of Jesus at Mechlin,' Louvain, 1667, 8vo, in English and Irish. This very scarce book is supposed to be the first ever printed in the two languages in conjunction. 2. 'Precipuæ Controversiæ Fidei ad facilem methodum redactæ; ac Resolutiones Theologicæ ad omnia Sacerdotis munia, præsertim in Missionibus, accommodatæ,' Louvain, 1671, 8vo. At the end of this volume, which is a summary of theology, is usually found: 3. 'Vitæ et Miraculorum Sancti Patricii Hiberniæ Apostoli Epitome, cum brevi notitiâ Hiberniæ et Prophetiâ S. Malachiæ' (Louvain, 1671, 8vo), a life of St. Patrick, with a short notice of Ireland, and the prophecy of St. Malachi respecting the succession of the popes. The 'Controversiæ Fidei' had a wonderful success. A few copies of the work which found their way to the university of Prague were received with such enthusiasm that some transcripts of the whole were made for the use of the students; and in 1678 the book was reprinted, without the knowledge of the author, at the University Press. The third edition, which was printed at Antwerp with the author's corrections and additions, was followed by a fourth and fifth at Cologne and Ingolstadt; and the sixth, again at Antwerp, by a seventh again at Cologne. These particulars are gathered from the prefaces to the eighth edition, which appeared at Antwerp in 1686, and where the title, the bulk, and the arrangement of the work are so altered that it would hardly be recognised as the same. The 'Controversiæ Fidei' of 1671 is a small octavo of 500 pages. In the edition of 1686 the title is 'Theologia Tripartita Universa,' and the three volumes quarto, of which it consists, comprise in all about 1,100 pages closely printed in double columns, containing about five times the matter of the 'Controversiæ.' The work includes a life of Oliver Plunket, the catholic archbishop of Armagh, who was executed at London in 1681, and a life of Peter Talbot, the catholic archbishop of Dublin, who died in imprisonment at Dublin in 1680. In addition to these Archdekin's work contains a number of anecdotes connected with the history of Ireland, introduced as examples in support of his theological doctrines. Archdekin's work displays much order, knowledge, and precision, but some of his decisions in cases of conscience have been controverted by higher authority in the catholic church. In 1700 it was prohibited until correction should be made by the Congregation of the Index. The first edition published with the necessary corrections appears to have been also the last. It appeared at Antwerp in 1718, and was the thirteenth of the whole.

[Foley's Records, vii. 15; Oliver's Collectanea S. J., 231; O'Reilly's Irish Writers, 198; Ware's Writers of Ireland, ed. Harris, 203; Thomas Watts, in Biog. Dict. Soc. D. U. K.; Ribadeneira, Bibl. Scriptorum Soc. Jesu, ed. Southwell, 718; Backer, Bibliothèque des Écrivains de la Compagnie de Jésus (1869), 267; Foppens, Bibl. Belgica, 1066.] T. C.

ARCHER, EDWARD (1718–1789), physician, was born in Southwark, studied medicine in Edinburgh and afterwards in Leyden, where he graduated M.D. in 1746 with an inaugural dissertation, 'De Rheumatismo.' In 1747 he was elected physician to the Small-pox Hospital, which had just then been founded, and for the remainder of his life devoted the greater part of his thought and activity to the welfare of this institution and to the study and cure of the small-pox. This institution formed originally two establishments, viz. 'The Hospital for the Small-pox' and 'The Hospital for Inoculation,' and was founded chiefly to give the poor the advantages of the practice of inoculation, which had been previously an expensive operation and almost confined to the rich. Dr. Archer was a steady advocate and practiser of inoculation, and died some years before the introduction of vaccination which was destined to supersede it. He does not appear to have written any separate work on that or any other subject, but an account of the Small-pox Hospital, and, incidentally, of Dr. Archer's practice there, is given in a report by a Dr. Schultz, made to the Swedish government ('An Account of Inoculation, presented to the Royal Commissioners of Health in Sweden, by David Schultz, M.D., who attended the Small-pox Hospital in London near a twelvemonth; translated from the Swedish, London, 1758'), to which Dr. Archer prefixed a commendatory letter. Dr. Archer also wrote a very short note on the subject in the 'Journal Britannique' for 1755 (xviii. 485, La Haye, 1755). He is described as having been a 'humane, judicious, and learned physician, and an accomplished classical scholar.' Being possessed of a private fortune, and unambitious, he was never very busily or profitably engaged in practice. When attacked by his last and fatal illness, Dr. Archer gave a singular and almost unparalleled proof of his interest in the Small-pox Hospital by expressing a wish to die within its walls, whither he was accordingly removed. He ended his life 28 March 1789, in the institution which he had served so well for forty-two years, and the success of which was mainly attributed to his zeal and energy. His portrait, by Pine, is in the board-room of the hospital.

[Gent. Mag. 1789, part i. 373; Munk's Roll of College of Physicians, ii. 182.] J. F. P.

ARCHER, FREDERICK SCOTT (1813–1857), inventor of the collodion process in photography, was the second son of a butcher at Bishop Stortford, and was, as a young man, assistant to a silversmith, Massey, in Leadenhall Street. Showing some talent for sculpture, he was enabled, by the kindness of friends, to start in business as a sculptor, and it was a desire to obtain reproductions of his works that led him to take up the then recently discovered art of photography. Like many other photographers of the time, he made experiments with the view of obtaining a more suitable vehicle for the sensitive silver salt than the waxed paper principally employed. In 1846 Schönbein discovered gun-cotton; in 1847, Maynard, of Boston, prepared collodion, an ethereal solution of gun-cotton, for surgical purposes. In 1850 Archer successfully applied collodion to photography by adding an iodide to the collodion and immersing the glass plate with the film upon it while wet in the solution of nitrate of silver. The first account of the process was published in the 'Chemist,' March 1851. Archer does not seem to have been the first to suggest this application of collodion, but there appears no doubt whatever that he was the first to carry it into effect. He did not patent the invention, possibly because he did not realise its value, though he patented a development of no practical value in 1855 (Patent No. 1914). The process was at first only employed for producing 'positives,' and it was not for some time that it was found to be even more suitable for making 'negatives' from which any number of positive pictures can be obtained. Archer's original process, with certain improvements in the method of 'development' suggested by others soon after its publication, remained until quite recently without a rival, and it is only within the last two or three years that it has given way to the modern 'gelatine' process. Archer himself, soon after his discovery, left his house in Henrietta Street, and went to live in Great Russell Street, Bloomsbury, where he practised, with no great success, as a photographer. Here he produced several other inventions. Of these the more important were a camera, in which the various processes for producing a photographic picture could be carried on; and a 'liquid lens,' that is a lens with glass surfaces of suitable shape, and filled with liquid; though with regard to this invention he can make no claim to originality, such lenses having been patented for telescopes, as long ago as 1785, by a naval officer named Robert Blair. He is also said to have been the first to use a 'triplet' lens, a form of lens very popular until it was superseded by recent improvements. He died in May 1857, and was buried in Kensal Green. A subscription was started for his widow, but as she died in the following year the amount (over 600*l.*) was devoted to the benefit of his children. A pension of 50*l.* was also granted them by the crown, on the ground that their father had reaped no benefit from an invention which had been a source of large profits to others.

Descriptions of Archer's invention in the various photographic text-books, of which the best is in the Report of the Jurors on Class xiv. (Photography) of the 1862 Exhibition; evidence as to his claims of priority in Notes and Queries (first series), vi. 396, 426, vii. 218; information furnished by Dr. Diamond, F.S.A.] H. T. W.

ARCHER, JAMES (1551?–1624?), Irish Jesuit, was born at Kilkenny in 1549 or 1551; entered the Society of Jesus at Rome in 1581; was professed of the four vows in Spain; and became the first rector of the Irish college at Salamanca. Father Archer was a great promoter of education, and was very dear to Irishmen, with whom he possessed unbounded influence. He was a famous missioner in Ireland during the war of Tyrone. He died in Spain between 1617 and 1624.

[Hogan's Chronological Catalogue of the Irish Province S. J., 5; Oliver's Collectanea S. J., 231.] T. C.

ARCHER, JAMES, D.D. (*fl.* 1822), was a renowned catholic preacher, of whose personal history little appears to be known. We are informed by Dr. Husenbeth (*Life of Bishop Milner*, 13) that 'the celebrated preacher, Dr. Archer, began his preaching at a public-house near Lincoln's Inn Fields, at which the catholics assembled on Sunday evenings to hear the word of God in a large club-room in Turn Style.' In 1791 he was chaplain to the Bavarian minister in London. Archer published 'Sermons on various Moral and Religious Subjects, for some of the Principal Festivals of the Year,' London, 1789, 8vo; 2nd edit. 4 vols. London, 1794, 12mo; 3rd edit. 2 vols. London, 1817, 8vo; and 'Sermons on Matrimonial Duties, and other Moral and Religious Subjects,' London, 1804, 12mo. Bishop Milner, in a pastoral (1813), denounced the mixture of erroneous and dangerous morality in Archer's sermons, and absolutely forbade them to be publicly read in the chapels of his district. This feud was of old standing, as it appears, by 'A Letter from the Rev. James Archer to the Right Rev. John Milner, Vicar-Apostolic of the Midland District,' London, 1810, 8vo, that the bishop had 'added to the charge of irreligion a charge of immorality.' The nature of the latter charge may be inferred from the following allusion by Archer to his conduct on a certain occasion at the Clarendon Hotel: 'The smallest voluntary aberration from the rules of temperance is certainly never to be justified. Yet, in certain moments of peculiar interest or exultation, and when men meet together to exhilarate their humanity, such a failing will, in liberal minds, meet with a gentle, mild disposition to give it some degree of extenuation.'

Archer continued to preach to crowded audiences, and his pulpit eloquence was greatly admired, though it appears to have been somewhat stilted and artificial, according to the fashion set by Dr. Hugh Blair. Charles Butler, writing in 1822 of his sermons, remarks: 'It has been his aim to satisfy reason, whilst he pleased, charmed, and instructed her; to impress upon the mind just notions of the mysteries and truths of the Gospel; and to show that the ways of virtue are the ways of pleasantness, and her paths the paths of peace. No one has returned from any of his sermons without impressions favourable to virtue, or without some practical lesson which through life, probably in a few days, perhaps even in a few hours, it would be useful for him to remember. When we recollect that this is the fortieth year of Mr. Archer's predication, that he has preached oftener than fifty-two times in every year, and that in the present his hearers hang on all he says with the same avidity as they did in the first, we may think it difficult to find an individual to whose eloquence religion has in our times been so greatly indebted.'

He was created D.D. by Pope Pius VII 24 Aug. 1821, at the same time as Dr. Lingard.

[Butler's Hist. Memoirs of the English Catholics, ed. 1822, iv. 441, 442; Husenbeth's Life of Bishop Milner, 13, 228; Cat. of Printed Books in Brit. Mus.; Notes and Queries, 6th series, viii. 426; Evans's Cat. of Engraved Portraits, i. 9.] T. C.

ARCHER, JOHN (1598–1682), judge, son of Henry Archer, Esq., of Coopersale, Theydon Gernon, Essex, by Anne, daughter of Simon Crouch, of London, alderman, was educated at Queen's College, Cambridge, where he graduated B.A. in 1619, and M.A. in 1622. Having entered Gray's Inn as a student in 1617, he was called to the bar in 1620. He appears to have risen very slowly in his profession, as his name is not mentioned by any of the reporters of the time of Charles I. Foss states that 'in 1647 he was selected as counsel for the corporation of Grantham,' but cites no authority; and the corporation of Grantham does not appear as a party to any case reported in that year. In 1651 he was assigned by the court as one of the counsel for Christopher Love on his trial for high treason in plotting with the Scots to bring about the restoration of the monarchy; but exception was taken to Archer on the ground that he had not subscribed the engagement to be true to the commonwealth, as required by a resolution of the House of Commons passed on 11 Oct. 1649, to be subscribed by public functionaries and by 'all sergeants at law, counsellors, officers, ministers, and clerks, and all attornies and solicitors.' As Archer had not subscribed, and at the trial declined to subscribe, this engagement, he was not allowed to plead. Whether he subsequently did so does not appear; but in 1656 he was returned to parliament, and his name does not appear in the list of the excluded members. On 27 Nov. 1658 he was made a serjeant, the appointment being confirmed by Charles II on 1 June 1660; but his elevation to the bench, which had occurred in the interim (15 May 1659), was thereby tacitly annulled. On 4 Nov. 1663 he was made a justice of the common bench in succession to Sir Robert Hyde (then raised to the chief justiceship of the same bench), and knighted. As a judge he travelled the western circuit with Sir J. Kelyng. His name occurs in the list of the judges who attended the meeting of the bench summoned in 1666 to confer upon the proper course to be taken in view of the impending trial of Lord Morley for murder by the House of Lords, a case still cited as an authority upon the distinction between murder and manslaughter. Archer is characterised by Roger North as one 'of whose abilities time hath kept no record unless in the sinister way,' as uncertain in his law and afraid of a long and intricate cause. He appears, however, to have held decided and sound opinions on the construction of his own patent; for when the king in the winter of 1672 attempted to remove him from his office he stood stoutly upon his right to hold it on the terms of the patent, 'quamdiu se bene gesserit,' and refused to surrender the patent without a writ of *scire facias*, the proper legal mode of procedure to annul a royal grant; but which was so little to the taste of the king that Archer continued, until his death, legally justice of the common bench, and in receipt of his salary as such, though relieved by royal prohibition from the performance of the duties of the office, which were discharged by Sir William Ellis. He died in 1682, and was buried in Theydon Gernon churchyard, where a monument was raised to his memory. He married (1) Mary, daughter of Sir George Savile, Bart., of Thornhill, Yorkshire, by whom he does not appear to have had any children; (2) Eleanor, daughter of Sir John Curson, Bart., of Kedleston, Derbyshire, by whom he had one child, viz. John, who died without issue, 7 Nov. 1706, having by his will left the Theydon Gernon estate to W. Eyre, Esq., of Gray's Inn, on condition that he married Eleanor Wrottesley (a niece of the testator), and assumed the name of Archer, which happened in due course. The Archers traced their descent from one Simon de Bois, who came to England with the Conqueror, of whom a namesake and lineal descendant changed his name to Archer at the bidding of Henry V on the occasion of a shooting match at Havering-atte-Bowre, in which he displayed the same skill as had formerly done the king good service at Agincourt, the king at the same time granting him a pension of five marks yearly. There are some inaccuracies in Foss's account of Archer's parentage.

[Morant's History of Essex; Ogborne's History of Essex; Cobbett's State Trials, ii. 337, v. 210, vi. 770; Parl. Hist. iii. 1286, 1334, 1480; Whitelocke's Memorials (ed. 1732), 675, 678; Kelyng's Reports, 53; Siderfin's Reports, 3, 153; Sir T. Raymond's Reports, 217; Sir T. Jones's Reports, 43; Mercurius Politicus, 16 Feb. 1660; Cal. State Papers, Dom. series (1667), 337; North's Life of Lord Keeper Guildford (ed. 1742), 45; Wotton's Baronetage, i. 162, ii. 246–7, 346; Foss's Lives of the Judges.] J. M. R.

ARCHER, JOHN (*fl.* 1660–1684), was court physician in the reign of Charles II. Of his origin nothing is certainly known; but he was probably an Irishman, as he speaks of having been in practice in Dublin in 1660. He afterwards lived in London, and was styled 'Chymical Physitian in Ordinary to the King' (1671); afterwards, on his engraved portrait, he is called simply 'medicus in ordinario regi' (1684). He boasts that, on the favourable report of some of his patients, his majesty was pleased to command him 'to help some noble persons afflicted with a fistule.' He was never a member of, or in any way licensed by, the College of Physicians. In fact Archer, although a royal physician, was what would be called in these days an advertising quack. His book, 'Every Man his own Doctor,' purporting to be a manual of health, but really treating of various diseases, reputable and disreputable, especially the latter, was nothing but an advertisement. He promises marvellous cures by secret remedies, sold only by himself, and able even to insure immunity beforehand from the possible consequences of debauchery. It is written in a style at once prurient and hypocritical. The British Museum copy of this work has written on the fly-leaf, in a contemporary hand—and probably a similar advertisement was written in every copy before it was sold—the following notice: 'The author is to be spoke with at his chamber in a sadler's house over against the mewes gate next the Black Horse nigh Charing Cross; his howers there are from eleven to five in the evening, at other times at his house in Knightsbridge.'

His only medicines were certain nostrums of his own preparation, 'to be had only from the author at his house in Winchester Street, near Gresham College,' and at prices which seem high. His books were also sold by himself. Archer's 'Secrets Disclosed, of Consumption, &c.' is a book of the same stamp, and in part a repetition of the former. His 'Herbal' is worthless. He also boasts of three inventions—a vapour-bath, a new kind of oven, and a chariot which enabled one horse to do the work of two.

The only interest attaching to these discreditable works and their author is the singular fact that a man who might in the present day even be liable to prosecution, should in the reign of Charles II have enjoyed the status of the king's physician.

The titles of his works, alluded to above, are: 1. 'Every Man his own Doctor, compleated with an Herbal, &c.' by John Archer, one of his Majesty's Physicians in Ordinary. 2nd edition. London, printed for the Author, and are to be sold at his house, 1673 (1st edition 1671). 2. 'Secrets Disclosed, of Consumption, showing how to distinguish between Scurvy and Venereal Disease, &c.' by John Archer. London, printed for the Author, 1684.

[Works by John Archer, referred to above.]

J. F. P.

ARCHER, JOHN WYKEHAM (1808–1864), artist and antiquary, was the son of a prosperous tradesman of Newcastle-upon-Tyne, where he was born in 1808. At an early age he showed skill in drawing, and copied in a vigorous manner some of the designs of the Bewicks and other artists. After he had received a good general education, he was apprenticed to John Scott, who was a fellow-townsman, then practising in Coppice Row, Clerkenwell, as an animal engraver. He afterwards returned to his native place, and in conjunction with William Collard, a local engraver, produced a series of large views of Fountains Abbey, in Yorkshire, from drawings by Mr. Carmichael. During his visit to Yorkshire, Archer also engraved several plates for Mackenzie's 'History of Durham.' About 1831 he returned to London, and procured an engagement in the engraving establishment of Messrs. William and Edward Finden. He was subsequently employed by other publishers; and during the next few years he engraved many plates for the 'New Sporting Magazine.' When the introduction of lithography and engraving on wood superseded almost entirely the old-fashioned plates as a means of book illustration, Archer turned his attention to painting in water-colours, and made numerous sketches of the relics of bygone days in the metropolis. Some of these sketches were purchased by Mr. W. Twopeny, of the Temple, who commissioned Archer to produce twenty drawings each year of the relics of antiquity scattered about in the highways and byways of London. Up to the close of the artist's life this work was carried regularly forward, and the result was that Mr. Twopeny obtained a collection of drawings of the utmost value illustrative of the varied aspects of the great city. This collection was afterwards acquired by purchase for the nation, and is now deposited in the print-room of the British Museum. Archer was a diligent antiquary, and made copious notes descriptive of the sites and objects which he pictorially represented. After the decline of steel engraving he began to draw on wood, and some specimens of his work are to be found in Charles Knight's 'London,' the 'Illustrated London News,' and Blackie's 'Comprehensive History of England.' Many of the illustrations in the first series of Dr. William Beattie's 'Castles and Abbeys of England' (1844) are from drawings by Archer. In consequence of an inspection of the drawings in Mr. Twopeny's possession, the Duke of Northumberland commissioned Archer to make sketches, in the course of each summer, of the interesting antiquities on his grace's extensive estates. Archer also executed several monumental brasses, particularly one which was ordered for India by Lord Hardinge to the memory of the officers who fell in the battles of the Punjab. He was for many years an associate of the new Society of Painters in Water Colours. His death occurred in London, 25 May 1864.

Archer's published works are: 1. 'Vestiges of Old London, a series of Etchings from Original Drawings illustrative of the Monuments and Architecture of London in the first, fourth, twelfth, and six succeeding centuries, with Descriptions and Historical Notices,' London, 1851, fol. It contains 37 plates. The subjects are very pictorially treated, with numerous figures well introduced. 2. 'Posthumous Poems,' London, 1873, 8vo. A pamphlet of 22 pages, published by the author's son, George R. Wykeham Archer.

[Pinks's Clerkenwell, 1865, pp. 90, 239, 388, 393, 639-41; The Builder, 4 June 1864, p. 409; Art Journal, N.S. iii. 243; Gent. Mag. ccxvii. 246; Redgrave's Dict. of Artists.] T. C.

ARCHER, Sir SYMON (1581–1662), an industrious and learned antiquary, who laid the foundation of Dugdale's 'History of Warwickshire,' was born at Umberslade, near Tanworth, in that county, 21 Sept. 1581, being descended from an old family of that name seated there in the time of Henry III. His life was uneventful. He was knighted on 21 Aug. 1624; sheriff of his county in 1628; and M.P. 1640. He married Ann, daughter of Sir John Ferrars, of Tamworth Castle. He formed one of a body of enthusiastic antiquaries who devoted themselves to the elucidation of the history of their country in its minor details. He was the friend of Burton, Spelman, Cotton, Dodsworth, and others. The first letter of Dugdale to Archer in the published correspondence of that herald is dated 16 Nov. 1635; and the last is 9 Sept. 1657. Very early in the letters a history of Warwickshire was under discussion; it was first intended to be Archer's book, who had collected the materials: it was next arranged that the two friends were to be partners in the undertaking; but it was ultimately published as Dugdale's, who said that he had made special use of Archer's manuscripts on every page of the book.

Sir Symon amassed a large quantity of choice manuscripts and other rarities, which he freely imparted to the younger race of antiquaries, including Fuller, the author of the 'Church History,' and Webb, the editor of 'Vale Royal.' In 1658 he was at the expense of engraving Dean Nowell's monument for his friend's 'History of St. Paul's.' Fuller, in the 'Worthies,' refers to his great age. He died in June 1662, and was buried at Tamworth on the 4th of that month. He had two sons who had the same affection for antiquarian pursuits as distinguished himself.

[Hamper's Life of Dugdale, 1827; Visitation of Warwickshire, 1619 (Harl. Soc.); Colvile's Worthies of Warwickshire, 1870.] J. E. B.

ARCHER, THOMAS (1554–1630?), divine, was born at Bury St. Edmunds 12 Aug. 1554, and educated at Trinity College, Cambridge, where he was elected to a fellowship. He took his master's degree in 1582, and in November 1584 became chaplain to his kinsman, Dr. John May, bishop of Carlisle. In 1588 he was public preacher to the university, and in May 1589 was inducted rector of Houghton Conquest and Houghton Gildable, in Bedfordshire. He served as chaplain in 1599 to Archbishop Whitgift, and in 1605 was made one of the king's chaplains in ordinary. In 1623 he made a vault for himself in the chancel of Houghton Conquest Church, and five years later added his epitaph in English and Latin. He kept an obituary of all the eminent persons who died in his time, and also wrote an account (extracts from which are preserved among the Baker MSS. at Cambridge) of the parish and neighbourhood of Houghton Conquest. His manuscripts were lent in 1760 by Dr. Zachary Grey, then rector of Houghton Conquest, to Cole, the author of 'Athenæ Cantabrigienses,' who describes the collection as one of much interest and value. Archer is supposed to have died about 1630, as the obituary notices do not go beyond that date. Cole mentions also a manuscript diary of Archer's, which contained some curious anecdotes.

[Cole's MS. Athenæ; Catalogue of MSS. in the University Library, Cambridge, v. 421.] A. H. B.

ARCHER, THOMAS (*d.* 1743), architect, was the son of Thomas Archer, M.P. for Warwick in the time of Charles II. He was a pupil of Sir John Vanbrugh, and had considerable practice in the first half of the eighteenth century. He held the office of 'groom porter' under Queen Anne, George I, and George II, and he is so styled in the 'Gentleman's Magazine,' where his death is recorded (23 May 1743). About 1705 he built Heythorpe Hall, in Oxfordshire, said to have been his first work; St. Philip's Church, Birmingham, begun in 1711 and finished in 1719; St. John's Church, Westminster, consecrated in 1728; Cliefden House, which was destroyed by fire; and many other buildings, of which there is sufficient record in the 'Dictionary of the Architectural Publication Society.' The date of his birth is not known; but at his death, in 1743, he must have reached an advanced age. He is said to have left above 100,000*l.* to his youngest nephew, H. Archer, Esq., member for Warwick.

[Redgrave's Dictionary of Artists; Walpole's Anecdotes of Painting; Dictionary of Architectural Publication Society; Gent. Mag. xiii. 275.] E. R.

ARCHER, THOMAS (*d.* 1848), actor and dramatist, was the son of a watchmaker, and acted at Bath and Birmingham. He made his first appearance at Drury Lane in 1823, as the King in the 'First Part of King Henry the Fourth.' In the same season he personated Appius Claudius in 'Virginius,' Polixenes in the 'Winter's Tale,' Gloster in 'Jane Shore,' Bassanio in the 'Merchant of Venice,' and Claudio in 'Measure for Measure,' and other characters; and took part in the melodramas of the 'Cataract of the Ganges' and 'Kenilworth.' He was the original representative of Opimius and Gesler in Sheridan Knowles' plays of 'Caius Gracchus' (1823) and 'William Tell' (1825). He visited the United States, and was engaged in the management of several theatres there. He was afterwards a member of the English company of actors performing in Paris with Miss Smithson. At a later period he led a company to Belgium and Germany, and presented certain of Shakespeare's plays at Brussels, Antwerp, Cologne, Aix-la-Chapelle, Frankfort, Hamburg, &c. He was again a member of the Drury Lane company, under the management of Mr. Hammond, in 1839, and in 1845 was appearing at Covent Garden Theatre, then under the management of M. Laurent, as the blind seer in the tragedy of 'Antigone.' He was the author of many successful dramas, adaptations from the French, including the 'Black Doctor,' the 'Little Devil,' produced at minor theatres, and of one original play of historical interest, 'Blood Royal, or the Crown Jewels,' in which he represented the hero, Colonel Blood.

[Genest's History of the Stage, 1832; Theatrical Times, 1847.] D. C.

ARDBRECAIN (*d.* 656), Irish saint. [See Ultan.]

ARDEN, EDWARD (1542?–1583), high sheriff of Warwickshire in 1575, was a probably innocent victim of the rigorous severity adopted by the ministers of Queen Elizabeth against Roman Catholic supporters of Mary Queen of Scots. He was the head of a family that had held land in Warwickshire for six centuries from the days of Edward the Confessor downwards. His father, William, having died in 1545, Edward succeeded his grandfather Thomas Arden in 1563. He kept to the old faith and maintained in his home, Park Hall, near Warwick, a priest named Hall, in the disguise of a gardener. This man, animated with the fierce zeal of his order, inflamed the minds of the Arden household against the heretical queen, and especially influenced John Somerville, Edward Arden's son-in-law. This weak-minded young man had been greatly excited by the woes of the Scottish queen, who had given to a friend of his a small present for some service rendered her when at Coventry in 1569. He talked of shooting the Queen of England, whom he vituperated as a serpent and a viper, and set out for London on this deadly errand. Betraying himself, however, by over-confident speech, he was arrested, put to the rack, and confessed, implicating his father-in-law in his treason, and naming the priest as the instigator of his crime. All three were tried and sentenced to death. Somerville strangled himself in his cell. Arden was hanged at Tyburn (October 1583), but the priest was spared. Arden's head and Somerville's were set on London Bridge beside the skull of the Earl of Desmond.

Dugdale, who quotes from Camden's 'Annals,' says that Arden was prosecuted with much rigour and violence at the instance of the Earl of Leicester, whom he had irritated, partly by disdaining to wear his livery, but chiefly for galling him by certain harsh expressions touching his private accesses to the Countess of Essex before she was his wife. The language of Camden is very outspoken. 'The woful end of this gentleman, who was drawn in by the cunning of the priest and cast by his evidence, was generally imputed to Leicester's malice. Certain it is that he had incurred Leicester's heavy displeasure; and not without cause, for he had rashly opposed him in all he could, reproaching him as an adulterer, and defaming him as a new upstart.' Much interest is attached to the question of relationship between this Edward Arden and Mary Arden of Wilmcote, the mother of Shakespeare, and second cousin of Edward Arden's father. Ingenious writers have not been wanting who trace the poet's consummate portrayal of high-born dames to his gentle blood and the influence of the Arden ladies, his mother and her six sisters who dwelt at Asbies in Wilmcote.

[Froude's England, vii. 610; Notes and Queries, 3rd ser., v. 352, 463, 492; Dugdale's Warwickshire, ii. 931; Camden's Annals, 1583; Calendar of State Papers, 1583; French's Genealogica Shakspeareana.] R. H.

ARDEN, RICHARD PEPPER, Baron Alvanley (1745–1804), born at Bredbury, Cheshire, in 1745, was the son of John Arden of Stockport, and was educated at the Manchester grammar school. His two brothers received their earlier instruction at the same institution. The eldest, John, became a country squire, and was resident at Harden and Utkinton Halls in Cheshire, and at Pepper Hall in Yorkshire, and was a feoffee of the grammar school and of the Chetham Hospital at Manchester. The other, Crewe Arden, A.M., of Trinity College, 1776, became rector of Tarporley, and died there in

1787. Richard Pepper Arden entered the Manchester grammar school in 1752, and remained there until 1763. The elder boys acted the play of 'Cato' in 1759, and it is remarkable that of the ten scholars one became lord chief justice of the common pleas (Arden), one vice-principal of Brasenose (Rev. James Heap), two archdeacons of Richmond (Travis and Bower), one senior wrangler (William Arnald), and one recorder of Chester (Foster Bower). It is further noteworthy that the prologue declaimed by Arden in 1761 dealt with the topic of English elocution, and the career of the lawyer and politician. Arden was of the Middle Temple in 1762; he entered Trinity College, Cambridge, in October 1763, and soon distinguished himself by his command of classical literature and by the elegance of his elocution. The year when he came out as twelfth wrangler was one remarkable for the number of young men of ability who took part in the contest. Arnald, the senior wrangler, was another 'Manchester School' boy, and the second wrangler, Bishop Law, the brother of Lord Ellenborough, is said to have remembered with bitterness the defeat he then sustained in the struggle for the highest academical distinction. Arden proceeded M.A. in 1769, and soon after was elected to a fellowship at Trinity College. He was called to the bar in the same year. His legal studies were pursued in the Middle Temple, and when he took chambers in Lincoln's Inn he lived on terms of friendly intimacy with William Pitt, who was on the same staircase. In 1776 he was made judge on the South Wales circuit, and took silk in 1780. In 1783 he became M.P. for Newtown (Isle of Wight), entering the House of Commons two years later than Pitt, the future prime minister, who was fourteen years his junior. He became solicitor-general under Shelburne's ministry in 1782, and again under Pitt's in 1783, and in the following year was attorney-general and chief justice of Chester. He succeeded Kenyon as master of the rolls in 1788, notwithstanding Thurlow's vehement opposition, when he was knighted. He sat successively for Aldborough, Hastings, and Bath, and was M.P. for the last-named from 1794 to 1801, when Pitt resigned. On the formation of the Addington administration Lord Eldon became chancellor, and Arden succeeded him as lord chief justice of the common pleas. He was called to the House of Lords as Baron Alvanley, Cheshire, the title being derived from his brother's estate. He was not a man of great oratorical powers, but possessed the qualities of intelligence, readiness, and wit, which are so important to the debater. Mr. James Crossley says that Alvanley's decisions show him to have been a better equity judge than Thurlow, much as Thurlow would have been surprised at being considered inferior to 'little Peppy,' the man he most contemned. Lord Alvanley's poetical trifles were never collected. The best known of them is an epigram which appeared in the 'Cambridge Verses' of 1763, and was suggested by the circumstance of Dr. Samuel Ogden having written three copies of verses, one in Latin, one in English, and one in Arabic, on the accession of George III. Another of his slighter pieces, the 'Buxton Beggar's Petition,' has been annotated by Mr. J. E. Bailey, and appears in the 'Palatine Note Book,' iii. 255. He married Anne Dorothea, the daughter of Richard Wilbraham Bootle, M.P., and died 19 March 1804. He is buried in the Rolls Chapel. His widow died in 1825. He left two sons, who in turn succeeded to the title. William Arden, second Baron Alvanley, who was born 10 Feb. 1789, adopted the military profession, but after reaching the grade of lieutenant-colonel he retired, and died unmarried in 1849. Richard Pepper Arden, third Baron Alvanley, was born 8 Dec. 1792, and married in 1831 Arabella, the youngest daughter of the first Duke of Cleveland, but died without issue 24 June 1857. He, like his elder brother, had been in the army, and attained the rank of lieutenant-colonel. With him the peerage became extinct.

The only portrait of the first Lord Alvanley is a caricature by Dighton. It would be vain to claim any great distinction for Lord Alvanley. He was a learned lawyer and a successful politician, who doubtless owed much to the friendship of Pitt, without whose patronage his career would have been far more arduous. He retained a keen interest in the fortunes of the school where he had received his early training. If his legal decisions show his learning and sound judgment, the few productions that remain from his pen evince refinement, taste, and facility of expression.

[Smith's Manchester Grammar School Register, Chetham Society, vol. lix.; Foss's Lives of the Judges; Ormerod's Cheshire; Palatine Note Book, Nov. 1883; Brydges's Peerage; Burke's Peerage; Axon's Cheshire Gleanings; The Reliquary, xxiv. 175.] W. E. A. A.

ARDERNE, JAMES, D.D. (1636–1691), dean of Chester, belonged to the family of Arderne, which is one of great antiquity in Cheshire, and whose forty-five quarterings are sufficiently indicative of estate and consideration. The seat of the family was at

Harden Hall, near Stockport, and at that mansion, now a ruin, James, son of Ralph Arderne of Harden, was baptised 12 Oct. 1636. He entered Christ's College, Cambridge, 9 July 1653, but afterwards removed to St. John's, and took his B.A. in 1656, and afterwards M.A. Two years later he went to Oxford, and became M.A. in 1658. He was apparently afterwards resident in London; for he is stated to have been a member, in 1659, of a coterie that met nightly at the Turk's Head, New Palace Yard, Westminster, under the chairmanship of Harrington, the author of 'Oceana.' The Restoration brought him within sight of preferment. In April 1666 he was curate of St. Botolph, Aldersgate, and held that post until 1682. Another of his preferments was Thornton-le-Moors. From the double inducement, we are told, of the public library and the society, he became a fellow-commoner of Brasenose, and in 1673 was admitted D.D. This degree he is also said to have had from Cambridge University. He was chaplain to Charles II, and his ministrations to that monarch procured him the rectory of Davenham in 1681 and the deanery of Chester in 1682. He is said to have had the promise of succession to the bishopric of Chester, but the events of the revolution prevented James II from giving him any further promotion.

His writings are the following: 1. 'Directions concerning the Matter and Style of Sermons, written to W. S., a young deacon, by J. A., D.D.,' London, 1671 (B.M.) 2. 'True Christian's Character and Crown,' a sermon, London, 1671. 3. 'A Sermon preached at the Visitation of John [Wilkins], Lord Bishop of Chester,' London, 1677 (B.M.) 4. 'Conjectura circa Ἐπινομὴν D. Clementis Romani, cui subjiciuntur Castigationes in Epiphanium et Petavium de Eucharistica, de Cœlibatu Clericorum et de Orationibus pro vitâ functis. Autore Jacobo de Ardenna.' 1683 (Bodleian). 5. 'Dean of Chester's Speech to his Majesty, August the 27th 1687,' London, 1687, folio, one leaf (Bodleian).

Arderne, if a courtier, was of the better type. His devotion to the Stuarts is said to have brought him affronts in his own district so vexatious as to have shortened his life. He died in 1691, but the date of his death is variously given, as 18 Aug., 15 Sept., and 18 Sept. He was buried in the choir of his cathedral, with a monument, on which, in accordance with his will, was inscribed: 'Here lies the body of Dr. James Arderne, brother of Sir John Arderne, awhile dean of this church; who, though he bore a more than common affection to his private relations, yet gave the substance of his bequeathable estate to this cathedral, which gift, his will was, should be mentioned, that clergymen may consider whether it be not a sort of sacrilege to sweep away all from the church and charity into the possession of their lay kindred who are not needy.' The particular intention of Arderne in this bequest was the foundation of a public library. The property was not then large, but was increased by the reversion to the younger branch of the Ardernes of the property of Mrs. Jane Done. Ormerod, in printing the dean's will, observes that it is one 'which the dean would certainly never have executed if he could have imagined that, from subsequent contingencies, it would have been the means of wresting from his family a very large share of one of the most antient estates in the county, and have involved the representatives of two of his brothers in a series of law expenses, which compelled them to alienate a considerable portion of Mrs. Jane Done's bequest, the successive turns of presentation to the rectory of Tarporley.' In the will he desires that the maps of Ortelius should be returned to Sir John Arderne, who had only lent the book for his lifetime. He mentions his collection of the fathers of the first three hundred years, and the common-place book which he had made from them of controversies. This he desired to be placed in the chapter-house for the use of the dean and prebendaries. A portrait of him is preserved in the deanery.

[Ormerod's History of Cheshire, ed. Hilsby; Earwaker's East Cheshire; Wood's Athenæ Oxon. (Bliss), iii. 1120, iv. 255, 864, Fasti, 338; Axon's Cheshire Gleanings.] W. E. A. A.

ARDERNE, JOHN (*fl.* 1370), the first Englishman who displayed much skill in surgery, was a layman, not a doctor of medicine, and practised in the time of Edward III. In the prologue to his 'Practice,' or treatise on the fistula, he says: 'I, John Arderne, from the first pestilence, which was in the year of our Lord 1349, till the year 1370, lived at Newark, in the county of Nottingham.' In 1370 he came to London, and in the same year wrote his book, 'De Arte Medicinæ,' as he tells us in the preface to that work. Arderne gives the names of many patients whom he cured; and among them were persons of distinction, who had served in the French wars; such as Sir Adam Everingham, who was in Gascony with Henry (afterwards Duke) of Lancaster, 'then named Earl of Darby.' His successful treatment of Sir Adam's case, and the consequent favour of the Duke of Lancaster, brought Arderne, as he says, a large practice. He seems also to have been favoured with the patronage of the Black Prince, who apparently gave him a grant of land in Connaught (*Collections of John Guillim,* Bibl. Bodl. Col. Rawlinson, B. 102, No. 4). He is said to have been present at the battle of Crécy. Beyond this his career cannot be traced: but he mentions many notable cures which he effected in London, on citizens, clergy, and other persons. Fragmentary as his biography is, the works of Arderne are of great interest, both as showing his own skill as a surgeon and as throwing light on the surgery of the time. They still exist, chiefly in Latin, as manuscripts in public libraries, a portion only of one of them having been printed in 1588, translated into English by John Read. The arrangement of the manuscripts is confused, but there seem to be two books, the best known called either 'Practica Johannis Arderne,' or 'Liber de Fistulis,' containing forty-four chapters in some copies; and the other a treatise 'De Arte Medicinæ,' chiefly concerned with herbs and simples. Some copies are illustrated with figures of plants and surgical instruments, and with rude pictures of surgical ailments. In his treatise on fistula, which is the most important part of his works, Arderne exhibits a surgical knowledge far in advance of that of his immediate English predecessors, John of Gaddesden and Gilbertus Anglicus, or Gordon of Montpelier (whom he quotes). He may be better compared with his French contemporary, Guy de Chauliac, whose works he does not appear to have known. His operation for the fistula, which he describes with great minuteness, is virtually the same as that of Paulus Ægineta, and of his Arabian copyists, but pronounced to be impossible by most of the mediæval surgeons; so that from whom Arderne derived it is not clear. His chief authorities are Salernitan and 'Arabistic' writers, especially Constantine and John of Damascus; and he quotes the one book of Galen commonly known in mediæval times, the so-called Pantegni (τέχνη). But in general Arderne quotes little; and his surgical precepts are evidently mainly based on his own experience.

In the entire absence of any parade of second-hand knowledge, Arderne's works were singular in an age when most medical writers were nothing more than copyists. He was probably a better surgeon for not being a learned man; though sufficiently a scholar to write tolerable Latin, and quote Boetius and Cato. His descriptions are clear and concise; his remarks practical and full of common sense; in short, he anticipates in a startling manner those qualities which have been known in later times as characteristic of the English school of surgery. The prologue to the treatise on surgery contains directions 'for the behaviour of a leech,' which curiously illustrate the professional life of the time. They exhibit Arderne as a shrewd and worldly-wise man, not at all indifferent to the pursuit of wealth. Arderne's reputation must have been great in his own day, and for two centuries afterwards. Even in the seventeenth century the celebrated Sir Theodore de Mayerne took the trouble to copy out for his own use a great portion of Arderne's works. But the fact that only a small portion of these has been printed is probably the reason why the first English surgeon has not occupied a more prominent place in the history of medicine.

[Pits, De Angliæ Scriptoribus, p. 506; Freind's History of Physick, ii. 325 (Engl. Transl. 1726). It is much to be regretted that Arderne's own works are not more accessible. The printed portion is contained in Franciscus Arceus, on Wounds, translated by John Read, London, 1588. The British Museum contains eighteen or more manuscripts, of which may be mentioned Sloane, 6 (English) 56, 335, 341, 2002, 3844, 1991 (the last copied by Mayerne).] J. F. P.

ARDERON, WILLIAM (1703–1767), naturalist, born in 1703, went from Yorkshire to Norwich in the capacity of an officer of excise. His scientific attainments secured for him the friendship of several influential gentlemen in that city, who obtained for him the situation of managing clerk at the New Mills. He became very intimate with Henry Baker, F.R.S., to whose works on the 'Microscope' he largely contributed. Arderon was elected a fellow of the Royal Society in 1745. Notwithstanding the disadvantage of a defective education, he may be regarded as the founder of a school of naturalists and men of science in Norwich. He died 25 Nov. 1767, and was buried in Heigham churchyard, near Norwich. The last letter he wrote was addressed to Henry Baker, and is in these terms: 'My dear friend. When you receive this you may be asured I am no more. I took this interval to take my last farewell of you, which I now do with the utmost affection. A pluresy amongst the many diseases hath laid a heavy hand upon me and is hard to bear. I have finished a life in which I laboured forty years. In which I had some pleasure, but none equal to your correspondence. I have acquired some fortunes which I have left amongst my poor acquaintance without any regard to any thing but merit.' Dawson Turner, after a careful perusal of

Arderon's correspondence, formed a very high opinion of his merits as a naturalist, and considered him superior to Gilbert White, the author of the 'Natural History of Selborne.'

Arderon is the author of: 1. Numerous contributions to the 'Philosophical Transactions.' 2. 'Remains,' 1745–60; a folio volume of 351 leaves, preserved in the British Museum, MS. Addit. 27966. The contents of this bulky volume are almost entirely on subjects connected with natural history and microscopical science. 3. 'Journals and Observations on Nature and Art,' 6 vols. 12mo, 1742–64; manuscript formerly in the possession of Dawson Turner. 4. 'Correspondence with Henry Baker, F.R.S.,' 4 vols. 4to, 1744–67; manuscript formerly in the possession of Dawson Turner.

[MS. Addit. 23107 f. 28; Cat. of Dawson Turner's MSS., i. pref. xiii, 4, 5, 10, 11; Gent. Mag. xxxvii. 610; Chambers's Norfolk, 1306, 1307; Index to Philosophical Transactions; MS. Birch 4439, art. 541; Thomson's Hist. of Royal Soc. Appendix 44.] T. C.

ARDMILLAN, Lord. [See Craufurd.]

ARGALL, JOHN (*fl.* 1604), was admitted to Christ Church, Oxford, in the latter part of Queen Mary's reign; took the degree of M.A. in 1565, and was afterwards presented to the living of Halesworth, in Suffolk. 'He was always esteemed,' says Anthony Wood, 'a noted disputant during his stay in the university; was a great actor in plays at Christ Church (particularly when the queen was entertained there, 1566), and, when at ripe years, a tolerable theologist and preacher.' Two tracts of his are extant: 1. 'De vera Pœnitentia,' London, 1604, 8vo; 2. 'Introductio ad artem Dialecticam,' London, 1605, 8vo. He died suddenly at table on the occasion of a feast at Cheston, near Halesworth, and was buried in Halesworth Church on 8 Oct. 1606.

[Wood's Athenæ Oxonienses, ed. Bliss, i. 760–1.] A. H. B.

ARGALL, RICHARD (*fl.* 1621), is a very shadowy personage. His name is on the title-page of a unique volume of poems (1621, 4to) in Mr. Christie-Miller's library at Britwell. The contents of this volume are: (1) 'The Bride's Ornament, Poetical Essays upon a Divine Subject;' (2) 'A Funeral Elegy consecrated to the memory of his ever honoured lord, John King, late Bishop of London;' (3) 'The Song of Songs metaphrased in English heroicks.' Anthony à Wood, *sub* 'John Argall' (*Athen. Oxon.* vol. i. col. 761, ed. Bliss), writes: 'Now I am got into the name of Argall I must let the reader know that in my searches I find one Richard Argall to be noted in the reign of King James I for an excellent divine poet, having been much encouraged in his studies by Dr. Jo. King, bishop of London, but in what house educated in Oxon, where he spent some time in study, I cannot now tell you.' After enumerating the works mentioned above, he proceeds: 'He also wrote a book of meditations of knowledge, zeal, temperance, bounty, and joy. And another containing meditations of prudence, obedience, meekness, God's word, and prayer. (These latter unpublished.)' But it is very doubtful whether a poet of the name of Richard Argall ever existed. In 1654 the 'Bride's Ornament,' &c., and the 'Meditations' were included in a collection of the poems of Robert Aylett, one of the masters of the high court of Chancery. It is unlikely that the name Richard Argall had been adopted as a *nom de plume*, and it is equally unlikely that a man in Aylett's position would have had the impudence to reissue another person's verses under his own name. From the fact that only one copy is known of the early edition it might be suggested that Aylett, learning of the attempted fraud, succeeded in calling in the copies that had gone abroad under Argall's name. (A Richard Argall, of Emmanuel College, Cambridge, was rector of Roothing-Aythorp, Essex; he married into the family of the Bramstons: vide 'Autobiography of Sir John Bramston,' p. 23, Camden Society Publications, 1845.)

[Wood's Athenæ Oxoniensis, ed. Bliss, i. 761; Huth Library Catalogue, sub 'Aylett, Robert.'] A. H. B.

ARGALL, Sir SAMUEL (*d.* 1626), adventurer and deputy-governor of Virginia, was descended from an old Kentish family who afterwards settled at Walthamstow in Essex. His first appearance in history is among the early adventurers to Virginia, where we find him in July 1609 in charge of a small barque lying at anchor off Jamestown, where he was sent to trade on behalf of a Mr. Cornelis, and to fish for sturgeon. His next task, after his return home, appears to have been that of conducting Lord Delawarre from England to Virginia, where they arrived on 6 June 1610, in time to prevent the abandonment of Jamestown by the colonists, who, under the guidance of Sir Thomas Gates, the governor, had already embarked on board four vessels for Newfoundland. For further relief of the colony, Argall was despatched with Sir George Somers to the Bermudas for hogs to replace the stock which the colonists had eaten up the previous winter; he was, however, separated by stress of weather from Somers, and driven northward to Cape Cod, where he found good fishing, afterwards returning to Jamestown at the end of August (Purchas). In the early part of 1611 he appears to have returned to England with Lord Delawarre, who was in ill health, but not before he had established a trade in corn with the natives above Jamestown. At an early period in his history, Argall appears to have distinguished himself as a skilful seaman by making rapid voyages to Virginia. In September 1612 we find him again at Jamestown after a quick passage of fifty-one days, his course, as he tells us, 'being fifteen leagues northward of the Azores,' the remainder of the year until November being employed in the repair of the ships and boats that he found fast going to decay 'for lacke of pitch and tar,' and in pursuing Indians for their corn with Sir Thomas Dale, the governor, who nearly lost his life. On 1 Dec. Argall set out for his first voyage up the Potomac in search of corn, of which he secured 1,100 bushels for the colony, after giving three men and two boys as hostages to the king of Pastancy. It was while on this business that he devised the well-known stratagem of the abduction of Pocahontas. Argall writes: 'I was told by certaine Indians, my friends, that the great Powhatans daughter Pocahuntis was with the great king Powtowneck, whither I presently repaired, resolving to possesse myself of her by any stratagem that I could use, for the ransoming of so many Englishmen as were prisoners with Powhatan; as also to get such armes and tooles as he and other Indians had got by murther and stealing from others of our nation, with some quantitie of corn for the colonies reliefe.' With this view he went to the king of Pastancy, and told him 'that unless he delivered vp Pocahontas to the English wee would be no longer brothers or friends' (Purchas). This threat, backed up, according to another account, by the promise of a copper kettle, proved too much for the fidelity of king Pastancy, her uncle; Pocahontas was beguiled on board Argall's vessel, and found herself a prisoner. It has long been the fashion to regard this as an infamous act of treachery on the part of Argall, but the wisdom of the enterprise was proved by the English captives being restored and peace secured to the colony. As for Pocahontas, she regarded the abduction as the happiest event of her life, declaring that 'she would dwell with the English, who loved her best.' After handing over his fair captive to Sir T. Gates, Argall proceeded to explore the east shore of Chesapeake Bay, forty leagues to the northward, varied by fishing and trading with the Indians. At this period (12 May 1613) Argall's own narrative ceases (Purchas, part iv. p. 1765). Later in the year he proceeded with a vessel of fourteen guns, under orders to reduce the newly established French settlements of Mount Desart, off the coast of Maine, St. Croix, on an island in the river of the same name, and Port Royal, six miles below Annapolis, Nova Scotia, on the opposite shore of the bay of Fundy, settlements which were regarded by the authorities in Virginia as infringements of their charter. In June 1614 Argall left Virginia for England with his French prisoners, where, soon after his arrival, he was put upon his defence for his late proceedings. His dignified and judicious reply, which completely silenced his adversaries, and which has been strangely overlooked, is preserved among the Cotton MSS. in the British Museum (*Otho E.* 8, 29). Of his movements for the next three years we have no certain knowledge. In May 1617 he arrived once more in Virginia as deputy-governor and admiral of the adjacent seas. Few incidents in American colonial history have been more hotly debated than his career during these two years. Recent writers, misled by the apparent but injudicious impartiality of Stith, have hastily and acrimoniously condemned Argall and all his works, in spite of contemporary evidence to the contrary, which has never been gainsayed, of the well-known Captain John Smith and several others. Argall always courted the strictest investigation, while a suit got up mainly by his successor, Sir G. Yardley, who was only too anxious to succeed him, finally collapsed after running a feeble course of four years. On 12 Oct. 1620, Argall served in an expedition against Algiers, under the command of Sir R. Mansell, as captain of a merchant vessel armed with twenty-four guns. The fleet returned in August of the following year without having rendered any real service to the nation. On 26 June 1622 Argall received the honour of knighthood from King James I at Rochester; he was then described as of Walthamstow in Essex (Nichols, *Prog. James I*, iv. 770). As admiral of a squadron of twenty-four English and four Dutch ships, Sir Samuel left Plymouth, 6 Sept. 1625, in search of a fleet of Dunkirkers supposed to be sailing along the coast of France towards Spain. Although he failed to find the fleet, he took other prizes, and returned to Plymouth after a cruise of seven days. On 3 Oct. following, this squadron joined the expedition against

Cadiz under the command of Lord Wimbledon, Argall commanding the Swiftsure as captain, having on board Robert, earl of Essex, as vice-admiral and colonel-general of the land forces. Argall, reconnoitring the town, reported it to be too strongly fortified to be taken except by a regular siege for which no provision had been made, the merchant ships under the command of Argall having been ill supplied and badly paid; the masters, after waiting in vain in hopes of relief from the king (Charles I), refused to serve any longer and returned to Plymouth in December, the expedition proving a failure. We learn from a letter to Buckingham, 28 Jan. 1625–6, that the end of Sir S. Argall was in this wise: 'The master of the Swiftsure being very backward and very cross, as the report was, to his captain Sir Samuel Argall, which broke his heart, and four days since he died.'

[Doyle's English in America, 1882; Hannay's Hist. of Acadia, 1880; Massachusetts Hist. Soc. Coll. 1871, fourth series, vol. ix.; Neill's English Colonization of America, 1871; Nichols's Prog. of James I; Purchas's Pilgrims, 1625, part 4; Smith's Hist. of Virginia, 1627; Stith's Virginia, 1747; Cal. State Papers (Dom. series), 1625–6; Cotton MS. Otho E. 8 (229); Addit. MS. 16279, 429; Harl. Miscell. 13, 137.]
C. H. C.

ARGENTINE, GILES DE (*d.* 1283–4), baronial leader, was the son of Richard de Argentine, a justiciar in Normandy, whom he succeeded in 1247. He acted as justice itinerant in 1253, and in 1258 was named by the barons, in the Provisions of Oxford, as one of the twelve permanent representatives of the commonalty, and one of the twenty-four 'a treter de aide le rei' (*Ann. Burt.* 449, 450). In 1263 he was made constable of Windsor, and after the battle of Lewes he appears to have been placed on the supreme council of nine, and to have been one of its three members (acting also as *custodes sigilli*) who were in attendance on the king and Simon de Montfort throughout the campaign of Evesham (*Pat.* 49 *Hen. III*). His lands were subsequently forfeited.

[Dugdale's Baronage of England (1675), i. 614; Foss's Judges (1848), ii. 208.] J. H. R.

ARGENTINE, JOHN, M.D. and D.D. (*d.* 1507–8), provost of King's College, Cambridge, born at Bottisham, Cambridgeshire, of an ancient and knightly family, was elected from Eton to King's College in 1457. After graduating M.D. he was physician and dean of the chapel to Arthur, Prince of Wales. He also held in succession from 1494 three prebends in Lichfield cathedral; was appointed master of the hospital of St. John Baptist at Dorchester in 1499, and was elected provost of King's College, Cambridge, in 1501. He took the degree of D.D. in 1504, and, dying 2 Feb. 1507–8, was buried in his chantry in King's College chapel. There is extant from his pen 'Actus publice habitus in Acad. Cantab. contra omnes regentes Universitatis quoad oppositiones,' 1470, MS. in Corp. Chr. Coll. Oxon. This is said to contain verses on all arts and faculties.

[Tanner's Bibl. Brit.; Le Neve's Fasti Eccl. Anglic. ed. Hardy; Cox's Cat. of Oxford Coll. MSS.; Cooper's Athenæ Cantab. i. 12.] T. C.

ARGENTINE, alias SEXTEN, RICHARD, M.D. (*d.* 1568), physician and divine, went to Ipswich 'in a serving-man's coat,' and afterwards was successively usher and master of the grammar school in that town, where he also practised as a physician and read a lecture in divinity. He was created M.D. by the university of Cambridge in 1541. In the reign of Edward VI he was a protestant; but in the reign of Queen Mary, having lost his wife, he took orders and made himself conspicuous by his advocacy of catholic principles, and by persecuting the reformers. He was instituted to the rectory of St. Helen with St. Clement, Ipswich, in 1556. Shortly before the death of Queen Mary he removed to London, and in the reign of Elizabeth retained his rectory by again becoming a reformer. In January 1563–4 he appears to have been living at Exeter, but the statement that he was a prebendary of Exeter and Wells is without foundation. He probably died in 1568, when his rectory at Ipswich became vacant.

His works are: 1. 'Certeyne Preceptes, gathered by Hulricus Zuinglius, declaring howe the ingenious youth ought to be instructed and brought unto Christ,' Ipswich, 1548, 8vo; a translation from the Latin. 2. 'A ryght notable Sermon made by Doctor Martyn Luther upon the twentieth chapter of Johan of absolution and the true use of the keyes, full of great comforte,' Ipswich, 1548, 8vo; a translation. 3. 'Sermons of the ryght famous and excellent clerke Master Bernardine Ochine,' Ipswich, 1548, 8vo; a translation. 4. 'De Præstigiis et Incantationibus Dæmonum et Necromanticorum,' Bâle, 1568, 8vo. 5. 'Ad Oxonienses et Cantabrigienses pro lingua Arabica beneficio principum restituenda;' MS. in the Bodleian library. 6. Observations about Rome and the popes.

[Tanner's Bibl. Brit.; Wodderspoon's Memorials of Ipswich, 391; MS. Addit. 5862 f. 48; Cooper's Athenæ Cantab. i. 275; British Bibliogr. i. 504; Ames's Typogr. Antiq. ed. Herbert, 595, 1456.] T. C.

ARGYLE, or ARGYLL, Dukes, Earls, and Marquises of. [See Campbell.]

ARKISDEN, THOMAS (*fl.* 1633), stenographer, was educated at Emmanuel College, Cambridge (B.A. 1629–30; M.A. 1633). While at the university he invented a shorthand alphabet, which has acquired a peculiar interest in consequence of its similarity to other early systems of stenography published somewhat later, especially to those of William Cartwright and his nephew, Jeremiah Rich, the latter of whom lays claim in his 'Art's Rarity' (1654) to absolute originality. Edward Howes, writing from the Inner Temple 23 Nov. 1632 to John Winthrop, jun., 'at the Matachussetts in New England,' says: 'As for my vsuall characters, they are that wherewith I conceiue you haue bin formerly acquainted, viz^t, Mr. Arkisdens, whoe hath sent you a letter here inclosed in John Samfords. I thought good to send you his character, for feare you should haue forgotten it;' and he adds that 'the characters are approued of in Cambridge to be the best yet invented, and they are not yet printed nor comon.' The alphabet is given in the 'Collections of the Massachusetts Historical Society' (4th ser. vi. 481). Some correspondence with regard to it between Mr. J. E. Bailey and Mr. E. Pocknell appeared in the 'Athenæum' in September 1880.

[Collections of the Massachusetts Hist. Soc.; MS. Addit. 5885 f. 84 *b*; Pocknell's Legible Shorthand (1881), 75–77.] T. C.

ARKWRIGHT, Sir RICHARD (1732–1792), one of the earliest and principal contrivers of machinery on a large scale as a substitute for hand labour in textile manufactures, was born at Preston 23 Dec. 1732. His parents, if not poor, belonged to the humbler ranks of life, and he is said to have been the youngest of thirteen children. Baines (*History of Lancashire*, 2nd ed. 1870, ii. 453) states that 'there are reasons for believing that he was born in a house afterwards occupied by Mr. Clare, hosier, in Lord Street, pulled down about 1854.' Its site, according to Hardwick (*History of Preston*, 1857, p. 361), is now occupied by the south end of Stanley Buildings, Lancaster Road. Hardwick conveys the impression that Arkwright resided there while practising the trade of a barber (p. 361); but as he elsewhere (p. 650), on the authority of Baines, mentions the house as that in which Arkwright was born, he would seem to have been possessed of no independent information on the subject. Arkwright is said to have served his apprenticeship to one Nicholson of Preston (Whittle, *History of Preston*, 1837, ii. 213), but there is no evidence that he set up in business in that town. Besides his apprenticeship to a barber, all that is known of his early life is that his uncle Richard taught him reading, and that, probably while an apprentice, he attended a school during the winter months (Whittle, p. 213). By making the most of his opportunities he perhaps acquired a somewhat better education than was then customary in the lower ranks of life. At the age of fifty he indeed felt its defects so much in conducting his correspondence and the management of his business, that he encroached upon his sleep in order to gain an hour each day to learn English grammar, and another hour to improve his writing and orthography (Baines, *History of the Cotton Manufacture*, p. 195), but his perseverance in these tasks at such an age would seem to indicate a considerable amount of original training. Soon after the close of his apprenticeship he is supposed to have settled in Bolton, probably about 1750 (Clegg, *Chronological History of Bolton*, p. 15). In any case his settlement there took place before his marriage, 31 March 1755, in the parish church of the town, to 'Patients, daughter of Robert Holt of Bolton, schoolmaster.' Baines (*History of Cotton Manufacture*, p. 148) states that he established himself at Bolton in the year 1760, but this apparently is a mere misreading of a statement of Guest (*Compendious History*, p. 21) that Arkwright was living in Bolton as a barber at that particular date. There is no information as to when the first wife of Arkwright died, but on 24 March 1761 he was married for the second time in the parish church of Leigh to Margaret Biggins of Pennington. Shortly before or shortly after his second marriage, Arkwright removed from his small shop in Churchgate to a better one at the end of the passage leading up to what was then the White Bear public-house. The small property, 'perhaps of the value of 400*l.*,' possessed by his wife, though settled on herself, was probably advantageous in assisting him to develope his business; for about this time indications of his enterprising spirit become visible in his engaging as his journeyman a workman from Leigh specially skilled in making the strong country wigs then in general use. Shortly afterwards he began to travel through the country to buy human hair, attending for this purpose the hiring fairs frequented by young girls seeking service. He had got possessed of a valuable chemical secret for dyeing it, and thus was enabled to add to his business a new source of profit, by selling the hair dyed and prepared to the wigmakers (Guest, *Compendious History*, p 21).

The gradual disuse of wigs is assigned by some as the reason why Arkwright began to turn his attention to mechanical inventions as likely to afford him a new source of income; but, as during his journeys he was brought into constant intercourse with persons engaged in weaving and spinning, his inquisitive and strongly practical intelligence would in any case have been naturally led to take a keen interest in inventions which were a constant topic of conversation among the manufacturing population. The invention of the fly shuttle by Kay of Bury had so greatly increased the demand for yarn, that it began to be impossible to meet it merely by hand labour. A machine for carding cotton had been introduced into Lancashire about 1760 (Baines, *History of the Cotton Manufacture*, p. 175), but until 1767 spinning continued to be executed wholly by the old-fashioned hand wheel. It was in that year that Hargreaves had completed his invention of the spinning-jenny, which he patented in 1770. The thread spun by the jenny was, however, suitable only for weft, and the roving process still required to be performed by hand. Probably Arkwright knew nothing of the experiments of Hargreaves, when, in 1767, he asked Kay, a clockmaker then residing at Warrington, to 'bend him some wires and turn him some pieces of brass' (Evidence of Kay, Trial, June 1785, p. 62). Shortly afterwards Arkwright gave up his business at Bolton, and devoted his whole attention to the perfecting of a contrivance for spinning by rollers. After getting Kay to construct for him certain wooden models, which convinced him that the solution of the problem had been accomplished, he is said to have applied to a Mr. Atherton of Warrington to make the spinning-machine, who, from the poverty of Arkwright's appearance, declined to undertake it (Aikin, *General Biography*, 1799, i. 391). He, however, agreed to lend Kay a smith and watch-tool maker to do the heavier part of the engine, and Kay undertook to make the clockmaker's part of it. Arkwright and Kay then proceeded to Preston, where with the co-operation of a friend of Arkwright, Mr. John Smalley, described as a 'liquor merchant and painter,' the machine was constructed and set up in the parlour of the house belonging to the Free Grammar School. The room seems to have been chosen for its secluded position, being hidden by a garden filled with gooseberry trees; but the very secrecy of their operations aroused suspicion, and popular superstition at once connected them with some kind of witchcraft or sorcery. Two old women who lived close by averred that they heard strange noises in it of a humming nature, as if the devil were tuning his bagpipes and Arkwright and Kay were dancing a reel; and so much consternation was produced that many were inclined to break open the place (Whittle, *History of Preston*, ii. 216). The building has since been changed into a public-house, which is known as the Arkwright Arms. As a proof of the straits to which Arkwright was then reduced and the degree to which he had sacrificed his comfort in order to obtain the means of completing his invention, it is stated that his clothes were in such a ragged state that he declined, unless supplied with a new suit, to go to record his vote at the Preston election of 1768, which took place while he was engaged in setting up his machine. Having thoroughly satisfied himself of the practical value of his invention, Arkwright removed to Nottingham, already an important seat of the stocking trade, whither Hargreaves, the inventor of the spinning-jenny, had the year previously removed, after his machines had been destroyed by a mob at Blackburn. Arkwright entered into partnership with Smalley from Preston, Kay continuing with him under a bond as a workman; and they erected a spinning-mill between Hockley and Woolpack Lane, a patent being taken out by Arkwright for the machine 3 July 1769.

The spinning-frame of Arkwright (see the drawing of the original one in Baines's *History of the Cotton Manufacture*, p. 153, and Ure's *History of the Cotton Manufacture*, i. 255; and of the water-frame in Ure, p. 276, and Guest's *Compendious History*, plate 9) was the result of inventive power of a higher and rarer order than that necessary to originate the spinning-jenny. It was much more than a mere development of the old hand-wheel. It implied the application of a new principle, that of spinning by rollers; and in the delicate adjustment of its various parts, and the nice regulation of the different mechanical forces called into operation, so as to make them properly subordinate to the accomplishment of one purpose, we have the first adequate example of those beautiful and intricate mechanical contrivances which have transformed the whole character of the manufacturing industries. The spinning-frame consisted of four pairs of rollers, acting by tooth and pinion. The top roller was covered with leather to enable it to take hold of the cotton, the lower one fluted longitudinally to let the cotton pass through it. By one pair of rollers revolving quicker than another the rove was drawn to the requisite fineness for twisting, which was accomplished by spindles or flyers placed in front of each set of rollers. The original invention of Arkwright has neither been superseded nor substantially modified, although it has of course undergone various minor improvements.

The first spinning-mill of Arkwright was driven by horses, but finding this method too expensive, as well as incapable of application on a sufficiently large scale, he resolved to call in the aid of water-power, which had already been successfully applied for a similar purpose, notably in the silk mill erected by Thomas Lombe on the Derwent at Derby in 1717. In 1771 Arkwright therefore went into partnership with Mr. Need of Nottingham and Mr. Strutt of Derby, the possessors of patents for the manufacture of ribbed stockings, and erected his spinning-frame at Cromford in Derbyshire, in a deep, picturesque valley near the Derwent, where he could obtain an easy command of water-power from a never-failing spring of warm water, which even during the severest frost scarcely ever froze. From the fact that the spinning-frame was driven by water, it came to be known as the water-frame; since the application of steam it has been known as the throstle. As the yarn it produced was of a much harder and firmer texture than that spun by the jenny, it was specially suited for warp, but the Lancashire manufacturers declined to make use of it. Arkwright and his partners, therefore, wove it at first into stockings, which, on account of the smoothness and equality of the yarn, were greatly superior to those woven from the hand-spun cotton. In 1773 he began to use the thread as warp for the manufacture of calicoes, instead of the linen warp formerly used together with the cotton weft, and thus a cloth solely of cotton was for the first time produced in England. It met at once with a great demand, but, on account of an act passed in 1736 for the protection of the woollen manufactures of England against the calicoes of India, it was liable to a double duty, which, at the instance of the Lancashire manufacturers, was speedily enforced. Notwithstanding their strenuous opposition, Arkwright, however, in 1774 obtained an act specially exempting from extra duty the 'new manufacture of stuffs wholly made of raw cotton wool.' Up to this time more than 12,000*l.* had been expended by Arkwright and his partners on machinery with little or no return, but after the new act the cotton manufacture created by his energy and genius developed with amazing rapidity, until it became the leading industry of the north of England.

While struggling against the mingled inertness and active opposition of the manufacturers, Arkwright had all the while been busily engaged in augmenting the capability and efficiency of his machinery, and in 1775 he brought out a patent for a series of adaptations and inventions by means of which the whole process of yarn manufacture—including carding, drawing, roving, and spinning—was performed by a beautifully arranged succession of operations on one machine. With the grant of this patent every obstacle in the way of a sufficient supply of yarn was overcome, and, whatever might happen to Arkwright, the prosperity of the cotton manufacture was guaranteed. Afterwards the invention was adapted for the woollen and worsted trade with equal success.

Meanwhile Arkwright, besides building several additional cotton mills, sold grants of his patents to numerous cotton spinners in the northern and midland counties. By 1782 he concluded that a business had in this way been formed which employed upwards of five thousand persons and a capital on the whole of not less than 200,000*l.* New difficulties, however, began to arise in his path. In 1779 serious riots occurred in Lancashire, and a mill which Arkwright had erected at Chorley at great expense was completely sacked. Up to this time the incompetency of his workers and mechanics and the slow sale of his yarn had almost daunted his energy. The destruction of his mill, happening when it did, strained his resources, therefore, to their utmost limits, while the increasing infringements of his patent threatened to extinguish one of his most valuable sources of profit. For a time he was baffled in his attempts to proceed against the infringers, on account of the precautions they made use of to conceal their operations, for they took care that none but persons sworn to secrecy should be employed as workmen. At last in 1781 he brought an action against nine firms. The first cause selected for trial was that against Colonel Mordaunt, who at once admitted his use of Arkwright's machine, but pleaded insufficiency of specification in the patent, and on that ground Arkwright was nonsuited. In the following year Arkwright dissolved his partnership with Need and Strutt, retaining in his own hands the mill at Cromford. Shortly afterwards he drew up a statement of his 'Case,' in which, after recording his difficulties and disappointments, he concluded by praying that the 'legislature would be pleased to confirm, connect, and consolidate the two letters patent so as to preserve to him the full benefit of his invention for the remainder of the term yet to come in the *last* patent.' The one patent would expire in 1783 and the other in 1789. Although the statement was circulated among members of parliament, no further action was taken by him to influence the legislature in the matter. In 1785 he, however, made a new effort to enforce the validity of his second patent, and in the court of Common Pleas an action against its infringement, where the plea of insufficiency of specification was set up, was decided in his favour. This verdict greatly alarmed the cotton-spinners, for, owing to the verdict of 1781, the unauthorised use of the patent had grown so greatly that in 1785 it was calculated that thirty thousand persons were employed in establishments set up in defiance of it, the capital expended on buildings being about 300,000*l.* Several of the manufacturers, therefore, combined in self-defence, and obtained from the lord chancellor a writ of *scire facias* for a new trial. The case was tried in the court of King's Bench before Mr. Justice Buller and a special jury, 25 June 1785, when for the first time Arkwright's claim to the invention was disputed. The points on which the jury had to decide were stated by the judge to be three: '1. Is the invention new? 2. Is it invented by the defendant? 3. Was it sufficiently described in the specification?' To answer any of these questions in the negative was of course fatal to the patent. The judge summed up unmistakably for the crown against Arkwright on every point, and the jury without a moment's hesitation brought in their verdict for the crown. On 10 Nov. Arkwright moved for a rule to show cause why there should not be a new trial, alleging that he had new evidence to contradict that adduced against the originality of the invention; but the application was refused, the mere ability to give more evidence not being regarded as a sufficient reason for the rule. On the 14th of the same month judgment was given to cancel the letters patent.

For deficiency in the specification no amount of new evidence could atone, and the judge was persuaded that on this point as well as the others Arkwright 'had not a leg to stand upon.' It was proved that Arkwright had given directions that the specification should 'be as obscure as the nature of the case would admit;' but besides this he had introduced into it articles intended to render it unintelligible, and some of which, if put into operation, would inevitably have spoiled the cotton. The deficiency of specification he had also in his statement of his 'Case' in 1782 practically admitted, though asserting that, so far from intending to perpetrate 'a fraud upon his country,' he was 'anxiously desirous of preserving to his native country the full benefit of his inventions.' It is to be presumed, however, that he had more reason to dread infringements of his patents at home than abroad; and as this was of itself sufficient reason for his desire to make the specification obscure or misleading, it is not absolutely necessary to suppose either that he wished to utilise to his own special advantage improvements which were not his own invention, or that he designed to preserve to himself the benefits of his patents beyond the legal period of fourteen years.

In regard to the originality of the invention the opponents of Arkwright sought to prove that the whole series of machines included in the patent were stolen by Arkwright from others, his sole title to originality being the combination of them into one machine. This implied the denial of his right to the spinning patent of 1769, which had expired in 1783, but was practically continued to him by the patent of 1775. In support of their allegation in reference to this patent the opponents of Arkwright relied chiefly on two witnesses, Kay, the watchmaker, who had made the models for Arkwright, and Thomas Highs or Hayes, a reedmaker at Leigh, whom Kay asserted to be the original inventor of the models. The evidence of Kay was tainted by the fact that he was confessedly guilty of a fraud in revealing to Arkwright the secret of Highs, that he had fled from Arkwright when threatened with a charge of felony, and that he had in conversation represented himself to be the author of the invention. Further, it does not appear that he was ever treated by Arkwright otherwise than as a mere workman, which may of course have been owing to the superior astuteness and force of character of the latter, although it is scarcely compatible with the supposition that he was indebted to Kay for the whole secret of the invention. The evidence of Kay was confirmed by that of his wife in so far as concerned the assertion that he had made models for Highs. Kay had undoubtedly been employed by Highs to make models, but this does not render it impossible that Arkwright, having some previous acquaintance with Kay at Leigh, employed him at Warrington simply on the ground of this acquaintance, and because, wishing to carry on his experiments secretly, it was easier to do so at a distance from Bolton. The evidence of Highs was on several important points both obscure and contradictory. He asserted that he had made rollers for spinning in 1767 on the principle of the one set going faster than the other, but confessedly they must have been incapable of performing the operation of spinning, for he admitted that it was not till 1769—that is the year after Arkwright removed to Nottingham—that he had hit on the contrivance of having the one roller fluted and the other covered with leather, a contrivance without which it was impossible that a machine constructed on Arkwright's principles could work. Further, none of the machines by which Highs asserted that he had spun cotton as an experiment were ever produced, and on this ground alone Arkwright—if it be merely a question between his word and that of Highs—must be held to possess the preferable claim to the invention. It has been argued in error that Arkwright misdescribed his occupation in his first patent, but as a matter of fact he merely described himself there as 'of the town of Nottingham in the county of Nottingham,' nor was any trade mentioned in his second patent. A punctilious regard for the rights of inventors was not a characteristic trait of those among whom Arkwright lived, and he may not have considered himself very blameworthy in utilising the ideas of Highs, which, in the words of Highs, had not then 'been brought to bear.' At the same time, even if he were indebted to Highs at all, it may have been for nothing more than a knowledge of the invention of Lewis Paul [q. v.], who had obtained a patent for spinning by rollers in 1738. So radically different, however, were the machines of Paul from that of Arkwright, that probably when the latter constructed it, he possessed no accurate knowledge of what had been done by Paul. Another of Paul's machines, patented in 1758, did not include spinning by rollers. (See drawing of Lewis Paul's spinning machine, patent 1758, in Baines's *Cotton Manufacture*, p. 139.)

The machine of Arkwright was adapted for roving by means of a revolving can which a witness asserted he had used in 1774, although, as it happened, the can had been made for him by two men in Arkwright's employment. For the process of carding additions and improvements of great ingenuity were affixed to the carding cylinder patented by Paul in 1748, transforming it into an entirely new machine. The most important of these were the crank and comb, said to have been used by Hargreaves, but which, according to the somewhat disputable opinion of Baines, Hargreaves stole from Arkwright (see Baines, *Cotton Manufacture*, p. 178); the perpetual revolving cloth called the feeder, said to have been used by John Lees, a quaker of Manchester, in 1772, but which Arkwright had undoubtedly used previously at Cromford; and filleted cards on the second cylinder which also must have been used by Arkwright in 1772, although a manufacturer named Wood claimed to have first used them in 1774 (see Ure, *Cotton Manufacture*, ii. 24). Indeed the whole of the complicated self-acting machinery which without the intervention of hand labour performed the different processes necessary to change raw cotton into thread suitable for warp, was substantially the invention of Arkwright; and while each separate machine was in itself a remarkable triumph of inventive skill, the construction of the whole series, and the adaptation of each to its individual function in the continuous succession of operations, must be regarded as an almost unique achievement in the history of invention.

It is from the construction of the mills of Arkwright that we may properly date the origin of the factory system, with its minute division of labour and the regular uninterrupted co-operation of numerous individuals in the different processes of machinery. In overcoming the prejudices of workers, in accustoming them to unremitting diligence during the stated hours of labour, in training them for their particular tasks and inducing them to conform to the regular celerity of the machinery, Arkwright displayed an energy and perseverance perhaps of a higher kind, if less rare, than that which enabled him to originate his inventions. His whole arrangements were framed with the utmost forethought and care, and from the beginning he enforced scrupulous cleanliness and the most systematic order. So admirable were his plans of management that they cannot be said to have yet been in any degree superseded, and their general adoption doubtless rendered the introduction of the factory system much smoother and easier than it would otherwise have been.

The prosperity of Arkwright suffered no serious check from the cancelling of his patents. His experience and extraordinary business capacity, and the start he had obtained, enabled him to retain an advantage over other manufacturers. 'For several years he fixed the price of cotton twist, all other spinners conforming to his prices' (Baines, *Cotton Manufacture*, p. 193). About 1784 Arkwright had visited Scotland, and assisted David Dale in planning the erection of the New Lanark mills, afterwards associated with the socialistic experiments of Robert Owen; but if he entered into partnership with Dale this was dissolved after the adverse decision in reference to the patent. Several additional mills were, however, erected by him both in Derbyshire and Lancashire, and, notwithstanding a distressing asthmatic affection, he continued to the last actively interested in their management and the introduction of improvements. In 1790 he erected Boulton and Watt's steam engine in his mill at Nottingham. In 1786 Arkwright received the honour of knighthood from George III on the occasion of presenting him with a congratulatory address from the wapentake of Wirksworth on his escape from assassination by Margaret Nicholson. In the following year Arkwright was chosen high sheriff of Derbyshire. He purchased the manor of Cromford in 1789, and shortly afterwards obtained the grant of a market for the town. He had begun the erection of a church, and also of Willersley Castle for his own residence, when a complication of disorders resulted in his death 3 Aug. 1792.

Carlyle, forming his opinion from the well-known portrait of Arkwright, describes him as 'a plain, almost gross, bag-cheeked, pot-bellied Lancashire man, with an air of painful reflection, yet also of copious free digestion.' Arkwright possessed an energy which would scarcely allow him a moment's rest. He generally laboured 'in his multifarious concerns from five o'clock in the morning till nine at night,' and utilised all his time to the best possible advantage. Bad or careless work roused his stern wrath. For the success of his schemes he was ready to endure any personal inconvenience and suffer the severest sacrifices. From the beginning he was so sanguine of the vast results that would follow his inventions 'that he would make light of discussions on taxation and would say that he would pay the national debt' (Baines, *Cotton Manufacture*, p. 196).

[Case of Richard Arkwright and Company in 1782; Reports of Trials, 17 Feb. 1785 and 25 June 1785; Guest's Compendious History of the Cotton Manufacture (1823), and British Cotton Manufacture (1828); Baines's History of Lancashire, and History of Cotton Manufacture; Ure's Cotton Manufacture of Great Britain, and Philosophy of Cotton Manufacture; Edinburgh Review, vol. xlvi.; Quarterly Review, vol. cvii.; Aikin's General Biography, i. 389–92; Beauties of England and Wales, iii. 512–24, and ix. 278–82; Kennedy's Rise and Progress of the Cotton Trade, in Memoirs of Literary and Philosophical Society of Manchester, 1819; Histories of Preston, by Whittle, vol. ii. (1837), and by Hardwick (1857); Smiles's Self-Help; Espinasse's Lancashire Worthies, vol. i. (1874).] T. F. H.

ARKWRIGHT, RICHARD (1755–1843), only son of Sir Richard Arkwright by his first wife, Patience Holt, was born at Bolton, 19 Dec. 1755. He was brought up to his father's business, and received from him a mill at Bakewell. On his father's death he removed to Willersley. Possessing good business talents and habits of great punctuality, he carried on the extensive concerns which he inherited, with thorough success, and at his death was probably the richest commoner in England. He was specially careful of the health of his workpeople, and introduced into his mills improved methods of warming and ventilating. From the Horticultural Society he received a medal for a new method of cultivating grapes. In 1780 he married Mary, daughter of Adam Simpson of Bonsall, by whom he had six sons and five daughters. He died at Willersley on 23 April 1843.

[Gent. Mag. new series, xix. 655–7; Annual Register, lxxxv. 252–3.] T. F. H.

ARLINGTON, Earl of. [See Bennet.]

ARMIN, ROBERT (*fl.* 1610), actor and dramatist, was living in 1610. From a chapter in 'Tarlton's Jests and News out of Purgatory,' 1611, headed 'How Tarlton made Armin his adopted son to succeed him,' we learn that Armin was apprenticed to a goldsmith in Lombard Street; that he became acquainted with Richard Tarlton, the famous performer of clowns and jesters in Queen Elizabeth's time; that Tarlton prophesied that Armin should be his successor in clown's parts; and that Armin, from his regard for Tarlton, frequented the plays in which he acted and perhaps acquired something of his humour. Afterwards Armin was able to display his own abilities as an actor at the Globe Theatre on the Bankside. Tarlton died in 1588. If his pupil Armin was then seventeen or so, he was born about 1570, and must have been an actor of some position when, in 1603, James I. granted his patent to the players, wherein the name of Armin comes last but one. He is supposed to be the Robert Armin who was the author of 'A Brief Resolution of the Right Religion,' printed in 1590, and of other publications, and who was described in 'Pierce's Supererogation,' 1593, as one of 'the common pamphleteers of London.' The name of Robert Armin is also attached to a publication in 1604, entitled 'A True Discourse of the practices of Elizabeth Caldwell and others to poison her husband.' Armin was probably a member of the company of actors performing under the patronage of Lord Chandos. He is believed to have joined the Lord Chamberlain's players in 1598, and to have accompanied them to Scotland in the following year. In 1608 he published a work called 'A Nest of Ninnies' (reprinted by the Shakspeare Society), and in 1609, styling himself 'servant to the King's most excellent Majesty,' he printed a play: 'The Two Maids of More Clacke, with the Life and simple manner of John in the Hospital,' as it was acted by 'the children of the King's Majesty's Revels.' Armin is enumerated as one of the original representatives of Ben Jonson's 'Alchemist' in 1610. From a passage in Armin's next tract, 'The Italian Tailor and his Boy,' 1609, it has been concluded that Armin had played the part of Dogberry, succeeding to that duty upon the death or the departure from the Lord Chamberlain's players of William Kemp, the original Dogberry. About 1611 John Davies of Hereford published his 'Scourge of Folly,' in which a long 'epigram' was devoted to 'honest gamesome Robin Armin,' and testimony was borne to the worth of his private character, and the excellence of his public performances. In 1615 was published a play, the 'Valiant Welshman,' purporting to have been written by R. A.: the publisher may have wished the public to infer that Robert Armin was the author. The date of his death is not known. The London parish registers have been vainly searched for evidence of his burial. Apparently he left no will, nor were there issued any letters of administration of his estate.

[Memoirs of the Principal Actors in the Plays of Shakespeare, by J. Payne Collier, 1846; Langbaine's Account of the English Dramatic Poets, 1691.] D. C.

ARMINE or **ARMYNE, MARY,** Lady (*d.* 1675–6), remarkable for her learning, piety, and benevolence, was the daughter of Henry Talbot, fourth son of George, sixth Earl of Shrewsbury, and second wife of Sir William Armyne, baronet, of Osgodby, Lincolnshire [q. v.]. Her first husband was Thomas Holcroft, Esq. Lady Mary's accomplishments included a good knowledge of French and Latin, and wide reading in divinity and history. Her business capacity is applauded at length by her biographer, and her personal beauty and activity, which characterised her old age no less remarkably than her youth, were frequently commented on by her contemporaries. She devoted her wealth to many charitable objects. At the time of the 'ejection of the two thousand' ministers 'on the fatal Bartholomew day [1662] she gave 500*l.* to Mr. Edm. Calamy, to be distributed among the most indigent and necessitous families of them,' and the 'godly ministers' seldom appealed to her in vain for assistance in pecuniary difficulties. She took a similarly practical interest in the missionaries engaged in converting the Indians of North America. At home, she founded three hospitals, one at Barton Grange, in Yorkshire, and by her will left 40*l.* per annum to be applied to charitable purposes for ninety-nine years. She died 6 March 1675–6, over eighty years of age. Her portrait was painted by Cornelius Jansen, and is now at Welbeck. An elegy 'upon the much-lamented death of the truly honourable, very aged, and singularly pious lady, the Lady Mary Armine' was written by John Sheffield, afterwards Duke of Buckinghamshire.

[Samuel Clarke's Lives of sundry Eminent Persons in this Late Age (1683); Wilford's Lives of Eminent Persons; Granger's Biographical History, iv. 175.] S. L.

ARMINE, RICHARD de. [See Ayreminne, Richard de.]

ARMINE, WILLIAM de. [See Ayreminne, William de.]

ARMINE, or **ARMYNE,** Sir **WILLIAM** (1593–1651), parliamentarian, was the son of Sir William Armine of Osgodby, Lincolnshire, where he was born 11 Dec. 1593. The family was of Yorkshire origin, and has been traced to one Sewal de Armyne, stated to be the grandfather of Richard and William de Ayreminne [q. v.], the well-known ecclesiastics of the fourteenth century. The father of our Sir William was M.P. for Grantham in 1588–89, was sheriff of Lincolnshire in 1603, when he was knighted (23 April) by James I, and died at the age of sixty on 22 Jan. 1620–21. The son was created a baronet on 28 Nov. 1619 on payment of 1,095*l.*, married a fortnight afterwards Elizabeth, daughter of Sir Michael Hicks, Knight, and was in 1620 holding the office of sheriff of Huntingdonshire. He was returned as M.P. for Boston in 1621 and 1624, as M.P. for Grantham in 1625, and as M.P. for the county of Lincoln in 1626, 1628, and 1641. In May 1626 he was one of the assistants to the managers of Buckingham's impeachment. In March 1626–7 he was appointed a commissioner for the collection of the arbitrary loan in Lincolnshire, and on his refusal to lend or enter into bond for his appearance before the council was committed to prison in the Gatehouse, Westminster; he was released, at the same time as John Hampden, early in the following year (*Cal. Dom. State Papers*, 1627–8, p. 81; Nugent's

Memorials of Hampden, 1860, p. 369). In 1630 he became sheriff of Lincolnshire, and in 1639 sheriff of Huntingdonshire. In the latter capacity in February and March 1639–40 he endeavoured to collect ship-money, but declared himself unable to secure one penny of it. He was an intimate friend and supporter of Sir John Eliot, with whom he corresponded frequently until the latter's death in 1632. Many of his letters, in one of which he urged Eliot (20 Dec. 1631) to publish the 'Monarchy of Man,' are among the manuscripts at Port Eliot. In 1641 he was one of the four members of the House of Commons ordered to accompany Charles I to Scotland. In 1643 he was sent to Oxford by the parliament to discuss terms with the king, and on the failure of his mission proceeded to Scotland to urge the advance of a Scottish army into the north of England. On 12 July 1645 he was nominated a member of a commission to revisit Scotland to treat of 'matters concerning the good of both kingdoms' (*Commons' Journal*, iv. 206). Two days later the House of Commons voted its thanks to Sir William for his 'many and great services to parliament.' On 14 Feb. 1648-9 Armine was appointed by resolution of the commons a member of the council of state, and was reappointed to the office 12 Feb. 1649-50 and 7 Feb. 1650-1. He was a fairly regular attendant at the meetings of the council till the end of March 1651, and during that time served on innumerable committees, especially on those that dealt with finance. He died in April 1651. On Thursday, 1 May, it was resolved by parliament, to show its high sense of Armine's services, that the council of state and the parliamentary committees should 'forbear to sit' on the following Monday afternoon, when Sir William's body was to be 'carried out of town.' On 3 May the council of state ordered every one of its members to attend the funeral, and on 5 May an order was issued, that while the body was being carried for interment from Westminster to Osgodby it should be treated 'according to the civilities due to a person of his condition.'

After the death of his first wife, Elizabeth Hicks, Armine married for the second time Mary Talbot, widow of Thomas Holcroft [see ARMINE, Lady MARY]. By his first wife he had several sons. The eldest, William, who succeeded to the baronetcy, was born 14 July 1622, entered Gray's Inn 18 Nov. 1639, and died 2 Jan. 1657-8. He has been identified with the William Ermyn who was returned to the Long parliament in 1646 as M.P. for Cumberland. His wife Anne and two daughters, Anne and Susan, survived him. The widow married for the second time Baron Belasyse [see BELASYSE, JOHN]. Susan, the younger daughter, married Sir Henry Belasyse, Baron Belasyse's son and heir. She ultimately shared with her sister Anne all her father's estates at Osgodby, and, in 1674, after the death of her husband, who died in the lifetime of his father, was created Baroness Belasyse of Osgodby; she died 6 March 1712–13. Her only son, Henry, succeeded his grandfather as second Baron Belasyse in 1689, and on his death in 1694 that title became extinct. The first husband of Anne Armine, the elder daughter of the second baronet, was Thomas, eldest son of Sir Nathaniel Barnardiston [q. v.].

Armine's second son, Theophilus, born 25 June 1623, entered Gray's Inn 18 Nov. 1639, became a parliamentary colonel in the civil wars, and was killed at Pontefract in 1644. Michael, the third son, born 21 Sept. 1625, succeeded his eldest brother in the baronetcy, and died in 1668, when the baronetcy became extinct.

[Blore's Rutlandshire, p. 176; Clarendon's History (1849), i. 395, ii. 541, 573, iii. 117; Cal. Dom. State Papers, 1639–40, 1649–51; Forster's Life of Sir John Eliot; Foster's Admissions to Gray's Inn, p. 17.] S. L.

ARMITAGE, TIMOTHY (*d.* 1655), was in the year 1647 'chosen pastor of the first independent [or congregational] church in the city of Norwich.' This was a kind of offshoot or migration from that of the venerable William Bridge's church at Yarmouth. It was erected into a 'separate congregation' on 10 June 1644, 'in the presence of several of their brethren from Yarmouth, who signified their approbation by expressions of the most tender and endeared affection.' The members of both congregations had been exiles in Holland and elsewhere. They returned home on the outbreak of the great civil war. Armitage laboured most unweariedly until his nonconformist congregation was larger than any in the city. He was superintendent (in connection with Bridge) of numerous nonconformist congregations in Norfolk and Suffolk. The following is the title-page of an unusually scarce book by him: 'A Tryall of Faith, or the Woman of Canaan on Matthew xv. 21–24. Together with the Souls Sure *Anchor-hold* on Hebrews vi. 19, with the Wisedome of timely remembring our Creator on Eccles. xii. 1. In severall Sermons by Timothy Armitage, Late Minister of the Gospel in Norwitch' (1661), pp. vi, 479. He died in December 1655.

[Brook's Lives of the Puritans, iii. 254–5; Browne's Engl. Ch. of Norfolk and Suffolk.] A. B. G.

ARMSTRONG, ARCHIBALD (*d.* 1672), jester at the courts of James I and Charles I, commonly called ARCHIE, was born of Scotch parents either at Arthuret in Cumberland (LYSONS, *Magna Britannia*, iv. 13) or at Langholm in Roxburghshire (STARK, *Biographia Scotica*). After gaining a widespread reputation, according to a well-known tradition, as a dexterous sheep-stealer in the neighbourhood of Eskdale (*Minstrelsy of the Scottish Border*, iii. 479), he was attached at an early age to the household of James VI of Scotland. On his accession to the English throne, Armstrong accompanied the king, and, during the first years of his reign in England, he took a regular part in the 'fooleries' which the master of the revels prepared each evening for James's amusement, but the performances recorded of him consisted mainly of the roughest horseplay (WELDON, *Court of King James*, p. 92). The king, however, evinced a strong attachment for Armstrong, who was characteristically Scotch, and, making him his official court jester, gave him a permanent place among his personal attendants.

Armstrong rapidly took advantage of the influence he acquired at the English court to treat his royal master and the noblemen in his service with the utmost freedom and familiarity, and he was repeatedly the cause of petty imbroglios. The story is told that on one occasion before 1612, when the king was staying with a large company at Newmarket, Armstrong raised a childish quarrel between James and his eldest son, Henry, by ascribing to the prince a greater popularity than his father commanded in the country, and the prince's friends revenged themselves upon the fool's impudent officiousness by tossing him 'every night they could meet him in a blanket like a dog.' Sir Henry Wotton describes an elaborate contest 'at tilt, torny, and on foot,' that took place in London in 1613 'before their Maiesties,' between 'Archy and a famous knight called Sir Thomas Persons,' whom the fool had insulted (*Reliquiæ Wottonianæ*, ed. 1685, p. 406). On another occasion (9 April 1616) Armstrong addressed a boldly familiar letter to the Earl of Cumberland, lord lieutenant of several northern counties, peremptorily demanding a vacant office for 'my cozen, John Woollsen' (*Dartmouth MSS.*, *Hist. MSS. Com. Rep.* ii. 19*a*). Similarly, in September 1619, when the king was being meanly entertained by the Earl of Northampton, who had recently been promoted in the peerage, Armstrong openly called James's attention to the small account the earl 'made of him' now that 'he had got what he wanted.' But in spite of his unruly speeches, the king treated Archie with increasing favour, and he not only gained great social distinction, but amassed a large fortune. On 16 May 1611 he was granted a pension of two shillings a day during pleasure, which a month later was re-granted for life, and almost every year James presented him with an elaborate uniform. On 20 Aug. 1618 a patent for making tobacco-pipes was secured to him, and rich presents were frequently made him by the king's friends and suitors. In May 1617, when James was hunting near Aberdeen, he was admitted, with other royal attendants, to the freedom of the city, and was given 'one Portugall ducat' (*Keith-Murray MSS.*, *Hist. MSS. Com. Rep.* iii. 409), and the boroughs of Coventry and Nottingham honoured him with gifts of apparel and money when he was visiting those towns in attendance on the king (NICHOLS's *Progresses of James I*, iii. 430–1, 711). The important place that Armstrong held in court society at the time is further attested by John Taylor, the water poet, who dedicated, in 1621, his 'Praise, Antiquity, and Commodity of Beggary,' to 'the bright eye-dazeling mirrour of mirth, adelantado of alacrity, the pump of pastime, spout of sport, and regent of ridiculous confabulations, Archibald Armestrong, alias the court Archy.' The dedicatory epistle speaks in no complimentary terms of Armstrong's avarice and of his nimbleness of tongue, which makes 'other men's money runne into your purse;' it is, therefore, significant that in the collected edition of Taylor's poems, published in 1630, the epistle was suppressed (HAZLITT, *Prefaces, Dedications, Epistles, selected from Early English Books*, 1874).

In 1623 Armstrong reached the zenith of his public career. Although he condemned the Spanish match with his customary directness of speech (NEAL, *Hist. of Puritans*, ii. 122), he was included at his own desire in the retinue of Prince Charles and Buckingham on their famous visit to Spain. An 'extraordinarie rich coate' for Archie holds an important place in the wardrobe accounts of the expedition (*Denbigh MSS.*, *Hist. MSS. Com. Rep.* vii. 2246), and just before setting out he created much consternation among 'the privy-chamber gentlemen,' who complained bitterly of the favours bestowed on him, by asking permission to take a servant to wait upon him. While in Spain, Armstrong behaved with unprecedented arrogance. He soon ingratiated himself with the royal family at Madrid, and in a letter to James I, dated 28 April 1623, he wrote that the King of Spain received him in audience when neither 'men of your own nor your son's men can come nere of him' (*Addit. MSS.* 19402, f. 79). According to his own account Philip IV granted him a pension of which he received in 1631 'the arrearages amounting to 1,500*l.*' (*Authentic Documents of time of Charles I*, ii. 104), and we know that Olivarez, the prime minister, gave him a 'rich suit.' James Howell (*Letters*, p. 136), writing from Madrid (10 July 1623), says that 'our cousin Archie hath more privilege than any,' and that he was often invited to amuse the Infanta in her private chamber, and one day twitted her with the defeat of the Armada. To his English companions he made himself repeatedly obnoxious. Sir Tobie Matthew, one of Prince Charles's attendants, unable to endure his blunt taunts, quarrelled openly with him one day at a public dinner, and before the embassy left Madrid he came to very high words with Buckingham. He 'dared to speak his opinion to the duke,' says Fray Francisco, the author of 'the Narrative of the Spanish Marriage' (published for Camden Soc. p. 252), 'with all the force of truth, blaming severely the manner in which the whole negotiation had been carried on without consistency or truthfulness.' Buckingham, unable to silence Armstrong, threatened to have him hanged, and 'the fool replied in a way worthy of one of better sense: "No one has ever heard of a fool being threatened for talking, but many dukes have been beheaded for their insolence."' On his return to England, Armstrong's continued attacks upon the Spanish match and upon Buckingham rendered him highly popular. Ben Jonson made more or less complimentary references to 'the principal fool of state' in a masque prepared for the court revels on Twelfth Night 1623–4, in the 'Staple of News' (iii. 1), written in 1625, and in his 'Discoveries' (vii. 80), and Bishop Corbet in his 'Poems' (p. 68) spoke of the clamorous applause and laughter provoked by 'salt Archy.'

On the accession of Charles I Armstrong retained his office, and, being permitted as much license as before, wielded for a time no little political power. A petition from William Beloe, a Danish pensioner of the king's mother, shows how jealously he was regarded by the other attendants at court. Beloe states, that the king had given so special a direction for the payment of Archie's entertainment, that he was better off than in the late king's time; and another petition of a later date tells us that Charles I gave Armstrong an estate of 1,000 acres in Ireland. In a letter of much political interest addressed at the end of the year 1628 to the Earl of Carlisle, Archie boldly writes in reference to the murder of Buckingham, that 'the greatest enemy of three kings is gone;' from the same source we learn that Armstrong was married, and that a son had just been born to him whom he named Philip for the 'King of Spain's sake,' and whose godparents comprised five of the highest officials and peeresses in the state. But Armstrong's fall was not far distant. With Archbishop Laud he was, as with Buckingham, never on good terms. The fool openly ridiculed his religious and political principles, and a quarrel between them lingered on for many years. On one occasion Armstrong, having obtained permission to say grace at Whitehall in Laud's presence, blurted out 'Great praise be given to God, and little *laud* to the devil.' The archbishop was at first unable to obtain any redress; his enemies rallied round Armstrong, and the fool continued with impunity to 'belch in his face such miscarriages as he was really guilty of.' But on the Marquis of Hamilton's return from Scotland in 1637 with the news of the rebellion at Stirling in opposition to Laud's new liturgy, the fool, after many expressions of disapproval of the Scotch policy, went a step too far. Meeting the archbishop as he was entering the council chamber at Whitehall on 11 March 1636–7, he shouted out, 'Whoe's feule now? Does not your grace hear the news from Striveling?' Laud at once brought the matter before the council, at which the king and many noblemen were present, and Armstrong was condemned 'to have his coat pulled over his head and be discharged the king's service and banished the king's court.' Armstrong pleaded in vain the privilege of his office; the order was summarily executed, and the post of court-jester was immediately filled up. According to some accounts Laud endeavoured to bring the fool before the Star Chamber, and the mediation of the queen alone prevented the success of this attempt.

For some years after his disgrace Armstrong remained in London. He was seen on one occasion walking disconsolately about Westminster Abbey, dressed in black like a priest, a disguise in which, he said, he could speak with impunity whatever scandal he pleased. But his wealth had enabled him to become a large creditor, and he spent much of his time in mercilessly distraining on his debtors. Many petitions to the privy council and the House of Lords complain of the sharp practices he employed to obtain the repayment of his loans, and from 1638 to 1642 a lawsuit was pending between him and the Dean of York with regard to 200*l.* alleged to be due to him from the latter, and Laud intervened in the clergyman's behalf. One attempt Armstrong made to revenge himself on the archbishop. In 1641, on Laud's arrest by the order of the commons, he published a small pamphlet entitled 'Archy's Dreams, sometimes Jester to his Majestie; but exiled the Court by Canterburies malice. With a relation for whom an odde chaire stood wide in Hell.' Many instances of Laud's tyrannical cruelty are here adduced, and Armstrong confidently consigns him to hell, to join 'blind Bonner and Woolsey,' whom he introduces 'dancing a galliard.' Almost immediately afterwards Armstrong apparently retired to Arthuret in Cumberland, where, according to a reference to him in a poem on a local topic published in 1656, he became a considerable landowner (*Fatal Nuptials, or the Mournful Marriage*; *London Magazine*, x. 287, 408). In the parish register of Arthuret there are entries of the baptism of 'a base son' of Archibald Armstrong on 17 Dec. 1643; of his marriage, probably for the second time, with Sybella Bell on 4 June 1646; and of his burial 1 April 1672; but no memorial of him in the churchyard survives.

Besides the pamphlet ascribed to him above, he is credited with the authorship of 'A Banquet of Iests: a Change of Cheare. Being a collection of modern Iests, Witty Ieeres, Pleasaunt Taunts, Merry Tales,' the first edition of which was published in 1630. A portrait of Armstrong forms the frontispiece, with the verses inscribed below:

> Archee, by kings and princes graced of late,
> Jested himself into a fair estate.

After the book had passed through three editions, a second part was added in 1633, and a fifth edition of the whole work appeared in 1639. Only a few of the jokes have any claim to originality; the majority are to be found in previous collections. In 1660 there was published in London, 'A choice Banquet of Witty Jests, Rare Fancies, and Pleasant Novels. Fitted for all the Lovers of Wit, Mirth, and Eloquence. Being an addition to Archee's Jests, taken out of his Closet; but never published in his Lifetime.' But the appearance of Armstrong's name on the title-page was probably a bookseller's device; the fact that he was still alive in Cumberland is a certain proof that he was in no way connected with the publication of the work.

[Lysons's Magna Britannia, iv. 13; Calendars of State Papers from 1611 to 1639; Strafford Papers, ii. 133; Osborne, Memorialls of King James in his Works (1682), p. 474; Rushworth, Historical Collections, part 2, vol. i. pp. 470–1; House of Lords Journal, v. 372 *b*, 433 *a*; Doran's History of Court Fools, pp. 196 et seq. (with the supplementary chapter in Chambers's Book of Days, i. pp. 181–5); Gent. Mag. xci. part ii., ciii. part ii.; Thoms's Anecdotes and Traditions (Camden Soc.), p. 67; Nares's Glossary (ed. Halliwell and Wright), i. 31.] S. L.

ARMSTRONG, COSMO (*fl.* 1800–1836), line-engraver, was a pupil of Thomas Milton, the landscape-engraver. He was a governor of the Society of Engravers, and he exhibited with the Associated Engravers in 1821. He engraved some plates for Cooke's edition of the British Poets, Sharpe's edition of the British Classics, Kearsley's edition of Shakespeare, Suttaby's edition of the British Classics, Allason's 'Picturesque Views of the Antiquities of Pola,' 1819, and the 'Ancient Marbles in the British Museum.' Among his other works may be noticed 'Camaralzaman and Badoura' and 'The Sleeper awakened,' after Robert Smirke, for Miller's edition of the 'Arabian Nights,' published in 1802; 'Don Quixote's Combat with the Giant Malumbruno,' also after Smirke, for Cadell's edition of 'Don Quixote,' issued in 1818; and small portraits of Michelangelo, Shakespeare, Charles I., after Van Dyck, Lord Byron, after Thomas Phillips, and George IV, after Sir Thomas Lawrence. Cosmo Armstrong possessed much power of execution, but was too irregular in his application and too eccentric in character to take the rank in his profession that he might otherwise have done. He was still living in 1836.

[Raimbach's Memoirs and Recollections, 1843, p. 36; Redgrave's Dictionary of Artists of the English School, 1878.] R. E. G.

ARMSTRONG, EDMUND JOHN (1841–1865), a poet who died in early manhood, was born in Dublin 23 July 1841. As a boy he was distinguished by his adventurous spirit, romantic temper united with humour and love of frolic, and his passionate delight in music and literature. Long rambles among the Dublin and Wicklow mountains gave inspiration and colour to his verse. At the age of 17-18 his religious faith yielded before turbulent moods of scepticism; a disappointment in love added to the gloom of this period. In 1859 he entered Trinity College, Dublin, distinguishing himself highly by his compositions in Greek and Latin verse. Immoderate work and intellectual excitement in the spring of 1860 were followed by severe illness; a blood-vessel in the lung was burst, and the lung seriously injured. A summer of convalescence was passed in Wicklow, and then he found it possible to trace back his way towards christian beliefs. He wintered, 1860–61, in Jersey—a joyous and fruitful season for him, during which much was seen, felt, and thought. Here began a long correspondence on religious questions with a friend as yet unseen, Mr. G. A. Chadwick. Having returned from a delightful visit to Brittany, he left Jersey reluctantly in midsummer 1861, and spent the warmer months of the year in Ireland. On the approach of winter he again resorted to Jersey, now accompanied by a younger brother, G. F. Armstrong (since professor of English literature, Queen's College, Cork). In April 1862 the brothers started for Normandy, thence visited Paris, and once more returned to Jersey, to bid it a final farewell. Armstrong had now sufficiently recovered to accept a tutorship in the north of Ireland. During his vacation (summer of 1862) he walked much among the Wicklow mountains, and was engaged in writing his poems, 'The Dargle' and 'Glandalough.' In October 1862, now looking forward to the clerical profession, he continued his college course. In April 1863 he read before the Undergraduate Philosophical Society an essay on Shelley, designed partly as a recantation of his earlier antichristian opinions. In May of the same year he was rapidly producing his longest poem, 'The Prisoner of Mount Saint Michael,' a romantic tale of passion and crime in blank verse, the landscape and local colour having been furnished by Armstrong's wanderings in France. This was followed by the idyllic poem 'Ovoca,' partly dramatic, partly narrative in form. In October 1863 he came into residence at Trinity College, Dublin, and attracted much attention by speeches delivered before the Historical Society, and essays read before the Undergraduate Philosophical Society. Of this latter society he was elected president, and in October 1864 delivered his opening address, 'On Essayists and Essay-writing.' In the winter his health broke down, and he went to reside at Kingstown, where, after an illness of several weeks, he died, 24 Feb. 1865. He was buried at Monkstown, co. Dublin. As a memorial of his genius, his college and other friends published the volume 'Poems by the late Edmund J. Armstrong' (Moxon, 1865). It includes the two longer poems named above, with many lyrical pieces which show much ardour of imagination and mastery of verse. A short memoir by Mr. Chadwick is prefixed. His poems appeared in a new edition, with many added pieces, edited by G. F. Armstrong, in 1877 ('The Poetical Works of Edmund J. Armstrong,' Longmans, Green, and Co.) At the same time, and by the same publishers, were issued a volume of his prose ('Essays and Sketches by Edmund J. Armstrong, edited by G. F. Armstrong'), including essays on Coleridge, Shelley, Goethe's Mephistopheles, E. A. Poe, Essayists and Essay-writing, &c. In the 'Life and Letters of Edmund J. Armstrong, edited by G. F. Armstrong' (1877), a portrait is given. An article on Armstrong, by Sir Henry Taylor, appeared in the 'Edinburgh Review,' July 1878.

[Memoir as above; personal knowledge.] E. D.

ARMSTRONG, GEORGE, M.D. (*fl.* 1767), brother of John Armstrong, the poet, 1709–1779 [q. v.], after practising pharmacy at Hampstead, qualified himself as a physician, removed to London, and established in 1769 a dispensary, supported by contributions, for the relief of poor children. This beneficent institution continued to exist for more than twelve years, and it was calculated that not less than 35,000 children were relieved during that time. But it met with small pecuniary support, and in December 1781 its career of usefulness was closed. In 1767 he published an 'Essay on the Diseases most fatal to Infants;' a second edition appeared in 1771, and a third edition, dedicated to Queen Charlotte, in 1777. An enlarged edition appeared in 1808, edited by A. P. Buchan, M.D. To the third edition was appended 'A General Account of the Dispensary for the Infant Poor,' which had been printed, in a shorter form, in 1772. Armstrong claimed that 'no charitable institution was ever established whereby so much good has been done, or so many lives saved at so small an expense,' as by the dispensary he had founded. He dwells with emphasis on the fact that it was the only institution where children were received 'without any letters of admission, provided the parents are really indigent, the case dangerous, and requiring speedy relief.' The date of his death is unknown. In 'Rees's Cyclopædia' he is said to have died 'in obscurity.' He left three daughters (to whom their uncle had bequeathed his property) and a widow.

[Rees's Cyclopædia; Works.] A. H. B.

ARMSTRONG, JAMES, D.D. (1780–1839), Irish unitarian minister, born in 1780 at Ballynahinch, county Down, was the son of John Armstrong, who married a daughter of Rev. John Strong, for thirty-six years (1744–1780) presbyterian minister of Ballynahinch. He was a descendant of John Livingstone, of Killinchy, one of the founders of Irish presbyterianism [see LIVINGSTONE, JOHN]. He was first trained at the Rademon Academy, under Moses Neilson, D.D., after which he became classical assistant to William Bruce, D.D., in the Belfast Academy, and conducted a special class of sacred history. He graduated at Trinity College, Dublin, and studied philosophy in Edinburgh under Dugald Stewart. He was licensed 11 May 1806 by Antrim Presbytery (non-subscribing). The same year he received calls to Clonmel and Strand Street, Dublin (2 Oct.); choosing the latter, he was ordained 25 Dec. 1806 by Dublin Presbytery (non-subscribing) as colleague to John Moody, D.D. (*b.* 11 Dec. 1742, *d.* 15 July 1813), after whose death William Hamilton Drummond, D.D. [see Drummond, W. H.], became (25 Dec. 1815) his colleague. He was one of the founders of the Irish Unitarian Society (1830) and of the Association of Irish NonsubscribingPresbyterians (1835), and he represented the latter body at the celebration of the tercentenary of the reformation at Geneva in August 1835. In the previous year he had received the degree of D.D. from the university of Geneva. He was a member of the Royal Irish Academy. He died very suddenly at Stonehouse on Wednesday, 4 Dec. 1839, having preached on the previous Sunday, and married a couple that very morning. He married Mary Allman, and left two sons (John Strong Armstrong, A.B., president of the Dublin Historical Society, and Rev. George Allman Armstrong, A.B., originally a barrister, who succeeded him in 1841 at Strand Street) and four daughters. A petition from his widow is printed in Parl. Debates on the Dissenters' Chapels Bill, 1844. He published: 1. 'A Discourse on Presbyterian Ordination,' and an 'Appendix, containing some account of the Presbyterian Churches in Dublin,' both included in the 'Ordination Service' for James Martineau, Lond. 1829 (this appendix is one of the most valuable contributions yet made to Irish presbyterian biography, being the fruit of most accurate and extensive research). 2. 'The Sin against the Holy Ghost,' Lond. 1836 (sermon before the British and Foreign Unitarian Association). 3. 'A Sermon vindicating the Principles of Unitarian Christianity,' Dublin, 1838 (a discourse originating in local controversy).

[Appendix (as above), p. 77; Bible Christian, 1839, p. 426; Drummond's Memoir and Funeral Sermon, 1840.] A. G.

ARMSTRONG, JOHN, or JOHNIE, of Gilnockie (*d.* 1528), a famous freebooter of the border-country, lived at the Hollows, a stronghold near Langholm, whence he was accustomed to ride abroad with twenty-four able gentlemen well horsed. He never molested any Scot, but from the borders to Newcastle he was a name of terror. On 28 March 1528 James V held a parliament at Edinburgh in which he consulted with his lords and barons as to what measures should be taken to 'stanch all theft and reving within his realm;' and proclamation was made that all lords, barons, and gentlemen should appear at Edinburgh, with a month's victual, to accompany the king on an expedition against the freebooters of Teviotdale, Annandale, and Liddisdale. Hoping to gain favour by submission, Armstrong, with thirty-six followers, came into the king's presence. But the king 'bade take the tyrant out of his sight,' saying, 'What wants this knave that a king should have?' Armstrong offered to maintain himself and forty followers always ready at the king's service, without doing injury to any Scot, and undertook to bring any English subject, duke, earl, or baron, before the king within a fixed number of days. Seeing that his offers were vain, he exclaimed proudly, 'It is folly to seek grace at a graceless face. But had I known this, I should have lived in the borders in despite of King Harry and you both; for I know that Harry would downweigh my best horse with gold to know that I were condemned to die this day.' Then he and his followers were hanged on trees at Carlanrigg Chapel, on the high road to Langholm. Such is the account given in Pitscottie's 'History of Scotland,' p. 145. According to the old Scotch ballad, the king wrote to Armstrong 'to cum and speik with him speidily;' whereupon the Eliots and Armstrongs gathered a 'gallant company' and rode out to bring the king on his way to Gilnockie. At their approach the king turned fiercely on Armstrong—

Away, away, thou traytor strang,
  Out of my sicht thou mayst sune be.
I grantit never a traytor's lyfe,
  And now I'll not begin with thee.

He makes large promises to the king, but all to no purpose; and so

John murdred was at Calinrigg,
  And all his galant companie;
But Scotland's heart was never sae wae
  To see so many brave men die.
Because they saved their country deir
  Frae Englishmen; nane were sae bauld,
Quhyle Johnie lived on the border-syde
  Nane of them durst cum neir his hald.

Buchanan represents Armstrong to have been dreaded alike by Scots and English, and says that, being enticed to seek the king, he rode out with fifty unarmed knights, fell into an ambush, and was brought a prisoner before the king. Bishop Leslie adds that his brother, George Armstrong, saved his life by turning informer.

Armstrong is also the hero of an English ballad and chap-book. These make him to have lived at Giltnock Hall, in Westmoreland, where he entertained eight score followers. After the battle of Bannockburn the king summoned him to Edinburgh under the pretence of conferring honour upon him. Coming, bravely attended, into the king's presence, he was denounced as a traitor. A desperate fight ensued, in which the streets of the city ran with blood; but at length Armstrong and his men were slain. The chap-book opens with an account of Armstrong's early adventures in the Holy Land.

The Scotch ballad was first published by Allan Ramsay in his 'Evergreen,' who says he took it down from the mouth of a gentleman called Armstrong, of the sixth generation from John. It bears every mark of a high antiquity. The English ballad, which no doubt belongs to the middle of the seventeenth century, is preserved among the 'Bagford' and 'Roxburghe Ballads,' and has been published by Ritson and others. There are several editions of the chap-book, which seems to have been composed early in the 18th century.

[Ritson's Scottish Songs and Ballads; Scott's Minstrelsy; Ritson's English Songs; Burton's Hist. Scotland, iii. 144–6, 2nd ed.] A. H. B.

ARMSTRONG, JOHN (1674–1742), 'Chief Engineer of England,' born at Ballyard, King's Co., 31 March 1674, was eldest son of Robert Armstrong, by Lydia, daughter of Michael Howard, of Ballyard. He saw much active service under the Duke of Marlborough and Prince Eugène; he became major-general and colonel of the royal regiment of foot in Ireland, and was elected fellow of the Royal Society on 2 May 1723. He was quartermaster-general from Jan. 1712–13 and 'Chief Engineer of England' from Nov. 1714 till his death on 25 April 1742. In 1716, while Armstrong was surveyor-general of the ordnance, Woolwich Arsenal was founded, but, though the development of the scheme owed much to his co-operation, it is doubtful if it was initiated by him [see SCHALCH, ANDREW]. Armstrong was part author of a work entitled a 'Report with Proposals [by Thomas Badeslade] for draining the Fens and amending the Port of King's Lynn and of Cambridge and the rest of the trading towns in those parts and the navigable rivers that have their course through the great level of the Fens called Bedford Level.' He married, 20 Sept. 1714, Anne Priscilla, daughter of Major Burroughs, and left five daughters, of whom the second, Anne, became second wife of Benjamin Hoadly (1706–1757) [q.v.].

[Musgrave's MS. Biographical Advertiser, 5718, and Obituary 5727 in British Museum; Gent. Mag. xii. p. 219; London Mag. 1742, p. 205; Thompson's History of the Royal Society, Appendix, p. 35; Badeslade's History of the Ancient and Present State of the Navigation of the Port of King's Lynn, &c.] A. S. B.

ARMSTRONG, JOHN, M.D. (1709–1779), poet, physician, and essayist, was born in the parish of Castleton, Roxburghshire, about the year 1709. His father was a clergyman. He studied at Edinburgh University, and took his degree of M.D. on 4 Feb. 1732, composing for the occasion a 'Dissertatio de Tabe Purulenta,' which he published at Edinburgh in the same year, with a dedication to Sir Hans Sloane. A Latin letter which the author sent to Sir Hans Sloane with a copy of the thesis is preserved in the British Museum (*MS. Sloane,* 4036). Before 1735 Armstrong was practising medicine in London.

At an early age Armstrong began to cultivate poetry. He tells us that the verses entitled 'Winter' (an 'imitation of Shakespeare'), first published in 1770, were written in 1725. Thomson, Mallet, Aaron Hill, and Young received manuscript copies of the verses from the youthful writer, and expressed to him their congratulations. Mallet promised to print the piece, but afterwards changed his mind.

In 1734 Armstrong published, in vol. ii. of the 'Edinburgh Medical Essays,' an essay on 'Penetrating Topic Medicines;' and in the same year he wrote a paper (read before the Royal Society on 30 Jan. 1735, and preserved among the Sloane MSS., No. 4433) on the 'Alcalescent Disposition of Animal Fluids.' His next production was a satirical pamphlet entitled 'Essay for abridging the Study of Physick,' 1735, 8vo. In the following year he made his first appearance as a poet. The 'Œconomy of Love,' 1736, 8vo, was published anonymously; and it is indeed a production which not many men would care to claim. A more nauseous piece of work could not easily be found. When the author reissued the poem in 1768, he had the good sense to cancel some of the worst passages. It was followed by a 'Synopsis of the History and Cure of Venereal Diseases.' In 1741 Armstrong solicited Dr. Birch's recommendation to Dr. Mead for the appointment of physician to the troops going to the West Indies (*Sloane MS.* 4300).

Writing many years afterwards, in 1773, he ascribes his limited success in his profession to the fact that 'he could neither tell a heap of lies in his own praise wherever he went; nor intrigue with nurses; nor associate, much less assimilate, with the various knots of pert insipid, lively stupid, well-bred impertinent, good-humoured malicious, obliging deceitful, waspy drivelling gossips; nor enter into juntos with people who were not to his liking' (*Medical Essays*). Habitual inertness and a splenetic temperament were probably the real drawbacks to his advancement. Dr. Beattie, in a letter to Sir William Forbes, writes: 'I know not what is the matter with Armstrong, but he seems to have conceived a rooted aversion against the whole human race, except a few friends, which it seems are dead.' In Thomson's 'Castle of Indolence' there is a stanza which is supposed to refer to Armstrong:—

> With him was sometimes join'd, in silent walk
> (Profoundly silent, for they never spoke),
> One shyer still, who quite detested talk:
> Oft, stung by spleen, at once away he broke
> To groves of pine and broad o'ershadowing oak;
> There, inly thrill'd, he wandered all alone
> And on himself his pensive fury wroke,
> Nor ever utter'd word, save when first shone
> The glittering star of eve—'Thank Heaven! the day is done.'

In 1744 appeared the 'Art of preserving Health,' a didactic poem in four books, which sprang at once into popularity, and has passed through several editions down to our own day. In the class of poetry to which it belongs, the 'Art of preserving Health' holds a distinguished place. No writer of the eighteenth century had so masterful a grasp of blank verse as is shown in parts of this poem. The powerful passage descriptive of the plague (book iii.) has been highly praised. As in all didactic poetry, the practical directions are of little interest; but those who value austere imagination and weighty diction cannot afford to neglect Armstrong's masterpiece.

He was appointed, in February 1746, a physician to the Hospital for Lame, Maimed, and Sick Soldiers in London. Five years later (1751) he published 'Benevolence, an Epistle,' which added little to his fame; and in 1753 'Taste, an Epistle to a young Critic,' readable but acrimonious. At this time Dr. Theobald addressed to him two complimentary Latin odes. Armstrong's next venture was a tragedy, 'The Forced Marriage,' written in 1754, but not published until 1770. Much more interesting are the 'Sketches or Essays on various subjects, in two parts,' published in 1758 under the pseudonym of Launcelot Temple. It has been suggested—without evidence—that he was assisted in the composition of these essays by Wilkes, with whom he was nearly acquainted for many years. Always terse, often original, and sometimes brilliant, Armstrong's prose is undeserving of the neglect into which it has fallen.

In 1760 he received the post of physician to the army in Germany. Writing to Wilkes on 3 Nov. of that year, he enclosed a poetical epistle entitled 'Day,' which was published in the following year. A letter in the 'Public Advertiser' of 23 March 1773 accused Wilkes of having published it against the author's wish. In the following number appeared a reply, signed 'Truth,' denying the charge; and this was followed, on 1 April, by a letter, signed 'Nox,' wherein the writer declared that the verses were published at Armstrong's repeated requests and against Wilkes's advice. Several years afterwards there appeared in the 'Gentleman's Magazine' (January 1792) the notes of a conversation between Wilkes and Armstrong on the subject of the correspondence in the 'Public Advertiser.' According to this report Armstrong accused Wilkes of having written the three letters in question, Wilkes denying the charge with caustic pleasantry. Whether the letters were written by Wilkes, or whether any such conversation ever occurred, is extremely doubtful; but as to the publication of 'Day' we are able to refer to Armstrong's unpublished letters in the valuable 'Wilkes Correspondence' acquired a few years ago by the British Museum (*Add. MS.* 30867). On 3 Nov. 1760, when sending the epistle to Wilkes, he writes:—'I . . . send you letters by the brace. If you approve of that in rhyme, I wish all the people in Britain and Ireland would read it, that I might be indulged in the vanity of being known for your friend. But if you think it worthy of Mr. Bowyer's press, don't submit it to that severe operation till everything you find wrong in it is altered.' Wilkes ruthlessly excised whatever he thought to be inferior, and exposed a tattered version to the public, indicating the cancelled passages by stars. Moreover, after sending the epistle to press, he seems not to have troubled himself to make any communication on the subject with the author; for on 29 Oct. 1762, unaware that the epistle was already in print, Armstrong wrote from abroad to ask Wilkes to hand over to Millar, the bookseller, 'one strayed ode—item one elegy—item one epistle entitled a "Day," which I shall be glad to clear of a few clouds. You must know I kept only the first copy, which is mislaid, or more probably lost.' The next letter broke off, once for all, the connection between the friends. We print it, for the first time, from Add. MS. 30867, p. 216:—'London, 17 Sept. 1763. Sir,—I thank you for the honour of a letter, and continue sensible of every mark of friendship I have received from you, which makes me regret it the more that you have for ever deprived me of the pleasure of your conversation. For I cannot with honour or decency associate myself with one who has distinguished himself by abusing my country. I am with all due sincerity, Sir, your most humble servant, John Armstrong.' Had it not been for the publication of the unfortunate 'Day,' he would probably have continued on familiar terms with Wilkes, who (it is supposed) had procured him the post of physician to the army, and to whom he was certainly indebted for much pecuniary help. In some very vigorous lines of Churchill's posthumous satire, 'A Journey,' published in 1764, Armstrong is held up to unsparing ridicule:—

Let them with Armstrong, taking leave of sense,
Read musty lectures on Benevolence,
Or con the pages of his gaping Day,
Where all his former fame was thrown away,
Where all but barren labour was forgot
And the vain stiffness of a letter'd Scot.

One writer after another has asserted that Churchill's attack was provoked by some reflections on himself in 'Day,' but the reader must be extraordinarily lynx-eyed to discover any allusion to Churchill in Armstrong's epistle. It is far more probable that the lines were written at the suggestion of Wilkes, who was on terms of close intimacy with the satirist.

At the recall of the troops from Germany Armstrong returned to London, receiving half-pay for the rest of his life. In 1770 he published, in two volumes of 'Miscellanies,' such works in verse and prose as he wished to preserve. He took this opportunity of printing in his own name the four concluding stanzas of the first canto of the 'Castle of Indolence.' Accompanied by Fuseli, he started in the same year for a tour in France and Italy. At Leghorn he visited Smollett, who was fast sinking into his grave. Under the title of 'A Short Ramble through France and Italy,' 1771, he published some desultory notes taken on the journey. In 1773 he published his last work, 'Medical Essays,' in which he coarsely charges his professional brethren with incompetency and servility.

Armstrong died at his house in Russell Street, Covent Garden, on 7 Sept. 1779, from the effects of a fall. He had been staying in Lincolnshire, and as he was preparing to return home his foot slipped when he was stepping into his carriage. To the surprise of everybody he left the sum of 3,000*l*. As his pension and his very small practice were his sole means of support, he must have lived somewhat parsimoniously.

There is a mezzotint portrait of him, from a painting by Sir Joshua Reynolds, inscribed 'John Armstrong, M.D. The suffrage of the wise, the praise that's worth competition is attained by sense alone and dignity of mind.' One who knew him well, Dr. Cuming, of Dorchester, has set down his character briefly as follows:—'He always appeared to me (and I was confirmed in this opinion by that of his most intimate friends) a man of learning and genius, of considerable abilities in his profession, of great benevolence and goodness of heart, fond of associating with men of parts and genius, but indolent and inactive, and therefore totally unqualified to employ the means that usually lead to medical employment, or to elbow his way through a crowd of competitors.'

[The original editions of his works; Nichols's Literary Anecdotes, ii. 275, &c.; Public Advertiser, 23 and 24 March and 1 April 1773; Gentleman's Magazine, January 1792; Add. MSS. 30867 and 30875.] A. H. B.

ARMSTRONG, JOHN (1771–1797), journalist and writer of verses, was born of humble parents, at Leith, in June 1771. After attending the Grammar School of that town and the High School of Edinburgh, he entered Edinburgh University, where he graduated M.A. In 1789 he published 'Juvenile Poems, with remarks on Poetry, and a Dissertation on the best means of punishing and preventing Crimes.' These poems, if stilted in style and hackneyed in sentiment, are characterised by general good taste and some artistic finish. Their publication obtained for him the honour of being invited to compose the words of the songs used in connection with the ceremony of laying the foundation-stone of the Edinburgh University buildings. While tutor in a family in Edinburgh, Armstrong pursued the theological studies necessary to qualify him to become a preacher in the church of Scotland, but in 1790 he removed to London, where he obtained employment on one of the daily papers at a small weekly salary. In 1791 he published a collection of poems, under the title 'Sonnets from Shakspeare.' His literary prospects continued gradually to improve, and he was in receipt of a considerable income, when his health began suddenly to give way. He retired to Leith, where he died of a rapid decline, July 21, 1797.

[Memoir in Edinburgh Magazine, new series, vol. x. pp. 254–5, which contains some additional details to those given in Monthly Magazine, vol. iv. pp. 153–4, and Gentleman's Magazine, vol. lxvii. part 2, pp. 731–2.] T. F. H.

ARMSTRONG, JOHN, senior (1784–1829), physician, was born, 8 May 1784, at Ayres Quay, near Bishop Wearmouth, county Durham, where his father, George Armstrong, a man of humble birth, was a superintendent of glass works. He was educated at first privately and afterwards studied medicine at the university of Edinburgh, where he graduated M.D. in 1807 with a dissertation, 'De Causis Morborum Hydropicorum.' He practised at his native place and in the adjoining town of Sunderland, and was physician to the Sunderland Infirmary. In 1811 he married Sarah, daughter of Mr. Charles Spearman, by whom he left a family, including a son John, who became bishop of Grahamstown [q. v.]. While at Sunderland he published, besides several memoirs in the 'Edinburgh Medical Journal,' two works, 'Facts and Observations relative to the Fever commonly called Puerperal' (London, 1814), and 'Practical Illustrations of Typhus and other Febrile Diseases' (London, 1816), by which he became favourably known to the medical profession. In 1818 he removed to London and published 'Practical Illustrations of the Scarlet Fever, Measles, Pulmonary Consumption' (London, 1818), which added to his reputation. In the next year he was appointed physician to the London Fever Institution (now called Hospital), an office which he resigned in 1824, and in 1820 became licentiate of the College of Physicians.

Dr. Armstrong rapidly acquired a large practice and also became a very successful and popular teacher of medicine. In 1821 he joined Mr. Grainger, an eminent teacher of anatomy, as lecturer on medicine at the school at that time being founded by the latter in Webb Street, which, before the complete development of the great hospital schools, was one of the most important in London. In 1826 he joined Mr. Bennett in founding another school in Little Dean Street, Soho, and for some time lectured on medicine in both institutions. In 1828 failing health compelled him to give up teaching, and he died of consumption on 12 Dec. 1829, at the early age of 45.

There can be no doubt of Dr. Armstrong's great energy and brilliant talents, though the rapidity of his success and the fact of his being unconnected with any of the greater medical schools caused his career to be watched with much surprise and possibly a little jealousy. His opinion was, however, highly valued by his professional brethren.

Dr. Armstrong's works on fevers became extremely popular in this country and America, and they have the merit of being founded entirely on his own observations. Their importance has, however, been greatly diminished by later discoveries, and especially by the discrimination of several kinds of fever which were at that time confounded together. The latter consideration probably explains the changes that Armstrong's own views underwent in relation to typhus, which he in his earlier works asserted to be contagious, but in his later memoirs (*Lancet*, 1825) attributed to a malarial origin. In treatment Armstrong was an ardent advocate of the antiphlogistic system, and made a copious use of bleeding.

His controversy with the College of Surgeons arose out of an attempt on the part of that body to discourage private medical teaching by refusing to accept certificates except from the recognised hospitals and their medical schools. With the College of Physicians he was equally displeased on account of his having been rejected when he first presented himself as a candidate for the licentiateship, an accident which may often happen when a physician established in practice has to undergo examination on subjects with which he was familiar as a student. Dr. Armstrong is described by his friend Dr. Boott as a man of high integrity, absorbed in his profession, of gentle and reserved character, with much power of sympathy. He appears to have had few intellectual interests outside of his daily work, and spoke with some contempt of 'learned physicians.'

Besides the above, Dr. Armstrong was author of: 1. 'An Address to the Members of the Royal College of Surgeons on the injurious conduct and defective state of that Corporation with reference to Professional Rights, Medical Science, and the Public Health,' London, 1825. 2. 'The Morbid Anatomy of the Stomach, Bowels, and Liver, illustrated by a series of plates with explanatory letterpress, and a summary of the symptoms of the acute and chronic affections of the above-named organs,' 4to, London, 1828 (unfinished). 3. 'Lectures on the Morbid Anatomy, Nature, and Treatment of Acute and Chronic Diseases,' edited by Joseph Rix (after the author's death), London, 1834.

[Boott's Memoir of the Life and Medical Opinions of John Armstrong, in 2 vols., 1833; Munk's Roll of College of Physicians (1878), iii. 216.] J. F. P.

ARMSTRONG, JOHN, junior (1813–1856), bishop of Grahamstown, was the son of Dr. John Armstrong, the physician [q. v.]. He was educated at a preparatory school at Hanwell, and at Charterhouse. In 1832 he was elected to a Crewe exhibition at Lincoln

College, Oxford, and having graduated in classical honours (third class) in 1836, he received holy orders in 1837. He was curate for a very short time, first at Alford in Somersetshire, and then at Walton-Fitzpaine in Dorsetshire; but within a year of his ordination he took a curacy at Clifton, where he remained about three years. In 1841 he became a priest-vicar of the cathedral at Exeter, and in 1843 rector also of St. Paul's, Exeter. In the same year he married Miss Frances Whitmore. About this time his convictions became strengthened and his spirituality deepened, chiefly through the influence of the earlier 'Tracts for the Times;' and it is an instance of his peculiar attractiveness that views and practices then very unpopular made him no enemies and raised very little opposition. The 'surplice riots,' e.g., were raging at Exeter, but they were little felt at St. Paul's. In 1845 he exchanged posts with Mr. Burr, vicar of Tidenham, in Gloucestershire. He found Tidenham in a ferment, owing to the introduction of usages which are now all but universal; but Mr. Armstrong soon lived the opposition down, and carried his points with all but universal approbation. Both at Exeter and Tidenham he almost entirely gave up what is called society, and devoted himself exclusively to the labours of a hard-working parish priest. But he was thoroughly happy in his domestic life; he had a truly like-minded wife and children, whom he loved to have about him even in his busiest hours. 'There was, I believe,' writes an eye-witness to the present writer, 'no separate study in the vicarage, so that much of his work was done in the midst of his family. I found him one morning writing a sermon with three of his children climbing over and playing with him; and so far from rebuking them, from time to time the pen was laid aside, and he joined in their frolics, returning again to his graver thoughts and writing; and on my admiring that he could so work, he replied simply, "I would give but little for a man that could not."' Mr. Armstrong made his mark as a preacher far beyond the limits of his country parish. 'He was,' writes a clergyman still living, 'the best all round country congregation preacher I ever knew.' A volume of 'Sermons on the Festivals,' preached at Exeter Cathedral, was published in 1845; another volume of 'Parochial Sermons' in 1854; and the series of 'Sermons for the Christian Seasons,' from Advent 1852 to Advent 1853, were all of them edited, and several of them written, by him. In some interesting sketches of 'successful preachers,' one of 'Bishop John Armstrong' will be found in the 'Guardian' of 20 Dec. 1882. He was also a successful tract-writer. He wrote many of, and was the responsible editor of two series of, the 'Tracts for the Christian Seasons,' the first of which came out monthly from Advent 1848 to Advent 1849, and the second from Advent 1849 to Advent 1850; and these were followed in 1852–3 by 'Tracts for Parochial Use.' Mr. Armstrong's strong common sense and genial humour are conspicuous in these tracts, and their popularity has been very great. Mr. Armstrong had always taken the deepest interest in what are called 'social questions.' He now threw himself with characteristic energy into a scheme of which he was unquestionably the chief originator. The scheme was, to establish a system of penitentiaries, in which the chief agents should be self-devoted and unpaid ladies, working on sound church principles and under the direct superintendence of clergymen. Mr. Armstrong advocated this scheme in articles on 'Female Penitentiaries' in the 'Quarterly Review' in the autumn of 1848; in the 'Christian Remembrancer' in January 1849; in the 'English Review' in March 1849; and in a stirring tract, entitled 'Appeal for a Church Penitentiary,' also in 1849. The interest of the public was awakened. Mr. Armstrong was as indefatigable in his private correspondence on the subject as in his articles for the press. 'I have acres of his letters,' writes a friend to the present writer, 'all on one subject—a House of Mercy for Gloucestershire.' The first church penitentiary was founded in Mr. Carter's parish of Clewer; in the same year (1849) another house of mercy was founded at Wantage; and shortly afterwards another at Bussage, in Mr. Armstrong's own diocese. In 1852 the Church Penitentiary Association was formed, and Mr. Armstrong's day-dream was in a fair way of being realised. Among the rest of Mr. Armstrong's writings may be noticed his 'Pastor in the Closet,' published in 1847; a singularly vigorous article in the 'Christian Remembrancer' on the 'History and Modern State of Freemasonry' from the christian point of view, which can hardly have been acceptable to freemasons; and articles in the 'National Miscellany,' a monthly religious periodical which he founded a little while before he left England.

In 1853 he was offered the new bishopric of Grahamstown, chiefly through the influence of Bishop Gray, of Capetown. His penitentiary scheme was well afloat, and after having consulted some tried friends he accepted the post, and was consecrated at Lambeth on St. Andrew's day; after a few months' delay, during which, in spite of bad health, he pleaded the cause of Africa in various parts of the country, he set sail for Grahamstown. One of the most interesting presents which he took with him was a set of episcopal robes worked by the Bussage penitents. He regarded his position as that of a missionary as well as a colonial bishop. 'Do you think,' he said at a public meeting, 'I go forth thinking the diocese of Grahamstown is to be the bound and limit of Christian enterprise? God forbid! Africa is given to us if we will first do our part.' The diocese of Grahamstown, however, was in itself no trifling charge; it was almost as large as England, and, owing to bad roads and other hindrances, twenty miles a day was the average of travelling. His first work was to make a visitation tour of his diocese. He won golden opinions wherever he went; and he found or made many able coadjutors. There is little doubt that if his life had been spared he would have been eminently successful; his buoyant temper, his attractiveness, his ardent piety, his definiteness of aim and conviction, his readiness to recognise good wherever he found it, these and other qualities found a larger sphere for development abroad than at home. No one can read Bishop Armstrong's letters home, or his 'Notes on Africa,' a journal published by the Society for the Propagation of the Gospel, without deep interest. In 1856 he began a second visitation tour; but it was too much for him. His health, which had decidedly improved after he left England, failed him; and he died somewhat suddenly in Whitsun week, in the presence of his faithful friend and chaplain, archdeacon Hardie. His last public utterance was an opening lecture on the 'Character and Poetry of Oliver Goldsmith' at the Literary Institute at Grahamstown, which, after some opposition, he had succeeded in establishing on a general basis, and not in connection with any one religious body. He regarded literature and the natural sciences as 'common ground on which churchmen, without resigning one iota of catholic truth, might meet dissenters as brethren and hold kindly intercourse with them.' And even in religion, uncompromising churchman as he was, he was ever ready to acknowledge good christian work done by other bodies. 'The exertions of the Wesleyan body have been very great,' 'The Wesleyan body have been the honoured instrument of converting him'—such like remarks are not infrequent in his letters. But none the less does he deeply regret, over and over again, that the church had not been the first in the field; for he held that to be 'the more excellent way.' His desire to deal with social questions accompanied him to Africa. He set himself to combat the besetting sin of the colonists, drunkenness; but he was called to his rest before he could effect much in this direction. He was buried in the cemetery at Grahamstown in the rochet made for him by the Bussage penitents; and after the lapse of more than a quarter of a century his memory still remains fresh in the hearts of his many friends. Few men, in the course of a comparatively short life, have had truer popularity. There is a striking heartiness and unanimity in the testimony which numerous correspondents have kindly given to the present writer, to what one of them calls his 'superlative worth;' and few men, without possessing any commanding genius or incurring any unpopularity, have done more thoroughly useful work for the church and for society at large.

[Carter's Memoirs of Bishop Armstrong; information from Archdeacon Hardie, Mrs. Armstrong, H. Woodyer, Esq., Rev. T. Keble, Rev. Erskine Knollys; Bishop Armstrong's Works, passim.] J. H. O.

ARMSTRONG, ROBERT ARCHIBALD, LL.D. (1788–1867), Gaelic lexicographer, was the eldest son of Mr. Robert Armstrong, of Kenmore, Perthshire, by his wife, Mary McKercher. He was born at Kenmore in 1788, and educated partly by his father, and afterwards at Edinburgh and at St. Andrew's University, where he graduated. Coming to London from St. Andrew's with high commendations for his Greek and Latin acquirements, he engaged in tuition, and kept several high-class schools in succession in different parts of the metropolis. He devoted his leisure to the cultivation of literature and science. Of his humorous articles 'The Three Florists,' in 'Fraser' for January 1838, and 'The Dream of Tom Finiarty, the Cab-driver,' in the 'Athenæum,' are notable examples. His scientific papers appeared chiefly in the 'Arcana of Science and Art' (1837 et seq.), and relate to meteorological matters. But his great work was 'A Gaelic Dictionary, in two parts—I. Gaelic and English, II. English and Gaelic—in which the words, in their different acceptations, are illustrated by quotations from the best Gaelic writers.' London, 1825, 4to. This was the first Gaelic dictionary published, as there previously existed only vocabularies of the language like those of Shaw and others. It is a most meritorious work, the affinities of the Celtic words being traced in most of the languages of ancient and modern times. To it is prefixed a Gaelic grammar, and there is a short historical appendix of ancient names, deduced from the authority of Ossian and other poets. Armstrong's dictionary will always be prized by Gaelic scholars, but it was partially eclipsed, three years after its appearance, by the publication of the still more comprehensive 'Dictionarium Scoto-Celticum,' compiled under the direction of the Highland Society of Scotland (2 vols. 4to, 1828). Mr. Armstrong sank his small fortune in the publication of his three-guinea quarto, and in a pecuniary sense he was a considerable loser by its publication. For about twenty-two years he maintained his family by establishing the South Lambeth Grammar School, and on his retirement from the head-mastership to Richmond in 1852 a representation of his necessitous condition was sent to Lord Palmerston, who obtained for him a civil list pension of 60*l.* This opportune assistance and a grant from the Literary Fund enabled him to recommence his scholastic business, which, though now of small proportions on account of his great age, he continued till he was struck down by paralysis about a week before he died. In 1826 he had been appointed Gaelic lexicographer in ordinary to the king, but the appointment was honorary and no salary was attached to it. He died in Choumert Road, Peckham Rye, Surrey, 25 May 1867. Lord Derby advised her majesty to cheer the last days of the veteran scholar by a grant of 100*l.* from the Royal Bounty Fund; and in 1869 the queen, on the recommendation of Mr. Gladstone, granted an annual pension of 50*l.* to his widow. Dr. Armstrong married, in 1842, Emma, daughter of Mr. Stephen Dungate, by whom he left issue three daughters.

[Private information; Gent. Mag. ccxxiii. 113.] T. C.

ARMSTRONG, Sir THOMAS (1624?–1684), royalist, who was executed for his share in what was known as the Rye House Plot, was son of an English soldier serving in one of James's Low Country expeditions, and was born at Nimeguen, where his father was quartered, about 1624. He was brought to England young, and served under Charles I; he declared for Charles II (Heath's *Chronicle of Civil Wars*, part i. p. 240), for which and similar royalist services he was imprisoned in Lambeth House by Cromwell. There he endured many privations, owing to the inability of his party to provide him with money or help; but he contrived, after a year's imprisonment, to get released. About 1655 he was sent out of England, by the Earl of Oxford and other cavaliers, to Charles, with a considerable sum of money for the use of the exiled prince. He delivered the gift into the prince's own hands, and returning to England was, on the sixth day, imprisoned by Cromwell in the Gatehouse. In 1658, after another interval of liberty and of fidelity to the royal cause, Armstrong suffered a third imprisonment in the Tower; but on the death of the Protector, on 3 Sept. of that year, was released, and married Katharine, a niece of Clarendon's (Oldmixon's *Hist. of the Stuarts*, vol. i. p. 687). He was one of the signatories to the Royalists' Declaration to Monk, April 1660 (Kennet's *Chronicle*, p. 122); and on the Restoration, in the following month, he was knighted by the king for his services, made lieutenant of the first troop of guards, and subsequently gentleman, or captain, of the horse. Shortly afterwards Armstrong became intimate with the Duke of Monmouth; and, according to the testimonies of unfriendly authorities, he 'led a very vitious life' (Burnet's *Hist. of Own Times*, vol. i. p. 577). Sprat says that he 'became a debauch'd Atheistical Bravo' (Sprat's *True Account of the Horrid Conspiracy*, p. 29); he fell, at any rate, into disfavour at court, whence he was dismissed; and having 'distinguish'd himself by murdering Mr. Scroop, a considerable Gentleman, in the Play-house' (Eachard's *Hist. of England*, p. 1027), he left England for a time in 1679 with the Duke of Monmouth for Flanders, to join some English regiments there.

Armstrong, who was elected M.P. for Stafford in the two parliaments of 1679 and in that of 1681, was frequently a visitor at the house of the disaffected Earl of Shaftesbury in Aldersgate Street (*Copies of the Informations*, 1685, p. 196), and was gradually embroiled in the Rye House plot. He was frequently at Colonel Romsey's house in King's Square, Soho Fields (*Copies of Informations*, p. 28), desiring interviews with Ferguson early in the morning, before Romsey was dressed; he was at West's chambers in the Temple, offering to get admittance to the Duke of York, under the pretence of discovering some plot against him, and then to kill him (*Copies*, p. 61). He was a visitor at all those taverns where the conspirators met, viz. the Fortune at Wapping, the Horse Shoe on Tower Hill, the King's Head in Atheist Alley, the Young Devil Tavern between the two Temple gates (for full list see Sprat's *True Account*, p. 52); he was at Sheppard's house in Abchurch Lane with Lord William Russell and the rest, going thence, with the Duke of Monmouth and Lord Grey, to look into the condition of the king's guards, to see if it were possible to break through them to carry the king away, and returning with the report that the guards were certainly remiss, and the thing quite feasible (*ibid.* p. 150). Evidence was forthcoming also that, on the failure of the Rye House plot, Armstrong offered still to intercept the king and the duke on their homeward journey, provided money and men could be immediately procured. The king himself declared that when Armstrong had come to him abroad, nearly thirty years before, with the gift of money, he had confessed that he had come, employed by Cromwell, to kill him; and on 28 June 1683, a proclamation was issued for his apprehension. Armstrong, being greatly depressed at this turn of events, went to Romsey (*Copies*, p. 109) one night, in fear for him as well as for himself, 'and did importune me to be gone with the first, and in the meantime to keep close, for that I was mightily hunted after.' He himself, assuming the name of Mr. Henry Lawrence, succeeded in escaping and hiding himself in Leyden. But the reward to seize him was heavy, 'equal to the greatest' (Eachard's *Hist.* p. 1043), and out of it Chudleigh, the king's envoy, offered 5,000 guilders. In May 1684 a spy at Leyden gave the desired information, the States issued the necessary order of acquiescence, and Armstrong (too much surprised to plead his Dutch birth) was carried to Rotterdam, loaded with irons, and placed on board the yacht Catherine. The Catherine anchored at Greenwich 10 June 1684 (Luttrell's MS., *Brief Historical Relations*, All Souls, Oxford); Sydney Godolphin signed a warrant the same day to Captain Richardson, keeper of Newgate, to receive the prisoner; and thither, still in irons, he was conveyed on the morrow, 11 June. He was stripped of anything he had of value; he was searched; a bill of exchange was found in his pocket between one Hayes, a merchant at London, and another merchant at Leyden, and Hayes was at once committed to Newgate for complicity with a traitor. Armstrong was not allowed to see his family and friends except in the presence of his gaolers; and, all money having been taken from him, he was unable to obtain the assistance of counsel (*State Trials for High Treason*, 35 Charles II). In three days, 14 June, he was taken to King's Bench, Guildhall, attended by his daughter, Jane Mathews, another being repulsed. Titus Oates was one of his accusers; Jeffries was his judge. His claim was for a proper trial, under the statute 5 and 6 Edward VI, c. 11. Jeffries denied his right to be heard on the ground that he was an outlaw and a traitor, and sentenced him to death in spite of his protests and his daughter's shrieks. On the 18th his wife and daughters applied in vain for a writ of error to Lord Keeper North, Jeffries himself, and other officials. Armstrong was executed on Friday, 20 June 1684. Huggons (*Remarks on Burnet's Hist.* p. 269) relates: 'I saw that unhappy man go to die; . . . he threw about his arms as far as the rope that tied him would permit . . . he turned about his head, shrugged up his shoulders, with convulsions and distortions of his countenance.' At the scaffold he became so resigned as to astonish those who knew his hot temper. He was met by Tenison, who took charge of a written paper he gave him protesting his innocence.

His body was quartered; his head was fixed at Westminster Hall, between the heads of Bradshaw and Cromwell (Eachard, p. 1043). On 1 July Armstrong's protest was given to the world; a general feeling prevailed, fortified by the legal opinion of Sir John Hawles, Solicitor-General, that a great injustice had been done, since no outlawed person ever was denied his trial before (Oldmixon, *Hist. of Stuarts*, p. 686); and in 1689, after examination of Dame Katharine Armstrong, the widow, and her daughters, a sum of 5,000*l.* was ordered to be paid to them, and the attainder was reversed. Five years elapsed before this was carried out by William and Mary in 1694.

[True Account and Declaration of the Horrid Conspiracy, published by command of James II, 1685; Biographia Britannica, where the Scaffold Paper is *in extenso*; Russell's Life of Lord Russell, p. 257; Clarendon's Hist.; Kennet's Chronicle.] J. H.

ARMSTRONG, WILLIAM (*fl.* 1596), a famous border mosstrooper, was generally known as Kinmont Willie, from his castle of Morton Tower or Kinmont, afterwards called Sark, on the Sark water, in the parish of Canonbie, Dumfriesshire. He is said to have been a near relation of the equally famous John Armstrong, of Gilnockie, and in the 'Register of the Privy Council of Scotland' (iv. 796) he is mentioned as one of the principals of the clan Armstrong. The earliest notice of him is under date 22 Oct. 1569 as entering a pledge for himself and kin (ii. 44), and he again appears, 5 March, 1570, as making submission in respect of feuds between him and the Turnbulls (iii. 169). Will is said to have been of great size and strength —'the starkest man in Teviotdale'—and he and his sons brought together as many as three hundred men, who were the dread of the English border. With his followers he accompanied the Earl of Angus to Stirling in 1585 to displace the Earl of Arran, when it is reported that, not satisfied with emptying the stables and pillaging the town, they tore off the iron gratings from the windows and carried them away. In 1587 his capture and that of Robert Maxwell, natural brother to Lord Maxwell, formed the object of a royal expedition to Dumfries; but the freebooters succeeded in escaping at Tarras Moss. The conjecture of Sir Walter Scott that Armstrong originally held some connection with the Maxwells, the hereditary enemies of the Scotts of Buccleugh, is fully corroborated by the 'Register of the Privy Council,' which shows that in 1569 Lord Maxwell was his surety (ii. 44), while in 1590 he is mentioned as his landlord (iv. 796). On 14 Aug. of the same year, in a proclamation for the peace of the borders, it is declared that lands debateable within the West Marches shall be 'sett heritablie or in long takkis or rentale' to certain persons; Willie Armstrong among the number (iv. 799). The effect of this arrangement was only temporary. Armstrong, by his continued depredations, so tantalised the English borderers, that his capture came to be regarded as of prime importance. Accordingly, while returning in 1596 from a warden court held by the English and Scotch deputy wardens, he was pursued by 200 English borderers, brought before the English warden, and by him imprisoned in Carlisle Castle. Scott of Buccleugh, the Scotch warden, demanded his release of Lord Scrope, on the ground that the capture was made during a truce, and, receiving no satisfactory reply, arrived on a dark tempestuous night with two hundred men before the castle, and, undermining a postern gate, carried him off unperceived by the guards. Notwithstanding the bloodless character of the daring exploit, it almost led to a rupture between the two kingdoms, and was the subject of a considerable amount of correspondence, which is given in the State Papers. On account of it Buccleugh had for a time to go into ward in England [see Scott, Walter, first Lord of Buccleugh]. The ultimate fate of Armstrong is not known. The only further notice of him is in the list of border clans in 1597 as, along with Krystie Armstrong and John Shynbank, leader of a band of Armstrongs called 'Sandie's Bairns.' The tombstone of a William Armstrong, discovered in an old churchyard at Sark, is stated by W. Scott, who gives an engraving of it in 'Border Exploits' (1832), p. 329, to be that of Kinmont Willie. The tombstone was presented to the Society of Antiquaries of Scotland, but, as is pointed out in their 'Proceedings' (new series, viii. 234), the Armstrong to whom it refers, having died in 1658 at the age of 56, must be a different person from this noted border mosstrooper. The rescue of Armstrong from Carlisle Castle is the subject of the ballad of 'Kinmont Willie,' first printed by Sir Walter Scott in his 'Scottish Minstrelsy,' who states that it was preserved by tradition, but has been much mangled by reciters. It is also included in Ayton's 'Ballads of Scotland.'

[Scott, Minstrelsy of the Scottish Border; Scot of Satchells, a true history of several honourable families of the name of Scot (1776); Scott, Border Exploits, p. 325–329; Spottiswoode, History of the Church of Scotland, iii. 1–5; Tytler's History of Scotland; Fraser, The Scotts of Buccleugh (1878), i. lxvi, 169, 180–202, 206, 209, 222; Register of the Privy Council of Scotland, ii. 44, iii. 169, iv. 796, 799, 804, 805, v. 290, 298–9, 300, 323–4, 361, 423, 761.] T. F. H.

ARMSTRONG, WILLIAM (1602?–1658?), known as Christie's Will, a border freebooter, was the son or grandson of the Christie Armstrong referred to in the ballad of 'Johnnie Armstrong' as 'Kristy my son,' and inherited Gilnockie Tower. Having been imprisoned in the Tolbooth, Jedburgh, for stealing two colts during a marauding expedition, he received his release through the interposition of the Earl of Traquair, lord high treasurer, and henceforth became devoted heart and soul to the earl's interests. Some time afterwards a lawsuit, in which the Earl of Traquair was a party, was on for trial in the Court of Session, Edinburgh. The decision, it was supposed, would turn on the opinion of the presiding judge, Lord Durie, who was known to be unfavourable to Lord Traquair. Armstrong, therefore, kidnapped the judge at Leith Sands, where he was taking his usual exercise on horseback, and conveyed him blindfold to an old castle, the tower of Graham, on the Dryfe water, near Moffat. The judge's friends mourned for him as dead, the belief being that his horse had thrown him into the sea; but after the case was settled he was again conveyed blindfold to Leith Sands, whence he made his way home three months later than his horse. As Lord Durie was twice chosen president of the court, namely, for the summer session of 1642, and for the winter session of 1643, his capture must have taken place in one of these years. Armstrong is said also to have been employed by Traquair, during the civil war, in conveying a packet to the king, and on his return to have made his escape at Carlisle from the pursuit of Cromwell's soldiers by springing his horse over the parapet of the bridge that crosses the Eden, which was then in flood. It is not impossible that the tombstone discovered in the churchyard of Sark, supposed at one time to be that of 'Kinmont Willie,' may really commemorate 'Christie's Will.' The William Armstrong to whom it refers died in 1658 at the age of 56. The ballad of 'Christie's Will,' published by Sir Walter Scott in 'Minstrelsy of the Scottish Border,' is, according to Sir Walter, not to be regarded as of genuine and unmixed antiquity.

[Scott's Minstrelsy of the Scottish Border.]
T. F. H.

ARNALD, RICHARD (1700–1756), a distinguished divine, was born in 1700. He was a native of London, and received his education at Bishop Stortford School, whence he proceeded in 1714 to Corpus Christi College, Cambridge. After graduating B.A., he removed to Emmanuel College, where he was elected to a fellowship on 24 June, 1720, and took the degree of M.A. While resident at Emmanuel he printed two copies of Sapphics on the death of George I, and a sermon (on Col. ii. 8) preached at Bishop Stortford school-feast on 3 Aug. 1726. In 1733 he was presented to the living of Thurcaston in Leicestershire, and was afterwards made prebendary of Lincoln. He published in 1746 a sermon on 2 Kings xiv. 8: 'The Parable of the Cedar and the Thistle exemplified in the great Victory at Culloden;' and in 1760, a 'Sermon on Deuteronomy xxxiii. 8.' The work by which he is remembered is his critical commentary on the Apocryphal books. This learned and judicious work was published as a continuation of Patrick and Lowth's commentaries. It embraces a commentary on the Book of Wisdom, 1744; on Ecclesiasticus, 1748; on Tobit, Judith, Baruch, History of Susannah, and Bel and the Dragon, with dissertations on the two books of Esdras and Maccabees, with a translation of Calmet's treatise on the Dæmon Asmodeus, 1752. An edition was published in 1822 under the care of M. Pitman. Arnald died on 4 Sept. 1756, and was buried in Thurcaston church. His widow died in 1782.

William Arnald, his son, was senior-wrangler in 1766, fellow of St. John's College, Cambridge, in 1767, and head-tutor in 1768, chaplain to Bishop Hurd in 1775, and precentor of Lichfield Cathedral. By Hurd's influence he became in 1776 sub-preceptor to the Prince of Wales and the Duke of York, and was made canon of Windsor in 1779. In Jan. 1782 his mind failed, and he continued insane till his death on 5 Aug. 1802. It was, indeed, an unfortunate family. 'One of his brothers,' says Cole, 'was drowned, and his sisters ill married or worse.' By the directions in his will, a sermon that he had preached before the university (in 1781) was published in the year after his death.

[Nichols's Leicestershire, iii. pt. ii. pp. 1059, 1071; History of Corpus Christi College, Cambridge, 1831, p. 456; Cole's MS. Athenæ.]
A. H. B.

ARNALL, WILLIAM (1715?–1741?), political writer, was bred as an attorney, but took to political writing before he was twenty. He was one of the authors in Walpole's pay who replied to the 'Craftsman' and the various attacks of Bolingbroke and Pulteney. He wrote the 'Free Briton' under the signature of Francis Walsingham, and succeeded Concanen in the 'British Journal.' One of his tracts, in which he disputes certain claims of the clergy in regard to tithes, is reprinted in 'The Pillars of Priestcraft and Orthodoxy shaken.' 'A letter to Dr. Codex [Dr. Gibson] on his modest instructions to the Crown,' and 'Opposition no proof of Patriotism,' upon Rundle's appointment to the see of Londonderry, are attributed to him. The report of the committee of inquiry into Walpole's conduct states that in the years 1731–41 a sum of 50,077*l.* 18*s.* was paid to the authors of newspapers from the secret service money, and from a schedule appended it seems that Arnall received in four years 10,997*l.* 6*s.* 8*d.* of this sum. It does not appear whether he received any part of this on behalf of others or for printing expenses. Arnall is also said to have received a pension of 400*l.* a year. He is said to have died at the age of twenty-six in 1741, though 'other accounts' say 1736. Pope attacked him in the 'Dunciad' (Bk. ii. 315), where his name was substituted for Welsted's in 1735, and in the epilogue to the 'Satires' (Dialogue ii. 129): 'Spirit of Arnall, aid me whilst I lie!'

[Chalmers's Biog. Dict.; Pope's Dunciad; Maty's Miscellaneous Works of Chesterfield, p. 5.]

ARNE, CECILIA (1711–1789), the eldest daughter of Charles Young, organist of All-hallows, Barking, was a pupil of Geminiani. Her first appearance at Drury Lane took place in 1730, and in 1736 she married Dr. Arne. She took the part of Sabrina at the first performance of her husband's setting of 'Comus' at Drury Lane, 4 March 1738, and she also sang at Clieveden 1 Aug. 1740, when 'Alfred' and the 'Judgment of Paris' were produced before the Prince and Princess of Wales. In 1742 Mrs. Arne accompanied her husband to Dublin, where she sang with great success both in operas and concerts. On her return, 'Alfred' was performed for her benefit at Drury Lane, 20 March 1745. In the same year she was engaged at

Vauxhall Gardens, where she increased her reputation by her admirable singing of her husband's songs and ballads. Soon after this she seems to have given up singing in public, as her place was taken by Dr. Arne's pupils, of whom Miss Brent was the most distinguished. She survived her husband, by whom she was left badly off, and died at the house of Barthelemon at Vauxhall, 6 Oct. 1789. In the judgment of her contemporaries, Cecilia Arne was one of the most pleasing of the English singers of her day. She was often called 'the nightingale of the stage,' and her voice was said to be 'unequalled for melody, fulness, and flexibility.'

[Grove's Dictionary, i. 84; Dibdin's Musical Tour, 1778; Davies's Memoirs of Garrick, ii. p. 171, 1808; Gentleman's Magazine, 1789; Genest's History of the Stage, 1832.] W. B. S.

ARNE, MICHAEL (1741?–1786), musician, the son of Dr. Arne, was born either in 1740 or 1741. His father wished to make him a singer, and his aunt, Mrs. Cibber, brought him on the stage when very young, in the part of the page in Otway's tragedy, 'The Orphan,' but giving evidence of more talent as an instrumentalist than a vocalist he henceforth came before the public principally as a performer on the harpsichord, in which capacity he played at a concert when he was only eleven. His performance of Scarlatti's Lessons and his facility in executing double shakes are noted by his contemporaries. His first published composition was a volume of English songs, 'by Master Arne,' and after producing several similar collections, in 1763 he wrote music for 'The Fairy Tale' and 'Hymen' (performed at Drury Lane). In the following year Michael Arne, in collaboration with Jonathan Battishill, set the opera of 'Almena,' which was produced at Drury Lane 6 Nov. 1764, and was played six times. At this time he was living at 14 Crown Court, Russell Street, Covent Garden. On 20 March 1765 he was elected a member of the Madrigal Society, but in the following year his membership ceased. He was re-elected on 16 Dec. 1767 (*Records of Madrigal Soc.*). On 5 Nov. 1766, he married Miss Elizabeth Wright, who sang in her husband's next work, 'Cymon,' a spectacular drama, written by Garrick, which was successfully produced at Drury Lane 2 Jan. 1767. He was now living 'at Mr. O'Keeffe's, at the Golden Unicorn, near Hanover Street, Long Acre,' but about this time, according to some accounts during a visit to Dublin, he became engrossed in the pursuit of alchemy, and built a laboratory at Chelsea in order to carry on his attempts to discover the philosopher's stone. Ruined and bankrupt, he was before long forced to return to music. In 1770 he was living 'at Mr. Doron's, facing the Vine, near Vauxhall.' He published several volumes of songs, which were sung at Vauxhall Gardens, where his first wife supported him by singing until her death (which occurred before 1775), and he also supplied music for several dramas. In 1779 he obtained an engagement at Dublin, but in 1784 he was once more in London, and died at South Lambeth, 14 Jan. 1786, leaving his second wife in a state of great destitution. Burney (in 'Rees's Cyclopædia') says of Michael Arne that 'he was always in debt, and often in prison; he sung his first wife to death, and starved the second, leaving her in absolute beggary.'

[Grove's Dictionary, i. 83; Rees's Cyclopædia, vol. ii., 1819; British Museum Catalogue; Dibdin's Musical Tour, 1788; European Magazine, vols. vi. and ix.; Garrick's Correspondence in Forster Bequest at South Kensington Museum; Kelly's Reminiscences, 1826.] W. B. S.

ARNE, THOMAS AUGUSTINE (1710–1778), musical composer, was the son of Thomas Arne, an upholsterer, who lived in King Street, Covent Garden, where his shop was known as the 'Crown and Cushion,' or, according to some authorities, as the 'Two Crowns and Cushion.' Thomas Arne is said to have been the upholsterer with whom the 'Indian kings' lodged, as chronicled in the 'Spectator,' No. 50, and the 'Tatler,' No. 171, and some biographers have identified him with one Edward Arne, who was the original of the political upholsterer of Nos. 155, 160, and 178 of the 'Tatler,' although it is sufficiently obvious that the latter do not refer to the same individual as is mentioned in the earlier numbers. Thomas Arne was twice married; by his second wife, Anne Wheeler, to whom he was married at the Mercers' Chapel in April 1707, he had Thomas Augustine, who was born 12 March 1710, Susanna Maria (afterwards celebrated as Mrs. Cibber), and other children. Thomas Augustine was educated at Eton, where he does not seem to have distinguished himself otherwise than as a performer on the flute, and on leaving school was placed by his father in a lawyer's office. During this period of his life, the love of music which had characterised his Eton career speedily developed, although his passion had to be concealed from his father. He privately took lessons on the violin from Michael Festing, and practised the spinet at night on an instrument he had secretly conveyed to his room, the strings of which he muffled with handkerchiefs, He also devoted himself to the study of harmony and composition, and, disguised in a borrowed livery, used to frequent the opera-house galleries to which servants had free admittance. His musical progress was so marked that he was soon able to lead a chamber band of amateurs, and it was when so engaged that young Arne was one day found by his astonished father. The discovery of his son's musical talents was at first met with a considerable display of wrath on the part of Thomas Arne, but eventually he had the good sense to recognise that the boy was more fitted for a musician than a lawyer, and after some hesitation to allow him to cultivate the talents which he so decidedly displayed. Not content with cultivating his own abilities, Arne henceforward turned his attention to the dormant faculties of his sister and brother, to the former of whom he gave such instruction in singing as to lead to her appearance on the operatic stage in Lampe's opera 'Amelia' in March 1732. Encouraged by the success she achieved, he wrote new music for Addison's opera 'Rosamond,' which was produced at the Lincoln's Inn Fields theatre, on 7 March 1733, with Mrs. Barbier, Miss Arne, Mrs. Jones, Miss Chambers, Leveridge, Corfe, and the composer's younger brother in the principal parts, and was played for ten nights successively. His next work was a version of Fielding's 'Tom Thumb,' altered into 'The Opera of Operas,' a musical burlesque, which was produced at the Haymarket, 31 May 1733, and was acted eleven times. On 12 January 1734 he produced at the same theatre a masque, 'Dido and Æneas,' in which both his brother and sister sang. Shortly afterwards he and his brother and sister were engaged at Drury Lane, Miss Arne and 'young Master Arne' as singers, and the composer in some capacity which is not recorded, though, from the fact of his having benefits on 29 April and 3 June, he must have already had some recognised post. In April 1734 Susanna Arne married Theophilus Cibber [see Cibber, Mrs.], and in 1736 Arne wrote music for the play of 'Zara,' in which she for the first time appeared as an actress. In the same year Arne married the singer Cecilia Young [see Arne, Cecilia]. On 4 March 1738 Milton's 'Comus,' with additions and alterations by Dr. Dalton, was produced at Drury Lane, the principal parts being performed by Quin, Milward, Cibber jun., Mills, Beard, Mrs. Cibber, Mrs. Clive, and Mrs. Arne. For this performance Arne wrote his well-known and charming music, which still retains the freshness and delicacy of its melody. In this work Arne already shows himself a master of the peculiarly English style which is the great charm of his music; he entered thoroughly into the spirit of Milton's masque, his setting of the words of some of the songs showing a degree of poetical and musical insight which is surprising at the period at which he wrote. Considering the beauty of the music and the strength of the cast, it is surprising to find that 'Comus' was played only about eleven times, though it was subsequently frequently revived at both houses, and has kept the stage almost until the present day. Arne's next works were settings of two masques, Congreve's 'Judgment of Paris,' and Thomson and Mallet's 'Alfred.' Both of these were performed on Friday and Saturday, 1 and 2 Aug. 1740, on a stage erected in the gardens of the house of Frederick, Prince of Wales, at Cliveden, Bucks, at a fête given in commemoration of the accession of George I and in honour of the birth of the Princess Augusta. The programme also included 'several scenes out of Mr. Rich's pantomime entertainments' (*Gent. Mag.* 1740, p. 411). This performance is memorable in the annals of English music, for it was for 'Alfred' that Arne composed 'Rule Britannia,' perhaps the finest national song possessed by any nation, and for which alone, even if he had produced nothing else, Arne would deserve a prominent place amongst musicians of all countries. Shortly after this performance, 'The Judgment of Paris' was given at Drury Lane, though 'Alfred' was not produced in London until 20 March 1745, when it was performed at Drury Lane for Mrs. Arne's benefit. In about 1740 or 1741 Arne (who was then living at Craven Buildings, near Drury Lane) obtained a royal grant assuring to him the copyright of his compositions for fourteen years. After producing several minor pieces at Drury Lane—amongst which is the beautiful music to 'As You Like It' and 'Twelfth Night'—Arne and his wife, towards the end of 1742, went to Dublin, where they remained until the end of 1744, both husband and wife winning fresh laurels as musician and singer. On their return from Ireland, Mrs. Arne was re-engaged at Drury Lane, and Arne was appointed composer to the same theatre, a post there is reason to believe he had occupied before; somewhat later he was appointed leader of the band of the theatre. At this time Arne was living 'next door to the Crown' in Great Queen Street, Lincoln's Inn Fields, but he seems soon to have removed, first to Charles Street, and eventually to the house in the Piazza, Covent Garden, which he occupied until his death. In 1745 Mrs. Arne was engaged at Vauxhall Gardens, while Arne was also commissioned to write songs for the concerts held at the same place. For Vauxhall, Marylebone, and Ranelagh he for many years wrote an immense number of detached songs and duets, many of which, though now forgotten, are well worth revival. In 1746 he wrote songs for a performance of 'The Tempest' at Drury Lane, amongst which is the charming setting of 'Where the Bee sucks,' which, after 'Rule Britannia,' is probably now the best remembered of his compositions. Two years later, on the death of Thomson, Mallet determined to remodel 'Alfred;' in its altered form it was produced at Drury Lane in Feb. 1751, on which occasion three additional stanzas were added to 'Rule Britannia;' these extra verses were said to have been written by Bolingbroke a few days before his death (Davies, *Memoirs of Garrick*, London, 1808). About this time Mrs. Arne left off singing in public, her place being henceforth taken by the numerous pupils whom Arne brought before the public. As a teacher he enjoyed a great and deserved reputation, one secret of his success being the great importance he attached to the clear enunciation of the words in singing. His most distinguished pupil was Miss Brent, for whom he composed a number of bravura airs, which, being generally written for the display of her remarkable powers of execution, are of less value than the refined and delicate songs he wrote at an earlier period for his wife. For these occasional songs and airs he received twenty guineas for every collection of eight or nine compositions (*Add. MS.* 28959). On 12 March 1755, he produced his first oratorio, 'Abel;' but neither this nor a subsequent work, 'Judith' (produced at the chapel of the Lock Hospital, Pimlico, on 29 Feb. 1764) achieved any success, mainly, it is said, owing to the inadequacy of the forces at his disposal for the performances. On 6 July 1759, the university of Oxford conferred upon Arne the degree of doctor of music. The relations of Arne with Garrick at this period seem to have become rather strained. Garrick was no musician, and Arne, whose talent was beginning to suffer from overproduction, had written one or two works for Drury Lane (then under Garrick's management) which had been decided failures. It is therefore not surprising to find that in 1760 Arne transferred his services to the rival house of Covent Garden, where, on 28 Nov. 1760, his 'Thomas and Sally' was played with Beard, Mattocks, and Miss Brent in the chief parts. Arne's next venture was a bold one, but, as the result proved, perfectly successful. Determined to give Miss Brent an exceptional opportunity for the display of her powers, he translated the Abbate Metastasio's 'Artaserse,' setting it to music in the florid and artificial style of the Italian opera of the day. The opera was produced at Covent Garden on 2 Feb. 1762, the parts of Mandane, Arbaces, Artabanes, Artaxerxes, Rimenes and Semira being respectively filled by Miss Brent, Tenducci, Beard, Peretti, Mattocks, and Miss Thomas. The work was immediately successful, and long kept the stage, yet Arne, when it was printed, only received from the publisher the trifling sum of sixty guineas for the copyright. 'Artaxerxes' was followed by several works of no great importance, the chief of which were 'Love in a Village,' a successful pasticcio produced in 1762; and a setting, to the original Italian words, of Metastasio's 'Olimpiade,' a work which was produced at the Haymarket in 1764, but was only performed twice. In 1765 Arne was for a short time a member of the Madrigal Society (*Records of the Madrigal Soc.*). In 1769 Garrick, with whom Arne, though never on very good terms, seems to have always kept up some sort of intercourse, commissioned the composer to write music for the ode performed at the Shakespeare jubilee at Stratford-on-Avon. For this setting of Garrick's verses Arne received 63*l.*, and in addition to this a performance of his oratorio 'Judith' at the parish church was somewhat incongruously included in the programme of the festivities in honour of Shakespeare. Arne now remained on tolerably good terms with the managers of both houses, and the record of the rest of his life consists of little more than a chronicle of the production of numerous light operas and incidental music written for different plays. During these years (from 1769 until 1778) he composed and wrote music for the following works: 'The Ladies' Frolic,' 'The Cooper,' 'May Day,' 'The Rose' (said to have been written by 'an Oxford student,' but generally attributed to Arne), 'The Fairy Prince,' 'The Contest of Beauty and Virtue,' 'Phœbe at Court,' 'The Trip to Portsmouth,' and Mason's tragedies of 'Elfrida' and 'Caractacus.' The latter work was published in 1775, with a preface and introduction in which Arne shows a curious insight into the relationship between dramatic poetry and music. He expresses opinions on the subject, the truth of which, though couched in the stilted language of the period, is only beginning to be recognised at the present day. The overture to the same work is a singular attempt at programme music, and the minute directions as to the constitution of the orchestra and manner of performance almost forestall the similar annotations to be found in the works of Hector Berlioz. During the latter years of Arne's life he achieved but few successes. He was fond of writing his own libretti, which were, unfortunately, anything but good, and the failure of his pupils at one opera-house—particularly if another pupil had been successful at the rival house—caused little bickerings which jarred upon his sensitive nature. In August 1775 he wrote to Garrick, complaining of the latter's neglect: 'These unkind prejudices the Doctor can no other wise account for than as arising from an irresistable Apathy,' a statement to which Garrick replied a few days later: 'How can you imagine that I have an irresistable *Apathy* to you? I suppose you mean *Antipathy*, my dear Doctor, by the construction and general turn of your letter—be assur'd as my nature is very little inclin'd to Apathy, so it is as far from conceiving an Antipathy to you or any genius in this or any other country,' in spite of which polite assurance Garrick wrote in the same year: 'I have read your play and rode your horse, and do not approve of either;' endorsing the pithy note, 'Designed for Dr. Arne, who sold me a horse, a very dull one; and sent me a comic opera, ditto' (GARRICK's *Correspondence*, Forster Collection). These few glimpses of Arne's personal characteristics hardly carry out the statement of a contemporary that 'his cheerful and even temper made him endure a precarious pittance' (DIBDIN, *Musical Tour*, letter lxv.); yet after his death it seems generally to have been considered that during his lifetime his genius was never sufficiently appreciated, and that as a musical hack, expected to supply music for the ephemeral plays produced at both Covent Garden and Drury Lane, he frittered away the talents which ought to have been devoted to better work. His death took place on 5 March 1778. According to the account of an eye-witness (Joseph Vernon, the singer) he died of a spasmodic complaint (*Gent. Mag.* vol. xlviii.) in the middle of a conversation on some musical matter, with his last breath trying to sing a passage the meaning of which he was too exhausted to explain. He was buried in St. Paul's, Covent Garden. The best portrait extant of Arne is an oil painting by Zoffany, now in the possession of Henry Littleton, Esq., but there is also an engraving of him after Dunkarton, and another (published 10 May 1782) after an original sketch by Bartolozzi. A caricature of Rowlandson's, entitled 'A Musical Doctor and his Pupils,' is also probably meant for Arne. Manuscripts of his music are now rarely found, most of them having been destroyed when Covent Garden theatre was burnt in 1808, but the full autograph score of 'Judith' is preserved in the British Museum (*Add. MSS.* 11515–17).

[Grove's Dictionary of Music, i. 84; Burney's Life of Arne, in Rees's Cyclopædia, vol. ii., 1819, Genest, vols. iii. and iv.; Busby's Concert-room Anecdotes, 1825; Busby's History of Music, 1819, vol. ii.; Registers of Westminster Abbey; Victor's History of the London Theatres, 1761–1771; Parke's Musical Memoirs, vol. i., 1830; the Harmonicon for 1825; Notes and Queries (2nd series), iv. 415, v. 91, 316, 319; and the authorities quoted above.] W. B. S.

ARNISTON, LORDS. [See DUNDAS.]

ARNOLD, BENEDICT (1741–1801), American and afterwards English general, was born at Norwich, Connecticut, 14 Jan. 1740–1. (The date usually given of 1740 seems to have originated from a confusion between the new and old styles.) His family, of respectable station in England, had emigrated from Dorsetshire; his great grandfather had been governor of Rhode Island; his father, a cooper, owned several vessels in the West Indian trade. From his infancy he manifested a mischievous and ungovernable disposition, of which several characteristic traits are recorded. On attaining man's estate he entered into business as a bookseller and druggist at New Haven, Connecticut, married, adventured like his father in the West Indian trade, and acquired considerable property, partly, there is reason to suspect, by smuggling. Upon the outbreak of the dissensions between the colonies and the mother country he took a leading part upon the side of the patriots, and immediately on receiving the news of the battle of Lexington (19 April 1775) put himself at the head of a company of volunteers, seized the arsenal at New Haven, and marched to Cambridge, Massachusetts, where, with true military instinct, he proposed to the committee of public safety an expedition to capture Ticonderoga, on Lake George, and Crown Point, on Lake Champlain, the keys to the communications between Canada and New York. The plan was approved, and Arnold was despatched to Western Massachusetts to raise troops. While thus engaged he learned that another expedition, under the direction of Ethan Allen, was proceeding from Vermont with the same design. He hurried to join it, and claimed the command, which was refused him, and he had to be content with accompanying it as a volunteer. He took part in the successful surprise of Ticonderoga, 11 May, and a few days later, having obtained some troops of his own, anticipated Allen in surprising and capturing St. John's, also on Lake George. Differences with the Massachusetts committee occasioned him to resign his command; but shortly afterwards Washington adopted a plan proposed by him for an expedition against Quebec by way of the river Kennebec and the mountains of Maine, to co-operate with another expedition under Schuyler proceeding by way of the northern lakes. After enduring extreme hardships, aggravated by the desertion of one of his officers who marched back with a part of the commissariat, Arnold brought his troops successfully under the walls of Quebec, but was too weak to attack the city until the arrival of Schuyler's column, now commanded by Montgomery. On 31 Dec. 1775 the two leaders assaulted Quebec, but were disastrously repulsed, Montgomery being killed and Arnold severely wounded. He nevertheless maintained the blockade of Quebec, 'with such a handful of men,' wrote his successor, 'that the story when told hereafter will scarcely be believed.' He subsequently commanded at Montreal, and when at last want of supplies, discontent among the troops, and inferiority of force, compelled the Americans to evacuate Canada, he was literally the last man to leave the country. His next appointment was to the command of a flotilla on Lake Champlain, where, after two desperate actions and one dexterous escape, he was compelled to run his vessels ashore, but saved himself and the men under his command. Shortly afterwards he was, as he conceived, unjustly treated by Congress, which promoted five brigadiers to the rank of major-general over his head. This conduct was probably occasioned by charges then pending against him with reference to the seizure of property at Montreal; and when he was ultimately acquitted, Congress, though consenting to his promotion, refused to restore his seniority. The disgust thus occasioned was probably the first motive to his subsequent treachery. He fought, however, at Ridgefield, where he escaped death as though by miracle; relieved Fort Stanwix, blockaded by Indians; and, placed nominally under Gates's orders, but in reality the life and soul of the American army, took the most conspicuous part in the two battles at Saratoga which occasioned the surrender of Burgoyne (October 1777). Congress now restored him to his precedence; but this was the term of his good fortune. A severe wound received at Saratoga disabled him from active service, and he was appointed governor of Philadelphia. While filling this post he exposed himself to charges of extortion and peculation, the truth of which it is difficult to ascertain. He resigned his command, and claimed an investigation. After vexatious delays he obtained a partial acquittal, but incurred a reprimand which Washington, who had always protected him, administered with evident reluctance (January 1780). Arnold was now thoroughly disgusted; his fortunes were desperate. The second wife he had recently married had strong loyalist sympathies; the sentiment of military honour, apart from military glory, had probably never been a very strong one with him, and he easily allowed himself to be persuaded by British agents that he would serve his country by an act of treachery putting an end to the war. A paper published by Barbé-Marbois, purporting to be addressed to Arnold by Colonel Beverley Robinson, is of doubtful authenticity, but probably represents the nature of the arguments to which, rather than to pecuniary temptation, his fidelity succumbed. In August 1780 he solicited and obtained the command of West Point, the key of communication between the northern and southern states, and the depository of the American stores of gunpowder, with the deliberate intention, it cannot be doubted, of betraying it to the enemy. Negotiations were immediately entered into with the British commander Clinton, being conducted on the latter's part by his adjutant, the gallant and unfortunate Major André. On Sept. 21 Arnold and André had an interview at which the surrender of West Point was arranged, and the latter departed, carrying with him particulars of the defences and other compromising documents. The circumstances of his arrest have been related under his name. The news reached Arnold on the morning of 25 Sept., only one hour before the arrival of Washington. After a hasty interview with his wife, who fell senseless at his feet, he mounted his horse, galloped down to the riverside, called a boat, and found safety on board of the British sloop Vulture, which had brought André on his fatal errand.

On joining the British, Arnold received the rank of brigadier-general. His first act was to publish a vindication of his conduct and an appeal to the American army to imitate his example; but these documents, though ably composed, failed to produce the slightest effect. He subsequently commanded expeditions against Richmond in Virginia and New London in Connecticut;

both succeeded, but were mere marauding forays, without influence on the general course of operations. In 1782 he proceeded to England, where he was consulted by the king on the conduct of the war, and drew up a very able memorandum, but the suggestions it contained obviously came too late. He also obtained upwards of 6,000*l.* as compensation for his losses, and a pension of 500*l.* for his wife. Though much caressed at court, he found it impossible to procure active employment in the British army, and was even obliged to vindicate his honour by fighting a duel with Lord Lauderdale. He again entered into business, first in New Brunswick and afterwards in the West Indies. Though not in actual service, he so distinguished himself at Guadaloupe as to be rewarded by a large grant of land in Canada; he also evinced political prescience in framing a plan for the conquest of the Spanish West Indies, by exciting insurrection among the creoles. His commercial enterprises proved unfortunate, and his latter days were embittered not only by self-reproach for his treason, but by pecuniary embarrassments and the dread of want. He died in London on 14 June 1801. The threatened ruin was averted by the exertions and business ability of his devoted wife. All his four sons by her entered the British service, and one, James Robertson Arnold, an officer of engineers, rose to the rank of lieutenant-general. Descendants of his third son George still exist in England. He had had three sons by his first marriage, whose posterity survive in Canada and the United States.

'It should excite but little surprise that an ambitious, extravagant man, with fiery passions and very little balance of moral principle, should betray his friends and plunge desperately into treason.' This remark of the historian of Arnold's native town leaves little further to be said on the cardinal event of his life. Under provocation and temptation he acted infamously, but his character does not deserve the exceptional infamy with which it has been not unnaturally loaded in America. A civilian soldier, he had imperfectly imbibed the traditions of military honour; and, with his loyalist connections, his desertion may have seemed to him rather a change of party than the betrayal of his country. He was eminent for courage and the strength of domestic affection, and his memoirs contain instances of generosity and humanity which better men might envy. With all these redeeming qualities he was still essentially a bad citizen, turbulent, mercenary, and unscrupulous. Washington's exclamation on hearing of his defection showed that he had no belief in his probity, though he had tolerated his vices in consideration of his military qualities. These were indeed eminent. Arnold's intrepidity, ingenuity, promptitude, sagacity, and resource are even more conspicuous in his miscarriages than in his successes. When his almost total want of military instruction is considered, he deserves to be ranked high upon the list of those who have shown an innate genius for war.

[The principal authorities for Arnold's life are the dry but clear narrative of Jared Sparks in the Library of American Biography, vol. iii., Boston, 1835; and the more copious Biography by Isaac N. Arnold (Chicago, 1880). The latter extenuates everything, the former sets down not a few things in malice, but between the two it is easy to arrive at a just estimate of Arnold's character and actions. See also Miss F. M. Caulkin's History of Norwich, Conn., pp. 409-415; Irving's and Marshall's Lives of Washington; Sargent's Life of André; and the historians of the American war of independence in general.] R. G.

ARNOLD, CORNELIUS (1711-1757?), poetical writer, was born 13 March 1711, and entered Merchant Taylors' School in 1723. The statement that he became one of the ushers in the school is incorrect. In the latter part of his life he was beadle to the Distillers' Company. His works are: 1. 'Distress, a poetical essay,' dedicated to John, Earl of Radnor, London [1750?], 4to. 2. 'Commerce, a poem,' 2nd edit. London, 1751, 4to. 3. 'The Mirror. A Poetical Essay in the manner of Spenser,' dedicated to David Garrick, London, 1755, 4to. 4. 'Osman,' a tragedy. In a volume of poems published in 1757.

[Robinson's Register of Merchant Taylors' School, ii. 61; Baker's Biog. Dram.; Cat. of Printed Books in Brit. Mus.; Watt's Bibl. Brit.] T. C.

ARNOLD, JOHN (1736?-1799), an eminent mechanician and one of the first makers of chronometers in this country, was born at Bodmin in 1736, and not in 1744, as is generally given; his tombstone in Chislehurst churchyard positively states that he died in 1799, ætat. 63. He was apprenticed to his father, a watchmaker in Bodmin, but a quarrel with him led to his going to Holland. In that country he is said not only to have acquired most of his knowledge of watchmaking, but to have learned German, a language which was afterwards of much use to him at court. Leaving the Hague, he came to England, and appears to have made a scanty living as an itinerant mechanic. By the help of a gentleman who was struck with his mechanical powers, he was enabled to set up in business in Devereux Court, Strand, whence he afterwards removed to the Adelphi. He was introduced at court, and received assistance from King George III towards the cost of his experiment. Afterwards he presented the king with a very curious and very small watch, set in a ring. A full account of this ingenious toy is given in Wood's 'Curiosities of Clocks and Watches,' p. 327. The chronometer of Harrison had not long before Arnold's establishment in London been perfected, and had received the reward offered by parliament for a method of ascertaining the longitude at sea; Arnold took up the manufacture of chronometers (first so named by him), and, besides introducing certain improvements in them, he so systematised the arrangements for their production that he was able to reduce very considerably their originally high price. He made chronometers not only for the government, but also for the East India Company, then a still better customer than the government. Without going into technicalities, it would be impossible to describe Arnold's improvements in the chronometer; they are, however, set out very fully in the article on the chronometer in Rees's 'Encyclopædia.' The chief improvements with which he is credited are the expansion balance, the detached escapement, and the cylindrical balance spring. All these, however, have been claimed for Earnshaw, and how much of the credit is due to each of the two rivals cannot be said. After Arnold's death the Board of Longitude, which had granted various sums to him during his life, awarded to his son, J. R. Arnold, and to Earnshaw amounts which, with the former grants, made up 3,000*l.* apiece to each inventor.

[There is a very full account of Arnold in the Biographical Dictionary commenced by the Useful Knowledge Society; a short account of him, with a full list of authorities, is given in Boase and Courtney's Bibliotheca Cornubiensis, iii. 1034; for his improvements in the chronometer see Rees's Cyclopædia, s. v.; Frodsham on the Marine Chronometer; also Arnold's own Works and his two Patent Specifications (No. 1113, A.D. 1775, and No. 1328, A.D. 1782).] H. T. W.

ARNOLD, JOSEPH, M.D. (1782–1818), naturalist, was born 28 Dec. 1782 at Beecles, was apprenticed to a local surgeon named Crowfoot, and graduated M.D. Edin. 1807. In his youth he had directed much attention to botany, and made some communications to the 'Gentleman's Magazine.' He entered the British navy as surgeon in 1808, and, the navy being reduced after the war, in January 1815 we find him in medical charge of the Northampton, bound with female convicts to Botany Bay. Returning by way of Batavia in the Indefatigable, of Boston, the ship was burnt by carelessness on 22 Oct. 1815, destroying many of his journals, and his collection of insects from South America, New Holland, and the Straits of Sunda. After some excursions in Java with Sir Stamford Raffles, of which interesting accounts are preserved in the memoir by Mr. Dawson Turner, he returned home in 1816, but, longing for further opportunities of research in travel, he obtained employment as naturalist with Sir Stamford Raffles when he was appointed governor of Sumatra. He prepared himself for research on an extensive scale by study in London. Arriving at Bencoolen 22 March 1818, his second excursion to Passumah produced the discovery of the remarkable plant without stem or leaves named, after the governor and himself, Rafflesia Arnoldi, which is parasitic upon a species of wild vine, and has a huge flower three feet in diameter, and weighing 15lbs. This was described by Robert Brown in Trans. Linn. Soc. xiii. He made a rich collection of shells and fossils, but was cut off by fever at Padang, Sumatra, on one of the last days of July 1818. Sir T. S. Raffles, in recording his death, says: 'It is impossible I can do justice to his memory by any feeble encomiums I may pass upon his character. He was in every respect what he should have been; devoted to science and the acquisition of knowledge, and aiming only at usefulness.' He was elected F.L.S. 1815, and bequeathed his collection of shells and fossils to the Linnean Society.

[Memoir by Dawson Turner, Ipswich, 1849; Memoir of Sir T. S. Raffles, London, 1830; Trans. Linn. Soc. xiii. 201.] G. T. B.

ARNOLD, RICHARD (*d.* 1521?), antiquary and chronicler, was a citizen of London, dwelling in the parish of St. Magnus, London Bridge. It would appear from his own book that he was a merchant trading with Flanders. He was an executor of the will of John Amell the elder, citizen and cutler of London, which was drawn up in 1473, and he is there described as a haberdasher. He was in the habit, for purposes of business, of paying visits to Flanders, and was in 1488 confined in the castle of Sluys on suspicion of being a spy. He was apparently hard pressed by creditors at one period of his life, and sought shelter in the sanctuary at Westminster. He had a wife named Alice and a son Nicholas. The date of his death is uncertain. Douce, who fully investigated the matter, concluded that he died shortly after the publication of the last edition of his book, in 1520–1.

Arnold's work is merely a commonplace book dealing with London antiquities. It contains the chief charters granted to the city, accounts of its customs, and notes on a variety of topics chiefly but not entirely connected with commerce. Hearne called it a chronicle; but its only claim to that title rests on its opening section, which gives, with occasional historical notes, a list of the names of the 'Balyfs, Custos, Mayers, and Sherefs' of London between 1189 and 1502. The greater part of this list was evidently borrowed direct from a manuscript now in the Cottonian Library at the British Museum. Arnold himself gives the book no name; Douce, its latest editor, christens it the 'Customs of London.' Its most interesting feature is its introduction of the 'Ballade of y^e^ Nottebrowne Mayde,' which occurs, without any explanation, between an account of the tolls payable by English merchants sending merchandise to Antwerp, and a statement of the differences between English and Flemish currencies. No earlier version of the ballad is known, and according to Capel, Warton, Douce, and Collier, it is probable that it had been composed only a few years before Arnold transcribed and printed it. Hearne, however, assigns it to the time of Henry V, and Bishop Percy to the early part of Henry VII's reign. Its authorship is unknown; but Douce assumes, on very just grounds, that it was translated from an old German ballad by some Englishman whom Arnold met at Antwerp. It was frequently reprinted separately in the sixteenth century, and enjoyed very great popularity for many years; interest in it was revived by its republication in the 'Muse's Mercury' for June 1707, where it was first seen by Prior, who paraphrased it in his 'Henry and Emma' about 1718.

From typographical evidence it is clear that Arnold's book was first published at Antwerp in 1502 by John Doesborowe, who published other English books. This edition is without date, place, or printer's name. A second edition, in which the list of the mayors and sheriffs is brought down to 1520—doubtless the date of publication—is ascribed by typographical experts to Peter Treveris, the first printer who set up a press at Southwark. It is also without date, place, or printer's name. A third edition, with introduction by Francis Douce, appeared in 1811. Copies of the two original editions, which are now of excessive rarity, are in the British Museum. Stowe and Holinshed both mention Arnold's compilation among their authorities; Bale and Pits pay it exaggerated respect as an original historical work. But its want of arrangement and heterogeneous contents, in most cases borrowed from readily accessible sources, give it little value for the modern historical writer.

[Douce's edition of Arnold's Customs of London; Corser's Collectanea Anglo-Poetica, i. 54; Collier's Early English Literature, i. 30; Ames's Typog. Antiq., ed. Herbert and Dibdin, iii. 34; Percy's Folio MS., ed. Hales and Furnivall, ii. 174; Percy's Reliques, ed. Wheatley, 1876, ii. 31–47.] S. L.

ARNOLD, SAMUEL (1740–1802), musical composer, the son of Thomas Arnold, was born on 10 Aug. 1740. Through the patronage of the Princesses Amelia and Sophia he was admitted to the Chapel Royal, where he was educated under Gates and Nares; he is said also as a boy to have been noticed and advised by Handel. Before 1763 he was engaged by Beard as composer to Covent Garden, where in 1765 he brought out his opera, the 'Maid of the Mill,' the first of the long series of compilations from the works of other composers, which, by a judicious combination with a small amount of original work, sufficed to win him a considerable reputation as an operatic composer. Arnold became a member of the Royal Society of Musicians 4 March 1764 (*Records of Roy. Soc. of Musicians*). In 1767 he set Browne's ode, the 'Cure of Saul,' as an oratorio. This work achieved some success, and was followed by 'Abimelech,' the 'Resurrection,' and the 'Prodigal Son,' which were performed during Lent in 1768, 1773, and 1777 at Covent Garden and the Haymarket. In 1769 he took a lease of Marylebone Gardens, where he produced many operas and burlettas, amongst others Chatterton's 'Revenge;' but, owing to the dishonesty of one of his subordinates, during the three years of his tenancy he lost by the speculation a sum of nearly 10,000*l*. In 1773 the university of Oxford asked Arnold's permission to perform his oratorio, the 'Prodigal Son,' at the installation of Lord North as chancellor, and on the request being granted the honorary degree of Mus. Doc. was offered the composer. This was declined by Arnold, who preferred to take the degree in the ordinary manner, and accordingly composed as an exercise Hughes's ode on the Power of Music. On tendering this composition to the Oxford professor, Dr. Hayes, the latter returned it to Arnold unopened, with the remark that it was unnecessary to scrutinise an exercise composed by the composer of the 'Prodigal Son.' The accumulated degrees were conferred on him on 5 July 1773. In

1783 Arnold succeeded Nares as organist and composer to the Chapels Royal, and in the following year he was one of the sub-directors of the Handel commemoration. In 1786, at the request of George III, he undertook the editing of an issue of Handel's works, an edition which, though both incomplete and inaccurate, was for long the only one accessible to musicians. He was appointed conductor of the Academy of Ancient Music in 1789, and on the death of Stanley joined Linley in carrying on the oratorios at Drury Lane Theatre. On 24 Nov. 1790 'the Graduates' Meeting, a society of musical professors established in London,' was founded at a meeting at Dr. Arnold's house, 480, Strand. In the same year he published his valuable collection of cathedral music, the work by which he is now best remembered. Three years later he succeeded Dr. Cooke as organist to Westminster Abbey. A few years afterwards he fell from his library steps, breaking a tendon of his leg and sustaining internal injuries which eventually resulted in his death, which took place on Friday, 22 Oct. 1802, at his house, 22, Duke Street, Westminster. He was buried in Westminster Abbey on 29 Oct. His grave is in the north aisle, next to that of Purcell, whose leaden coffin was exposed to view at the time of the funeral. Arnold married in 1771 Mary Anne, the daughter of Dr. Archibald Napier, who survived him, and by whom he had a son, Samuel James [q. v.], and two daughters. The son was afterwards well known as the manager of London theatres. The eldest daughter, Caroline Mary, died on 13 Dec. 1795, and was buried in Westminster Abbey; the youngest, Marianne, was married to Mr. William Ayrton, second son of Dr. Ayrton. Dr. Arnold, besides being an industrious musician, wrote several political squibs in the tory papers. His generosity and good-fellowship rendered him very popular in his day, but as a composer his merits were inferior to many of his contemporaries, and little, if any, of his music has survived.

[The Harmonicon for 1830; Busby's Concert-room Anecdotes, 1825; Parke's Musical Memoirs, 1830; Chester's Registers of Westminster Abbey, 1876; Add. MS. 27693.] W. B. S.

ARNOLD, SAMUEL JAMES (1774–1852), dramatist, son of Samuel Arnold, Mus. Doc., was educated for an artist. He produced, however, at the Haymarket, in 1794, 'Auld Robin Gray,' a musical play in two acts; and this was followed by other works of the same class: 'Who pays the Reckoning?' produced at the Haymarket in 1795; the 'Shipwreck,' produced at Drury Lane in 1796; the 'Irish Legacy,' produced at the Haymarket in 1797; and the 'Veteran Tar,' produced at Drury Lane in 1801. 'Foul Deeds will rise,' first played at the Haymarket in 1804, is described by Genest as 'an unnatural mixture of tragedy and farce.' The 'Prior Claim,' produced at Drury Lane in 1805, was a comedy written in conjunction with Henry James Pye, the poet laureate, whose daughter Arnold had married in 1803. 'Man and Wife, or More Secrets than One,' a comedy produced at Drury Lane in 1809, enjoyed some thirty representations. In this year Arnold obtained from the Lord Chamberlain a license to open as an English opera house the Lyceum in the Strand, a building previously devoted to subscription concerts, picture exhibitions, feats of horsemanship, conjuring, &c. Upon the destruction of Drury Lane by fire in the same year, the company moved to the English Opera House, and remained there three seasons. The license had been originally granted in the belief that the house would be open only for four months in the summer, and would become a nursery of singers for the winter theatres. 'Up all Night, or the Smuggler's Cave,' 'Britain's Jubilee,' the 'Maniac, or Swiss Banditti,' 'Plots, or the North Tower,' are the titles of musical plays by Arnold presented by the Drury Lane company during their occupancy of the English Opera House. The theatre was afterwards open under his own management, when his operas of the 'King's Proxy,' the 'Devil's Bridge,' the 'Americans,' 'Frederick the Great,' 'Baron Trenck,' 'Broken Promises,' and dramas entitled 'Two Words,' 'Free and Easy,' &c., &c., were produced in succession. Hazlitt wrote in 1816 of Arnold's 'King's Proxy,' that it was 'the essence of four hundred rejected pieces . . . with all that is threadbare in plot, lifeless in wit, and sickly in sentiment. . . . Mr. Arnold writes with the fewest ideas possible; his meaning is more nicely balanced between sense and nonsense than that of any of his competitors; he succeeds from the perfect insignificance of his pretensions, and fails to offend through downright imbecility.' Arnold's 'Two Words,' however, Hazlitt pronounced 'a delightful little piece. It is a scene with robbers and midnight murder in it; and all such scenes are delightful to the reader or spectator. We can conceive nothing better managed than the plot of this.' In 1812 Arnold had been invited to undertake the direction of Drury Lane Theatre; he resigned his office on the death of Mr. Whitbread by his own hand in 1815. In 1816 the English Opera was reopened by Arnold, having been rebuilt upon an enlarged scale by Samuel Beazley, the architect, at a cost of 80,000*l.* In 1824 Arnold produced for the first time in England a version of Weber's 'Der Freischütz,' which had been previously refused by the two patent theatres. Other foreign operas of note, the 'Tartare' of Salieri, the 'Freebooters' of Paer, the 'Robber's Bride' of Ferdinand Ries, and Marschner's 'Der Vampyr,' were afterwards produced at the English opera house for the first time in England. In 1830 the theatre was destroyed by fire. In 1833 the present Lyceum, also rebuilt by Samuel Beazley, was opened to the public. The English operas of 'Nourjahad' by Edward Loder, and the 'Mountain Sylph' by John Barnett, were produced under Arnold's management. Arnold was a magistrate and a fellow of the Royal Society.

[Genest's History of the Stage, 1832; The Georgian Era, 1834; Phillip's Musical and Personal Recollections, 1864.] D. C.

ARNOLD, THOMAS (1679–1737), captain in the navy, was descended from a family which had been settled for many generations in Lowestoft, and was, in 1718, first lieutenant of the Superb. He distinguished himself in the battle off Cape Passaro by heading the boarders and carrying the Spanish flagship, the Real Felipe, and in this service he was severely wounded, and lost the use of one arm. His gallantry was rewarded by his promotion, probably by Sir George Byng, to the rank of commander; in 1727 he was advanced to be a captain, appointed to the Fox, and sent to the coast of Carolina, where he was for some time under the orders of Captain Anson. On his return to England he retired from active service and settled at Lowestoft, where he died 31 Aug. 1737. A monument in Lowestoft church still keeps alive his memory, which, throughout the last century, was further distinguished by a local custom now obsolete. 'It is customary,' wrote Gillingwater in 1790, 'at Lowestoft to hang flags across the streets at weddings. The colours belonging to the Royal Philip taken by Lieutenant Arnold have frequently been made use of upon these occasions.'

[Gillingwater's Historical Account of the ancient Town of Lowestoft (1790), pp. 410–15.] J. K. L.

ARNOLD, THOMAS, M.D. (1742–1816), physician and writer on insanity, was born in the town of Leicester, educated at Edinburgh, where he took the degree of M.D., became a fellow of the Royal College of Physicians, and of the Royal Medical Society of Edinburgh. He practised in Leicester, where he was deservedly popular, and became owner and conductor of a large lunatic asylum.

His principal works are: 1. 'Observations on the Nature, Kinds, Causes, and Prevention of Insanity, Lunacy, or Madness,' London and Leicester, 1782, 1786. 2. 'A Case of Hydrophobia successfully treated,' 1793. 3. 'Observations on the Management of the Insane,' 1809. In the first of these he examines and compares the opinions of ancient and modern writers on the subject. It is a work of great learning and research, and abounds with interesting cases related from the author's experience. He died at Leicester 2 Sept. 1816.

[Gent. Mag. lxxxvi. pt. ii. p. 378.] G. V. B.

ARNOLD, THOMAS (1795–1842), head master of Rugby, was born on 13 June 1795, at East Cowes, in the Isle of Wight, where his family, originally from Suffolk, had been settled for two generations, and where his father, William Arnold, was collector of customs. There, as a child, he learned to delight in the sea, to know the flags of half Europe that floated on the Solent during the great war, and to feel something of its stir. When he was hardly six years old his father died suddenly of spasm of the heart (3 March 1801; there is a tablet to his memory in Whippingham church). Thomas's education for the next two years was committed by his mother to her sister, Miss Delafield. In 1803 he went to a school at Warminster, and thence in 1807 to Winchester. He appears to have been a shy and retiring boy, somewhat stiff and angular in character and manners, but high-principled and warmhearted; with remarkable powers of memory; devoted to history, geography, and poetry, especially ballad poetry.

In 1811, at the early age of sixteen, he was elected scholar of Corpus Christi College, Oxford, where a small society of picked students, under an easy rule, were left in great measure to educate themselves and one another, the two most prominent members of it at the time being John Keble, the author of the 'Christian Year,' and John Taylor Coleridge, afterwards one of the judges of the court of Queen's Bench, the lifelong friend to whom Arnold loved to say that he 'owed more than to any living man.' Here, in a little Oxford within Oxford, he spent the next three years, his whole nature expanding in an atmosphere of venerable institutions and youthful friendships, of keen study of the great classical authors, especially Thucydides and Aristotle, varied by 'skirmishings' over the surrounding country and discussions in the undergraduates' common room on every variety of subject—political, literary, and philosophical. In these he is said to have been eager and vehement, but always candid and ingenuous, and 'never showing, even then, a grain of vanity or conceit.' In 1814 he obtained a first class in classics, and the next year a fellowship at Oriel, and he gained the chancellor's prizes for the Latin and English essays in 1815 and 1817. For four years he resided on his fellowship, amidst a group of the ablest men then in the university—Copleston, Davison, Whately, Keble, Hawkins, and Hampden; using this 'golden time' to store his mind and fill many manuscript volumes with the results of wide and independent reading, chiefly of original authorities, in the libraries of the place. In 1818 he was ordained deacon, and in the following year he settled at Laleham, a village on the Thames, to take a few private pupils preparing for the universities. In 1820 he married Mary Penrose, daughter of the Rev. John Penrose, and sister of an early friend. His mother resided with him. She died at Laleham 14 April 1829.

The eight years of active growth at Oxford had traced the general lines of character and opinion which were to be his through life; and these were deepened and developed during the eight quiet years which followed, spent chiefly in continued study, in working and playing with the pupils whom he made part of his peaceful and industrious home, and in assisting in the care of the parish. Here he learned to know the poor, and to feel that sympathy with the humbler classes which afterwards so strongly marked his views of duty, both individual and social. It was during this time that his mind came under an influence by which it was powerfully affected, that of Niebuhr's 'History of Rome,' which not only inspired him with new views of historical criticism, but, by introducing him to German literature, opened to him new realms of thought. And it was now that, under the elevating influence of a happy marriage and increased responsibilities, his religious convictions and feelings were brought, so to speak, to a focus, and he came to be possessed with that vivid sense of the reality of the invisible world, and that personal devotion to Jesus Christ, which formed henceforth the basis of his spiritual life. From this time he became more and more remarkable for that close interpenetration of all parts of his being—spiritual, moral, intellectual, and emotional—which was the key to his character, and reflected itself in all his opinions and habits of thought. Thus—to give a few characteristic instances—the central truth of life to him, not as a dogma accepted from without, but as the satisfaction of a craving within, was the union of the divine and the human in the person of Jesus Christ; to speak of a Christian's body as the temple of the Holy Spirit was hardly a metaphor; the church and the state were one; the natural and the supernatural, things secular and religious, were inextricably blended; every act of a Christian's life was at once secular as done on this earth, and religious as done in the presence of God; and every act was of importance, as affecting the great struggle everywhere and at all times going on between good and evil. This solidarity of the whole nature, 'moving altogether if it move at all,' is not without its drawbacks. There must be a danger that the lower parts, instead of adding strength to the higher, may usurp their place; that sympathies or antipathies may be mistaken for moral judgments, and a hasty temper for righteous indignation. The uncompromising earnestness which belongs to it is apt to give offence; but if it provokes opposition it gives the force necessary for overcoming it; and in Arnold's case, being absolutely free from all taint of self-seeking, it won for him, in a singular degree, the confidence of all with whom he was brought into close contact.

In 1827 the mastership of Rugby fell vacant, and he was urged to be a candidate for it. He hesitated, chiefly from doubt whether he should be free to make such changes as he might find necessary. This doubt removed, at the eleventh hour he sent in his name, and he was elected, chiefly on the strength of a letter from Dr. Hawkins, prophesying that if Mr. Arnold were appointed 'he would change the face of education all through the public schools of England.' In August 1828 he removed to Rugby, where he remained till his death in 1842. He became B.D. and D.D. in 1828.

The humble grammar school of Lawrence Sheriff had before this expanded into a prosperous public school, with ample funds and commodious buildings, including (what was not then usual) a chapel; but it was still, as compared with such foundations as Eton or Winchester, limited in numbers, without marked character or time-honoured traditions, and therefore all the better fitted for the hand of the reformer. And it was no doubt a time when reforms were needed in public schools; but, viewed by the light of the present day, there was nothing startling in those which were introduced by Dr. Arnold, nor was there anything recondite in his system. If, as is now acknowledged, he verified his friend's prediction by regenerating public school education in England, it was mainly by very simple means—by treating the boys with confidence, and by impressing upon them his own sense of the value of knowledge and the sacredness of duty: in short, it was by the force of his personal character, touched, according to his habitual prayer, by the 'spirit of power, and of love, and of a sound mind.'

As a teacher his aim was not so much to impart information as to awaken thought and stimulate industry. While insisting, somewhat sternly, on a careful preparation of the prescribed lesson, if any difficulty arose in connection with it, instead of giving the explanation at once, he would place himself, so to speak, by the side of his pupils and help them to find it for themselves. Though not what is called a finished scholar, he had a strong turn for philology in its wider aspects, and a rare power of terse and spirited translation; and the ever fresh delight which he took in his favourite authors, such as Homer and Thucydides, Cicero and Virgil, was in itself a lesson to his scholars. While maintaining the old pre-eminence of the classics as the best vehicle for the study of language —a study which seemed to him as if 'given for the very purpose of forming the human mind in youth'—he was the first to add mathematics, modern history, and modern languages to the ordinary school course. Into the classical lessons he put fresh life by constantly directing attention to the general questions, literary, moral, or historical, which they opened up; and perhaps nothing in his method of teaching was more remarkable than the manner in which he habitually made different parts of knowledge illustrate one another. The 'Divinity' lessons, apt in those days to be few and meagre, were with him very frequent, and always marked by special fulness of interest and a peculiar reverence of tone and manner. In these, as well as in the lessons on modern history, it was impossible but that his own views should find some expression; but he made it quite clear to his hearers that they were not desired to accept those views, but to examine and think for themselves.

In his government of the school he was undoubtedly aided by a natural sternness of aspect and manner, which, making all his relations with his pupils rest on a background of awe, gave the greater effect to his perfect frankness and simplicity, his entire freedom alike from 'donnishness' and from suspicion. The quick insight of boys soon discovered that his anger, if easily roused, had nothing in it of personal resentment, and that the severest sense of the sinfulness of an act did not exclude the most fatherly tenderness towards the offender. Sensitively alive to the peculiar evils incident to the free life of public schools, where a low tone may so easily be set by a few bad boys, he felt also their unique advantages if only a good tone could be infused into them. This he sought to do mainly through the medium of the sixth-form boys, with whom he was in hourly contact, and who were entrusted with much authority over the rest; and wherever he saw an evil influence at work—a boy, and still more a knot of boys, doing harm to themselves and others—it was his practice to require their parents to remove them quietly from the school. But as in intellectual so in moral matters, it was to promise rather than to attainment that he looked, and it was by stimulating to good, rather than by repression of evil, that he acted. He made boys feel that each individual was an object of personal interest to him, and they learned to think that he had an insight almost supernatural into their thoughts and feelings. At the same time the manliness, the independence, the buoyant cheerfulness of his own temperament, his hearty interest in the school games, which he looked upon as an integral part of education, put him in sympathy with all that was good, even in the least intellectual of his scholars.

As a moral and religious teacher, the special engine of his influence was the weekly sermon. Written generally with great rapidity, but expressing what was habitually in his mind, and delivered with singular earnestness and feeling, these discourses conveyed to his hearers, with a power exceeding that of the most finished compositions, the spirit that was in him. But more potent perhaps than any sermon was the impression habitually conveyed, with all the force of his powerful character, that in everything that he said or did, whether in the pulpit or out of it, he was seeking to do all to the glory of God.

The result of the new influence at work in the school soon began to attract attention. At the universities many of its scholars attained distinction, while very few (a point to which the head master himself attached even greater importance) failed to pass their examinations. Not in the universities only, but in the army and elsewhere, it came more and more to be observed that Arnold's pupils were, to a degree unusual at that time, 'thoughtful, manly-minded, and conscious of duty and obligation.' For some years, however, the increase in the numbers of the school did not keep pace with the rise in its reputation, being checked by the unpopularity of the headmaster's utterances on public matters. In 1829 he published a pamphlet on the 'Christian Duty of conceding the Roman Catholic Claims,' in the course of which he ruthlessly exposed the incompetence of the clergy as a body to deal with such questions. In 1831 he started a newspaper, chiefly to plead for more generous treatment of the lower classes; and though this paper failed, he continued to write on similar subjects in the same outspoken style, almost to the end of his life. In 1833, when the very existence of the national church seemed to be in peril, he issued, in the 'Principles of Church Reform,' a powerful appeal for comprehension, as at once right in itself, and the only escape from the 'calamity' of disestablishment. And when, in 1836, the dominant party in Oxford attempted to keep Dr. Hampden out of a professorship on the ground of alleged heresy, he assailed them with unmeasured vehemence in the 'Edinburgh Review.'

The first of these publications so irritated the clergy that some years afterwards the Archbishop of Canterbury objected to Arnold's preaching Bishop Stanley's consecration sermon, on the ground of the offence that it would give them. For years his principles, tenets, and proceedings at Rugby were the subject, in certain tory papers, of abuse little short of libellous. The article in the 'Edinburgh Review' nearly led to the abrupt termination of his mastership. Disturbed by the stir which it created, the trustees wrote formally to ask whether he was the author; and when he declined to give any answer to the question a motion of censure, which would have led to his resignation, was all but carried. To these annoyances was often added the worse pain of feeling that as to many of the objects nearest to his heart he stood practically alone. With the exception perhaps of Chevalier Bunsen, the eminent Prussian minister, whose friendship, made at Rome in 1827, he counted as one of the chief blessings of his life, he knew no man altogether like-minded. Many who admired his freedom of thought could not understand his firm adherence to the old faith; many who shared his reverent spirit were shocked by his liberal opinions. Thus in labouring to liberalise the national church he displeased alike his liberal friends who wished to destroy it, and his church friends who wished to keep it narrow. Thus, having joined the new university of London, chiefly in the hope of making it an engine of education at once religious and unsectarian, he found that he could get no support in this design, and withdrew in bitter disappointment.

But for all this he found ample solace in his school duties and his literary labours in connection with them, in frank and friendly intercourse with old pupils, in his own happy family circle, and especially in the seclusion of the home which he had made for himself at Fox How, in a beautiful nook among the Westmoreland hills.

At length, about the year 1840, the tide turned. The merits of the schoolmaster, the high character of the man, came to be generally recognised, even where his opinions could find no acceptance. The numbers of the school rose beyond the limit within which he had wished to keep. Nowhere was the change of feeling towards him more marked than at Oxford; and when, in 1841, he was appointed regius professor of history at that university, the delight with which he returned to his old haunts to deliver his inaugural lecture was greatly enhanced by his finding himself treated with cordial respect by those whose alienation he had most deeply regretted. At the same time a change came over his own spirit. Not that he bated one jot of his devotion to 'that great work,' the extension of Christ's church, or of his hostility to everything which seemed to retard it, whether toryism or jacobinism, sectarianism or indifferentism, superstition or unbelief; while to the last he continued to denounce tractarianism as a revival of the very judaizing spirit against which St. Paul fought. But the impatient fervour passed away. It was not only that some of his views on particular subjects underwent modification, but there came a general relaxation of tension, a disposition to trust more to time, and to bring his own immediate efforts and aspirations more within the bounds of what was practicable.

On this more tranquil phase of life he had hardly entered when, in the fulness of life and activity, on 12 June 1842, the last day of his forty-seventh year, he was suddenly cut off by an attack of angina pectoris. A slight previous illness had passed away without causing any alarm; but those nearest and dearest to him remembered afterwards to have observed a 'visible ripening for heaven;' and a touching entry in his private diary, written late on the night of the 11th, seems to indicate something of a foreboding that his work on earth was drawing to a close. He left a widow, who survived him for thirty-one years, and nine children, of whom the eldest son, Matthew, is the distinguished poet and critic, and the eldest daughter is the wife of Mr. W. E. Forster.

Dr. Arnold's chief published works are as follows:—1. An edition of Thucydides, especially valuable for its geographical notes, and for the light thrown on the constitutional history of the period of the Peloponnesian war. The first volume of the first edition was printed in 1830, and the third and last in 1835; two volumes of the second edition, which was left incomplete, appeared in 1841. (Professor Jowett, in his translation of Thucydides (i. ix.), gives a general estimate of the value of Arnold's edition.) 2. The early history of Rome, in three volumes, of which the two first were mainly based on Niebuhr (London, 1838–43). 3. A history of the later period of the Roman commonwealth, from the end of the second Punic war to the reign of Augustus, with a life of Trajan, published posthumously in 1845, and consisting of reprints of articles that had appeared in the 'Encyclopædia Metropolitana.' 4. Lectures on the study of modern history, delivered at Oxford in 1841 and 1842 (Oxford, 1842). 5. A collection of sermons in three volumes published between 1829 and 1834. The third volume was republished separately in 1876, and the whole series, together with 'Christian Life' (1841) and two posthumously-published volumes of sermons (edited by Mrs. Arnold in 1842 and 1845), was reissued in 1878 (6 vols., edited by Mrs. W. E. Forster). Arnold's biographer, Dean Stanley, collected and republished his 'Miscellaneous Works' in 1845, and his 'Travelling Journals, with Extracts from his Life and Letters,' in 1852. But it is chiefly through Stanley's 'Life and Correspondence,' first published in two volumes in 1844, and reaching its twelfth edition in 1881, that the 'hero of schoolmasters,' the champion alike of reverent faith and of independent thought, is and will be known to the world.

In person he was a little above the middle height; spare, but vigorous, and healthy without being robust. A slightly projecting underlip, and eyes deep set beneath strongly marked eyebrows, gave to his countenance when at rest a somewhat stern expression, which became formidable when he was moved to anger; but the effect was all the greater when, in the playful or tender moods which were frequent with him, or on meeting in a book or in conversation with a noble sentiment or a striking thought, his eye gleamed, and his whole face lighted up. Simple in his tastes and habits, never idle and never hurried, he made his home a 'temple of industrious peace;' and he rarely left it except to travel occasionally on the continent, with an eye enlightened by lifelong studies in history and geography. He had an intense delight in beautiful scenery, and took pleasure in the fine arts and in some of the natural sciences, but chiefly as bearing on the life and history of man. For science as such, for art as such, he cared comparatively little; for music not at all. 'Flowers,' he used to say, 'are my music,' and his love for them was like that of a child. Walking by the side of his wife's pony—his daily habit during term time—he half forgot the dulness of the flat and featureless country about Rugby in spying them out along the hedgerows and in the copses; and they added to the enjoyment of the rambles over hill and dale which were a marked feature in his life at Fox How. Nothing, perhaps, gives a better idea of the man than the description of 'his delight in those long mountain walks when they would start with their provisions for the day, himself the guide and life of the party, always on the look-out how best to break the ascent by gentle stages, comforting the little ones in their falls, and helping forward those who were tired, himself always keeping with the laggers, that none might strain their strength by trying to be in front with him; and then, when his assistance was not wanted, the liveliest of all—his step so light, his eye so quick in finding flowers to take home to those who were not of the party.' It is by the aid of imagery taken from these walks that the lesson of his life is summed up for us and for posterity by his son in the lines on 'Rugby Chapel,' where he has drawn the striking picture of a strong, hopeful, helpful soul, cheering and supporting his weaker comrades on their upward and onward way.

[Arnold's Life and Correspondence by Stanley; personal knowledge.] T. W.

ARNOLD, THOMAS JAMES (1804?–1877), barrister and man of letters, was son of Samuel James Arnold [q. v.], and was born about 1804. He was called to the bar in 1829, was appointed magistrate at the Worship Street police-court in 1847, and transferred to the Westminster court in 1851. He died, still holding this appointment, on 19 May 1877, being then senior London police magistrate. He wrote legal manuals on the law of municipal corporations, the labour laws, and other subjects. As a translator he is known by his versions of Goethe's 'Reineke Fuchs' (1860), of 'Faust' (1877), and of Anacreon (1869). The translation of 'Reineke Fuchs' is a very creditable work; that of 'Faust' is respectable, but inferior to some other recent versions, and, having been published in folio form, as an accompaniment to a volume of illustrations, is but little known. The translator of Anacreon has only the alternative of baldness or of infidelity, and Arnold chose the former. He also translated Schiller's 'Song of the Bell,' and wrote an able review of the controversy respecting Mr. Collier's annotated Shakespeare folio in 'Fraser's Magazine' for January 1860. Translations from Euripides, Aristophanes, Xenophon and Ovid also came from his pen. He was a man of great culture and accomplishments, an intimate friend of Shelley's friend, Thomas Love Peacock, and the son-in-law of Shelley's biographer, Thomas Jefferson Hogg.

[Annual Register, 1877; private information.]
R. G.

ARNOLD, THOMAS KERCHEVER (1800–1853), voluminous writer of educational works and theologian, was born in 1800. His father, Thomas George Arnold, was a doctor of Stamford. He was educated at Trinity College, Cambridge, was seventh junior optime in the mathematical tripos of 1821, and was elected fellow of his college shortly afterwards. He took his degree of B.A. in the same year, and that of M.A. in 1824. In 1830 he was presented to the living of Lyndon, in Rutlandshire, where his parishioners only numbered one hundred. He at first devoted his ample leisure to theology, and showed himself an obstinate opponent of the views advanced by the leaders of the Oxford movement. From 1838 until his death he applied himself mainly to the preparation of school books, which procured him a very wide reputation. He died at Lyndon Rectory of bronchitis after a few days' illness on 9 March 1853. A writer in the 'Guardian' at the time of his death describes him as 'remarkable for an almost feminine gentleness of manner, and for the unaffected simplicity of his life.'

Arnold began his career as an educational writer with the publication of the 'Essentials of Greek Accidence' in 1838, and this work was followed almost immediately by his 'Practical Introduction to Greek Prose Composition,' which had an unprecedented success, and was 'the keystone of his literary fortunes.' The book reached a fourth edition in 1841, and a seventh in 1849, when its sale had exceeded 20,000 copies. It was at once adopted as a text-book in the higher classes of the chief schools of England. Its leading merit consisted in its author's judicious use of the system and researches of recent German scholars—'in applying the method of Ollendorff to the syntax of Buttmann.' In 1839 Arnold issued a 'Latin Prose Composition' on a similar plan, and it met with a welcome little less warm than that accorded to its forerunner, and in the succeeding years he prepared a whole library of classical school-books, which included translations and adaptations of many German and American works. In association with the Rev. J. E. Riddle he published in 1847 an 'English-Latin Lexicon,' based on a German work by Dr. C. E. Georges, which cost him, he wrote in the preface, 'many years of labour.' Between 1848 and 1853 he edited, in twenty-five volumes, portions of all the chief Latin and Greek authors, and published handbooks of classical antiquities, an 'Anticleptic Gradus,' and similar works. Nor did he confine himself to the classics. He superintended the publication of English, French, German, Italian, and Hebrew grammars, and aided in the preparation of a 'Handbook of Hebrew Antiquities' and a 'Boy's Arithmetic.' Almost all his educational writings bear the distinct impress of German influence. In his classical work he depended largely on Madvig, Krüger, Zumpt, and other less known scholars; his treatment of modern languages was also based on German models, and Arnold was generally ready to acknowledge his obligations to foreign writers.

As a theological writer Arnold was almost equally voluminous. His earliest published work was a sermon on the 'Faith of Abel,' which appeared in the third volume of a collection of 'Family Sermons' in 1833, and four years later he projected and edited a periodical under the title of the 'Churchman's Quarterly Magazine,' which soon perished. Subsequently he made two similar attempts to further the interests of the church of England by means of periodical literature. In January 1844 he published the first number of the 'Churchman's Monthly Companion,' which succumbed to popular indifference eight months later, and in 1851 he started another monthly magazine, entitled the 'Theological Critic,' which lived on until his death in 1853. Arnold's contributions to theological literature also included five pamphlets on ecclesiastical questions raised by the Oxford movement; an abridgment of an American version of Hengstenberg's 'Christology;' two volumes of sermons, one published in 1845, and the other posthumously in 1858; and 'Short Helps to Daily Devotion' (1847). He likewise issued controversial treatises criticising well-known theological works like Taylor's 'Interpretations of the Fathers,' Elliott's 'Horæ Apocalypticæ,' and Dean Close's sermons, in all of which, according to a sympathetic critic in the 'Guardian' of 1853, 'his critical eye discerned unsoundness . . . which, if not exposed, was likely to do extensive mischief.'

Of the value of Arnold's educational writings, by which alone he is now remembered, more than one opinion has been held. The multifarious character of his literary work necessarily rendered it of very unequal quality, and a very small part of the classical portion of it has alone stood the test of time. In an article in 'Fraser's Magazine' for February 1853, which was afterwards published in pamphlet form, and has been attributed, correctly, as we believe, to Dr. J. W. Donaldson, the author of the 'New Cratylus,' the attempt was made in very forcible language to throw discredit on the whole of Arnold's classical schoolbooks. But the unmeasured vituperation of the criticism, which attracted considerable attention at the time, is only very partially justified. In a temperate reply, written a few weeks before his death, Arnold successfully rebutted some of the more sinister imputations on his character introduced into the article; and he justly remarks, in reference to the multiplicity of his works, that 'regular industry with a careful division of time and employment, carried on, with hardly any exception, for six days in every week, will accomplish a great deal in fifteen years.' The popularity of a few of the books that Donaldson specially denounced has, moreover, survived his fierce attack, and his Latin and Greek 'Prose Compositions,' new editions of which, revised by leading scholars, appeared in 1881, are valued highly at the present day by many teachers of eminence.

[Gent. Mag. (new series), xxxix. 667; Athenæum for 1853, i. 353; Brit. Mus. Cat.; Arnold's Few Words in Answer to the Attack on my Classical School Books (1853).] S. L.

ARNOLD, WILLIAM DELAFIELD (1828–1859), Anglo-Indian official and novelist, the second son of Thomas Arnold, D.D., was born at Laleham, 7 April 1828, and was educated at Rugby. He was elected a student of Christ Church, Oxford, in 1847, and in the following year proceeded to India as ensign in the 58th regiment of native infantry. He soon became an assistant commissioner in the Punjab, and in 1856 was appointed by Sir John Lawrence director of public instruction. The department was new, and its organisation fell entirely upon Arnold, who, after much invaluable service, was obliged to quit India on sick leave, and died at Gibraltar on his way home, 9 April, 1859. His wife, Frances Anne, daughter of Major-general Hodgson, had died shortly before in India. Their joint memories are celebrated by his brother Matthew in 'A Southern Night,' one of the most beautiful memorial poems in our language. Arnold's name is further perpetuated by an annual distribution of medals, bearing his likeness, to the best pupils in the schools which he founded, provided from a fund subscribed by his fellow-workers in the Punjab. He is the author of 'Oakfield, or Fellowship in the East,' a novel in two volumes, published in 1853 under the pseudonym of 'Punjabee.' It depicts the struggles of a young officer of exceptional culture and seriousness to elevate the low tone of the military society about him, and the trials and problems forced upon him by this peculiar form of quixotism. It is well written and deeply interesting, imbued in every line with the spirit of the author's illustrious father; but, as is usually the case when the ethical element largely predominates, is open to the charge of insufficient sympathy with types of character alien from the writer's own. He also translated Wiese's 'Letters on English Education' (1854), and published in 1855 four lectures, treating respectively of the Palace of Westminster, the English in India, Caste, and the Discovery of America.

[Prospective Review, x. 274–303; information from Miss Frances Arnold.] R. G.

ARNOT, HUGO (1749–1786), historical writer, was son of a merchant at Leith, where he was born 8 Dec. 1749. He changed his name from Pollock to Arnot on succeeding to his mother's property of Balcormo, Fifeshire. He became an advocate 5 Dec. 1772. In 1776 he published a satirical paper, called an 'Essay on Nothing,' read before the Speculative Society, and made himself unpopular by his sarcasms. In 1779 he published his 'History of Edinburgh' (a second edition appeared in 1816), and in 1785 a 'Collection of Celebrated Criminal Trials in Scotland.' Both works were pirated in Ireland. He published the second at his own expense in defiance of the Edinburgh booksellers, and the gross proceeds were 600*l*. His books show reading and shrewdness. He became prematurely old from asthma, and his irritability and caustic language hindered his success at the bar. Many anecdotes are told of his eccentricity. He wrote many papers on local politics, opposed local taxation, and is said to have retarded for ten years the erection of the South Bridge in Edinburgh. He died 20 Nov. 1786, and left eight children. He was a favourite subject with John Kay, the Edinburgh caricaturist, who took full advantage of the extreme slimness of his figure.

[Kay's Edinburgh Portraits, with biographic sketches, Nos. v, viii, lxvi, cxxxii, and pp. 16, 25, 157, 324, ed. 1877; Anderson's Scottish Nation.]

ARNOT, WILLIAM (1808–1875), preacher and theological writer, was born at Scone, where his father was a farmer, 6 Nov. 1808. In early life he was apprenticed to a gardener; but the deep impression made on his mind by the death of a religiously minded brother led him to study for the ministry. In his university career in Glasgow he gained distinction in spite of his poverty, especially in the Greek classes. He had for classfellows two men, whose biographies he afterwards wrote: James Halley, who died quite early, and James Hamilton, afterwards minister of the National Scotch Church in Regent Square, London. Arnot was of an honest, joyous, unconventional, hearty nature, with a dash of originality almost amounting to eccentricity. Writing to his father he revealed the true secret of his character: 'I love, in a greater or less degree, every person whom I know, and also all that I do not know; and this is one grand source of my happiness.'

Soon after completing his theological studies he was called, in 1838, to be minister of St. Peter's Church in Glasgow, one of the new churches built under the extension scheme of Dr. Chalmers. He soon became one of the most popular ministers of the city. His ministry, which after 1843 was carried on in connection with the Free Church, was marked by an intense love of nature, united with a poetical temperament; by sympathy with young men; by ardent advocacy of temperance, and a strong appreciation of ethical christianity. He strongly sympathised with all movements fitted to advance the welfare of the working class.

In the year 1863, on the appointment of Dr. Rainy to a professorship, Arnot was called to be minister of one of the leading congregations of the Free Church in Edinburgh, where for the last ten years of his life he was a conspicuous figure. During that time he edited a monthly religious magazine, called the 'Family Treasury.' He thrice visited America: in 1845, to render important ministerial service in the dominion of Canada; in 1870 as a delegate from the Free Church of Scotland to congratulate the presbyterian churches in the northern states on their happy reunion; and for the third time, in 1873, as a member of the Evangelical Alliance, to attend its meetings at New York. Having been a steady sympathiser with the northern states and the anti-slavery movement, he was received in the United States with extraordinary cordiality.

The degree of D.D. was virtually offered to Mr. Arnot by the university of Glasgow, and afterwards formally by the university of New York; but for personal reasons he declined to avail himself of it in either case. He died after a short illness at Edinburgh, 3 June 1875.

His chief works were the following: 1. 'Life of James Halley.' 2. 'The Race for Riches, and some of the Pits into which the Runners fall: six lectures applying the Word of God to the traffic of man.' It had a wide circulation both in this country and America, as following up the principles of Chalmers's 'Commercial Discourses.' 3. 'The Drunkard's Progress, being a panorama of the overland route from the station of Drouth to the general terminus in the Dead Sea, in a series of thirteen views, drawn and engraved by John Adam, the descriptions given by John Bunyan, junior.' 4. 'Laws from Heaven for Life on Earth; Illustrations of the Book of Proverbs.' 2 vols. This was one of his most characteristic and successful books, treating of the maxims of Hebrew wisdom viewed from a christian standpoint in the nineteenth century. 5. 'Roots and Fruits of the Christian Life.' 6. 'The Parables of our Lord.' 7. 'Life of James Hamilton, D.D.' 8. 'This Present World.' Some thoughts on the adaptation of man's home to the tenant. 9. A posthumous volume of sermons.

[Autobiography, with Memoir by his daughter, 1877.] W. G. B.

ARNOTT, GEORGE ARNOTT WALKER (1799–1868), botanist, was born at Edinburgh, 6 Feb. 1799. His early years were spent at Edenshead and Arlary, on the borders of Fife and Kinross; in 1807 he went to Edinburgh, entering the university in 1813, where he took his A.M. degree in 1818. He studied for the law, and was admitted to the faculty of advocates in 1821; but the profession was uninteresting to him, and he soon abandoned it. His attention some three or four years previously had been turned to botany, and to this study he now devoted himself, becoming acquainted with Wight and Greville, and a little later with Dr. (afterwards Sir William) Hooker. In 1821 he went to France, where he worked in the Paris herbaria, and published two papers on mosses. He afterwards visited Spain and Russia, and, on his return to Scotland, married in 1831 Miss Mary Hay Barclay, of Paris, Perthshire. From 1830 to 1840 he was engaged with Sir William Hooker upon an account of the plants collected in Captain Beechey's voyage to the Pacific and Behring's Straits, which formed a quarto volume published in 1841. During these ten years he was very active in publishing descriptions of new plants from South America, India, and Senegambia, in various periodicals; he co-operated with Wight in his 'Illustrations of Indian Botany,' and in the 'Prodromus Floræ peninsulæ Indiæ Orientalis.' In 1839 he temporarily took Dr.

Hooker's place as botanical lecturer at Glasgow, and in 1845 was appointed professor of botany in that university, leaving Arlary in 1846, and taking up his residence in Glasgow. In 1850 he was associated with Sir William Hooker in the sixth edition of the 'British Flora.' About this time he took up the study of Diatoms, of which he formed a large and valuable collection, publishing several memoirs on the subject. In 1868 his health, which had previously begun to fail, gave way, and the delivery of his university course had to be abandoned. Jaundice set in, and he died on 17 April 1868, and was buried in the Sighthill cemetery, Glasgow, He left three sons and five daughters. His large collections subsequently became the property of the university of Glasgow. He was a good correspondent, an esteemed professor, an accurate observer, and a zealous worker.

[Trans. Bot. Soc. Edinburgh, ix. 414–26.]
J. B.

ARNOTT, NEIL (1788–1874), physician and natural philosopher, was born at Arbroath, in Scotland, where his father held a valuable farm. His father had become a catholic in early life; and his mother, Ann, daughter of Maclean of Boteray, was of the same faith. Misfortunes compelled the father to give up his farm and settle first at Blair and afterwards in Aberdeen. Neil was taught by his mother and at the parish school of Lunan, and in November 1798 entered Aberdeen grammar school. In 1801 he was entered as a student in the Marischal College, with a small bursary, where he remained during four sessions, and was especially interested by the lectures of Patrick Copland on natural philosophy. He graduated M.A. in 1805, and at once commenced the study of medicine in Aberdeen. He supported himself partly by acting as shop-assistant to a chemist. In September 1806, he went to London, and became a student at St. George's Hospital, under Sir Everard Home. A year later Home's favour obtained him an appointment as surgeon in the East India Company's service, and he sailed for China in April 1807. During the long and stormy voyage he appears to have made a number of physical and meteorological observations regarding ocean currents, tides, winds, and other atmospheric phenomena, waves, &c., many of which are recorded in his 'Elements of Physics.' He learned languages and gave lectures to the captain and officers. He also turned his attention to sanitary matters, clothing, and ventilation. In 1809, he returned to England, and in the following year made a second voyage to China. He performed a novel operation for stricture, which saved the life of the captain, and devised new modes of ventilating the ship.

On his return to London, in 1811, he commenced practice in Hunter Street, Brunswick Square, in partnership with a friend named Darling, and he soon afterwards began a course of lectures on Natural Science applied to Medicine at the Philomathic Institution, which, in 1827, were published under the title of 'Elements of Physics.' In 1813 he obtained the diploma of the College of Surgeons, and in 1814 the university of Aberdeen conferred upon him the degree of M.D. He continued to practise as a physician till the year 1855, and enjoyed a large and lucrative practice.

Arnott's catholic connections and knowledge of languages helped him in his profession. Many foreigners consulted him. In 1816 he became physician to the French, and some time afterwards to the Spanish embassy. In the same year he dissolved his partnership with Darling, who had married, and took up his residence in a large house, No. 38 Bedford Square, where he remained to the end of his professional life—more than forty succeeding years. During the next seven or eight years but few changes appear to have taken place in his career.

About 1823 he began to prepare his 'Physics.' Sir David Barry was at this time propagating his views concerning the circulation of blood through the capillary tubes and the veins; and he attributed this to atmospheric pressure. The view was opposed by Dr. Armstrong, who begged Arnott to take up his cause. This led to the delivery of lectures on medical physics in 1825 in Arnott's house. Professor Bain says: 'The lectures made a great impression, and there was a strong desire expressed that he should repeat them.'

The first volume of Arnott's 'Physics' appeared in 1827, and it was received with enthusiasm. A second edition was printed in the same year, a third in 1828, and a fourth, together with Part I. of the second volume, in 1829. In 1833 appeared a fifth edition of the first volume, with a second of vol. ii. Part I. It was speedily translated into Spanish, French, Dutch, and German. The book went out of print, and Arnott spent much time upon a sixth edition, half of which appeared in 1864, and a second half, with new chapters, in 1865; a seventh edition has appeared since his death.

About the year 1855, he gave up his practice, and turned his attention more especially to scientific and sanitary matters. His name had become well known many years earlier in connection with the invention of a smokeless grate, known as 'Arnott's Stove,' which combined economy of fuel and consumption of the smoke with uniformity of combustion. For this he was awarded the Rumford medal of the Royal Society in 1854. He devised the water-bed in 1832, and in 1838 he published an important essay on 'Warming and Ventilation,' in which both his stove and ventilator are fully described. He declined to patent any of his inventions, and was never more happy than when he could devise or apply any means of lessening human suffering, or extending man's dominion over nature. For his various inventions he was awarded a gold medal by the jurors of the Paris Exhibition of 1855, and Napoleon III. gave him the cross of the Legion of Honour. He was one of the founders of the university of London in 1836, and an original member of the senate. In the following year he was appointed one of the physicians extraordinary to the queen; in 1838 he was elected a fellow of the Royal Society, and in 1854 a member of the Medical Council. In 1861, he published a 'Survey of Human Progress,' which reached a second edition in 1862. It was well received, though criticised as representing a 'narrow utilitarianism.' In 1867 he wrote a small tract on arithmetic, and in 1870 a pamphlet on national education.

To a great age Dr. Arnott retained clear faculties, and his old spirit of inventiveness never forsook him. Among his last devices was a chair-bed for preventing sea-sickness. Having a large circle of scientific friends, and being a prominent member of the Royal Institution, he lived much in the society of the most progressive men of science in London. His benefactions were widely spread. In 1869 he gave 2,000*l.* to the university of London, and 1,000*l.* to the universities of Edinburgh, Aberdeen, Glasgow, and St. Andrews. In 1865 Mrs. Arnott gave 1,000*l.* to each of two ladies' colleges in London, and after her husband's death carried out his wishes by giving 1,000*l.* to each of the four Scotch universities.

In 1859 he caught cold, which brought on a deafness, gradually increasing, and ultimately limiting greatly his sociable habits. A fall in 1871 produced a concussion of the brain and weakened his mind. He died 22 March 1874, and was buried in Edinburgh. His wife, whom he married in 1856, survived him two years. She was the widow of one of his oldest friends, Mr. Knight, and the daughter of Mr. G. H. Holley, of Blickling, in Norfolk.

Dr. Arnott was physically a very strong man. He was perfectly sound in health, and for more than sixty years he lived in the heart of London, and rarely sought or required a holiday. In many manual exercises, such as handicraft and games, drawing, and playing upon musical instruments, he excelled. He possessed a great aptitude for languages. As an inventor he possessed many resources. He was a very sociable man, was extremely amiable, and always full of philanthropic aims and objects. There is a crayon drawing of Arnott by Mrs. W. Carpenter in the Royal Society, and a portrait by Partridge in Marischal College, Aberdeen.

[Obituary notice of Dr. Neil Arnott, in the Proceedings of the Royal Society, vol. xxv. 1877; Bain's Biographical Memoir of Dr. Neil Arnott, read before the Aberdeen Philosophical Society, 1881.] G. F. R.

ARNOUL, or **ARNULF**, bishop of Rochester. [See ERNULF.]

ARNULF, EARL OF PEMBROKE. [See under ROGER DE MONTGOMERIE, EARL OF SHREWSBURY (*d.* 1093).]

ARNWAY, JOHN (1601–1653), royalist divine, was of a Shropshire family and heir to a considerable estate. He was a commoner of St. Edmund's Hall, Oxford, and in 1635 rector of Hodnet and Ightfield. (For difficulties connected with these appointments see *State Papers*, Dom. 1634–5). His abounding charity and devoted loyalty were conspicuous. When he repaired to the king at Oxford in 1642, the parliament garrison at Wem plundered his house so completely that (according to his own account) they left him neither bible, nor money, nor clothes. He was promoted to be archdeacon of Coventry and prebendary of Woolvey. Resuming his activity in the royal service, his estate was sequestrated and he imprisoned till after the king's death. He was then exiled, and took refuge at the Hague, where (in 1650) he published two pamphlets, (1) the 'Tablet,' a vindication of the king against Milton's 'Eikonoclastes,' and (2) 'An Alarum to the Subjects of England,' an account of the oppressions which he and others had suffered. He was compelled by poverty to accept an invitation to exercise his function among the English in Virginia, where he died, it is supposed in 1653. Both his tracts were reprinted in 1661 by William Rider of Merton College.

[Wood's Athenæ Oxon. (Bliss), iii. 307; Fasti, i. 397, 415.] R. C. B.

ARRAN, EARLS OF. [See HAMILTON and STEWART.]

ARROWSMITH, AARON (1750–1823), geographer, the head of a well-known family of cartographers, was born in Winston, Durham, 14 July 1750. His father dying while he was young, his mother married again, the stepfather being a dissipated man, who soon wasted the children's patrimony. Young Arrowsmith was thus early in life thrown on his own resources for a livelihood. The only instruction he ever received beyond the mere elements of reading and writing was in mathematics, from the eccentric Emerson [see Emerson, William], who was so taken by the boy's anxiety to learn that he taught him for one winter.

Arrowsmith came to London about 1770. One authority states that he commenced his career under W. Faden, but of this there is no evidence extant; another authority, apparently better informed from private sources, states that he first found employment with John Cary, for whose county maps Arrowsmith made all the pedometer measurements and drawings. We find him in 1790 established in Castle Street, Long Acre, where, at great cost and labour, he brought out his first effort in map-making, 'A Chart of the World upon *Mercator's* Projection, showing all the New Discoveries, . . . with the Tracts [*sic*] of the most distinguished Navigators since 1700.' This chart, now rare, was published 1 April 1790. There is a copy preserved in 'Brit. Mus. Gren. Lib. 20273.' In 1794 he published his large 'Map of the World' on the *Globular* projection, on the same scale as the Mercator chart, viz. five equatorial degrees to one inch. With the map of 1794 he published a 'Companion' in quarto, from which we learn that these two maps were published 'in order to exhibit the contrast between the two best projections upon which general maps of the world can be constructed.' The materials used in the second map were mainly the collections of A. Dalrymple and the manuscripts of the Hudson's Bay Company, which last were used to much greater advantage in his 'Map of North America,' published in 1796. In 1802 Arrowsmith appears to have removed westward to Rathbone Place, where, we learn from the London directories of the period, he remained until 1808. In 1807 he brought out his 'Map of Scotland, constructed from original materials obtained by the authority of the Parliamentary Commissioners for Making Roads and Bridges in the Highlands,' engraved on four sheets, on the scale of four miles to one inch. The valuable 'Memoir' for this map was published in 1809. The 'original materials' referred to were mainly the large manuscript 'Military Survey of Scotland,' on the scale of 1000 yards to an inch, executed at the instance of the Duke of Cumberland, 1745–55, by the engineers under the command of General Watson. The greater part of the hill-shading was done by Paul Sandby, the well-known landscape draughtsman. This Survey, but little known, is preserved in the King's Library, British Museum. In 1814 Arrowsmith removed to Soho Square, where he carried on his business of map publishing until his death. Up to this period all our maps of India had been based upon route surveys only. In 1822 Arrowsmith produced his 'Atlas of Southern India,' on the scale of four miles to one inch, in eighteen sheets, which was based upon the triangulations of Colonel Lampton and the 'Madras Survey Maps.' This was his last important work, which became the model for the well-known 'Indian Atlas,' afterwards issued by the directors of the East India Company in 1827.

Arrowsmith died at his house in Soho Square, 23 April 1823, aged 73 years. After his decease the business was carried on by his two sons, Aaron and Samuel. A fairly complete list of the maps and charts made and published by the elder Arrowsmith might be compiled from the newly-printed catalogue of maps in the British Museum, and the catalogue of the map-room of the Royal Geographical Society, 1882. Considering the period at which they were published, it is remarkable that sufficient patronage should have been found for such large and costly maps and charts. They were evidently remunerative, as they obtained a high reputation throughout Europe for their correctness, distinctness, and good engraving. Although Arrowsmith never received the scientific training of a Berghaus or a Ritter, his work never deserved the adverse comments bestowed upon it by Klaproth, than whom a more fanciful geographer never made a map. Arrowsmith's merits were rather those of a well-trained map-maker than a scientific geographer. He understood the projection of maps in all its branches thoroughly, which enabled him to utilise, in a way peculiarly his own, all the vast store of information and material placed at his disposal by his friends Dalrymple and Rennell, and the Directors of the Hudson's Bay and the East India Companies. His elephantine maps, as compared with those of to-day, will always remain monuments of his untiring industry and unshaken faith in honest work. The maps published after his death bearing his name are either new editions corrected to date, or new ones made by his son Aaron, who with his brother Samuel carried on the business until the death of the latter in 1839. To this period may be assigned the 'Geometrical Construction of Maps and Globes,' 1825, 4to. The Atlas to accompany the 'Edinburgh Dictionary of Geography,' 6 vols. 8vo, 1827; 'Atlas of Ancient Geography,' 1829, 8vo; 'Atlas of Modern Geography,' 1830, 8vo; and the 'Bible Atlas,' by Samuel, 1835, 4to.

[Dict. Biog. S. D. U. K.; Ocean Highways, 1873-4, p. 124; Markham's Indian Surveys, 2nd ed. 1878.] C. H. C.

ARROWSMITH, EDMUND (1585–1628), Jesuit, sometimes known as Bradshaw and Rigby, was born in 1585 at Haddock, in the parish of Winwick, near Warrington, Lancashire. His father was Robert Arrowsmith, a yeoman, and his mother Margery was a lady of the ancient family of Gerard. Both his parents were catholics, and great sufferers for their religion, as were also their fathers before them. He was baptised as Brian, but took the christian name of Edmund at confirmation, and used it exclusively afterwards. Crossing the seas in 1605 he was received into the English college at Douay; was ordained priest in 1612; and sent back upon the English mission in 1613. He pursued his missionary labours in his native county of Lancaster with great zeal and success. In 1624 he entered the Society of Jesus. Previously to this he had been apprehended, probably in 1622, and imprisoned at Lancaster, but he was released afterwards upon pardon, with divers others. His second apprehension took place a little before the summer assizes of 1628, at which he was tried before Sir Henry Yelverton, on a charge of having taken the order of priesthood beyond the seas in disobedience to the king's laws. He was found guilty, and suffered at Lancaster, 28 Aug. 1628. He was drawn to the place of execution on a hurdle, and after having been hanged, his body was cut down, dismembered, embowelled, and quartered. His head was also cut off, and with the quarters boiled in the cauldron; the blood, mixed with sand and earth, was scraped up and cast into the fire. Lastly, his head, as the sentence directed, was set up upon a pole amongst the pinnacles of Lancaster castle, and the quarters were hung on four several quarters of the building. The incidents of the trial and the repulsive particulars of the execution are given in 'A True and Exact Relation of the Death of Two Catholicks, who suffered for their Religion at the Summer Assizes, held at Lancaster in the year 1628. Republished with some additions, on account of a wonderful Cure wrought by the Intercession of one of them, F. Edmund Arrowsmith, a Priest of the Society of Jesus, in the Person of Thomas Hawarden, son of Caryl Hawarden of Appleton, within Widness in Lancashire. The death of the generous Layman, Richard Herst, was not to be omitted, that the happy Cause, which united them in their Sufferings, may jointly preserve their Memories.' Lond. 1737. This octavo volume contains two excellent portraits of the martyrs, the second of whom, Richard Herst, a farmer, suffered the day after Father Arrowsmith. Most probably its compiler was Father Cornelius Morphy.

The miraculous cure is alleged to have been wrought by Father Arrowsmith's intercession, through the application of the famous relic, the martyr's hand, which is now preserved in the catholic church of St. Oswald at Ashton, Newton-le-Willows. Attestations respecting another miracle said to have been wrought by means of this relic are printed in Foley's 'Records of the English Province of the Society of Jesus.' That the relic is still an object of popular veneration is obvious from the following intimation relating to the church at Ashton, given in the 'Catholic Directory,' published in 1883, *permissu superiorum*:—'Those who wish to visit "the Holy Hand" will have an opportunity of satisfying their devotion on Sunday after the Masses, and after service; on week-days after Mass, and on Friday at 1.30.'

[Relation of the Death of Two Catholicks (1737); Tanner, Societas Jesu usque ad Sanguinis et Vitæ profusionem militans, 99–101; Morus, Historia Missionis Anglicanæ Soc. Jesu, 462–465; Recit veritable de la cruauté et Tyranie faicte en Angleterre a l'endroit du Pere Edmond Arosmith de la compagnie de Jesus (Paris, 1629); Foley's Records, ii. 24–74, viii. 18; Challoner's Memoirs of Missionary Priests (1803), ii. 66. MS. note by Isabel Burton in copy of Challoner's Memoirs in Brit. Mus. (edit. 1742), between pp. 140, 141; Oliver's Collectanea S. J., 46; Dodd's Church Hist. iii. 80; Notes and Qu. 4th ser. ix. 436, 452, 455, x. 177, 257, 5th ser. xi. 94, 318; Granger's Biog. Hist. of England, ii. 383; Catholic Directory (1883), 161; Roby's Traditions of Lancashire, 5th edit. (1872); Baines's Hist. of Lancashire, iii. 638.] T. C.

ARROWSMITH, JOHN, D.D. (1602–1659), puritan divine, was born near Newcastle-on-Tyne on 29 March 1602. In 1616 he entered St. John's College, Cambridge, and graduated B.A. in 1619, and M.A. in 1623. In 1623 he became fellow of St. Catherine's Hall. He married in 1631, and became incumbent in the same year of St. Nicholas Chapel, King's Lynn. He was nominated on 25 April 1642 one of the two Norfolk divines to be consulted on church affairs. He sat as a member of the Westminster Assembly in 1643. In 1644 he was made D.D. and master of St. John's College, in the room of Dr. Beale, removed by the Earl of Manchester. On the sequestration of the Rev. Edward Sparke, D.D. (author of 'Scintilla Altaris'), Arrowsmith obtained the rectory of St. Martin's, Ironmonger Lane, in 1645, and became a member of the Sixth London Classis, as soon as the presbyterian form of government was set up. In 1647 he was vice-chancellor of Cambridge University, in 1651 regius professor of divinity at Cambridge, and in 1653 became master of Trinity. His writings are sternly puritanical, but candid and clear. He must have had rich and endearing qualities and some breadth to secure for him at Cambridge the deep attachment of Whichcote, who speaks of him as 'my friend of choice, a companion of my special delight, whom in former years I have acquainted with all my heart,' and further bears testimony to 'the sweetness of his spirit and the amiableness of his conversation.' He died in February 1659, being buried 24 Feb. He published sermons: 1. 'Covenant-avenging Sword brandished,' 1643. 2. 'England's Ebenezer,' 1645. 3. 'A great Wonder in Heaven,' 1647 (all preached before parliament). Also (4) 'Tactica Sacra; sive, de milite spirituali pugnante, vincente et triumphante Dissertatio. Accesserunt Orationes aliquot anti-Weigelianæ,' 1657; and (5) 'Armilla Catechetica: a Chain of Principles . . . wherein the chief heads of Christian Religion are asserted,' 1659. Posthumously appeared his (6) Θεάνθρωπος· or God-man; being an exposition of John i. 1–18,' 1660.

[Coles' MS. Athenæ Cantab. in Brit. Mus.; Tulloch's Rat. Theol. and Christ. Philos. in England in the Seventeenth Century, 1872, ii. 76–7.]

A. G.

ARROWSMITH, JOHN (1790–1873), geographer, nephew of the elder Aaron Arrowsmith, came to London in February 1810, and for many years, with his cousins Aaron and Samuel, aided his uncle in the construction of his large collection of maps and charts. After his uncle's death in 1823 he commenced business on his own account in Essex Street, Strand, but finally succeeded to the honours of the house in Soho Square on the death of his cousin Samuel. His first publication was the well-known 'London Atlas' in 1834, fol., which has passed through three editions, thus reverting to the practice of Ortelius and Mercator of the sixteenth century. In constructing the sixty-eight maps for the latest edition of his 'Atlas' in 1858, he informs us in the preface that 'he examined more than 10,000 sheets of private maps, charts and plans, thereby rectifying all the labours of his predecessors.' His large maps and charts are:—India, in twenty sheets; England and Wales, in eighteen; Spain, twelve; World, ten; Pacific, nine; Atlantic, British Channel, Canada, and Ceylon, each in eight sheets; America, Australia, France, Germany, Wilkinson's Thebes, each in six sheets; Africa, America, Asia, Bolivia, East Indies, West Indies, and Italy, each in four sheets. To these may be added numerous smaller maps, illustrating expeditions in various parts of the globe, many of which are to be found in books of travel and the Royal Geographical Society's Journals. He retired from the more active pursuit of publication of his maps in 1861, but devoted some of his time to the improvement of his old maps, or to the illustration of other geographical work. Among the maps left unpublished at his death were some very fine ones of each of the Australian colonies, of Ceylon, and of other countries. Arrowsmith's last labour was a small map of Central Asia, on the scale of about ninety geographical miles to the inch, upon which he was working at the India Office up to the last week of his life. Arrowsmith died at his house in Hereford Square, South Kensington, 1 May 1873, aged 83. He was one of the fellows who aided in founding the Royal Geographical Society in 1830, and for many years was one of the council, and in 1863 he received the patron's gold medal for the important services he had rendered to geographical science.

By an order of the Court of Chancery the vast collections of the Arrowsmiths, consisting of maps, plates and manuscripts, were dispersed by public auction on 28 July 1874, and have since fallen into the hands of one of our most eminent map publishers.

[Authorities as under Aaron Arrowsmith.]

C. H. C.

ARSDEKIN, RICHARD. [See Archdekin, Richard.]

ARTAUD, WILLIAM (*fl.* 1776–1822), portrait painter, was the son of a jeweller. In 1776 he gained a premium from the Society of Arts; in 1780 exhibited his first work, a 'St. John,' in the Academy; in 1784 and 1786 he sent portraits in oil to the same place. He gained the gold medal of the Academy for a picture from 'Paradise Lost,' and (in 1795) the travelling studentship. In 1822 his name appears as an exhibitor at the Academy for the last time. He painted portraits of Bartolozzi, Samuel Parr, Priestley, and other well-known characters. Nagler gives a list of engravings after his paintings. The date of his death is not known. 'His portraits were cleverly drawn, and painted with great power. They have individuality of character, but want expression.'

[Nagler, 2nd ed.; Redgrave's Dict. of Eng. Painters.] E. R.

ARTHUR, the real or fabulous king of Britain, and a favourite hero of romantic literature from the middle ages down to our own days, is not mentioned by any contemporary writer; unless, indeed, we accept as contemporary with him certain anonymous Welsh poems in which his name occurs. It is probable that all these pieces are of a much later date. The earliest writing in which Arthur is spoken of at any length is the 'Historia Britonum' assigned to Nennius, and probably written in the eighth century. He is incidentally mentioned in the 'Annales Cambriæ,' a compilation of the tenth century. The story as told by Nennius was taken up and enlarged by the addition of a mass of fabulous material from the hands of Geoffrey of Monmouth (Gruffydd ap Arthur), whose 'Historia Britonum,' in which this expanded history of Arthur occurs, was written in 1147. Geoffrey professed to have gathered his materials in Brittany. Whether he really did so, or adopted Welsh traditions which were current in his day, or whether he simply invented the fabulous details which he inserted, may be matter of dispute. Few have now any doubt that his account is worthless for any historical purpose. And though it is by no means a settled question whether Arthur is to be regarded as a purely mythical or as fundamentally an historical personage, it is pretty generally agreed that if there be any historical element in his biography this element is confined almost entirely to what we learn from Nennius. In adopting the second of these two theories and treating Arthur as originally an historical personage, we must not be thought to prejudge the matter in dispute, for it is only upon this second supposition that Arthur can be entitled to a place in this Dictionary.

Arthur was probably born towards the end of the fifth century, and, according to the most generally accepted theory, the scene of his actions lay generally in South Britain. At this time the Saxons were, with all the power they could muster, pushing their victorious arms towards the west. In their endeavours the principal resistance they met with seems to have come from that section of their opponents which was composed of men either really of Roman descent or deeply imbued with Roman civilisation. At the head of this body stood Ambrosius Aurelianus, who is spoken of as long waging a doubtful war against the Saxons, obtaining frequent successes over them, but, owing to the ever increasing hordes by which the invaders were recruited, unable to draw much profit from his victories. Ambrosius claimed descent from Constantine the Tyrant, the last Roman who ever wore the purple in Britain. The later histories of Arthur represent him as the nephew of this Ambrosius, and the son of Ambrosius's brother, Uther Pendragon. Uther is certainly a mythical personage, and there is no reason to suppose a nearer connection between Arthur and Ambrosius than that Arthur succeeded to the command of the same body of Britons and in the same part of Britain as had been formerly held by Ambrosius. If we adopt an ingenious identification first proposed by Carte and supported by Dr. Guest (*Origines Celticæ*, ii. 181 seq.), Ambrosius died in A.D. 508. It may have been that Arthur thereupon obtained the command of the British army. The date generally given for that event is 516. That he owed this elevation not to blood but to merit is clearly stated by Nennius in the first mention of Arthur which occurs in any extant historical document: 'Then it was that the warlike Arthur with all the kings and military force of Britain fought against the Saxons. Albeit there were many more noble than himself, yet was he twelve times chosen their commander, and was as often victorious' (Vat. MS.)

Nennius then enumerates Arthur's twelve victories, which are as follows:—1. At the mouth of the river Glein. 2, 3, 4, 5. On a river called by the Britons Dugblas [Duglas] in the region of Linnuis (Geoffrey of Monmouth converts this Linnuis into Lincolnshire, and most writers have followed his lead in determining the locality). 6. On the river Bassas (according to the Harleian MS., according to the Vatican MS. Lusas). 7. In the wood Celidon, 'which is called in British cat coit Celidon' (that is to say, Cat Celidon is the British for 'the wood of Celidon'). 8. At Guinnion Castle, 'where Arthur bore the image of the Holy Virgin, the Mother of God, upon his shoulder, and through the power of our Lord Jesus Christ and the Holy Mary put the Saxons to flight and pursued them the whole day with great slaughter. 9. At the city of Leogis (or 'legionis,' of the legion), which is called Kairleon (Caerleon on the Usk, says Geoffrey. Chester would answer to the name quite as well, and in fact many other places would do so, Kairleon simply meaning 'Camp of the Legion').

10. At the river Tribruit (Treuroit). 11. At the mountain Agnet, which is also called cat Bregion (or Breguoin. Here, again, 'cat' is simply wood. The wood of Breguoin or Bregion). A marginal gloss says that this was in Somersetshire. 12. The twelfth was the hardest fight of all, in which Arthur penetrated to the hill Badon. In this contest 960 (940 other MSS.) fell by his hand alone, no one but the Lord giving him aid.

The battle of Mons Badonicus is the only one of these mentioned by Gildas (*Hist.* c. 26), though he nowhere connects Arthur with the victory. In the 'Annales Cambriæ' it is again mentioned, and, whatever may be thought about the other eleven battles, there can be little doubt that this one is historical. Historians are not agreed with what place this Mons Badonicus is to be identified. In a gloss to Gildas it is said to be upon the Severn, and by Geoffrey of Monmouth and all who follow him it has been identified with Bath. This theory is almost irreconcilable with other ascertained facts of the Saxon conquests in the south, which show that they could not possibly have penetrated so far at this date. Carte suggested Baydon Hill, on the road between Silchester and Chichester; Dr. Guest suggests Badbury in Dorsetshire. Roger of Wendover assigned 520 as the date of this battle, which would thus be one year after that in which, according to the Saxon chronicle, Cerdic and Cynric assumed the kingship among the West Saxons. Other writers give 516 as the date. Arthur by his later biographers is always placed as the opponent of Cerdic (Cheldric: Geoffrey).

These are really all the facts of Arthur's life for which we have any distinct historical authority. We shall speak presently of new attempts to identify the sites of Arthur's twelve battles. The first difficulty must be to reconcile the account of Nennius with the complete silence of Gildas upon the deeds of Arthur. And it must be acknowledged at once that there is much to be said for the view which would make Arthur a purely mythical personage, possibly an ancient divinity among the Britons. The large number of places connected with the name of Arthur and scattered over all the most Celtic portions of the country tells in favour of this theory. Such localities are to be found in Wales, Somersetshire, Devonshire, Cornwall, and in Scotland, as well as in Brittany. Even Nennius's account, though on the whole strongly marked with signs of sobriety and trustworthiness, is not quite above suspicion. In especial the number *twelve* for the number of Arthur's victories, taken in connection with the twelve knights of the round table, the twelve paladins of Charlemagne, is rather suspiciously appropriate. None of these objections can be considered conclusive. The likeliest theory in support of Arthur's historical character is that he was in the eyes of his contemporaries in a far less conspicuous position than that to which he was afterwards raised by the *vox populi* of myth and ballad. In this respect his case would be only parallel to that of two other famous epic heroes, whom we are by no means bound to look upon as purely mythical creations. Could we have had accounts written by the contemporaries of Achilles, there is every reason to believe that in their eyes he would have appeared only as a petty chieftain in command of an insignificant band of auxiliaries. Something the same is actually the impression given us by the only contemporary mention of Roland, the popular hero of the 'Chansons de Geste.' Later generations would invent for Achilles his divine descent and for Roland his kinship with Charlemagne, just as for Arthur they invented the half-miraculous descent from Uther and Igerna, and the kinship to Ambrosius Aurelianus.

Gildas is our witness that after the battle of Badon Hill a long peace was established between the Saxons and the Britons, and in the 'Polychronicon' we read the additional statement that Arthur 'made peace with Cerdic and gave him Hampshire and Somersetshire, which was called Wessex' (*Polychr.* cap. 6). Dr. Guest, acting upon this hint, has tried with great ingenuity and considerable success to define the limits of the two kingdoms, and thus to show the actual region over which Arthur's power extended (*Or. Celt.* ii.).

Nennius has nothing further to tell us of Arthur except the fact of his death at the battle of Camlan; and the 'Annales Cambriæ' tell us just as much, but no more. It is in the period following the battle of Badon Hill that the later biographers introduce the most extravagant portions of the Arthurian legend, the conquests of Ireland, Denmark, Norway, Gaul, Spain, and finally of the armies of the (long defunct) *Roman Republic* itself. What we learn from Gildas is more to the point, namely, that the Britons, after enjoying peaceably for some time the benefits of this 'unhoped-for succour,' did presently again break out into civil war, which raged as fiercely as if there were no external foe at their gates.

This last picture is at all events not inconsistent with what all the biographers represent as the final act in the Arthurian drama. By these accounts the king, just when his arms had been crowned by the completest success abroad, found himself beset by treachery at home. His nephew Mordred seduced Arthur's queen Guenevere and raised a rebellion against him. Arthur thereupon turned homewards, and at his approach Guenevere fled from Mordred and hid herself in a convent; while Mordred, after being long chased from place to place, was at length brought to bay at Camlan (Cambula) 'in Cornwall' (Geoffrey).

Then took place that last and fatal battle of Camlan, which has left its echo in all the subsequent Arthurian romance. The later writers imagined the field, in the words of Malory, 'upon a down beside Salisbury not far from the seaside.' And the story went on to tell how Arthur, finding himself wounded to death, gave his sword Excalibur to Sir Bedevere, and bade him throw it into the water. And when he threw it 'there came an arm and a hand out of the water and met it and caught it, and so shook it thrice and brandished. And then the hand vanished away.' Anon came 'a little barge with many fair ladies in it, and among them a queen.' The barge came to take Arthur to the vale of Avalion, where men said that he still waited and (as they said of Charlemagne and of Frederick Barbarossa) would one day return, would once more place himself at the head of his countrymen, and lead them to victory. Avalion, once the mythical paradise of the Celts, came to be identified with Glastonbury, and in the middle ages men showed the inscription which had stood over the place where Arthur lay, and which expressed the history and the hope which in popular belief attached to his name—

> Hic jacet Arthurus,
> Rex quondam, rexque futurus.

We have here given the generally accepted and what may be called the orthodox theory of the historic Arthur. It is impossible to give the variants upon this which the speculations of different writers have suggested. One very important theory must not, however, remain unmentioned. According to this view Arthur was not a king in South Britain, or rather South Wales, as later writers, from Geoffrey downwards, have always supposed, but a king of the North Britons of southern Scotland and of Cumbria. The sites of all his battles, say these theorists, can be identified with places which lie in the region which now forms the south of Scotland and the English border. Thus Glein, they say, is Glen in Ayrshire (or it may be in Tweeddale). Dubglas, in Linnuis, far from being, as Geoffrey imagined, in Lincolnshire, is Douglas in Lennox, a stream which falls into Loch Lomond; Coit Celidon is a wood on the banks of the Carron in Upper Tweeddale; Castle Guinnion is found in Wedale; Leogis, instead of being Caerleon, is (they say) at Dumbarton, that is to say, upon the Leven which flows from Loch Lomond into the Clyde. Treuroit may be identified with a place on the banks of the Forth near Stirling, where, we remember, Arthur's round table is still preserved. Agnet, or Mynyd Agnet, is a name for Edinburgh; and, finally, Badon Hill is not Bath on the English Avon, nor yet Badbury in Dorset, but Bowdon Hill, in Linlithgow, on the Scottish Avon. The history of Nennius, it is urged, is almost exclusively concerned with the doings of the invaders in the north of the island; his account ends with the accession of Ida to the Northumbrian throne.

The arguments by which this theory is supported may be studied to best advantage in Mr. W. F. Skene's 'Four Ancient Books of Wales,' and in Mr. Stuart Glennie's 'Arthurian Localities.'

If this theory should ever be established, the life of Arthur would form part of an epoch in history of which the memory has now been almost completely lost. For it must be noticed that the foes against whom the British king fought were Angles and not Saxons; and, in fact, the Angles did not come into Northumbria until after the death of Arthur. The armies over which Arthur gained his victories, then, supposing these victories to have lain in the north, were not those of the ultimate founders of the Northumbrian kingdom, but an earlier body of Saxon or Frisian invaders, whose very existence was at one time unsuspected by historians. Among the few traces which these Frisians have left behind them is Dumfries, the fort of the Frisians, as opposed to Dumbarton, the fort of the Britons. We have seen that, according to Mr. Skene, one of Arthur's victories was gained at Dumbarton.

[The bibliography of the historic Arthur is small, but that of the mythic Arthur is almost infinite. Among Welsh poems of uncertain date he is mentioned by several anonymous ones published in the 'Myvyrian Archaiology,' as well as in the 'Historic Triads.' Gildas, in his 'Historia,' as we have seen, without mentioning the name of Arthur, refers to one or two events which are connected with his history. Nennius's 'Historia Britonum' is our one authority who possesses any degree of trustworthiness, save, perhaps, the 'Annales Cambriæ,' where Arthur is only twice spoken of. The mythical history of Arthur begins (in literature) with the 'Historia Britonum' of Geoffrey of Monmouth, whose contemporary, William of Malmesbury, adds one or two minor details not given by Geoffrey. In rhyme the history was repeated about the same time by Wace and Gaimar in Anglo-Norman, and by Layamon in English. In the course of the next century several new narratives were incorporated with the history of Arthur by Walter Mapes, Geoffrey de Borron, &c., until the romantic history acquired the completeness which we find in Sir T. Malory's 'Mort d'Arthure.' Of the development of the same myth in French romantic literature it is impossible to speak here. See Guest, Origines Celticæ; Skene, The Four Ancient Books of Wales, introd., The Dean of Lismore's Book, introd., and Celtic Scotland; Glennie, Arthurian Localities; Burton, Hist. of Scotland, i. ch. 5; Probert, The Ancient Laws of Cambria (for a translation of the Historical Triads). Lady Guest's 'Mabinogion' is a translation of the Red Book of Hergest, also published by Mr. Skene in his 'Four Ancient Books of Wales.' De Villemarqué has published numerous Breton ballads upon Arthur, which are of doubtful authenticity.] C. F. K.

ARTHUR, duke or count of Brittany (1187–1203), for whose death King John was responsible, was the son and heir of Geoffrey, third son of Henry II, who was killed in a tournament at Paris 19 Aug. 1186. His mother was Constance, daughter and heiress of Conan le Petit, count of Brittany. He was born after his father's death, on 29 March 1187. The Bretons hailed his birth with enthusiasm, and the bestowal upon him of the name of their national hero excited in them new hopes of independence, which was at the time seriously threatened by the ambitious designs of the kings of France and England.

The death of his grandfather, Henry II, in 1189 gave the infant Arthur a momentous political position. The principle of strictly hereditary succession made him the heir presumptive of his uncle, Richard I, to the exclusion of John, Henry II's fourth son. In order to repress John's dangerous ambition, Richard was anxious to assert Arthur's claim. In October 1190 he opened negotiations for the young prince's marriage with a daughter of Tancred of Sicily, and in a letter to Pope Clement III, dated 11 Nov. 1190, he distinctly declared his nephew his heir in case he should die childless. From that date John, who was plotting to supplant Richard I, viewed Arthur as his most dangerous enemy, and, according to one account, in 1191 entered into alliance with Philip II of France, who was willing to employ any means to injure English influence in France, to dispossess Arthur of all his rights (*Annales Monastici*, iii. 26). But this scheme proved for the present abortive; in March of the same year Philip agreed that Arthur should do homage to Richard as duke of Normandy, and, so as to gain a more effectual control over him later, for the five years following abstained from molesting him. In April 1196 the king of France had obtained sufficient influence with the prince and his mother to insure their open support in one of his constantly recurring quarrels with Richard, and the Breton nobles aided his policy by refusing to acknowledge the king of England as Arthur's guardian. But in August 1198 Richard contrived to reverse the position of affairs, and Arthur entered into an agreement with him to follow his guidance in his relations with France.

Eight months later Richard died, and Arthur was left face to face with John, who was resolved to succeed his brother in both France and England, and was crowned king of England 27 May 1199. The nobles of Anjou, Maine, and Touraine immediately declared for Arthur, as the son of Geoffrey, John's elder brother. Constance sent the boy to Philip II, who placed him at Paris under the care of his eldest son Lewis, a lad of exactly Arthur's age. At the same time Philip took possession of several castles, forming part of the dominions claimed by Arthur, on the plea of protecting them from John. He shortly afterwards knighted Arthur, and formally invested him with Brittany and with all Richard's French dominions—Anjou, Poitou, Maine, Touraine, and Normandy. John arrived in Normandy without delay, and with an army endeavoured to establish his power in France. A conference between Philip and himself took place on 16 and 17 Aug., but no terms were made, and in the hostilities that followed in October the French king's forces were driven from Maine. But Philip's high-handed treatment of those who acknowledged Arthur's sovereignty occasioned a breach between himself and the Bretons, and William des Roches, the leader of Arthur's forces, arranged a pacification between John and his nephew. This step was an unhappy one. John is said to have imprisoned Arthur, and to have so ill-used him and his mother that they fled from him with all haste to Angers, a town already in Arthur's possession. On 22 May 1200, while the dispute was still unsettled, Philip and John met at Vernon, and Arthur did homage to his uncle for Brittany and other lands, which do not appear to have been specified; but he remained in Philip's keeping, and took part in the tournament held at the time to celebrate the betrothal of Prince Lewis to Blanche of Castile. For the greater part of the year John was in England, and Arthur was at peace, but Philip was busy preparing an attack on Normandy. In 1201

Arthur's mother died; in 1202 Philip affianced him to his daughter Marie, who was not six years old; and before many months had passed Arthur found himself forced by Philip to reopen the strife with John. The nobles of Poitou had risen in insurrection against the king of England, and Arthur was set at their head. John arrived in France and summoned his nephew, who had just been knighted for a second time by Philip, to do him homage at Argentan. He replied by marching with an army from Poitou to besiege the castle of Mirabel, where Eleanor, his grandmother, who had persistently supported John, was staying. On 1 Aug. 1202 John suddenly surprised the attacking force by night and captured Arthur. The prince was placed in the custody of William de Braose at Falaise, who treated him kindly. In the following year Braose is said to have delivered him 'safe in life and limb' to John, who removed him to Rouen. There, in the seventeenth year of his age, he was murdered, on 3 April 1203. His sister Eleanor, known as the Maid of Brittany, had also fallen into John's hands, and she was kept by him in close confinement in England.

Great uncertainty exists as to the manner in which Arthur met his death. We learn from an itinerary of the reign that John was at Rouen on 3 April 1203 (*Archæologia*, xxii. 126). There is therefore every probability, when this fact is combined with the current rumours of the time, that he was immediately responsible for the murder, but whether, as many writers have asserted, it was the work of his own hands, is doubtful. Of the contemporary chroniclers of the event, the author of the 'Annales Margam,' who alone gives the exact date of the occurrence, states that John, in a fit of frenzy, struck Arthur dead with a huge stone, and flung his body into the Seine, that it was recovered by fishermen, and subsequently buried secretly at the priory of Ste Marie des Prez, near Bec. Walter of Coventry, in his 'Memoriale,' says that Arthur suddenly disappeared, and that his burial-place is unknown. According to the circumstantial account of Ralph, abbot of Coggeshall, who wrote his 'Chronicon Anglicanum' soon after the death of John, Hubert de Burgh was ordered by the king, with the consent of his council, to put out Arthur's eyes and otherwise mutilate him, in order to incapacitate him for succeeding to the throne. Hubert, however, yielding to his appeal, spared the prince, although he announced to his master not only his death, but his burial at the Cistercian abbey of St. André de Gouffen. Later, the fact that Arthur was still living in concealment reached John, who apparently, so far as the chronicler knew, took no steps to authenticate it. Matthew Paris and Thomas Wikes both assert that John had Arthur murdered. Early French annalists and Breton historians have no hesitation in attributing the crime immediately to the king of England, and state that fifteen days after its commission the Bretons assembled in force at Vannes, and sent Peter, bishop of Rennes, to ask Philip II to summon John before his peers to take his trial on the charge. It is agreed that Philip acceded to this request; but there seems no doubt that John refused to appear, was pronounced by an assembly of his peers guilty of the murder, and that all his lands in France were declared forfeited. It was after this declaration that Philip invaded and conquered Normandy. In the proclamation made by Prince Lewis on his arrival in England in 1216 the murder of Arthur, for which John, it is there said, was tried and condemned by his peers, is reckoned among his chief offences. This is the only direct reference to the fact in a document of state (Rymer's *Fœdera*, i. 140).

Later historians between the thirteenth and the sixteenth centuries have added a few unauthenticated details to the old stories of Arthur's death, most of which have been adopted by Holinshed. The account given by the abbot of Coggeshall forms the groundwork of Holinshed's, as of all the later narratives. It seems, therefore, uncertain whether Hubert de Burgh, whom the abbot alone connects with John's murderous project, was in any way concerned with it. The differences in detail which characterise the evidence we have cited from contemporary writers, lead to no more definite conclusion than that in April 1203 Arthur suddenly disappeared, and that his disappearance was contrived by John. Shakespeare, in his play of 'King John,' has closely followed Holinshed in his treatment of Arthur, with a few unhistorical variations, in which he followed an older and anonymous drama on the same subject. It should be noted that Shakespeare erroneously represents Arthur at the time of his death as a very young child, although he was actually in his seventeenth year, and makes him claim of John not only the English dominions in France, but the crown of England itself, to which Arthur himself never asserted his right.

[Roger of Hoveden's Chronica, ed. Stubbs; Walter of Coventry's Memoriale, ed. Stubbs, with introduction to vol. ii.; Ralph of Coggeshall's Chronicon Anglicanum, ed. Stevenson, pp. 137–142; Annales de Margam in Annales Monastici,

i. 27; Thomas Wikes in Annales Monastici, ed. Luard, iv. 51; Bouquet's Historiens de la France, vols. xvii. xviii.; Sismondi's Histoire de France, vi. 211; Martin's Histoire, iii. 524, 550, 558, 573, 578; Le Baud's Histoire de Bretagne, p. 210; Daru's Histoire de Bretagne, i. 377; Courtenay's Commentaries on Shakespeare's Historical Plays, vol. i.] S. L.

ARTHUR (1486–1502), the eldest son of Henry VII, was born at Winchester on 19 Sept. 1486. His mother was Elizabeth of York, the eldest daughter of Edward IV, whom his father, after he obtained the crown, had married in fulfilment of a promise that he had made in exile. The marriage was intended to have the effect of putting an end to the wars of the Roses by uniting the rival houses of York and Lancaster, and the firstborn was naturally an object of great solicitude. He was baptised in Winchester Cathedral the Sunday after his birth, and was named Arthur after the famous British hero whose fabulous exploits fill the pages of Geoffrey of Monmouth. His descent was traced by industrious genealogists from Cadwallader and the ancient British kings; so that while on the mother's side he was the heir of the house of York, the defects of his father's title were compensated by a pedigree carried back to the fabled Brutus. In 1489, when only three, he was created knight of the Bath, and in 1491 knight of the Garter. His education was looked to with peculiar care. His first master after he had learned the elements was one John Rede, who, it seems, was also his chaplain (Wood's *Fasti Oxon.*, ed. Bliss, i. 3); but after a time—apparently when he was in his tenth year—he was placed under the tuition of the blind poet laureate, Bernard André, who gives a glowing account of his proficiency. Before he was sixteen he had not only studied the leading grammarians, but was familiar with all the best Greek and Latin authors, whose names the enraptured tutor proudly enumerates in his life of Henry VII.

But the interest of his brief life turns altogether upon the story of his marriage with Katharine of Arragon. Negotiations had already taken place with a view to that marriage as early as 1488, when he was not yet two years old, Ferdinand and Isabella perceiving that, notwithstanding the uncertainty of the succession in England created by the recent civil wars, Henry might be a valuable ally against France, and one that it was desirable to win, while on the other hand the friendship of a recently united Spain was an equally important object to secure on the part of England. The marriage project, of course, was no more at first than a prospective link between the two kingdoms in a comparatively remote future; but, as Lord Bacon remarks, 'the very treaty itself gave abroad in the world a reputation of a strait conjunction and amity between them, which served on both sides to many purposes that their several affairs required, and yet they continued still free.' Ferdinand was too great a politician to conclude the arrangement definitely till he was sure that no future Simnels or Warbecks could do much to shake Henry's throne. Henry, on the other hand, was continually on his guard lest by virtue of the treaty he should make himself a mere catspaw to carry out the designs of Ferdinand. At length, however, all difficulties were removed. Katharine landed at Plymouth on 2 Oct. 1501, and was married to Arthur, at St. Paul's, on 14 Nov. following. Three times had the prince gone through a form of marriage with her already before her arrival in England, the Spanish ambassador acting as her proxy—all to satisfy the doubts of Ferdinand lest there should be some evasion on the part of England. Now all was secure; and though Arthur was weak and sickly, and the English council objected to the cohabitation of the young couple on this account (Arthur having only just completed his fifteenth year), Henry wrote to Ferdinand that he had risked his son's health for the love he bore to Katharine. The prince and his bride were sent down to the borders of Wales to keep court at Ludlow, where, in less than five months, the bridegroom died on 2 April 1502. A touching account is given by a contemporary pen of the manner in which the news was received by his bereaved father and mother.

[Gairdner's Memorials of Henry VII; Bergenroth's Spanish Calendar, vol. i. and supp. to vols. i. and ii.; Leland's Collectanea, iv. 204, 250–7, v. 373–4; Somers Tracts, i. 26–31; Letter of Henry VII to Ferdinand and Isabella in the Duke of Manchester's Court and Society, i. 59.] J. G.

ARTHUR, ARCHIBALD (1744–1797), librarian and professor of moral philosophy at the university of Glasgow, was the eldest son of Andrew Arthur, a considerable farmer, and was born at Abbot's Inch, in Renfrew, 6 Sept. 1744. He entered the university of Glasgow in his thirteenth or fourteenth year, and in due course took his degree of M.A. Both before and after his appointment to a professorship he lectured with success in logic, botany, humanity, and church history. In October 1767 he received from the presbytery of Paisley his preacher's license, not, however, without some opposition on the ground of want of orthodoxy in the doctrines of the church of Scotland. He was soon afterwards appointed chaplain to the university of Glasgow, and assistant minister with Dr. Craig of that city. He was also chosen librarian to the university, and held the office until nearly the close of his life. For some years he was usefully employed in compiling a complete catalogue of the books, arranged in two parts, one under an alphabet of authors, and the other according to the position of the volumes on the shelves. The catalogue was printed in 1791, and described 20,000 volumes. It gave much satisfaction. Arthur was appointed assistant professor in moral philosophy through the influence of Dr. Thomas Reid, who was obliged to give up his full professorial duties on account of increasing years. This took place in May 1780, and Arthur taught the class for fifteen years in return for part of the salary. On the death of Reid he was elected full professor, but held the office only for one session, dying on 14 June, 1797. He never married, and died worth a considerable sum of money, which he left to his brothers and sisters. They devoted part of it to the publication of his posthumous 'Discourses on Theological and Literary Subjects,' which were edited, with a pompous memoir, by his friend William Richardson. The theological discourses include one on the argument for the existence of God, another on the goodness of God, and others on objections to David Hume, and similar topics; among the literary discourses are two upon theories of beauty, one on the arrangement of ancient and modern languages, and others on the study of ancient languages as a necessary branch of liberal education. They are fairly well-written and well-reasoned essays. Arthur had a shy and hesitating manner, but possessed liberal opinions to which he always had the courage to hold firm. A. F. Tytler (*Life of Lord Kames*, iii. 89), in a note upon a letter of Dr. Reid, remarks: 'Mr. Arthur, a man of learning, abilities, and worth, filled the chair of moral philosophy . . . with a reputation which did not disappoint the hopes of his respectable predecessor.' The Discourses 'give a very favourable idea of his talents, the justness of his taste, and the rectitude of his moral and religious principles.'

His works are:—1. 'Catalogus impressorum Librorum in Bibliotheca Universitatis Glasguensis, secundum literarum ordinem dispositus. Impensis Academiæ, labore et studio A. Arthur,' Glasguæ, 1791, 2 vols. folio. 2. 'Discourses on Theological and Literary Subjects, by the late Rev. A. Arthur, with an account of some particulars in his life and character, by William Richardson, M.A., Professor of Humanity in the University of Glasgow,' Glasgow Univ. Press, 1803, 8vo.

[Memoir by Richardson, prefixed to Discourses; Edinburgh Review, iv. 168; Reid's Works, by Sir W. Hamilton, 1846.] H. R. T.

ARTHUR, Sir GEORGE, baronet (1784–1854), lieutenant-general, the youngest son of John Arthur, of Norley House, Plymouth, entered the army in the 91st Argyllshire Highlanders on 25 Aug. 1804. Having been promoted to a lieutenancy in the 35th foot, he served with that regiment in Sir James Craig's expedition to Italy in 1806, and in the following year proceeding to Egypt with the force under the command of General Fraser, he was engaged in the attack upon Rosetta, and was severely wounded. In 1808 he served as a captain in Sicily under Sir James Kempt, and in 1809 in the expedition to Walcheren, where, in command of the light company of his regiment, he was employed in the attack upon Flushing, and was again wounded, he with his single company taking prisoners five officers and three hundred men. For his services on this occasion Captain Arthur was thanked in general orders, and was appointed on the field deputy assistant adjutant-general. On his return to England he received the freedom of the city of London and a sword. A similar distinction was conferred upon him by his native town of Plymouth. He subsequently served as military secretary to Sir George Don, the governor of Jersey, and having obtained his majority in the 7th West India regiment in 1812 joined that regiment in Jamaica, and was shortly afterwards appointed assistant quartermaster-general of the forces in that island. Major Arthur was subsequently appointed, in 1814, lieutenant-governor of British Honduras, which office he held with the rank of colonel on the staff, exercising the military command, as well as the civil government, until 1822. During this period Colonel Arthur suppressed a serious revolt of the slave population of Honduras. His despatches on the subject of slavery in the West Indies attracted the attention of Mr. Wilberforce, and of Mr. (afterwards Sir James) Stephen. Returning to England on leave of absence in 1822 for the purpose of furnishing the government with further information on the subject of emancipation, Colonel Arthur was appointed, in 1824, to the lieutenant-governorship of Van Diemen's Land, together with the command of the military forces in that colony, then our principal penal settlement. The ill-regulated system of transportation which was in force had led to terrible abuses, and the object of Colonel Arthur's appointment was the introduction of an improved system. His strong good sense and humanity indicated the possibility of a middle course between the extreme severity of the system which would make transportation simply deterrent, and the over-indulgence of the system which aimed at reforming the convict by gentle treatment. He held that it was possible to make transportation a punishment much dreaded by criminals, whilst offering every facility for reform to those who were not hardened in crime; but he entertained no quixotic expectations of frequent reformation. His plans were never allowed a fair trial. The colonists and their friends in England were bent on putting an end to the transportation system, and their views ultimately prevailed. Colonel Arthur's administration of Van Diemen's Land lasted for twelve years, and was marked throughout by a rare combination of humanity with firmness and courage, and, above all, by a shrewd common sense and practical judgment, which secured for him alike the respect of the colonists abroad and the confidence of statesmen at home. While holding this government Colonel Arthur discerned the advantage which would accrue to the Australian colonies from adopting a system of confederation. It is believed that he was the first person to suggest this important colonial reform.

On his return to England in March 1837 Colonel Arthur received the Hanoverian order, and at the end of that year was sent to Upper Canada as lieutenant-governor, with the military rank and command of a major-general on the staff. The state of Canada at that time was such as to demand the services of a firm and judicious administrator. Both the provinces of Upper and Lower Canada had recently been the scene of attempts to subvert the authority of the British crown. These had been suppressed, but Lord Durham's mission and the lenity with which the rebels were treated, had caused much dissatisfaction among the loyal section of the population in both provinces, and especially among the militia in Upper Canada. On the eve of Lord Durham's departure a fresh revolutionary attempt had been made in Lower Canada, and shortly after Sir George Arthur had taken charge of his government, Upper Canada was invaded by bands of American sympathisers. Sir George Arthur's arrangements for the defence of the colony were well planned, and were perfectly successful; but his difficulties were great. 'I much fear,' he wrote, 'from the discontent prevailing among many of the militia, that even the most loyal of them will feel a reluctance to come forward until the very hour of emergency, and when it may be too late to prevent a great deal of mischief.'

In 1841 the two provinces were united under a governor-general, in the person of Lord Sydenham, at whose special request Sir George Arthur continued for a time to conduct the administration of Upper Canada as deputy governor, but upon his own express stipulation that he should receive no emolument or remuneration whatever for that duty. Sir George Arthur's services in Canada were rewarded with a baronetcy, which was conferred upon him shortly after his return to England in the summer of 1841. The general election, which resulted in Sir Robert Peel's return to power, was then in progress, and Sir George Arthur received from two constituencies offers to return him to parliament free of expense; but he declined both these offers, and shortly afterwards entered upon an entirely new sphere of duty, having been appointed governor of the Indian presidency of Bombay, which office he assumed on 8 June 1842. Reference has already been made in the memoir of Sir George Anderson [see ANDERSON, SIR GEORGE, K.C.B.] to the critical position of affairs in India at the time when Sir George Arthur entered upon his new duties, and to the responsibilities which devolved upon the government of Bombay in connection with our military forces in Afghanistan, Beluchistan, and Sind. A few years previously, under the provisions of the East India Company's charter act of 1833, a material change had been made in the relations of the minor governments of Madras and Bombay with the supreme government of India. Previous to the passing of that enactment, although in all matters of imperial policy the governor-general was supreme, the two minor governments had retained a large share of administrative independence. The increase in the statutory powers of the governor-general and his council was speedily followed by minute interference on the part of the supreme government with administrative details which had been previously left to the discretion of the governments of Madras and Bombay. The result was frequent and constantly increasing friction between the supreme and local administrations. These difficulties were experienced in an intensified form by Sir George Arthur, succeeding, as he did, at a crisis which required considerable power of independent judgment and yet loyal obedience by the local governments to the final decisions of the governor-general. Moreover, the unavoidable difficulties of the situation were greatly increased by the individuality of Lord Ellenborough, who had recently assumed the governor-generalship. Lord Ellenborough had studied Indian questions as president of the board of control, and had formed an exaggerated view of the weakness and defects of the company's government. Arriving in India at a juncture when the Indian administration seemed stunned and paralysed by the loss of the greater portion of the army in Afghanistan, he found himself in hopeless discord with many a time-honoured institution and recognised principle of Indian administration. Sir George Arthur had before his appointment to Bombay won the confidence of Lord Ellenborough, which he never afterwards lost. Still, to avoid friction with the government of India under such circumstances was not easy, and it is much to Sir George Arthur's credit that during that brief but eventful period he succeeded in retaining the esteem of the court of directors and of his own colleagues in the government of Bombay, as well as that of Lord Ellenborough, who recorded the name of Sir George Arthur upon a monument which he erected in England to those who had best seconded his efforts for the maintenance and extension of the British empire in India.

It would be beyond the scope of this memoir to discuss the policy of Lord Ellenborough in connection with Afghanistan. Sir George Arthur was entirely opposed to the measure, at one time contemplated by the governor-general, of withdrawing the garrisons from Candahar and Jellalabad without striking a blow for the rescue of the prisoners in the hands of the Afghans, or for the reestablishment of our military reputation. Eventually the beleaguered garrison of Jellalabad was relieved, Cabul was reoccupied, the captives were released, and conclusive proof was afforded that it was not owing to want of power that we evacuated Afghanistan and allowed Dost Mahomed to return as ruler to the realm from which he had been driven.

The withdrawal of the troops from Candahar involved the return of the Bombay portion of the Candahar garrison through Sind, and was followed in the course of a few months by the annexation of that country and the deposition of its rulers, the Talpur amirs. Sir Charles Napier, then commanding a division of the Bombay army, had been selected by the governor-general to command the troops in Sind. He arrived in that country greatly prejudiced against the amirs. Nearly the whole of the troops in Sind belonged to the Bombay army, the general commanding was a major-general on the staff of that army, and up to that time the troops in Sind had been practically as well as theoretically under the orders of the government of Bombay; but from the date of Sir Charles Napier's appointment to the Sind command the governor-general departed from the established practice of sending orders through the government of Bombay, and entered into a direct correspondence with Sir Charles Napier. Such a state of things could hardly have failed under any circumstances to produce official and departmental friction, even if the policy of the governor-general and of the general commanding in Sind had been in accordance with the views of the Bombay authorities and of the court of directors. But the reverse was the fact, and the antagonism was intensified by the differences which arose between Sir Charles Napier and Major (afterwards Sir James) Outram. Throughout this embarrassing juncture Sir George Arthur kept himself studiously aloof from all personal partisanship, and, ignoring the irregularity of Lord Ellenborough's proceedings, rendered a loyal obedience to the decisions of the governor-general and a cordial and energetic support to Sir Charles Napier in his difficult task of establishing British rule in Sind; whilst he retained the respect and esteem of Outram and of the many other Indian officials who regarded the annexation of Sind as an unjustifiable act.

The military operations against Gwalior, which took place not long before the close of Lord Ellenborough's government, indirectly affected the presidency of Bombay by leading to an outbreak of hostilities in Kolapur, a small southern Mahratta state, the head of which was closely connected by marriage with Gwalior. The suppression of this insurrection, which, but for Sir George Arthur's judicious and prompt measures, might have assumed serious proportions, and that at a time when so large a portion of the Bombay army was employed in Sind, was by no means an easy task.

Lord Ellenborough, having been recalled by the court of directors, was succeeded by Sir Henry Hardinge, upon whom it devolved in the succeeding year to repel the invasion of British India by the Sikhs. The arduous struggle which then took place, when the governor-general deemed it his duty to offer his services to the commander-in-chief as second in command, led Sir H. Hardinge to recommend to the home authorities the appointment of a provisional governor-general. His choice fell upon Sir George Arthur, and, the recommendation having been approved by the court of directors and the ministry, Sir George Arthur received in due course his appointment as provisional governor-general in the event of the death or departure from India of Sir Henry Hardinge. But he was not destined to assume the office for which he was thus selected, being compelled by ill-health to leave India before Sir Henry (then Lord) Hardinge vacated the governor-generalship.

The principal measures of internal administration which engaged Sir George Arthur's attention at Bombay were the Deccan survey, the object of which was to equalise and lighten the pressure of the land assessment upon the cultivators of the Deccan, and the improvement of the communications and means of irrigation. The first of these measures had been commenced before the arrival of Sir George Arthur at Bombay; but it was during his administration that the plan which has since been carried out was elaborated, and the rules which relieved the cultivators from arbitrary and excessive taxation were fixed.

The hindrances which the want of roads and of means of irrigation offered to the commerce and industry of Western India had attracted the notice of Sir George Arthur's predecessor, Sir Robert Grant; but little progress had been made when Sir George Arthur arrived and took up the subject with characteristic energy. The project of a line of railway from Bombay to Callian, which was to be extended in the direction of Calcutta and through Central India to Hindustan, was suggested by Mr. G. T. Clark, a trusted assistant of Brunel, and received the cordial support of Sir George Arthur. This line may be regarded as the germ of the Great Indian Peninsular Railway. Other engineering questions, upon which the same engineer was employed by Sir George Arthur, were the improvement of the manufacture of salt by mechanical appliances, and the drainage and sanitary improvement of Bombay, both of which important works have since been carried out. Mr. Clark's report on the conservancy of Bombay was not only the starting point of such improvements in that city and in other cities in India, but was not without its influence on the sanitary improvement of our English towns, which about the same time was first taken up in earnest in this country.

Another material improvement, first projected during Sir George Arthur's administration, was the reclamation of the foreshore of the island of Bombay. Sir George Arthur also took a great interest in promoting the education of the natives, which at that time, under the impulse given to it some years previously by Mr. Mountstuart Elphinstone, was somewhat more advanced in Bombay than in other parts of India.

Sir George Arthur retired from the Bombay government in 1846, and on his return to England was made a privy councillor and was honoured by the university of Oxford with the honorary degree of D.C.L. He received the colonelcy of the 50th Queen's Own regiment in 1853, was promoted major-general in 1846 and lieutenant-general in 1854, and died 19 Sept. 1854. Arthur married in 1814 Eliza Orde Usher, second daughter of Lieutenant-general Sir John Frederick Sigismund Smith, K.C.B., and had five daughters and seven sons, of whom five survived him.

The career of Sir George Arthur is at once remarkable and instructive. Entering the army as a young man with little or no interest to push him on, he speedily established a reputation for bravery and sound judgment, which led to his being selected at a comparatively early age for civil employment. This he continued to hold until within a few years of his death, rising without solicitation from post to post, and in every position which he filled justifying by his administrative ability and capacity for government the confidence which had been reposed in him. Ultimately he was nominated at a time of difficulty and danger to the responsible office of governor-general of India, a post which he only failed to fill in consequence of his failing health. He was an eminently unselfish man, imbued with a deep sense of religion, and as much respected for his unswerving integrity in private as in public life.

[Hart's Army List; Annual Register for 1838 and 1854; United Service Gazette, 30 Sept. 1854; Parliamentary Papers on Afghanistan, Sind, and the Southern Mahratta Country; Family papers.]

A. J. A.

ARTHUR, JAMES (*d.* 1670?), divine, was born at Limerick, and professed himself a Dominican friar in the abbey of St. Stephen, Salamanca. He was professor of divinity at Salamanca University for many years. He went thence to Coimbra, but after the separation of Portugal from Spain in 1640 was expelled for refusing an oath imposed upon all the professors to defend the immaculate conception of the Virgin. In 1642 he retired to the convent of St. Dominic in Lisbon, and there, according to Quetif and Echard, died on 1 Feb. 1644. Ware says that he survived till about 1670, referring to Nicolas Antonio, who, in the 'Bibliotheca Hispana Nova' (1672), says that he died 'non dudum.' The first volume of a commentary by Arthur upon the first part of Aquinas's 'Summa' was printed in 1655; another volume had been completed, but seems never to have been printed. Arthur was also preparing at the time of his death a commentary on the whole of Aquinas's work in ten volumes.

[Ware's Writers of Ireland, ed. Harris, p. 160; Quetif and Echard's Scriptores Ordinis Prædicatorum, ii. 536 *b*; N. Antonius, Bibliotheca Hispana, (1672) ii. 358, (edition of 1688) ii. 368.]

ARTHUR, THOMAS (*d.* 1532), divine and dramatist, a native of Norfolk, was educated at Cambridge, probably in Trinity Hall, and imbibed protestant opinions from his fellow-countryman, Thomas Bilney. He was admitted a fellow of St. John's College in February 1517–8, being then a master of arts, and in 1518 he occurs as principal of St. Mary's Hostel. In 1526 he and Bilney were charged with heresy, and compelled to take an oath abjuring Luther's opinions. In November 1527 they were brought as relapsed heretics before Cardinal Wolsey and other bishops in the chapter-house at Westminster. Both of them recanted and did penance, though Bilney afterwards had the courage of his opinions and suffered for them at the stake. Arthur died at Walsingham in 1532.

He wrote: 1. 'Microcosmus,' a tragedy. 2. 'Mundus plumbeus,' a tragedy. 3. 'In quosdam Psalmos.' 4. 'Homeliæ Christianæ.' 5. A translation of Erasmus, 'De Milite Christiano.'

[Tanner's Bibl. Brit.; Fox's Acts and Monuments; Cooper's Annals of Cambridge, i. 325; Baker's Hist. of St. John's Coll. Camb. ed. Mayor, i. 282; Cooper's Athenæ Cantab. i. 46.] T. C.

ARTHUR, THOMAS, M.D. (1593–1666?), Irish catholic physician, was born of an ancient family settled at Limerick, many members of which had filled municipal offices in that city in early times. His father's name being William, he often styled himself Thomas Arthur Fitz-William. He was educated at Bordeaux, and afterwards studied medicine at Paris. In May 1619, having returned to his native country, he began a successful practice in Limerick, and soon gained the reputation of a skilful physician. In April 1624, on the invitation, as he himself tells us, of persons of influence, he opened practice in Dublin, where he spent the greater part of his time, but still attended patients in Limerick during occasional visits. In 1630, however, he moved his household to the capital. His manuscript entry-book (Brit. Mus. Add. MS. 31885) contains a complete list of his patients and fees from 1619 to 1666, the last date being probably the year of his death. Among the various cases which he treated the most important one, or at least the one in which he took most pride, was that of Archbishop Usher, 'pseudo-primas Ardmachanus,' whose complaint had baffled the English physicians. Arthur effected a cure in 1626, and received a fee of 51*l.* His success brought him the patronage of the lord deputy, Viscount Falkland. His entry-book also contains an exact record of his gradual accumulation of landed property, and also a few pieces in ponderous Latin verse. Among the latter is an 'Anagramma physiognomicum in nomen Thomæ Wentworth, Proregis Hiberniæ, truculenti et nefarii hominis.' But his greatest literary effort is a genealogical account, 'Edylium genealogicum,' of the family of Arthur, in Latin elegiacs, in which, besides the glory of his ancestors, he gives some particulars of his own life.

[Brit. Mus. Additional MS. 31885; Lenihan's History of Limerick.] E. M. T.

ARTLETT, RICHARD AUSTIN (1807–1873), engraver, was born 9 Nov. 1807. He was a pupil of Robert Cooper, and afterwards of James Thomson. He engraved in the dotted manner a few figure-subjects, including 'Boulogne in 1805' and 'Boulogne in 1855,' after Absolon, and several portraits, among which are those of Lord Ashburton, after Sir Thomas Lawrence; Lord Lyndhurst, after A. E. Chalon; the Right Hon. Henry Goulburn and Sir James Emerson Tennent, after George Richmond; George Macdonald, after George Reid; Lady Clementina Villiers, after F. Winterhalter; and Mrs. Gladstone, after W. Say. He was, however, most distinguished as an engraver of sculpture, his plates of which in the 'Art Journal' are executed with great taste and delicacy. Among them may be mentioned 'The Fawn,' a statue by C. B. Birch; 'The Virgin Mother,' a group by Carrier-Belleuse; 'The Leopard-Hunter,' a statue by Jerichau; 'The Day-Dream,' a statue by P. MacDowell; 'The Veiled Vestal,' a statue by R. Monti; 'Boadicea,' a group by J. Thomas; the equestrian statue of Viscount Hardinge, and 'Asia,' one of the groups of the Albert Memorial, by J. H. Foley; 'Christ giving sight to the Blind Man,' a group by J. D. Crittenden; and 'Perdita and Florizel' and 'The Siren and the drowned Leander,' groups by J. Durham. He died 1 Sept. 1873.

[Art Journ. 1873, p. 377.] R. E. G.

ARUNDALE, FRANCIS (1807–1853), architect, born in London 9 Aug. 1807, was a pupil of Augustus Pugin; he accompanied his master to Normandy, and helped him with his 'Architectural Antiquities of

Normandy.' With Pugin he stayed seven years. In 1831 he went to Egypt, and in 1833 with Mr. Catherwood and Mr. Bonomi to Palestine. He was nine years in the East, and then travelled in Greece, Sicily, Italy, and France. In Rome he spent several winters. He never actually practised as an architect, but he painted some large pictures from his oriental studies, and published a number of books, amongst which may be mentioned the 'Edifices of Palladio' in folio, 1832; 'Illustrations of Jerusalem and Mount Sinai,' 4to, 1837; and, in conjunction with Mr. Bonomi, 'Selections from the Gallery of Antiquities in the British Museum,' 4to, 1842.

Arundale married a daughter of Mr. Pickersgill, R.A., and had six children. He died at Brighton on 9 Sept. 1853.

[Nagler's Allgemeines Künstler-Lexicon, ed. 1878; Art Journal, 1851, p. 50; Redgrave's Dictionary of English Painters.] E. R.

ARUNDEL, Earls of. [See Albini, Fitzalan, and Howard.]

ARUNDEL, THOMAS (1353–1414), archbishop of Canterbury, was the third son of Richard Fitzalan, earl of Arundel, the title of his father being, according to a very common custom, used as a family surname. His mother was Eleanor, daughter of Henry Plantagenet, earl of Lancaster, and was his father's second wife. The Fitzalans were an old Norman family whose ancestor Alan, the son of Fleald, came in with the Conqueror. The earldom of Arundel had come to them by marriage in the reign of Henry III. The influence they possessed is shown by the singularly early age at which young Thomas Arundel attained high preferment in the church. He was archdeacon of Taunton in 1373, was promoted by papal bull to the bishopric of Ely on 13 Aug. in the same year, was consecrated in April following, and received full possession of the temporalities on 5 May 1374, when he was only in his twenty-second year. On 24 Jan. 1376 he lost his father (Dugdale, i. 318), and Richard, the elder of his two brothers, succeeded to the title of Earl of Arundel. With the subsequent career of this brother, who became a leading actor in the turbulent times of Richard II, a considerable part of his own life is very closely connected.

The first occasion on which we find him taking a prominent part in public affairs is in the year 1386, when parliament demanded of Richard II the dismissal of the chancellor Michael De la Pole, duke of Suffolk. The king at first replied that he would not at their request discharge the meanest servant of his kitchen. Nevertheless he afterwards lowered his tone, and was willing to hear the complaints of the commons if forty members of the lower house were sent to represent them. It was then agreed between lords and commons that the king's uncle, the Duke of Gloucester, and the Bishop of Ely (Arundel) should go to him at Eltham, and persuade him to come to Westminster. Richard accordingly came to the parliament, when he presently found himself compelled to dismiss Suffolk and make Arundel chancellor in his room (24 Oct.—Rymer, vii. 548). On 20 Feb. following an assignment was made to him of the towns and parishes of Hackney and Leyton for the support of his household as chancellor (*ib.* 553).

This was the beginning of that first great struggle between Richard and his parliament for which, in the latter part of his reign, he so unwisely revenged himself. A council of regency was appointed, consisting of eleven lords, of whom the Earl of Arundel, the new chancellor's brother, was one of the most prominent. Next year Richard took counsel with his judges at Nottingham as to the validity of what had been done in parliament, and obtained from them a unanimous opinion that the commission of regency was invalid, the statutes unconstitutional, and those who had procured them guilty of treason. The result was that five confederate lords marched up to London at the head of 40,000 men, and brought accusations against Richard's councillors, which they offered to prove by single combat. By the advice of Bishop Arundel and the Earl of Northumberland Richard again put himself into the hands of those whom he distrusted, and the councillors who had hitherto supported him took to flight. This paved the way for the Wonderful parliament, in which the fugitives were pronounced guilty of treason. Among these was Archbishop Nevill of York, who, being a churchman, could not be put to death. Application, however, was made to Rome for his translation to St. Andrew's, by which he was in effect deprived of any benefice whatever, as Scotland adhered to the schismatic pope, Clement VII, and did not acknowledge the bulls of Urban VI. The see of York being thus vacated, Arundel was made archbishop in Nevill's place by a bull procured from Pope Urban on 3 April 1388 (Rymer, vii. 573).

Next year the king declared himself of age, and finally dismissed the council of regency. Arundel was required to give up the great seal (3 May), and William of Wykeham, bishop of Winchester, was made chancellor in his room next day (Rymer, vii. 616).

But the king exercised his new powers with moderation for some years, and in 1391 (when William of Wykeham resigned) actually made Arundel chancellor again on 27 Sept. (*ib.* 707). Next year, on 30 March, an order was issued by him as chancellor for the removal of the courts of King's Bench, Common Pleas, and Exchequer from London to York (*ib.* 713). This was perhaps either the cause or the effect of the disaffection shown towards the king by the city of London that year; and it appears to have been attributed by some to Archbishop Arundel's desire to promote the interest of his own cathedral city. London, however, was reconciled to the king in the course of the following summer, and after Christmas justice returned to its old haunts. In 1394, after the king had gone over to Ireland, the archbishop, along with the Bishop of London and others, was sent over to him on behalf of the clergy to request his speedy return, in order that they might better withstand the attacks of the Lollards, who aimed at the complete disendowment of the church; and their remonstrances were so effectual that the king returned from Ireland after Easter.

In 1396 Arundel was promoted to Canterbury, on the death of Archbishop Courtney, by a papal bull dated 25 Sept. It was in anticipation of this promotion (for the bull was only received at Lambeth on 10 Jan. following, and published at Canterbury next day) that he on 27 Sept. resigned the great seal once more (Rymer, vii. 840). He received the pall from William of Wykeham, bishop of Winchester, on 10 Feb. 1397, and was enthroned at Canterbury on the 19th. The very next day, if we may trust the date in the register, he presided over a synod in London, which had assembled the day before, and received an address from the faculty of law at Oxford, requesting him to vindicate his right of visitation against their chancellor, who had procured from the reigning pope, Boniface IX, a bull of exemption for the university. Arundel was nowise reluctant, and, backed by a letter from the king, endeavoured to enforce his right next year. Nevertheless, the dispute seems only to have terminated fifteen years later by the archbishop obtaining another bull from Pope John XXIII recalling that of Boniface (Wood's *Antiq. Oxf.* i. 365–6).

In the London synod above referred to, the Oxford doctors also took action against the Wycliffites, and asked for the formal condemnation of a number of their opinions. In this matter too it might reasonably be supposed they had Arundel's hearty sympathy; for in no character is he better known (at least in later days) than that of an opponent of the Lollards. But he adjourned the synod till next day, and we have no record of its further proceedings. Soon after he made new statutes for the court of Arches, and proceeded to an almost complete visitation of his province, hearing appeals everywhere from the judgment of his suffragans, whose jurisdiction he seems to have set aside to an extent altogether unusual by delegating causes to his own commissaries. He also issued two monitions to the citizens of London against withholding of tithes and other offerings, renewing an old constitution of Roger Niger, bishop of London in the days of Henry III, which appears to have fallen into neglect.

At this time, if we may trust some French accounts (and the incident might have occurred during the archbishop's visitation of his province), a new conspiracy against Richard II was hatched at Arundel by the king's turbulent uncle, Gloucester, and the Earls of Arundel and Warwick, to whom the archbishop administered the sacrament to secure their fidelity to each other. The story has been generally discredited—perhaps on insufficient grounds—because no reference to any such conspiracy is made in the proceedings soon afterwards taken in parliament against the earl and archbishop. But, whatever may have been the occasion, it is clear that there was a new outbreak of distrust on the king's part as regards the three noblemen in question. The surrender of Brest to the Duke of Brittany, and Richard's recent marriage to the daughter of the King of France, were little relished by perhaps the majority of Englishmen, least of all by the Duke of Gloucester. What the archbishop's sentiments about them were we do not know; but he himself had performed the marriage ceremony at Calais (1 Nov. 1396), and been present at the conferences with the French king which immediately preceded it. And, whether he deserved the king's confidence or not, there was no appearance that it had yet been withdrawn from him. But a sudden storm in the political world changed the position of matters for him as for others. The king, suspecting the designs of Gloucester and the Earls of Arundel and Warwick, invited these three noblemen to dine with him on 10 July. Gloucester excused himself on the ground of ill health; Arundel thought it best to remain in his castle of Reigate, which was strongly fortified; Warwick alone accepted Richard's hospitality. He was agreeably entertained, and quite thrown off his guard: but after the banquet he was arrested by the king's orders.

That same night Richard urged the archbishop to endeavour to persuade his brother, the Earl of Arundel, to come to him of his own accord, swearing by St. John the Baptist (his usual oath) that no injury should be done to him if he would only come peacefully. The earl at first hesitated, but the archbishop, trusting to the king's oath, induced him to put himself in Richard's power; on which he was apprehended and sent to the Isle of Wight until the meeting of parliament in September. That done, the king, procuring a body of men from the mayor of London, and taking with him also some of the noblemen of his court, paid an unexpected visit to his uncle Gloucester at Pleshy, in Essex, and caused him also to be arrested and sent over to Calais, where he was some little time afterwards murdered.

The archbishop never saw his brother again. He took his place beside the king in the parliament which met in September, and was appointed one of the triers of petitions; but on 20 Sept. 1397—almost exactly a year after the date of the bull appointing him archbishop, but only seven months since he had begun really to exercise an archbishop's functions—he was impeached by the House of Commons. The charge against him was that he, being then chancellor, had assisted in procuring the commission of regency eleven years before in derogation of the king's authority. He was about to reply, but the king, with a motion of his hand, caused him to be silent and sit down, and made answer to the commons himself that, as the matter touched so high a person, he would take counsel upon the subject apart. Meanwhile he privately encouraged the archbishop to believe that the cloud would soon disperse. But next day the archbishop's brother, the earl, was brought into the House of Peers in the custody of the constable of the Tower, and an appeal of treason was lodged against him. The charges against him likewise had reference to acts done many years before, and he had since obtained the king's pardon, but it was disallowed. For the king had explicitly demanded of the assembled peers whether charters of pardon granted under compulsion might not be revoked, and all but the archbishop himself agreed that they might be. The earl was therefore summarily condemned and executed the same day. On the 24th the earl marshal, who was to have produced his prisoner, the Duke of Gloucester, before the peers, reported that he had died in prison at Calais. On the 25th the commons prayed judgment on the archbishop, when the king related that he had examined him in the presence of some other lords, and that he had confessed his offence. Sentence of banishment was then pronounced against him, six weeks being allowed him from Michaelmas day during which to take his passage from Dover into France.

These occurrences were the beginning of the despotism of Richard's later days. He had obtained a subservient parliament, but he had already lost the hearts of many of his subjects. The Earl of Arundel was looked upon as a martyr. The archbishop, undisturbed by his sentence, seems to have continued at least part of the time allowed him in the vigorous discharge of his functions; and on 14 Oct. issued an order from Lambeth in confirmation of one he had already issued in August defining the rights and duties of two officials in the court of Arches (Wilkins, iii. 233). At last he left England and fled to Rome, where he sought the intercession of Boniface IX with the king his master. But Richard wrote in strong terms to his holiness of his seditious and intriguing character; and the pope, though he had favoured him at first, consented, at Richard's request, to deprive him of his see by translating him to St. Andrew's, as his predecessor Urban had translated Archbishop Nevill of York.

It is said by one authority that he absolutely refused to go abroad till the king assured him privately that he would soon be recalled, and that no one else should be archbishop while he lived; on which he told the king that before his departure he had something to say to him, and proceeded to deliver a long denunciation of the luxury and avarice of the court (*Eulogium*, iii. 376–7). To this account we may attach what weight we think proper; but it shows, at all events, the opinion entertained by many of his independence of character. The pope, at the king's request, not only translated him to St. Andrew's, where the authority of Boniface was not respected, but filled up the vacancy in the see of Canterbury by the appointment of Roger Walden, at that time dean of York, who had the temporalities restored to him on 21 Jan. 1398, and kept possession of the see during the brief remainder of Richard's reign.

There is no record—nor is the thing at all probable in itself—that Arundel returned to England, in spite of the decree of banishment, before he came back with Henry of Lancaster in 1399. Yet we are told most minutely by Froissart that just before that occasion he was sent over to Henry in France by the Londoners to represent to him the gross misgovernment of Richard, and to invite him to come and assume the crown;

that he embarked in the Thames at London, passed through Sluys, Aardenborg, Ghent, Oudenarde, and various other places in the Low Countries, and at length, disguised as a monk going on a pilgrimage, came to Henry in the outskirts of Paris. The story, however, requires but a slight correction to bring it into harmony with the statements of other writers. The archbishop's nephew and namesake, Thomas, now Earl of Arundel, eager to avenge his father's death, escaped from the custody of his guardian, John Holland, duke of Exeter, and with the aid of a London merchant fled abroad to join his uncle at Cologne. It was he, in all probability, whose itinerary is given in Froissart, and who conveyed through his uncle the message of the city of London to Henry of Lancaster. There is no doubt, at all events, that the archbishop and the young earl were together with Henry abroad, and landed with him at Ravenspur. The archbishop accompanied Henry to the siege of Bristol, and afterwards into Wales, to intercept Richard's return from Ireland; and it was alleged that Richard's first offer to resign the crown was made to him and the Earl of Northumberland at Conway. Such was the statement of the archbishop himself in Henry's first parliament, and it must be owned it has rather the look of a political fiction, like the other assertion, made at the same time, touching Richard's formal abdication in the Tower, that it was an act done with perfect willingness and with a cheerful countenance. It is certain that the archbishop had no interview with Richard at Conway, though he had one afterwards at Flint. At Conway it was still possible for the unhappy king to escape by sea, and the archbishop, instead of receiving from him then an offer to resign the crown, was plotting with Henry how to lure Richard into the power of the invader and cut off his retreat.

Soon after his return Arundel took possession again of his see of Canterbury, Roger Walden being regarded as an intruder. He took his place at once in parliament as archbishop, and was one of the lords who witnessed the abdication of Richard in the Tower. This being reported next day to the assembled peers, and Henry having challenged the crown as his right, he took the new king by the right hand, and led him to the throne; then, after he was seated, delivered a sermon in parliament on the text 'Vir dominabitur populo' (1 Samuel ix. 17).

Henry was crowned by Arundel at Westminster on 13 Oct. At the feast in Westminster Hall the same day he sat on the king's right hand, and the Archbishop of York upon his left (FABYAN). For a few days he continued to discharge the duties of chancellor, which seem to have been again imposed upon him from the time that Richard fell into Henry's hands; but he presently resigned the great seal to John de Scarle, master of the rolls, afterwards archdeacon of Lincoln. He was lord chancellor again for the fourth time 1407, and for a fifth time in 1412. But his life after the accession of Henry IV is comparatively uneventful, being chiefly remarkable for two things: first, for his successful opposition to the demand of the Lacklearning parliament (1404) and the parliament of 1410 for a general disendowment of the church; and second, his proceedings against the Lollards. He seems also to have been sent on an embassy abroad in the year 1411, but of the particulars of this mission we have no information. The great business of his later life was to resist the tide of Lollardy. In 1401 he passed sentence of degradation upon Sawtree, and handed him over to the secular arm, when he was burned under the new statute against heresy. In 1408 he summoned a provincial council at Oxford, in which certain constitutions against the Lollards were drawn up, but not immediately published. In 1410 another heretic was brought before him, Badby, a tailor of Evesham, who denied transubstantiation, and, as he could not be induced to recant, was committed to the flames. In 1411 the old question arose again about the visitation of the university, and was settled in the manner we have already shown. In 1413, just after the accession of Henry V, arose the more important case of Sir John Oldcastle, Lord Cobham, whom the archbishop examined at great length, and finally condemned as a heretic, though he was not brought to the flames till some years after the archbishop's death. For Arundel died on 19 Feb. following of a sudden attack of some complaint in the throat. He was buried in his own cathedral, where he had caused a tomb to be erected in his lifetime, but it has been since destroyed.

It is difficult fully to appreciate the character and motives of any leading actor in those turbulent times. But we may well believe that Arundel's conduct throughout life was governed by a standard of duty which, though we may not always approve it, was in accordance with the general feeling and the principles of his own day. Nor does it appear that he was by any means unmerciful in his treatment of the unhappy heretics brought before him, whose ultimate doom, indeed, did not rest with him. His inhibitions of unlicensed preachers displeased even the reputed orthodox of another generation; and Dr. Gascoigne tells us how he was struck dumb, unable to speak or swallow for days before his death, which was believed to be a judgment on him for having tied up the word of God in the mouths of preachers (*Loci e Libro Veritatum*, 34, 61). It does not appear that Arundel's own bigotry was of this narrow description. He was a man of princely tastes, built fine edifices for himself at Ely and Canterbury, and was a munificent benefactor of the churches in which he had any interest.

[Walsingham; Annales Ricardi II, ed. Riley (with Trokelowe); Monk of Evesham; Knighton; Froissart; Gower's Tripartite Chronicle; Eulogium, ed. Haydon, iii. 376 sq.; Traïson et Mort de Richart Deux, ed. Williams; Rolls of Parliament, iii. 423, 435; Parker, De Antiquitate Britannicæ Ecclesiæ; Hook's Lives of the Archbishops, vol. iv.] J. G.

ARUNDELL OF CORNWALL. The Arundells are amongst the few Cornish families of Norman origin, and there are still fewer of French extraction who have for so long a period as at least five or six centuries been, like them, traceable in that county. It will be convenient, before referring to the more celebrated members of the family, to briefly sketch the history of the three principal stems—viz. the Arundells of Lanherne, Trerice, and Tolverne—and to add a few words about the minor Arundells.

The ARUNDELLS OF LANHERNE—'the Great Arundells' as they were styled—appear to have settled in Cornwall, about the middle of the thirteenth century, at the place so called (now the site of a nunnery), situated on the western slope of a wooded valley, lying between St. Columb Major and the sea; or possibly before that time at a place in the adjoining parish of St. Ervan, named Trembleath (*Journal of Royal Institution of Cornwall*, September 1876, pp. 285–93). A very early member of the family, Roger, was marshal of England; and according to the Exeter Cathedral 'Martyrologium,' William de Arundell, who died in 1246, was a canon of that cathedral; about the same time a Roger Arundell lived opposite St. Stephen's church in that city. In 1260 a Sir Ralph Arundell was sheriff of Cornwall; and a few years later we find a John Arundell holding lands at Efford, near Bude, and other Arundells were landowners in the eastern part of the county. Of the Sir John Arundell, the story of whose expedition against the Duke of Brittany in 1379 is recorded by the chroniclers, a separate and fuller account is given below. His grandson, Sir John Arundell, K.B., 'the Magnificent,' was a great church benefactor (notably to the celebrated lost church of St. Piran-in-the-Sands—Perranzabulœ), and, according to his will, dated 18 April 1433, possessed no less than fifty-two complete suits of cloth of gold (cf. *Harl. MSS.* 1074, art. 203, fo. 3228). He was a naval commander, and was sheriff of Cornwall four times, and M.P. for the county in 1422–3. The Arundells intermarried with most of the old Cornish families—nearly all of them now extinct—thus adding considerably to their vast possessions, until at length, in the twenty-ninth year of Henry VI, John Arundell, born about 1421, had become the largest free tenant in Cornwall, his estates being of the value of 2,000*l.* per annum. He was sheriff and admiral of Cornwall, and a general for Henry VI in his French wars, but was attainted in 1483. The Arundells acquired Lanherne by marriage with the heiress of that family; and they also formed, at different periods, alliances with the Carminows, the Grenvilles, the Bevils, the Lambournes, the Carews, the Trevanions, the Erisys, and other Cornish families. Another John Arundell was bishop of Exeter (1502–4); and of him too, as well as of another member of the Lanherne family, who became bishop of Chichester in 1458, fuller accounts will appear below. A grandson of the above-named admiral—also a Sir John Arundell—was made knight-banneret on the field of Therouenne, died in 1545, and was buried in the church of St. Mary Wolnoth, Lombard Street. He was the father of the erudite Mary Arundell. Another Sir John Arundell, who died in 1589—or, according to the Isleworth Register (OLIVER's *Collections*), in 1591—at Isleworth, was converted to catholicism, as Dodd tells us in his 'Church History,' by Father Cornelius (a native of the neighbouring town of Bodmin). In defence of Cornelius Sir John Arundell lost his own liberty, and was confined for nine years in Ely Palace, Holborn (cf. MORRIS's *Troubles of our Catholic Forefathers*, 1875; SIMPSON's *Edmund Campion*, 1867; and CHALLONER's *Memoirs of Missionary Priests*, 1803). The next prominent members of the Lanherne family are Sir Thomas (*d.* 1552) and Humphry Arundell (1513–1549–50), of both of whom accounts are given below. From Sir John Arundell, the knight-banneret of Therouenne, descended the Arundells of Wardour Castle; and by the marriage of Mary Arundell, in 1739, to Henry, seventh Baron Arundell of Wardour, the Lanherne and Wardour branches of the family were, after a separation of more than two centuries, reunited.

The ARUNDELLS OF TRERICE were seated in the parish of Newlyn, about five miles south of Lanherne; and some fine portions remain of their mansion of the sixteenth century. At an early period they had another residence at Allerford in West Somerset, but they were seated at Trerice at least as early as the reign of Edward III. At first they bore different arms from the Lanherne Arundells, apparently owing to a difference of opinion as to which was the elder branch; but ultimately they adopted the same, viz. sable, six swallows argent. However this may be, 'precisely to rip up the whole pedigree,' as Richard Carew, the Cornish historian, who married into the Tolverne branch of the family, observes, 'were more tedious than behooveful.' The earliest Trerice Arundell of note seems to have been a Sir John, vice-admiral of Cornwall early in the fifteenth century. When sheriff of Cornwall he was sent by King Edward IV to retake St. Michael's Mount, which had been seized by the Earl of Oxford. Sir John had removed from Efford, by the seaside, to Trerice (an inland abode), owing, it is said, to a prophecy (Hals) that 'he would be slain in the sands.' Yet he did not avert his fate; for, on the strand near Marazion, he lost his life in 1471 in a skirmish; and his remains lie in the chapel of St. Michael's Mount (cf. Carew, 1811, p. 281). The Arundells of Trerice evidently continued in royal favour, for one of them received an autograph letter from the queen of Henry VII, announcing to him the birth of a prince, her son. Henry VIII appointed another Sir John Arundell (grand-nephew of him who was killed at the Mount) his esquire of the body. He was known as 'Jack of Tilbury.' He is noticed below, as well as his grandson, 'John Game to the Toes'—'John for the King'—and his great-grandson, Richard Arundell, first Baron Arundell of Trerice. Carew is full of information as to this branch of the family. The male line of the family became extinct by the death of the fourth baron, John, in 1768; and Trerice ultimately passed into the hands of its present possessor, Sir Thomas Dyke Acland, Bart. An uncle of the last baron, the Hon. Richard Arundell, who died in 1759 without issue, was M.P. for Knaresborough, clerk of the pipe, surveyor of works, master and warden of the mint, and a commissioner of the treasury. Amongst the legal representatives of the Arundells of Trerice in 1829, was the Hon. Ada Byron, daughter of the poet (*Gent. Mag.* xcix. pt. ii. p. 215).

The Arundells of Tolverne were seated at a very early date at the place on the left bank of the Fal which gives them their distinctive name; but no trace remains of their abode, though in Carew's time (about three hundred years ago) 'amongst all of the houses on that side of the river, Tolverne, for pleasant prospect, large scope, and other housekeeping commodities, challengeth the pre-eminence.' They seem to have separated from the main stem of Lanherne at an earlier date than the Arundells of Trerice, and to have settled at Tolverne in the reign of Edward I, in consequence of Sir John Arundell of Trembleath (son of Sir Ralph Arundell of Lanherne, who was sheriff of Cornwall in 1260) marrying Joan le Soor of Tolverne. Sir Thomas Arundell, who died in 1443, is another of the early Arundells who appears upon the scene. Like the Arundells of Lanherne and Trerice, the Arundells of Tolverne intermarried with good Cornish blood, but this branch chose generally the western families for their alliances, such as Reskymer, Trefusis, St. Aubyn, Godolphin, and Trelawny. The grandson of Thomas Arundell, who died in 1552 (who was also called Thomas, and who was knighted by James I), having seriously impaired his fortune by endeavouring to discover an imaginary island in America, called 'Old Brazil,' sold Tolverne, and afterwards lived at Truthall in the parish of Sithney. John Arundell, son of Sir Thomas, one of the Truthall Arundells, was a colonel of horse for Charles II, and a deputy governor of Pendennis Castle, in 1665, under his relative Richard, Baron Arundell of Trerice; he died in 1671.

Of the Minor Arundells, the branch which settled at Menadarva, in the parish of Illogan, appears to have been founded by one Robert Arundell, a natural son of 'Jack of Tilbury.' Hals has, as usual, some odd gossip about him (*Harl. MSS.* 433, art. 651). One of his descendants (a great-grandson?), Francis Arundell of Trengwainton near Penzance, was born about the year 1620, and died in 1697. He followed that unusual course amongst the Cornish gentry of taking up arms for the parliament, holding the rank of captain. The Arundells sold Menadarva in 1755 to the Bassets of Tehidy.

Another branch settled at Trevithick, about two miles west of St. Columb Major.

Various others of the minor Arundells appear from time to time (but fallen from their high estate) in the church registers in the eastern part of Cornwall: one of the line, William, more than two centuries ago, married Dorothy, a descendant of that Theodoro Palæologus who was buried at Landulph in 1637. She is described in the parish register as being 'ex stirpe imperatorum;' so that there probably still flows in the veins of many a rustic in the neighbourhood of Callington and Saltash the mingled blood of those Arundells who came over to England with the Conqueror, and that of the Byzantine emperors of the East (*Notes and Queries*, 4th series, vols. iii. and iv.)

[Col. Vivian's annotated edition of Heralds' Visitations to Cornwall; Harl. MSS. Brit. Mus.; Collectanea Topographica et Genealogica, vols. i., iii., iv., and vi.; Add. MSS. Brit. Mus. 5524, fol. 160.] W. H. T.

ARUNDELL, BLANCHE, Lady (1583–1649), defender of Wardour Castle, was daughter of Edward, earl of Worcester, and Elizabeth, daughter of Francis Hastings, earl of Hungerford. She married Thomas, second Lord Arundell, of Wardour, Wilts. She is chiefly remembered for her gallant defence of Wardour Castle against Sir Edward Hungerford and Colonel Strode, commanders for the parliament. Though her husband was at Oxford, and she had but twenty-five men against thirteen hundred, she replied to the summons to surrender the castle that she had a command from her lord to keep it, and she would obey his command. Quarter being offered for the women and children only, she refused it, and held out from Tuesday, 2 May 1643, till Wednesday of the next week. The battery of the besiegers played on the castle night and day, and the maidservants loaded the muskets for the garrison, who were worn out for want of sleep. Resistance ceased when two mines were sprung beneath the fortress, but honourable terms were obtained. All were admitted to quarter; but the stipulation against plunder was shamelessly broken. Outbuildings were burnt, deer killed, ponds cut, fish sold, fruit trees rooted up, and the leaden pipes, two miles long, supplying the castle with water, were sold at 6*d.* a yard. When to this was added the damage to choice pictures and books, the total loss was estimated at 100,000*l.* The castle was occupied by Ludlow, but recovered (after a siege from September to March 1644) by the son of Lady Blanche [see Arundell, Henry]. Lady Arundell, on leaving the castle, 'had not a bed to lie on, nor means to provide herself a house or furniture' (*Hist. MSS. Comm. Report*, v. 89). She went to Salisbury, where she was provided with a lodging by the charity of Lord Hertford. Thence she petitioned the parliament for protection. She died at Winchester 28 Oct. 1649, and was buried with her husband at Tisbury.

[Mercurius Britannicus; Ludlow's Memoirs (1751); Sir R. C. Hoare's Wiltshire; Wilts. Archæol. Mag. xx. 41–2.] R. C. B.

ARUNDELL, FRANCIS VYVYAN JAGO (1780–1846), antiquary and oriental traveller, was born at Launceston in July 1780, being the only son of Thomas Jago, a solicitor in that town, who married Catherine, a daughter of Mr. Bolt, a surgeon at Launceston. He was educated at Liskeard grammar school and at Exeter College, Oxford, where he took the degree of M.A. in 1809, and after having been ordained in the English church he took a curacy at East Antony in his native county. From youth to old age Mr. Jago was imbued with a love of antiquarian study, and after his institution in 1805 to the rectory of Landulph on the banks of the Tamar, he threw himself with avidity into the history of Cornwall. When Nicholas Condy, an artist at Plymouth, published a series of views of Cothele, the ancient seat of Lord Mount Edgcumbe, Mr. Jago supplied the description of the house which accompanied them. In the church of Landulph is a brass to the memory of Theodoro Palæologus, descended from the last of the christian emperors of Greece, who died on 21 Jan. 1636–7, and an account of this inscription, and of the person whom it commemorated, was printed by Mr. Jago in the volume of the 'Archæologia' for 1817, and reprinted in Davies Gilbert's 'Cornwall' (iii. 365). This paper was afterwards amplified into 'Some Notice of the Church of Landulph,' which was published in 1840, and a reprint of which, with additions by Mr. Polsue of Bodmin, was announced some years ago. One of Mr. Jago's ancestors married a co-heiress of John Arundell of Trevarnoe, and Mr. Jago assumed that name in addition to his own on 25 Feb. 1815. Next year (17 Oct.) he married Anna Maria, second daughter of Isaac Morier, consul-general at Constantinople, and sister of James Morier, the author of 'Hajji Baba.' After this marriage Mr. Arundell turned his thoughts towards the East, and became in 1822 the chaplain to the British factory at Smyrna, where he remained for fourteen years. With characteristic energy he began, very soon after settling at Smyrna, to arrange a tour of exploration in Asia Minor. The months from March to September 1826 were spent in a pilgrimage to the seven churches of Asia and an excursion into Pisidia, a narrative of which was issued in 1828. This book was very favourably received, and with this encouragement he ventured in 1833 upon another tour of 1,000 miles through districts the greater part of which had hitherto been undescribed by any European traveller, when he made an especial study of the ruins of Antioch in Pisidia. Two volumes describing these discoveries were published in 1834. Although he made a third tour in 1835 and 1836 through Palestine, no account of his travels was published. Whilst residing at Smyrna Mr. Arundell made large collections of antiquities, coins, and manuscripts; on his return to England the coins were sold to the British Museum. He gave great assistance to the brothers Lysons in their history of Cornwall, and at one time contemplated the publication of a history of that county on his own account. It has even been said that some plates were engraved for it. The materials which he collected for histories of Smyrna and of his native town of Launceston were never used, and are probably lost. He died at Landulph on 5 Dec. 1846, and was buried in its church, not far from the tomb of Palæologus. His widow died in Osnaburgh Street, London, on 2 June 1869, aged 80.

[Gent. Mag. vol. lxxxvi. pt. ii. 462 (1816), 27 N.S. 206–8 (1847); C. S. Gilbert's Cornwall, ii. 4, 162, 446–7; Bibliotheca Cornub. i. 7–8, iii. 1037.] W. P. C.

ARUNDELL, HENRY (1606?–1694), third **Baron Arundell of Wardour**, was the only son of Thomas, second Lord Arundell of Wardour, by his wife, Lady Blanche [q. v.]. On the death of his father (19 May 1643) he succeeded to his estates and to his titles, which included that of Count of the Holy Roman Empire. Throughout his life a devoted catholic, he fought on the side of Charles I in the civil wars. In May 1643 the parliamentarians wrested the family castle of Wardour, in Wiltshire, from his mother, who bravely defended it. In the following September Arundell laid siege to the castle and its new occupiers. By springing a mine and ruining the building, he finally dislodged the enemy under General Ludlow in March 1643–4 (Edmund Ludlow's *Memoirs* (1751), pp. 23, 38). Early in life he had married Cecily, daughter of Sir Henry Compton, knight, of Brambletye, Sussex, and widow of Sir John Fermor, and in 1652 he acted as one of the seconds of his wife's brother, Henry Compton, in a duel with Lord Chandos. Compton was slain, and a warrant was issued by the council of state to arrest Arundell, with others who had taken part in the engagement. In 1653 Arundell appears to have petitioned Cromwell for pardon, and in 1656 to have received permission to take refuge in France. At the restoration of Charles II, Arundell, on paying 35,000*l.*, was confirmed in all his family estates, many of which had been sold by the Commonwealth to one Humphrey Weld. On 7 March 1662–3 he was nominated master of the horse to the queen-mother, Henrietta Maria. In January 1668–9 he was summoned by Charles II, with other Roman catholic peers, to a secret council, and was commissioned to proceed to France to inform Louis XIV of the English king's desire to be reconciled to Roman catholicism, and of his want of ready money. In June 1669 Arundell returned with Louis's assent to a secret treaty with Charles, which was signed in the following year, and is known as the treaty of Dover. In 1678 Titus Oates and his associates announced that Arundell was a chief mover in the popish plot against Charles II, which they professed to have discovered. According to the evidence of these informers, attempts had been made by the catholics of England, in league with Louis XIV, to raise an army of 50,000, which was to be placed under the command of Lords Arundell, Powis, and Belasyse. Some of the witnesses asserted that the pope had issued a commission to Arundell to be lord chancellor as soon as the present ministers had been removed, and that Arundell had for many years been actively employed in arranging the details of the plot. On 25 Oct. 1678 Arundell was arrested at the instance of the House of Commons and committed to the Tower, with Lords Stafford, Powis, Petre, and Belasyse. On 1 Nov. the House of Commons resolved to proceed by impeachment against 'the five popish lords.' On 23 Nov. all Arundell's papers were seized and examined by the lords' committee; on 3 Dec. the Middlesex grand jury found the five peers guilty of high treason; and on 5 Dec. the lower house announced that they were ready to impeach Arundell. A month later parliament was dissolved, and the proceedings were interrupted. After some discussion, in March 1678–9, it was resolved by both houses that the dissolution had not invalidated the motions for the impeachment. On 10 April 1679 Arundell and three of his companions (Belasyse was too ill to attend) were brought to the House of Lords to put in pleas against the articles of impeachment. Arundell complained of the uncertainty of the charges brought against him, and implored the peers to have them 'reduced to competent certainty.' But this plea was on 24 April voted irregular, and on 26 April the prisoners were again brought to the House of Lords and ordered to amend their pleas. Arundell replied by briefly declaring himself not guilty. The trial of the five lords was soon afterwards fixed for 13 May; but a quarrel between the two houses as to points of procedure, and as to the legality of admitting the bishops to a capital trial, followed by a dissolution, delayed its commencement till 30 Nov. 1680. On that day it was decided to proceed first against Lord Stafford, who was condemned to death on 7 Dec. and beheaded on 29 Dec. On 30 Dec. the evidence against Arundell and his three fellow-prisoners was ordered to be in readiness, but there public proceedings stopped. Petre died in the Tower in 1683. His companions remained there till 12 Feb. 1683–4 (i.e. for five years and nearly four months), when an appeal to the court of Queen's Bench to release them on bail was successful. On 21 May 1685 Arundell, Powis, and Belasyse came to the House of Lords to present petitions for the annulling of the charges against them, and on the following day the petitions were granted. On 1 June 1685 their liberty was formally assured them on the ground that the witnesses against them had perjured themselves, and on 4 June the bill of attainder against Stafford was reversed.

After the death of Charles II, his successor, James II, admitted Arundell, although a catholic, to the privy council 17 Aug. 1686, and appointed him keeper of the privy seal in place of Lord Clarendon in March 1687. By royal dispensation he was relieved of the necessity of taking the customary oaths on accepting office (Sir John Bramston's *Autobiog.* (Camden Soc.), p. 283). In the following June Arundell presented an address to the king on behalf of the Roman catholics, thanking him for the declaration of indulgence, but, although evincing as a rule little tact, he strongly opposed the admission of the unpopular Jesuit, Father Petre, to the privy council (Burnet, *History*, iii. 218 *n.*). He received, on 24 June 1687, a 'bounty' of 250*l.* from the king for secret service (*Secret Services of Charles II and James II* (Camden Soc.), p. 156). On the abdication of James, Arundell retired to his house at Breamore, Hampshire, and took no further part in public life. He received a legacy of 1,000 crowns from Cardinal Howard in July 1694, and died at Breamore 28 Dec. 1694, at the age of eighty-eight. He was buried with his ancestors at Tisbury. His wife had died in 1675, but three children survived him. The elder son, Thomas, became the fourth Lord Arundell of Wardour, was in the retinue of Lord Castlemaine on his visit to Pope Innocent XI as James II's ambassador, and died 10 Feb. 1711–12. Lord Arundell's only daughter, Cecily, entered 'the order of Poor Clares of Rouen' in 1662, and died at Rouen 13 June 1717, at the age of eighty-two.

During his imprisonment in 1679 Arundell wrote five short religious poems, published in a single folio sheet in 1679, and reissued in 'A Collection of Eighty-six Loyal Poems' in 1685. His piety and generosity to poor catholics are commended in 'The Liturgicall Discourse' of Richard Mason (*Angelus à Sancto Francisco*), and in the 'Divine Pedagogue,' by F. Welldon (cf. extracts from these books in G. Oliver's *Catholic Religion in Cornwall, Devon, &c.*, pp. 82–3). He was a noted gambler and sportsman, and kept at Breamore a celebrated pack of hounds, which became the property of the Earl of Castlehaven, and subsequently of Hugo Meynell. From them the Quorn pack is descended. Portraits of Lord Arundell, of his wife, and of his daughter are preserved in the dining-room of the modern Wardour Castle.

[Hoare's Wiltshire, s. 'Dunworth Hundred,' pp. 178 et seq.; G. Oliver's Catholic Religion in Cornwall and Western Counties, pp. 81–6; State Trials, vii. 1294 et seq.; Luttrell's Brief Relation, passim; Walpole's Royal and Noble Authors, iii. 325; Burnet's History, ed. 1826, ii. 94, 154, iii. 218; Macaulay's History, vol. i.; Ranke's History (Oxford translation), iii. 496, iv. 283, 343; Cal. Domest. State Papers for 1652, 1653, 1656, 1660, 1662–3; Burke's Peerage; Brit. Mus. Cat.] S. L.

ARUNDELL, HUMPHRY (1513–1550), rebel, was the son of Roger Arundell of Lanherne by Johanna, daughter and heir of Humphry Calwodeley, both of whom belonged to the principal Cornish families of the time. He was born in 1513, and on the death of his parents in 1536 came into possession of extensive estates in his native county. On the dissolution of the priory of St. Michael's Mount in Cornwall in 1539 he received a grant of its revenues, and its government was placed in his hands. In June 1549 a serious insurrection broke out in Cornwall and Devon, partly through the indignation of the poor at the numerous enclosures of common-lands, but more especially through their sympathy with the Roman catholic religion. Humphry Arundell was the chief Cornishman who sided with the insurgents, and he became their leader. Unfortunately for the ultimate success of his cause, which was at first triumphant, he stopped to besiege Exeter, in the belief that it would soon capitulate. Contrary to his expectation the city held out bravely, and Lord Russell had time to collect the royal forces. For two days (4 and 5 Aug.) a fierce battle raged round St. Mary Clyst, when the insurgents were beaten. The contest was resumed with the same result at Sampford Courtenay, when Arundell fled to Launceston. In compliance with the directions of the council, he was seized and sent to London, and, after having being tried at Westminster, was executed at Tyburn on 27 Jan. 1550. Spirited narratives of the rebellion of 1549 are printed in Froude's 'History' (v. 169–200), and in Cotton and Woollcombe's 'Gleanings from Records of Exeter.' Arundell's estates were forfeited and granted to others; his wife, Elizabeth, daughter of Sir John Fulford of Devon, subsequently married Thomas Cary of the same county.

[Maclean's Trigg Minor, ii. 9, 39; Hals's Hist. of Cornwall in Davies Gilbert's Hist. ii. 191–8; Bibliotheca Cornub. iii. 1037, 1468, col. 1.] W. P. C.

ARUNDELL, Sir **JOHN**, of Lanherne (*d.* 1379), naval commander, whose descent illustrates the great difficulties in genealogies of the earlier Arundells, is celebrated for his repulse of the French fleet off the coast of Cornwall in 1379, when he commanded an expedition fitted out by King Richard II in aid of the Duke of Bretagne. Having, according to Thomas Walsingham's story, profaned a convent at or near Southampton, and carried off '*vi vel sponte*' many of its occupants, the fleet was pursued by a violent tempest, when the wretched nuns who had been carried off were thrown overboard to lighten the ships. The vessels were, however, wrecked on the Irish coast, according to some authorities near Scariff, but according to others at Cape Clear. Sir John Arundell, together with his esquires, and other men of high birth, were drowned, and twenty-five ships were lost with most of their crews. Froissart's account of the event differs essentially from Walsingham's, in the omission of the story of the desecration of the convent.

[Walsingham's Historia Anglicana (Riley's ed. Rolls Series), pp. 418–25.] W. H. T.

ARUNDELL, JOHN (*d.* 1477), bishop of Chichester, was a native of Cornwall, and probably a member of the Lanherne family. For rather more than nine years, from the summer of 1421 to the autumn of 1430, he enjoyed a fellowship at Exeter College, Oxford, and in 1426 he was proctor to the university. Several members of this college were closely connected with the Lancastrian party; Arundell himself was domestic chaplain and confessor to Henry VI, and from a passage in Johnson's 'Life of Linacre' (p. 164), it appears that he was one of the three physicians entrusted with the care of their king's health. He became precentor of Hereford in 1432, and held prebendal stalls at Wells, Lichfield (1443), Lincoln, Hereford (1446), York (1457), and St. Paul's (1456), the archdeaconry of Richmond in Yorkshire (1457), and a canonry of Windsor (1444). The king pressed his claims for the see of Durham, but his elevation to the episcopal bench was delayed until his consecration in 1458 as bishop of Chichester. He died 18 Oct. 1477, and was buried in his cathedral church of Chichester. At his cost there was erected in that edifice the shrine or oratory which until 1860 used to stand between the easternmost piers of the nave.

Boase's Exeter Coll. p. 17; Stephens's See of Chichester, pp. 166–8; Bibliotheca Cornub. iii. 1038.] W. P. C.

ARUNDELL, JOHN (*d.* 1504), successively bishop of Lichfield and Coventry and of Exeter, was the younger son of Humphry Arundell of Lanherne, by Joanna, sister and heir of Sir John Coleshill of Tremoderet. After having enjoyed 'the first taste of the liberal arts and sciences' in a college of Augustine monks at St. Columb, Cornwall, he remained at Exeter College, Oxford, until he took the degree of M.A., when he was immediately presented by his father to the rich rectory of St. Columb, and during his residence there built a parsonage house and moated it round with rivers and fish-ponds. A variety of preferments quickly followed his presentation to this family living. He became treasurer of Hereford in 1464, and chancellor and prebendary in 1476; rector of Duloe in Cornwall in 1474, and of Sutton Courtney about 1479, when he was appointed to a canonry at Windsor; and a few years later prebendary of York and Salisbury. From 1483 to 1496 he held the deanery of Exeter, when he vacated it to become bishop of Lichfield and Coventry, a bishopric which he resigned for that of Exeter in 1502. His death took place in the episcopal palace within the parish of St. Clement Danes, London, on 15 March 1504, and he was buried on the south side of the altar of the parish church, under a tomb of marble inlaid with brass. A fragment of the inscription to his memory is printed in Weever's 'Ancient Funeral Monuments' (p. 444). Bishop Arundell is said to have been conspicuous for his love of learning and his hospitality towards the poor.

[Wood's Athenæ Oxon. (ed. Bliss), ii. 692–3; Oliver's Bishops of Exeter, pp. 116–17; Bibliotheca Cornub. iii. 1038.] W. P. C.

ARUNDELL, Sir **JOHN**, of Trerice (1495–1561), knight, twice sheriff of Cornwall, and vice-admiral of the west under Henry VII and Henry VIII, was esquire of the body to the latter king, and known as 'Jack of Tilbury.' He was knighted at the battle of Spurs in 1513; and in 1520 the king entrusted him with the preparations for the reception of the emperor at Canterbury. In 1523 he captured, after a long sea fight, a notorious Scotch pirate, Duncan Campbell, who had for some time scourged our coasts. The Duke of Norfolk wrote shortly afterwards to Sir John Arundell, requesting him to bring his prisoner to the king's presence, and thanking him in the king's name for his 'valiant courage and bolde enterprise in the premises.' It was apparently to the same Sir John Arundell that Henry VIII wrote in 1544 requesting his attendance in the wars against the French king—an order which was, however, countermanded in order that Arundell 'with his servants, tenants, and others within his rooms and offices, especially horsemen,' might be held in readiness for other services. In the following reign he was vice-admiral of the king's ships in the west seas; and in 1553, when he was sheriff of Cornwall, Queen Mary wrote requiring that he, with his friends and neighbours, 'should see the Prince of Spain most honourably entertained, if he fortuned to land in Cornwall.' By his first wife, a coheir of Bevil, he had two children, Roger, who married a Dinham, and Katherine, who married a Prideaux. By his second wife, an Erisy, he had a son John, who succeeded him at Trerice, and was, like him, sheriff of Cornwall, 'whose due commendation' Carew desired not to give 'because another might better deliver than myself, who touch him as nearly as Tacitus did Agricola.' Sir John Arundell was born in 1495, died in 1561, and is buried at Stratton Church, Cornwall, where there is a monument to his memory.

[Collectanea Topographica et Genealogica, iv. 172; Archæological Journal, viii. 94 (1851).]
W. H. T.

ARUNDELL, Sir **JOHN**, of Trerice, (1576–1656?), 'Jack for the King,' was grandson of Henry VIII's 'Jack of Tilbury,' and was born about 1576. He was the son of John Arundell of Trerice by Gertrude Dennys of Holcombe in Devon; Richard Carew, the historian of Cornwall, married his half-sister Julian. He was amongst the Cornish gentry present in 1643 at the battle of Braddock Down, near Lostwithiel, when the king's army obtained so decided a victory over the forces of the parliament. He was M.P. in 1597 for Michell, a now disfranchised borough situated within their manor of Medeshole (Michell?), which the Arundells had held at least as early as the time of Edward I; in 1601 and 1621 for Cornwall; in 1624 for St. Mawes; and in 1628 and the Short parliament of 1640 for Tregony. About 1643 he was appointed governor of Pendennis Castle, which, with St. Mawes Castle, commands the entrance of Falmouth harbour, a place of strategic importance. He succeeded in office Sir Nicholas Slanning; and at Pendennis in 1644 he harboured for a night or two Queen Henrietta Maria on her flight from Exeter into France, and also Charles II in February 1646. The story of Fairfax's five months' siege of Pendennis Castle and its gallant defence by old Sir John Arundell and his colleagues is told in Clarendon, and in greater detail by Captain Oliver, R.A., in his 'Pendennis and St. Mawes, an Historical Sketch of two Cornish Castles.' Sir John Arundell's reply (dated 18 May 1646) to Fairfax's summons to surrender within two hours (preserved among the Clarendon State Papers) closes thus: 'And, having taken less than two minutes' resolution, I resolve that I will here bury myself before I deliver up this castle to such as fight against his majesty, and that nothing you can threaten is formidable to me in respect of the loss of loyalty and conscience.' On the 16th of the following August, however, Pendennis was starved out, and became the last castle but one (Raglan) to surrender to the parliament. The surrender was conducted with the full honours of war (Original Articles of Surrender, *Egerton MSS.* Brit. Mus. 1048, fol. 86). Sir John Arundell did not live to see the Restoration and reap his well-earned honours. The fall of Pendennis and the defeat of the king's cause ruined his estates, and probably hastened his death; he was even reduced to the necessity of suing Cromwell himself for assistance, urging that the Trerice Arundells 'had once the honour to stand in some friendship, or even kinship, with your noble family' (*Tanner MSS.* Bod. Lib. 54, fol. 18). He was buried at Duloe in Cornwall; and Richard, his second son, who, like many other members of his family, was a staunch royalist, was ennobled in 1664, partly in recognition of the loyalty and sufferings of his father [see Arundell, Richard].

[Forster's Life of Eliot (1872), ii. 388, 396; Cary's Memorials of the Civil War (1842), ii. 258; Carlyle's Cromwell, iii. App. 20.]
W. H. T.

ARUNDELL, MARY (*d.* 1691), daughter of Sir John Arundell of Lanherne, knight-banneret of Therouenne, and his second wife Catherine, daughter of Sir Thomas Grenville of Stow, was one of the learned ladies of her time, and is included in George Ballard's 'Celebrated British Ladies' (ed. 1775, p. 85). She is chiefly known by her translations from the Latin, especially of the 'Sayings and Doings of the Emperor Severus,' dedicated to her father, and the 'Select Sentences of the Seven Wise Men of Greece' (*King's*

MSS. Brit. Mus. 12 A. iii. and iv.). Some of her MSS. are preserved in the royal collections at Windsor. She married, first, Robert Radcliff, earl of Essex, and, secondly, Henry, seventeenth earl of Arundel. She is buried at the east end of the south aisle of Newlyn Church, Cornwall, in the vault of the Trerice Arundells; and, according to Davies Gilbert (*Parochial History of Cornwall*), it was through her that the Trerice estates passed to the Dyke Acland family.

[King's MSS. Brit. Mus. 12 A. iii. and iv.] W. H. T.

ARUNDELL, RICHARD (*d.* 1687), first Baron Arundell of Trerice, Clarendon's 'Dear Dick,' was second son of Sir John Arundell of Trerice [q. v.]. He was present at the battles of Edgehill and Lansdowne. He was M.P. for Lostwithiel in the Short and Long parliaments of 1640, but was expelled for putting into execution the commission of array in 1642. He was a colonel in the king's army, and Clarendon describes him as 'a stout and diligent officer.' His estates, much impoverished during the civil war, were confiscated by the parliament in 1647, but on the Restoration were recovered by him. He was elected M.P. for Beeralston in 1660 and again in 1662, and on 23 March 1664–5 he was created a baron. Charles I, writing from Oxford in January 1643, had promised William Killigrew that Richard Arundell should succeed his father in the government of Pendennis Castle, and accordingly in 1662 Charles II redeemed his father's promise. He died 7 Sept. 1687.

[Cf. Harl. MSS. 1079, art. 9, and 3319, art. 22; Ashmolean MSS. (Bod. Lib.) 838, art. 51; Tanner MSS. (Bod. Lib.) 59, fol. 193.] W. H. T.

ARUNDELL, Sir THOMAS (*d.* 1552), alleged conspirator, was the second son of Sir John Arundell, knight-banneret of Lanherne. He was sheriff of Dorsetshire 1531–2, gentleman of the privy chamber to Cardinal Wolsey, and was knighted at the coronation of Anne Boleyn in 1533. He was appointed in 1535, with Sir John Tregonwell and others, as a commissioner for the suppression of religious houses. The reception which he met with at Exeter may be read in Dr. Oliver's 'Monasticon Diocesis Exoniensis,' p. 116. In 1545 Henry VIII granted to him a church at Trescoe, one of the Scilly islands, and addressed to him a remarkable letter concerning the papists in Cornwall (*MS.* Westminster Abbey and *Stowe MSS. Cat.* 1849). In January 1549–50, the year in which he was made receiver-general of the duchy of Cornwall, he and his elder brother John (vice-admiral of the king's ships in the west seas, and sheriff of Cornwall) were committed to the Tower on suspicion of being implicated with their cousin, Humphry Arundell, in the Cornish rising in favour of 'the old religion.' Sir Thomas, although released in October 1551, was again committed to the Tower in the same month for being concerned in the Duke of Somerset's 'conspiracy,' wherein, Bishop Pouet says, 'Arundell conspired with that ambitious and subtil Alcibiades, the Earl of Warwick, after Duke of Northumberland, to pull down the good Duke of Somerset, King Edward's uncle and protector;' but, as Mr. Doyne Bell has pointed out, in his history of the church of St. Peter ad Vincula in the Tower (1877), pp. 149–153, if this be correct it is singular that Arundell should have afterwards been re-arrested on 28 Jan. 1551–2 for conspiring with Somerset against Northumberland. Nevertheless, this change of sides may have been the price of his release. It is, however, possible that there were two contemporaries of the same name, one of the Lanherne (a Roman catholic), the other of the Trerice (a protestant) branch. Sir Thomas was brought to trial with Sir Ralph Vane on the day following his arrest; when Machyn records that 'the quest qwytt ym of tresun, and cast hym of felonye, to be hanged.' The less degrading death by beheading was, however, ultimately allotted to him; and the sentence was carried into effect on Tower Hill on 26 Feb. The writer of the 'Chronicon ex registro Fratrum Minorum Londiniæ,' as given in Mr. Richard Howlett's 'Monumenta Franciscana,' vol. ii., records that Sir Miles Partridge, Sir Ralph Vane, and Sir Miles Stanhope were executed at the same time; and declares that 'theis iiii knyghtes confessyd that the war neuer gylte for soche thynges as was layd vn-to their charge, and dyde in that same oppinioun.' The commission for seizing on the possessions of Sir Thomas Arundell, 'rebel and traitor,' is in Harl. MS. 433, art. 557; and an interesting catalogue of his plate, together with a list of that portion which was returned to his widow Margaret (a sister of Queen Katharine Howard), will be found in the Add. MS. 5751, fol. 209. Richard Carew, the historian of Cornwall, says of him that 'he was in Edward VI's time made a privy counsellor; but cleaving to the Duke of Somerset, he *lost his head* with him.'

[Cf. also Fourth Report of Dep. Keeper of Public Records (1843), pp. 231–2; and Hutchins's Dorset (the new edition), iii. 556.] W. H. T.

ARUNDELL, THOMAS, first Baron Arundell of Wardour (1560–1639), was a grandson of Sir John Arundell, the friend of Father Cornelius. When about thirty-five years of age, he was made count of the Holy Roman Empire in 1595 by the Emperor Rudolph II, for his valour in the wars against the Turks in Hungary; on one occasion he captured the enemy's banner with his own hand, whilst forcing the water-tower at Gran or Esztergom. He was a great favourite of Queen Elizabeth, who recommended him to the emperor in an autograph Latin letter, said to be still preserved at Wardour Castle. He was made first Baron Arundell of Wardour by James I in 1605. His eldest son, Thomas, second Baron of Wardour (born 1584), was (according to Clarendon, iv. 125, ed. 1826) amongst the royalists of Cornish extraction who were present at the bloody battle of Lansdowne near Bath on 5 July 1643, where he was wounded. But this statement seems to be erroneous, for his monument in Tisbury Church, Wilts, records that he died at Oxford on 19 May 1643, probably of wounds received in some other engagement during the civil war. Lady Blanche Arundell, whose gallant defence of Wardour Castle against the parliament is a familiar matter of history, was the wife of the second baron.

[See ante, sub Arundells of Lanherne.]

W. H. T.

ASBURY, FRANCIS (1745–1816), Wesleyan bishop, was born 20 or 21 Aug. 1745, at Hamstead Bridge, in the parish of Handsworth, Staffordshire, four miles from Birmingham. He was the only son of Joseph Asbury and Eliza Rogers, both methodists. He began to preach, as a local preacher, at the age of eighteen, and was admitted as an itinerant preacher at the age of twenty-one. In August 1771, when preachers were wanted by the Bristol conference to go to America, Asbury offered himself; he embarked in September, and landed at Philadelphia 27 Oct. 1771. The American methodists, especially after the war of independence, were troubled by the want of the sacraments and of confirmation. Wesley, then in his eighty-second year, with the Revs. Thomas Coke, D.C.L., and James Creighton, ordained at Bristol, in 1784, Richard Whatcoat and Thomas Vasey as presbyters for America; subsequently Wesley, by himself, ordained Coke as superintendent, explaining his views in a mandate dated 10 Sept. 1784. Following its terms, Coke and Asbury were elected joint superintendents by the Baltimore conference at Christmas, 1784. Coke and the two presbyters ordained Asbury deacon and elder on Christmas day; and superintendent, with the further assistance of the Rev. William Philip Otterbein, a Lutheran clergyman, on 27 Dec. Coke suggested the use of the title of bishop, and the conference agreed to constitute the 'Methodist Episcopal Church of the United States of America.' The remainder of Asbury's life was spent in organising and extending the church thus formed. Its germ had been planted by the emigration of Philip Embury and Paul and Barbara Heck from Ireland to New York. Its existing constitution dates from 1786, its form of discipline from 1787; its two superintendents have since grown to thirteen bishops. Asbury's 'Journal' shows him to have been a man of simple and winning character, administrative power, and pithy expression; his piety is both frank and deep. He died unmarried, 31 March 1816.

[Asbury's Journal, N.Y., 1852; Janes's Character and Career of Francis Asbury, N.Y., 1872, with portrait; Larrabee's Asbury and his Coadjutors, Cincinnati, 1854; Strickland's Pioneer Bishop, London, 1860, with portrait; Briggs's Bishop Asbury, London, 1874, with portrait.]

A. G.

ASCHAM, ANTHONY (*fl.* 1553), astrologer, studied at Cambridge, became M.B. in 1540, and in 1553 was presented by Edward VI to the vicarage of Burneston, Yorkshire. He is probably to be identified with Anthony, the brother of Roger Ascham (cf. Grant's *Vita Aschami* in Ascham's *Works*, ed. Giles, iv. 307). His works are as follows: 1. 'A Little Herbal,' by Ant. Askam, 1550. 2. 'Anthonie Ascham his Treatise of Astronomie, declaring what Herbs and all Kinde of Medicines are appropriate, and also under the influence of the Planets, Signs, & Constellations,' 1550. 3. 'A Treatise of Astronomy, declaring the Leap Year and what is the Cause thereof; and how to know St. Matthis Day for ever, with the marvellous motion of the Sun both in his proper circle, and by the moving that he hath of the 10th, 9th, and 8th sphere,' London, 1552, 8vo. 4. 'A Prognostication and an Almanack made for the Year of our Lord God, 1550.' 5. 'An Almanacke or Prognostication,' &c., for 1552. 6. The like for 1555. 7. The like for 1557. 8. 'Treatise made 1547 of the State and Disposition of the World, with the alteration and changing thereof through the highest planets, called Maxima, Major, Media, and Minor, declaring the very time of the day, houre, and minute that God created the Sunne, Moone, and Starres, and the places where they were first set in the Heavens and the beginning of their movings, and so continued to this day, &c.,' London, 1558.

[Tanner, 51; Heming's Chartularius Ecclesiæ Vigornensis, by Hearne, ii. App. 647; Pulteney's Botan. Sketches, i. 50; Ames, ed. Herbert and Dibdin, iii. 284; Hazlitt's Handbook to Popular Literature, p. 15.]

ASCHAM, ANTONY (*d.* 1650), parliamentarian ambassador at Madrid, was 'born of a genteel family, educated in Eton school, and thence elected into King's College, Cambridge, 1638.' He took the parliament side in the civil war, and was appointed tutor to James, duke of York. In 1648 he published his 'Discourse of what is lawful during confusions and revolutions of government,' a treatise determining within what time allegiance might be transferred from a sovereign to those who had conquered him. It was answered by Dr. Sanderson (whose tract on the subject was formerly printed with Walton's 'Lives'), and republished in 1689 without the author's name. In August 1649 Ascham was the Hamburg agent of the republic, and in the following June he was appointed resident at Madrid, at a salary of 800*l.* a year. Clarendon (then Sir Edward Hyde and ambassador for Charles II) sneers at his rival's incompetence; but Milton, some years after, recommending Marvell to Bradshaw, thinks it sufficient commendation to say that 'Mr. Marvell will do as good service as Mr. Ascham.' The dignity of the new resident was jealously guarded by a formal introduction to the Spanish ambassador, and by a special commission under the great seal. At Madrid Hyde was assured that no embassy was in question; it was only that a gentleman had come with letters from the parliament to the king. The letters were never delivered, for the day after his arrival Ascham and his interpreter, De Rivas, were murdered at their inn by John Guillim and William Spark, who, with their four accomplices (Henry and Valentine Progers, John Halsal, and William Arnet), took sanctuary immediately afterwards. The parliament not only demanded their punishment, but ordered that six persons, who had been in arms for the king and had not been admitted to compound, should be at once seized and tried by the high court of justice, an order repeated in November. The Spaniards, to save appearances, took the assassins out of the church, tried, condemned, and restored them to sanctuary, where they were maintained by the contributions of 'persons of quality' till they all had opportunity to escape. Spark, the only protestant among them, was alone recaptured and executed. In 1652 the murderers were excepted from the act of oblivion, and provision was made for Ascham's relations, and so late as 1655 the topic of the murder is urged in Cromwell's declaration against Spain. The pleadings for the punishment of the murderers, translated from the Spanish, were published in 1651, and are reprinted in the 'Harleian Miscellany' (iv. 280, ed. Park).

[Wood's Athenæ Oxon. (Bliss), iii. 628, 750; Clarendon's Hist.; Thurloe's State Papers; Cal. State Papers, Domestic, 1649–55.] R. C. B.

ASCHAM, ROGER (1515–1568), author, was born in 1515 at Kirby Wiske, near Northallerton. His family appears to have been of considerable antiquity, and to have taken its name from the villages known as East and West Askham, near York. A Roger de Askham is mentioned as an adherent of Thomas, earl of Lancaster, in 1313, and as receiving pardon for his complicity in the murder of Piers Gaveston (Rymer, *Fœdera*, iii. 444). Hamond Askham was appointed master of Balliol College, Oxford, in 1397 (Wood, *Antiquities*, p. 82). In 1406 William Askham became an alderman of London, and was sheriff in 1398, when Richard Whittington was mayor (Riley, *Memorials of London*, 546, 548, 565). The will of another William Askham, dated 7 Nov. 1390, preserved at York, proves the members of the family who remained in Yorkshire to have belonged to the yeoman class. At the date of Roger's birth his father, John Ascham, was house-steward to Lord Scrope, of Bolton, and bore a high reputation for uprightness of life. A mention of him in the will (20 Feb. 1507–8) of Robert Lascelles, a substantial Yorkshire landowner, proves him to have then held the tithes of Newsham, near Kirby-Wiske, and to have lately sustained heavy losses (cf. *Testamenta Eboracensia*, published by Surtees Soc. i. 129–30, ii. 28, iv. 271). The maiden name of Roger's mother, Margaret Ascham, has not been preserved; but it has been stated that she was of an important Yorkshire family. Roger was the third son. The eldest son, Thomas, was fellow of St. John's College in 1523 (Baker, *Hist. of St. John's Coll.* ed. Mayor, i. 282), and died before 1544 (Ascham, *Epistles*, ed. Giles, No. xxi.). He apparently married, and left three sons, Roger, Thomas, and John, of whom the first was promoted, in 1573, from the office of ordinary yeoman of Elizabeth's chamber to that of yeoman of the bears, and the last was the author of an unprinted pamphlet entitled 'A Discours against the Peace with Spayne, 1603' (*Harl. MSS.* 168, art. 117; 295, art. 231 *b*). Anthony, Roger's second brother, was an astrologer [see Ascham, Anthony, *fl.* 1553].

Roger received his earliest education from his father, to whom he refers in his letters as 'the wisest of men,' and whose advice he frequently sought and acted upon in early manhood. But while still a child he was received into the family of Sir Anthony Wingfield, who 'ever loved and used to have many children brought up in learnynge in his house' together with his own sons (Ascham, *Toxophilus*, ed. Arber, p. 140). R. Bond was the name of the tutor employed by Sir Anthony, and under his guidance Roger made rapid progress in English as well as in classical studies. His physical education was not neglected, and Sir Anthony himself taught the boys archery, which was always Ascham's favourite exercise (*ibid.*). At the age of fifteen (1530) Roger, by the advice and at the expense of his patron, who recognised his promise, proceeded to St. John's College, Cambridge, where the best education of the day was to be obtained. His first tutor was Hugh Fitzherbert, who had become fellow of the college in 1528, but of him little is known (Cooper, *Athen. Cantab.* i. 64). Ascham appears to have developed his special aptitude for Greek under Robert Pember, another fellow of St. John's (cf. *Epist.* cxxxiv.). During his undergraduate days he wrote a letter to Pember in Greek, which the tutor described as fit to have been written at Athens. But to John Cheke, afterwards tutor to Edward VI, and to John Redman, afterwards first master of Trinity College—both of whom were admitted fellows of St. John's during his first year of residence—Ascham always ascribed the chief advantages he derived from his academic training. With them, and especially with the first, he lived throughout their lives on terms of peculiar intimacy, and in his latest work he praised 'their onely example of excellency in learnyng, of godnes in liuyng, of diligence in studying, of councell in exhorting, of good order in all thyng' (*Scholemaster*, p. 67). Other friends that he made at St. John's at the same time were George Day and John Christopherson, both afterwards bishops of Chichester, Robert Horne, afterwards bishop of Winchester, Thomas Watson, afterwards bishop of Lincoln, James Pilkington, afterwards bishop of Durham, and John Seton, afterwards well known as the chaplain of Gardiner, bishop of Winchester. Among members of other colleges with whom he became acquainted were Edmund Grindal, afterwards archbishop of Canterbury, Walter Haddon, afterwards the eminent civilian, Thomas Wilson, who subsequently wrote on logic, and Nicholas Ridley, the martyr bishop of London. Besides devoting himself to Greek, which he taught as an undergraduate to students younger than himself, Ascham made himself master of almost all extant Latin literature, paid some attention to mathematics, became an accomplished musician, and acquired singular skill in penmanship. On 18 Feb. 1533–4 he took the degree of B.A., and on 23 March following was admitted to a fellowship at St. John's, which, as he wrote later, was 'the whole foundation . . . of all the furderance that hitherto else where I have obteyned' (*Scholemaster*, p. 134). Although Ascham's proficiency well merited a fellowship, his open avowal of the reformed religion imperilled his election. In 1533–4 a public disputation as to the authority of the pope in England took place at Cambridge, and Ascham so violently opposed the catholic champions as to offend many of his friends, among them George Day, a subsequent bishop of Chichester, to whom in later years he apologised for his 'imprudence' (*Epist.* cxxxvi.). His fellowship was only bestowed on him owing to the 'goodnes and fatherlie discretion' of Dr. Metcalfe, master of his college, who was himself a catholic, but came from the neighbourhood of Ascham's birthplace (*Scholemaster*, p. 134). Early in July 1537 Ascham proceeded M.A. In the meantime he had been studying hard and gathering pupils about him, in whom he took an affectionate interest: among them he has made special mention of William Grindal, John Thomson, Edward Raven, and William Ireland, the last three of whom became fellows of St. John's, and to Raven and Ireland Ascham addressed some of his most charming letters in later life (*Epistt.* ci. cii. civ. cxvi. cxx. cxxx. cxxxiv.). About 1538 Ascham was appointed Greek reader at St. John's, with a good salary. His success was remarkable. In five years, he afterwards asserted, Sophocles and Euripides had become at his college as familiar as Plautus had been previously, and Demosthenes was as much discussed as Cicero in former times (*Epist.* xii.). Students from other colleges regularly attended his lectures. In 1539 he apparently sought, through the influence of William Buckmaster, vice-chancellor, a mathematical lectureship (*Epist.* iv.), although he candidly confessed in later life that, compared with the classics, 'Euclid's pricks and lines' had little educational value (*Epist.* ii. liv.; cf. *Scholemaster*, p. 34). The beauty of his handwriting also brought him much employment as the writer of official letters in behalf of the university; but although he said in

1544 that he had been employed in that capacity for twelve years, the earliest extant letter from him of the kind cannot be dated earlier than 1541 (*Epistt.* viii. xxii.). But petty quarrels soon disturbed his academic career. He was working hard in 1539 to procure the election of his pupil Thomson to a vacant fellowship at St. John's (*Epistt.* v. vi. viii.), and his zeal in the matter, which proved successful, brought him into collision with his friend Redman, who was interesting himself in another candidate (*Epist.* xx.). Soon after this dispute Ascham paid a visit to his parents in Yorkshire, whom he had not seen for several years (*Epist.* ii.). At the time he apparently attended archery meetings at Norwich and York, and increased his enthusiasm for the sport, which he had practised habitually from youth (*Toxophilus*, p. 159). It is of interest to note that the statutes of St. John's, adopted in 1530 and reaffirmed in 1545, allowed him to pursue the recreation at Cambridge (*Scholemaster*, ed. Mayor, p. 258). While in Yorkshire he was seized with a severe illness—a quartan fever—which prevented his return to Cambridge for two years, and exhausted his pecuniary resources (*Epistt.* ix. x. xii.). His poverty compelled him to appeal for money to Robert Holgate, bishop of Llandaff, who had had some connection with St. John's (*Epist.* x.), and to Edward Lee, archbishop of York, of whom he requested employment either in epitomising books which the archbishop had not time to read, or in translating into Latin Greek patristic literature (*Epist.* ix.). Lee replied by awarding him an annual pension of forty shillings, and Ascham, to show his gratitude, set himself to translate into Latin Œcumenius's commentaries on St. Paul's Epistles to Titus and Philemon, gathered out of Cyril, Chrysostom, and other Greek fathers. At the close of 1541, while Ascham was apparently still in Yorkshire, the work was completed. It was published at Cambridge, after his return there, in 1542. He presented a copy to the archbishop (*Epist.* xiii.), but it did not satisfy his patron. Lee was displeased with the approval Ascham had bestowed on the married clergy, and there seemed some likelihood of his pension being discontinued. With the humility which invariably characterised Ascham whenever money matters were in question, he implored pardon, and promised to abandon theology for pure classics, and to translate Sophocles into Latin (*Epist.* xv.). In a second letter to the archbishop on the subject he declared that he was not self-opinionated, nor a seeker after novelties, as his lectures on Aristotle, Plato, and Cicero would plainly show, and that his knowledge of Christianity was solely derived from the Psalter and the Greek Testament (*Epist.* xvii.). On 13 Sept. 1544 the archbishop's death brought Ascham's pension to an end, and he contemplated seeking a new patron in George Day, the bishop of Chichester (*Epistt.* xvii. xxiv.). At the time he was involved in many misfortunes. His brother Thomas died early in the year, and shortly afterwards both his father and mother after nearly fifty years of married life. Dissensions in the university disheartened him. In a controversy as to the correct mode of pronouncing Greek he had played an active part. Cheke had attempted to introduce a system of pronunciation resembling that in use in England at the present time, and opposed to the continental practice. Ascham, having at first resisted the innovation, finally supported it; but to his chagrin Gardiner, bishop of Winchester, issued (15 May 1542) a decree, at the instance of Cheke's enemies, forbidding the teaching of the new pronunciation (*Epist.* xii.; A. J. Ellis, *English Pronunciation of Greek*, p. 5). His father had advised him to escape the contentions caused by the discussion of this and other questions by abandoning the university, and in July 1542 he appears, in pursuit of this counsel, to have supplicated for incorporation at Oxford, but he does not seem to have persisted in this application (Wood, *Fasti*, ed. Bliss, i. 114). He had also entertained proposals to become tutor to Lord Mountjoy's son (*Epistt.* xix. xx.), and about Lady-day 1544 he wrote to Redman that, deep as was still his interest in his Greek lectureship at St. John's, he longed for nothing more than foreign travel in the suite of an English ambassador (*Epist.* xx.). He was not, however, willing to forego very hastily his chances of preferment in the university, and, with his customary shrewdness, he wrote to Sir William Paget, secretary of state, early in the same year (*Epist.* xxii.), demanding his influence with the king to obtain for himself the regius professorship of Greek at Cambridge, soon to be vacated by Cheke on his appointment as tutor to Prince Edward.

But, fortunately for his future reputation, Ascham looked for advancement in one other direction. In 1543 and 1544 he was engaged on his famous treatise on archery, which he believed would secure him the favour of Henry VIII, and 'would be no doubtful sign of his love of his country nor a mean memorial of his humble learning' (*Epist.* xxii.). During 1544 he was seeing it through the press, and he desired permission to present it personally to the king before his departure for the siege of Boulogne. But Henry left England in July 1544 before the book was completed, and it was not till 1545 that he found his opportunity of offering it to the king in the gallery at Greenwich. Henry VIII, according to Ascham's own account, 'did so well like and allow it, as he gave me a living for it' in the shape of a pension of 10*l.* (*Epist.* ii. lxxxvii.). Shortly before, he had obtained personal introductions to Bishop Gardiner, who was beginning to show a kindly interest in him on account of his literary ability, and to the Duke of Norfolk, and his favourable reception by the king was owing mainly to their influence. The book, dedicated to Henry VIII, and printed at London in 1545, was cast in the form of a dialogue between Toxophilus (Ascham himself) and Philologus, a Greek tutor of Cambridge (doubtless Sir John Cheke). The first part formed an argument in favour of archery as a recreation for students and as an instrument of war; the second part contained practical hints for becoming proficient in the art. The most remarkable characteristics of the work are its vigorous, flexible, and pure English prose, and its plea for the literary use of the 'Englyshe tonge,' as opposed to Latin or Greek, which is set forth in an introductory address 'to all gentle men and yomen of Englande.' Of translators Lord Berners, and of original writers William Tyndale and Sir Thomas More, alone of preceding writers, had exhibited a comparable command of 'the speech of the common people,' and they did not always exhibit the ease which is here habitual to Ascham. Walter Haddon prefixed Latin elegiacs, in which he praised Ascham's own skill as an archer and a scholar. Ascham was justly proud of his performance, and sent copies of the 'Toxophilus,' with autograph letters, to the queen (*Epist.* xxxii.), the Earl of Essex (*ibid.*), Lord Chancellor Wriothesley (*Epist.* xxxiii.), Bishop Gardiner (*Epistt.* xxxiv. xxxv.), and to a large number of noblemen at court (*Epist.* xxxviii.).

Soon after the publication of this work Ascham fell ill again, and was unable to reside at Cambridge. In 1545 he asked Archbishop Cranmer, on account of his ill health, to permit him to eat flesh instead of fish on fast days, and the dispensation was granted (*Epistt.* xxvii. xxviii. xxix.). In 1546 he had sufficiently recovered from his sickness to succeed Cheke as public orator of the university (*Epist.* xlvi.), and in that capacity conducted for the next few years a voluminous correspondence for the university. He repeatedly sought the influence of all the great officers of state to keep the privileges and property of the colleges intact. In 1547 troubles again appear to have come upon him. Late in that year he complained in two letters, one (*Epist.* lxxxiii.) addressed to Sir William Cecil, to whom he had been introduced by Cheke, and the other (*Epist.* lxxxii.) to the master of St. John's (William Bill), that he had been treated with scant courtesy in the matter of a public disputation on the mass to which he had looked forward as a means of utterly reducing the catholic champions at Cambridge. To give the discussion greater publicity and importance, its scene during its progress had been removed at his suggestion from St. John's College to the public schools, but it was there suddenly closed by order of the vice-chancellor Madew. He consoled himself for this disappointment by writing a treatise on the mass, which was published posthumously in 1577. About the same time (1548) the death of his pupil and friend, William Grindal, appointed through Cheke's influence in 1544 tutor to the Princess Elizabeth, caused him intense grief (*Epistt.* lxxxiv. cxvii.).

But this last event was not without a brighter side. Ascham had, doubtless through Cheke, already made the acquaintance of the Princess Elizabeth, and had been as favourably impressed with her zeal for learning as she had been impressed with his skill as a teacher. From 1545 onwards he frequently wrote to encourage her in her studies (cf. *Epist.* xxxi.), and on one occasion mended her silver pen for her, and presented her with an Italian book and a book of prayers (*Epist.* xxxix.). He had also been intimate with her attendants, John Astley and his wife (*Epist.* lv.), and he had urged in 1545 the appointment of the latter as the princess's governess (*Epist.* xl.). Sir Anthony Denny, at whose house at Cheshunt the princess lived for many years, had also shown Ascham marks of special favour since the days that the latter was a poor and he a rich student of St. John's. On Grindal's death Ascham wrote to Elizabeth, condoling with her on the loss of her tutor, urging her to persevere in her studies, and vaguely expressing his anxiety that he might place his abilities at her service, while he recommended her to find another tutor in 'that other Grindal (i.e. Edmund, afterwards archbishop), who resembles William in gentleness' (*Epist.* lxxxiv.). But to Sir John Cheke he openly stated his desire to succeed Grindal himself (*Epist.* lxxxv.). Before July 1548 his wishes were fulfilled, and he took up his residence at Cheshunt. He found there a congenial companion in a young man named John Whitneye, whom he had known before (*Epist.* xxxvii.), and to whom he now taught Latin on the system afterwards recommended in the 'Scholemaster.' The death of this 'worthie young gentleman' within a few months of Ascham's settlement at Cheshunt gave him a new grief, for which he sought expression in some poor English verses 'of misorderlie meter,' printed in the 'Scholemaster' (p. 91). Ascham found his royal pupil as apt as he had anticipated. According to his account she talked French and Italian as well as English; she could hold her own in Latin conversation, and fairly well in Greek; she was a shrewd critic of style in Latin, Greek, and English. Her handwriting was admirable, and, like Ascham himself, she delighted in music. During the two years he taught her at this time, he read all Cicero with her, and the greater part of Livy; every morning she devoted some hours to the Greek Testament, and some to Isocrates and Sophocles. To Cyprian and Melanchthon Ascham also introduced her, to confirm her in good doctrine (*Epist.* xcix.). But none the less he found the life he led in the princess's service an irksome one. He could rarely visit Cambridge; he had to go to court, and mixed with men whose frivolity or dishonesty disgusted him. Finally, he quarrelled over a trifle with Elizabeth's steward; a coolness sprang up between himself and his mistress (*Epist.* cxi.), and he hastily resigned his post in 1549–50, to resume his own studies and his official duties as public orator at Cambridge. Among his pupils on his return were Lords Henry and Charles Brandon, to both of whom he taught penmanship, and to the latter Greek (*Epist.* cviii.). To the sad deaths of these youths on 16 July 1551 Ascham frequently makes mournful reference in his later letters. But Ascham was still restless. He paid a visit to his friends in Yorkshire in 1550; and hinted to Cheke, whose influence he freely claimed for his own advancement, that he should be glad to spend two years in foreign travel (*Epist.* cv.). While still in Yorkshire, he heard from Cheke that he had been appointed secretary to Sir Richard Morysin, recently nominated English ambassador to the emperor Charles V. On his journey south to Billingsgate to embark, Ascham visited Lady Jane Grey at her father's house at Bradgate, Leicestershire, and in a memorable passage in the 'Scholemaster' (p. 46) he has described how he found her reading Plato's 'Phædo' in her chamber while all the household was out hunting. Before leaving her, he obtained a promise from her of a Greek letter (*Epist.* xcix.). Ascham also visited the Princess Elizabeth, and effected a reconciliation (*Epist.* cxi.). While in London he met Cheke, and spent nine hours on the day before his departure talking with him of old days at Cambridge (*Epist.* civ.). On 21 Sept. 1550 he set out from Billingsgate. He landed at Gravesend to visit Archbishop Cranmer at Canterbury, who escorted the party to Dover. In the passage to Calais Ascham and a young man alone escaped sea-sickness. On 30 Sept. Antwerp was reached; on 6 Oct. the embassy arrived at Louvain, whose university teaching he thought far inferior to that given at St. John's; afterwards he visited Cologne, where he heard a lecture on Aristotle's 'Ethics' in Greek which he says he could not admire, and travelled on to Mainz, Worms, Spires, and Ulm. On 28 Oct. Sir Richard Morysin fixed his headquarters at Augsburg. There Ascham stayed with a few intervals till the end of 1552. It was probably at the close of 1551 that he spent nine days in Italy and visited Venice, where he bitterly lamented the absence of 'all service of God in spirit and truth' (*Scholemaster*, p. 84). He paid occasional visits to Halle in the Tyrol (17 Nov. 1551, and 29 Jan. 1551–2), to Innspruck (18 Nov. 1551), and to Villach in Carinthia (12 July 1552). Early in 1553 he was staying at Brussels, and in July of that year he returned to England, when the embassy was recalled on the death of Edward VI. Ascham throughout these years regularly corresponded with his friends in England, and especially with his old pupils, Raven and Ireland, besides writing all Sir Richard Morysin's official despatches. In one very long English letter to Raven (20 Jan. 1550; *Epist.* cxvi.) he gives an entertaining account of his interviews with Charles V. To Sir William Cecil and to Cheke he sent, shortly before his return, some Roman coins; he mentioned to the latter that he had accustomed himself to write all his letters in English instead of Latin (*Epist.* cl.), a statement that his collected correspondence fully supports, and he informed Cecil (*Epist.* cxlix.) that he had ceased to feel interest in strange countries or courts, and longed for peace at Cambridge to keep company with the Bible, Plato, Aristotle, Demosthenes, and Tully. The most interesting portion of his correspondence in Germany is that with the learned John Sturm, rector of the gymnasium at Strasburg and editor of Cicero. For his classical attainments Ascham had had from an early date the most sincere respect. He had apparently heard much of him from Martin Bucer, whose acquaintance Ascham had made as soon as Bucer had arrived in England, and had written a long letter from Cambridge introducing himself to the scholar on that ground early in 1550 (*Epist.* xcix.). He went to Strasburg to see him in 1552, but Sturm was from home (*Epist.* cxl.), and the two friends never met, although they continued to correspond in terms of the utmost intimacy from 1550 till a few days before Ascham's death. On the death of Martin Bucer on 28 Feb. 1550–1, Ascham offered to aid Sturm in writing his life. With Sir Richard Morysin Ascham seems to have lived on excellent terms; he read Greek with him five days a week, and between 12 Oct. 1550 and 12 Aug. 1551 they went through all Herodotus with five tragedies (probably of Sophocles) and seventeen orations of Demosthenes. He kept a diary in English throughout his foreign sojourn, in which he described the German princes he met and the political questions at issue in Europe. The greater part of it he forwarded in 1552 in a letter to his friend, John Astley, in attendance on Princess Elizabeth at Hatfield, and this document was published at London in 1553 under the title of 'A Report . . of the Affaires and State of Germany.'

On the accession of Queen Mary, Ascham's prospects in England looked very gloomy. His pension of 10*l.*, which had been renewed and increased by Edward VI, had again terminated. While in Germany he had, through the influence of Cheke and William Cecil, been nominated Latin secretary to the king and his librarian, but he had never exercised these functions, and the appointments now ceased to have effect. He still retained the public oratorship at Cambridge and a fellowship. Before the close of 1553 his fortunes improved. He sought the favour of his old friend Gardiner, and through him was appointed Latin secretary to Queen Mary, with an annual salary of twenty pounds. The bishop, on hearing how he had lost his pension, bade him have the patent written out again, and Ascham brought the document to him, leaving a blank space for the sum of money. He showed Gardiner that, through the carelessness of the scrivener, the space was too wide for 'the old word *ten*,' and begged him to use his influence with the queen to obtain twenty pounds a year for him. In one letter to Gardiner (*Epist.* clxx.) he naively wrote: 'The space which is left by chance doth seem to crave by good luck some words of length, as *viginti* or *triginta*, yea, with the help of a little dash, *quadraginta* would serve best of all.' He told the same story to Queen Elizabeth in 1567, with some variations to give it a more avowedly amusing tone (ii. lxxxvii.). But his device succeeded, and Queen Mary gave him twenty pounds a year. Through the favour of Sir William Petre he obtained a grant from the crown of the lease of a farm at Walthamstow, Essex, called Salisbury Hall, at the low rent of twenty pounds. He soon afterwards gave proof of his industry as the queen's Latin secretary by writing with his wonted skill forty-seven letters for her to persons of exalted rank, of whom cardinals were the lowest, within three days. One other exceptional favour was bestowed on him at the time. While his friend Cheke was compelled to renounce the reformed religion, and Ridley suffered for his adherence to it with his life, Ascham was permitted to continue in its profession, and Gardiner's friends incited him in vain to interfere with his religious liberty (*Epist.* cxci.). This exemption has been attributed to various causes, but Ascham was doubtless worldly-minded enough, as Dr. Johnson has suggested, to avoid any obnoxious display of his opinions, and thus escaped notice. It is noticeable that in his voluminous correspondence, while he bestows approval on Gardiner's policy (*Epist.* clxxv.), to whose personal kindness he repeatedly refers, keeps Pope Paul IV informed, in the exercise of his official duties, of the progress that the Roman catholic revival makes in England (*Epist.* cxciv.), and seeks with success the patronage of Cardinal Pole (*Epist.* clxxxix.), he preserves an ominous silence as to the fate of Lady Jane Grey, to whom he had last written with friendly familiarity from Germany in 1551 (*Epist.* cxiv.), and makes no mention of his friends, Ridley and Cranmer. But Ascham in the early part of Mary's reign continued on intimate terms with Elizabeth, who never concealed her religious opinion, and found leisure to read with her Demosthenes and Æschines (*Epist.* cxci.)

On 1 Jan. 1554 Ascham married Margaret Howe, and he consequently resigned his fellowship and public oratorship at Cambridge. The lady was a niece by marriage of Sir Henry Wallop. Ascham, writing to Sturm at the time, speaks in high praise of his wife's beauty (*Epist.* cxci.), and in a later letter to Queen Elizabeth (ii. lxxxvii.), describes her as very young compared with himself, who was now 'well stept into years.' Elsewhere (ii. clxxi.) he writes of her under date 18 Jan. 1554–5: 'God, I thancke him, hath given me such an one as the lesse she seeth I doe for herr the more loveing in all causes she is to me,' and adds that 'hitherto she hath founde rather a loveing than a luckye husband unto her.' The close of Mary's reign saw Ascham steadily at work in her service, but his private letters are full of complaints of his poverty and his inability to maintain on his income his wife and his son Giles. The accession of Elizabeth did not appreciably improve his fortunes. He was continued in the various offices he held under Mary, and was installed anew in the office of the queen's private tutor. He read Greek with her until his death, and sometimes played chess with her. On 5 Oct. 1559 the queen bestowed on him the prebend of Wetwang in York Cathedral, to which he was admitted on 11 March 1559–60. But a long lawsuit followed, apparently with the former holder of the preferment, who had been deprived for nonconformity, and he only won the case in 1566, after the queen had bidden the archbishop of York to give him his assistance (*Epist.* ii. lxxv.), and thus enjoyment of the emoluments of the office was long delayed. In 1562 a second son was born to him, and he christened him Sturm after his friend at Strasburg (*Epist.* ii. xxxviii.). 'Household griefs' were still oppressing him. The death of his wife's father in 1559 left her mother almost destitute, and he mortgaged his farm at Walthamstow in her behalf. He made few friends at the court, with which he was always out of sympathy; and although Sir William Cecil still offered him aid in suits for advancement, the Earl of Leicester, who had been well disposed to him as a young man, and stood godfather to his third son Dudley in 1564 (*Epist.* lix.), apparently contrived later that his connection with the queen should give him no very substantial advantage (*Epist.* ii. lxxv.). He may be the Roger Ascham who was returned to parliament for Preston in 1563. Before 1567 he borrowed a small sum of the queen, the repayment of which she excused (cf. *Epist.* ii. lxxxvi.), and about the same date he received, on the death of his mother-in-law, a lease of Wicklyford parsonage. His severest trouble for the last nine years of life was his precarious health and fortune. After hinting to many noblemen from 1559 onwards that his official services deserved a fuller recognition than they had received, in 1567 he boldly applied to the queen to make some permanent provision for his family (*Epist.* ii. lxxxvii.). In a half-humorous tone he reminded her of the favour shown him by her father, brother, and sister, and asked her as his friend to intercede in his behalf with herself as queen. He had never solicited any previous favour, except a gift of venison to make some friend merry. He expected death very soon, and pathetically entreated her to enable him to settle twenty pounds a year on each of his sons. No answer to this appeal is extant, and no favourable one seems to have been given. In the course of the following year his son Sturm died, and he sent his wife soon afterwards, while temporarily absent from her, a very touching letter of condolence (*Epist.* ii. xcviii.)

But between 1563 and the date of his death Ascham found some relief from his cares in the composition of his 'Scholemaster.' In 1563, the year of a plague, Ascham dined at Windsor with Sir William Cecil, and among the guests were Sir Richard Sackville and his friends Haddon and Astley. After dinner Ascham was informed that certain scholars had run away from Eton for fear of a flogging, and the conversation turned on educational discipline, in which Ascham strongly condemned corporal punishment. Sir Richard Sackville was so well impressed with Ascham's remarks that he offered to educate Ascham's son with his own under a master instructed in Ascham's system, and others of the company begged him to write a practical treatise on education. He at once set to work, chiefly with a view to the bringing up of his own children. He freely confessed that his method was borrowed mainly from Sturm and from his old tutor Cheke, who had died in 1557, and whose memory he believed he might best honour by putting posterity in possession of the secrets of his teaching. For five years he was filling in a plan of the work, of which he sent a sketch to Sturm in the last letter he ever wrote, about December 1568. Of the greater portion, which he had then completed, the first book contained, with many autobiographical reminiscences, a general disquisition on education, arguments in favour of alluring a child to learning by gentleness rather than by force, a statement of the evils attendant on foreign travel, and an account of the immoral training acquired by young men at court. The second book detailed Ascham's method of teaching Latin by means of a 'double translation,' which subsequent writers on education have invariably praised. He advised the master in the first place to explain in general terms the meaning of a selected passage, and afterwards to let the pupil construe it and parse each word in two successive lessons. After an interval the child was to write out his translation, and after a further interval was to turn his translation back into Latin. The teacher should then show him how the various constructions employed corresponded with, and were explained by, examples in the grammar-book. The first reading-book Ascham recommended was Sturm's selection from Cicero, and the second a play of Terence. The advance to more difficult authors was to be gradual, and the boy was not to attempt to speak Latin until he was master of the grammar. Ascham added remarks on Latin prosody, which he looked forward to seeing adopted in English verse, and criticised the style of many Latin authors.

But before the book had gone further Ascham died. In November 1568 he sat up many nights to finish a Latin poem which he desired to present to the queen on 17 Nov., the anniversary of her accession; some of these verses are printed in the various editions of Ascham's letters, excepting that of 1703. He had long suffered from sleeplessness and a kind of continuous fever. But on 23 Dec. his habitual ill-health assumed a fatal form. He lingered for a week in the utmost pain, and could give little attention to the ministrations at his bedside of William Gravet, vicar of St. Sepulchre's, London, in whose parish he was living, and of Alexander Nowell, dean of St. Paul's. He died in his fifty-fourth year on 30 Dec. 1568. His last words were: 'I desire to depart and be with Christ.' He was buried quietly in St. Sepulchre's Church, and Dean Nowell preached his funeral sermon, in which he declared that 'he had never seen or heard of any one who had lived more virtuously or died more christianly.' Queen Elizabeth, on hearing of his death, exclaimed that she would rather have cast 10,000*l.* into the sea than have lost her Ascham. His widow published the 'Scholemaster' in 1570 as her husband had left it, only adding a graceful dedication to Sir William Cecil, recently elected chancellor of Cambridge University.

All scholars in England and on the Continent lamented Ascham's death, and many of them expressed their grief in Latin verses to his memory. George Buchanan, who had dined with him at his house some years before (Buchanani *Opera*, ii. 762), and had already addressed him in complimentary Latin epigrams (bk. i. No. 29) wrote on his death—

Aschamum extinctum patriæ Graiæque Camœnæ
  Et Latiæ vera cum pietate dolent.
Principibus vixit carus, jucundus amicis,
  Re modica, in mores dicere fama nequit.

A short time afterwards (1577) Gabriel Harvey panegyrised the style and matter of Ascham's 'Scholemaster' in his 'Ciceronianus,' p. 55; and in many of his letters Harvey refers to him as worthy of a place beside Chaucer and Spenser, More and Sidney. His 'period' he called 'the siren of Isocrates.' Others of the century who honoured Ascham's memory by flattering mention of him in their works were Mulcaster, Camden, Thomas Nash, and Bacon; and Mr. J. E. B. Mayor has collected their testimonies in an appendix to his edition of the 'Scholemaster,' pp. 268–80. All scholars who were personally acquainted with him speak of his affectionate and gentle nature; but Camden adds in his 'Annals,' under date 1568: 'Nevertheless, being too much given to dicing and cockfighting, he lived and died a poor man.' Upon this passage much discussion has arisen, and several writers have attributed the poverty of Ascham's later years to his habit of gambling. In the 'Toxophilus,' however, he especially denounces 'cardes and dyse,' but he complains that 'those which use shooting be so much marked of men, and ofttimes blamed for it, and that in a maner as moche as those which play at cardes and dise' (p. 49). Camden's accusation may therefore rest on a confusion of the kind here indicated. As to the charge of cockfighting, thought by few of his contemporaries to be a discreditable pastime, Ascham, in the 'Scholemaster,' acknowledged his interest in the sport, and his intention, which was never fulfilled, of writing 'a book of the Cockpitte,' in which 'all kinde of pastime fitte for a gentleman' should be fully declared (p. 65). Ascham's undoubted love of sport is an interesting trait: it distinguishes him from the over-diligent students of the Renaissance, with whom he has much in common. His letters show him to have shared much of their irritability, and more than their customary freedom in demanding money of their patrons. But his treatment of his wife, of friends like Cheke and Sturm, and of his pupils, wholly relieves him of the charge of undue selfishness. His place in English literature depends less on his efforts to extend the knowledge of Greek at Cambridge, or to improve the method of teaching Latin—labours which were attended with eminent success—than on the simple vigour of his English prose. He precedes the Euphuistic period; his style, as Gabriel Harvey suggested, knows no tricks: its easy flow and straightforwardness, at a time when literary composition in English was seldom attempted, constitute the grounds of Ascham's reputation. As a letter-writer, both in English and in fluent Ciceronian Latin, he takes rank with the most eminent literary men.

Of the career of Ascham's widow after his death little is known. An unprinted letter from her to Queen Elizabeth at Hatfield, dated March 1582, proves her to have been still living then (*Hist. MSS. Com. Rep.* iv. 221). Of his surviving sons no information of Dudley, the younger, is extant. Giles, the elder, was given a pension in 1569, at Sir William Cecil's intercession; but its payment was delayed, and several letters from him to the lord treasurer are extant petitioning for money. It is clear from these and later letters among the Lansdowne MSS. that his life was, like his father's, a long struggle with poverty. He was in 1573 admitted to Westminster School, of which Grant, his father's friend and biographer, had just become head master. In 1578 he went to Trinity College, Cambridge, proceeded B.A. 1582–3, and was admitted a fellow under royal mandate 2 Oct. 1583. He proceeded M.A. 1586 and B.D. 1593, and was presented by his college to the vicarage of Trumpington 1590–1, which he resigned the same year. About 1595 he obtained the rectory of Duxford St. Peter, Cambridgeshire, and died shortly afterwards, his will being dated 15 June 1596 (Cooper, *Athen. Cantab.* ii. 207).

No contemporary portrait of Ascham is known; but an engraved portrait of him reading a letter to Queen Elizabeth, by Michael Burghers, was prefixed to Elstob's edition of his letters, published in 1703.

The separate editions of Ascham's English works are as follows: 1. 'Toxophilus,' with engraved title-page, was first published in quarto in 1545 (London, Edw. Whytchurch); second and third editions appeared in 1571 and 1589. In 1788 and again in 1821 the Rev. John Walters reprinted, with a preface, the edition of 1571, and the original edition has since been reprinted by Dr. Giles in 1865, and by Professor Arber in 1868. The copy of the first edition, presented by Ascham to Edward VI, is in the library of the Rev. Sir William Cope, at Bramshill House, Hampshire (*Hist. MSS. Com. Rep.* iii. 244). 2. 'A Report and Discourse written by Roger Ascham of the Affaires and State of Germany and the Emperour Charles his Court, duryng certain years while the sayd Roger was there,' was first printed about 1553 (the volume is undated). It was republished in 1572. 3. 'The Scholemaster, a plaine and perfite way of teachyng children to vnderstand, write, and speake in Latin tong,' was first published in 1570, republished in 1571, and again, according to the bibliographers, in 1572, 1573, 1579, and 1583. An edition of 1589 is well known. A carefully edited reprint was issued, with introduction and notes, by the Rev. James Upton in 1711, and again in 1743. Professor J. E. B. Mayor published the best extant edition, with elaborate notes, in 1863, and Professor Arber reprinted the first edition in 1870. Extracts from the 'Scholemaster,' with critical remarks, appear in Sabourn's 'Epitome of Grammar' (1733) and in Lefèvre's 'Compendious Way of teaching ancient and modern Languages' (1750). The best analysis of Ascham's educational system is that by Mr. R. H. Quick, in his 'Essays on Educational Reformers' (1868).

Of Ascham's Latin works, (1) the 'Expositiones antiquæ in Epistolam Divi Pauli ad Titum et Philemonem ex diversis sanctorum Patrum Græce scriptis Commentariis ab Œcumenico collectæ et Cantabrigiæ Latine versæ' (1542) was published in his lifetime. In 1577 it was reprinted by Edward Grant, with Ascham's (2) 'Apologia pro Cœna Dominica contra Missam et ejus præstigias,' which was then published for the first time. (3) A little volume, printed at Strasburg in 1551, contained Ascham's 'Epistola J. Sturmio de Nobilitate Anglicana, 4 Apr. 1550,' with 'Conradi Herksbachii de laudibus literarum Græcarum Oratio.'

Of his letters, Edward Grant, his biographer, who was a sizar of St. John's College in 1563, and afterwards head-master of Westminster School, published a selection, with a very full life in Latin, and several of his Latin poems, under the title of 'Familiarium Epistolarum libri tres magna orationis elegantia conscripti, nunc denuo emendati et aucti,' in 1576. The book was dedicated to Queen Elizabeth, and was republished in London in 1578 and 1590, at Hanover in 1602 and 1610, and at Nuremberg in 1611. In 1703 William Elstob published a new and much enlarged edition at Oxford under the title 'Rogeri Aschami Epistolarum libri quatuor: accessit Joannis Sturmii aliorumque ad Aschamum Anglosque alios eruditos Epistolarum liber unus.' A number of Ascham's English letters were printed for the first time in Whittaker's 'Richmondshire' in 1823 (i. 265–90).

Of collected editions of Ascham's English works, James Bennet issued the first in a single volume in 1771. Besides the three English books, many letters are added, and a life by Dr. Johnson is prefixed, in which he states (p. xxi) that Ascham 'was scarcely known as an author in his own language till Mr. Upton published his "Scholemaster"' in 1711. A second collected edition, limited to 250 copies, appeared in 1815, edited by J. E. Cochrane. In 1864–5 Dr. Giles published, in three volumes, the completest edition of the kind. It included 295 Latin and English letters, many of which were printed for the first time from British Museum and Cambridge manuscripts, besides six letters of Giles Ascham from the Lansdowne MSS. and Grant's Latin life. The references to Ascham's letters in this article are to the numbers given them in Dr. Giles's collection.

[Materials for Ascham's life are abundant. Grant's Oratio de Vita et Obitu Rogeri Aschami, published with an Epistola Dedicatoria to Elizabeth in 1576, is the original source, and with

Ascham's many letters gives very detailed information. The notice in Cole MS. Athen. Cantab. i. 13 is of little value. Dr. Johnson chiefly depended on Grant, and Hartley Coleridge's sketch of Ascham in his Worthies of Yorkshire and Lancashire is a loose translation of the Oratio. His letters are little utilised by either of these writers. Dr. Katterfeld, in Roger Ascham, sein Leben und seine Werke, 1879, gives a very full and scholarly account of Ascham. See also Cooper's Athen. Cantab. i. 263–8; Cooper's Annals of Cambridge; Baker's Hist. of St. John's College; Biog. Brit.; Fuller's Worthies; Mayor's edition of the Scholemaster.]

S. L.

ASGILL, Sir CHARLES (1762 or 1763–1823), general, was the only son of the first Sir Charles Asgill, who had risen from a clerkship to a partnership in a bank; was alderman 1749–77; sheriff and knighted 1752; lord mayor 1757; baronet 1761; and died 15 Sept. 1788. The son entered the army on 27 Feb. 1778, as ensign in the 1st foot guards, and became lieutenant in the same regiment with the rank of captain on 3 Feb. 1781. In that year he was ordered to America, joined the army under the Marquis of Cornwallis, and on the capitulation of York Town, Virginia, in the following October, he was taken prisoner. Some months afterwards, a Captain Huddy, an officer in the American army, was taken prisoner by some American loyalists, and, in retaliation for the death of a loyalist named Philip White, was hanged by a party under the command of Captain Lippincot. On this coming to the ears of Washington, he demanded of the British general, Sir Henry Clinton, that he should give up Lippincot. Sir Henry, in reply, disavowed and reprobated the act 'with unmeasured severity,' but declined to give up Lippincot, and referred the matter to a court martial. On this, Washington directed that a British captain should be taken by lot from among the prisoners to suffer death, should Lippincot not be executed, and wrote to Sir Henry to that effect. The lot fell on Asgill. The court martial which tried Lippincot acquitted him, on the ground that the guilt of the act rested mainly on the Board of Associated Loyalists at New York, the president of which had verbally ordered Lippincot to execute the prisoner. Sir Henry sent the proceedings of the court martial to Washington, who, 'considering the ground taken by the British commander in disavowing and censuring the act, added to the irresponsible nature of Lippincot's conduct,' was inclined to release Captain Asgill (Spark's *Life of Washington*, p. 352). When Asgill's mother heard what had happened, she sent a pathetic appeal to the Comte de Vergennes, the French prime minister, entreating him to intercede in behalf of her son. The Comte laid the matter before Louis XVI. and his queen, and, directed by them, sent an urgent appeal to Washington, who forwarded the letter to the American Congress. On 7 Nov. an act was passed by Congress releasing Asgill, who at once returned on parole to England.

On the death of his father in 1788, Asgill succeeded to the baronetcy, and in the same year he married Sophia, daughter of Admiral Sir Charles Ogle, Kt. Soon afterwards he was appointed equerry to the Duke of York, and on 3 March 1790 was promoted to a company in the Guards with the rank of lieutenant-colonel. Towards the end of 1793 he was ordered to the Continent, where he joined the army of the Duke of York, served through the campaign in Flanders and the retreat through Holland, and afterwards returned to England. On 26 Feb. 1795 he was promoted to the rank of colonel; to that of brigadier on the staff of Ireland in 1797; and to that of major-general on 1 Jan. 1798, during which year he was actively engaged in suppressing the rebellion. On 9 May 1800 he was appointed colonel of the 46th foot, and placed in command of the garrison of Dublin, and occasionally in that of the camp of instruction formed on the Curragh. He obtained the rank of lieutenant-general on 1 Feb. 1805, the colonelcy of the 3rd West India regiment, and of the 85th foot in 1806, and 11th foot on 25 Feb. 1807, for which regiment he raised a second battalion. He remained on the staff till 1812, and was promoted general on 4 June 1814. He died in 1823, leaving no issue, and the baronetcy became extinct.

[Gentleman's Mag. vol. xciii. part ii. pp. 274–5; Gordon's History of the Rise, Progress, and Establishment of the Independence of the United States of America, vol. iv. pp. 248, 249, 284–291; Spark's Life of Washington, p. 350; Irving's Life of Washington, vol. iv. p. 422; Hamilton's History of the Republic of the United States of America, vol. ii. p. 282; Spark's Diplomatic Correspondence, vol. xi. pp. 105, 128, 140; Annual Register, vol. xxvi. pp. 241–245 of the 'Chronicles.']

A. S. B.

ASGILL, JOHN (1659–1738), an eccentric writer, was born at Hanley Castle, Worcestershire, and baptised 25 March 1659 (*Notes and Queries*, 4th ser. v. 569). He became a student of the Middle Temple in 1686, and was called to the bar in 1692. He was patronised by Eyre, one of William III's judges, and became the friend and executor of Dr. Barbon, speculator and author [see Barbon, Nicholas]. As Barbon's heir, Asgill acquired an interest in the borough of Bramber. Barbon selected Asgill for his executor, it is added, in order that his debts might never be paid—a fact which Asgill announced to the creditors, adding that he should religiously observe his friend's wishes. He naturally got into difficulties. In 1696 he published a pamphlet, suggested by the abortive scheme of the land bank, proposing the issue of 'another species of money than gold or silver,' or in other words a kind of *assignats.* In 1698 he published another pamphlet, advocating a registry of titles ot lands in a quaint mixture of scriptural and legal arguments. The next year, when he was first elected for Bramber (retiring at the dissolution of 1700), appeared his best known work, an argument to prove that death was not obligatory upon Christians. Asgill was just starting for Ireland, where the act for resuming to the public the forfeited estates which had been given away by William was providing work for lawyers. Asgill's printers had thought him mad, and the reputation was, as he says, useful to him in Ireland by increasing his notoriety. He obtained business enough to encourage him to a speculative purchase. He bought, in 1703, the forfeited life-interest in certain estates of the second Lord Kenmare, an adherent of James II. About the same time, presumably, he married Kenmare's eldest daughter, who had been brought up as a protestant by her grandmother. He was consequently elected member for Enniscorthy in the Irish House of Commons, but got into ruinous entanglements. The house ordered his pamphlet on death to be burnt by the hangman, and a fortnight afterwards (11 Oct. 1703) expelled him and declared him incapable of sitting again. The guardian of Lord Kenmare's children complained in a petition to the house that Asgill had bought the estates as agent for the children and now refused to convey them. The petition was rejected (10 Nov. 1703), but Asgill seems to have got nothing but trouble from his purchase. A catholic, he tells us (*Postscript to Defence upon his Expulsion*), became protestant enough to be qualified as 'leasetaker' for some of the land, and then got Asgill outlawed in Ireland on an action for debt, to prevent him suing for rent, and never paid any rent afterwards. Asgill returned to England, where he had been re-elected member for Bramber in July 1702. He sat in the next parliament from May 1705, served on several committees, and obtained an act of relief (14 Feb. 1705–6) for not having paid at the right time an instalment of the purchase money for the Kenmare estates. After the prorogation of 1707 he was arrested for debt of near 10,000*l.* 'at the procurement,' he says, of Colonel John Rice, though the debt was due to other persons, and petitioned for his release. After an elaborate investigation of precedents by a committee, the House ordered his release; but another committee was appointed to examine his book; and on 18 Dec. 1707 the book was ordered to be burnt, and Asgill, having appeared in his place and made his defence (published in 1712), was expelled.

Asgill declares that the Irish difficulties were the real cause of his expulsion, though the story is not clear. Colonel Rice, formerly in James's army, had obtained, in 1705–6, a sum of 11,000*l.* in debentures on the forfeited estates for his services at the capitulation of Limerick in preventing the regiment which he had commanded under James from taking foreign service. He pledged part of these debentures to various persons, and invested part in the purchase of some of the lands in which Asgill had invested his money. Complaints having been made, a commission was appointed to force Rice to account for the sum. A report was made by the commission, and Asgill petitioned the house, after his expulsion, to take it into consideration. A day was appointed for the purpose, but after repeated adjournments the business seems to have fallen through at the end of the session. The report, preserved at the House of Lords, shows that Asgill and the guardian of Kenmare's children had conveyed certain lands and woods to two persons named Matthews and Wetton, in consideration of debentures for 2,500*l.* handed over by Rice. Asgill says that Matthews and Wetton had prosecuted him, and that he was accused of a breach of trust, though the Irish House of Commons had rejected the accusation as ridiculous. The facts seem to be unascertainable. Asgill surrendered to his creditors and passed the rest of his life in the Fleet or within the rules of the King's Bench. He lost his wife some time between 1707 and 1712; but he retained his vivacity to the last, and supported himself by writing pamphlets and drawing legal papers. He was commonly called 'translated Asgill,' as claiming to have been 'translated' without dying, but finally died in his eightieth year, though reported to be twenty years older, in Nov. 1738.

Asgill's seriousness in the pamphlet on death was doubted at the time. A German traveller in 1710 (Offenbach's *Merkwürdige Reisen*, ii. 200) gives a report that it was written in answer to a lady's challenge to show his skill in maintaining paradoxes. The book itself indicates no want of sincerity, though some ludicrous phrases were very unfairly wrested by the committee of the English House of Commons to colour the charge of blasphemy. It interprets the relations between God and man by the technical rules of English law. Death being the penalty imposed by Adam's sin, and Christ having satisfied the law, death could no longer be legally inflicted, and all who claim their rights will be exempt. Asgill professes that, having claimed his discharge, he expects 'to make his exit by way of translation.' The book is written in pithy detached sentences. Coleridge declares that there is no 'genuine Saxon English' finer than Asgill's; thinks his irony often finer than Swift's; and calls him 'a consummate artist in the statement of his case.' The praise seems excessive, though not groundless; but we may accept Coleridge's conclusion that Asgill was a humorist who did not himself know how far he was serious. Full extracts may be found in Southey's 'Doctor.' In recent years Asgill found a disciple in a Mr. Tresham Gregg, an Irish clergyman, who republished the pamphlet with some introductory notes.

Asgill's pamphlet on Registration, with a sequel, is published in the collection of State Tracts for the reign of William III (ii. 693, 704). His chief writings are: 1. 'An Argument proving that according to the covenant of eternal life revealed in the Scriptures, man may be translated from hence into that eternal life without passing through death, although the human nature of Christ himself could not so be translated until he had passed through death,' London, 1700. 2. 'Mr. Asgill's Defence upon his Expulsion from the House of Commons of Great Britain in 1707,' London, 1712. 3. 'The Metamorphosis of Man by the Death and Resurrection of Jesus Christ from the Dead,' London, 1727. 4. 'De Jure Divino, or an assertion that the title of the House of Hanover to the succession of the British monarchy (on failure of issue from her present majesty) is a title hereditary and of divine institution,' 1710. 5. 'Asgill upon Woolston,' 1730; and other trifling pamphlets.

[Article in Biographia Britannica, founded on a MS. Life of Asgill by his intimate friend, Mr. A.; Journals of the Irish House of Commons, October and November 1703; Lords and Commons Journals from December 1705 to April 1708; MS. Report in the House of Lords; Lodge's Peerage of Ireland (by Archdall), vii. 57; Compleat History of Europe for 1707; Fraser's Magazine for August 1871; Asgill's Defence (as above); Asgill's Argument to prove that death is not obligatory on Christians, with memoir and notes by Rev. Tresham D. Gregg, 1875; Coleridge's Literary Remains (1836), ii. 390; Coleridge's Table-Talk, 30 April 1832, and 15 May 1833; Southey's Doctor, chaps. 172, 731.] L. S.

ASH, JOHN, LL.D. (1724?–1779), lexicographer, was born in Dorsetshire about 1724. He studied for the ministry at Bristol, under Folkett; became pastor of the baptist church at Loughwood, Dorsetshire, and while there contributed to periodicals. He settled in the ministry at Pershore, Worcestershire, 1746, as the result of a compromise between different parties in the congregation. He obtained the degree of LL.D. from Scotland, 1774, and died at Pershore in March or April 1779, aged 55. He was author of 'Introduction to Lowth's English Grammar,' 1766; 'New and Complete Dictionary of the English Language,' 2 vols. 1775, 2nd edition 1795 (incorporates most of Bailey's collection of canting words, and many provincial terms, with no nice discrimination; best known for the blunder under 'curmudgeon,' which Johnson derived from *cœur méchant*, on the authority of an 'unknown correspondent;' Ash gives it as 'from the French *cœur* unknown, *méchant* correspondent'); 'Sentiments on Education,' 2 vols. 1777; Sermon, 1778; 'Dialogues of Eumenes.'

[Funeral Sermon, by Dr. John Evans; and Walter Wilson's Manuscripts at Dr. Williams's Library.] A. G.

ASH, JOHN (1723–1798), physician, was born in Warwickshire, and educated at Trinity College, Oxford; was B.A. in 1743, M.A. in 1746, M.B. in 1750, and M.D. in 1754. He settled at Birmingham, and soon acquired a large practice. The general hospital at Birmingham was founded chiefly through his influence, and he was its first physician. While actively engaged in practice he became affected with temporary mental derangement, for which it is said he found a cure in the study of mathematics and botany. He was admitted a candidate of the Royal College of Physicians 22 Dec. 1786, and in the following year resigned his office in Birmingham and removed to London. He became fellow of the College of Physicians 22 Dec. 1787, and afterwards practised with success in London. He filled the offices of censor of the college in 1789 and 1793; was Harveian orator in 1790, Gulstonian lecturer in 1791, and Croonian lecturer in 1793. He died 18 June 1798, and was buried in Kensington church. His portrait, by Sir Joshua Reynolds, is preserved in the hospital at Birmingham, and was engraved by Bartolozzi in 1791.

Dr. Ash is described as a man of great skill in his profession, and of considerable general attainments. He was the founder of a social and literary club, called the Eumelian, from a punning allusion to his own name (Greek *ἐυμελίας* or more correctly *ἐϋμμελίης*, *i.e.* with an ashen spear, referred to in Boswell's 'Johnson,' note to the last chapter), and was F.R.S. He wrote: 1. 'Experiments and Observations to investigate by Chemical Analysis the properties of the Mineral Waters of Spa, Aix,' &c. 12mo, London, 1788. 2. Oratio Harveiana, 4to, 1790.

[Gent. Mag. lxviii. 1798; Biog. Dict. of Useful Knowledge Society, article by G. E. Paget, M.D., (from MS. communications); Munk's College of Physicians, ii. 378.] J. F. P.

ASH, SIMON OF, poet. [See SIMON.]

ASHBORNE, THOMAS OF, theologian. [See THOMAS.]

ASHBURNHAM, JOHN (1603–1671), royalist, was the eldest son of Sir John Ashburnham by Elizabeth, daughter of Sir Thomas Beaumont. Sir John died in 1620, having wasted his estate, and leaving his family in penury. But within two years his heir had so far repaired their broken fortune, that (says the epitaph in Ashburnham church, Sussex) 'there were none of them but were in a condition rather to be helpful to others than to want support themselves.'

Elizabeth Beaumont was of the same family as Lady Villiers, mother of the Duke of Buckingham, and under Buckingham's patronage began the court career of John Ashburnham. In 1627 he was already known to the king, who styled him 'Jack Ashburnham' in his letters to the duke. In 1628 he was elected M.P. for Hastings. The murder of Buckingham in that year did not injure his fortunes; he was in November 'sworn into the place of groom of the bedchamber.' The Calendars of State Papers contain ample evidence that he and his friend, the secretary Nicholas, omitted few of the many opportunities given them by their position at court to enrich themselves by money-lending or by the purchase of land at easy rates. In 1638 the Star-chamber fine of two thousand marks, inflicted on Sir Walter Long and his brother, was assigned to Ashburnham 'in satisfaction of so much due from his majesty to him,' and in December of the next year a warrant under the privy seal enabled him to regain his ancestral estate of Ashburnham, which had become a ruinous burden to its actual possessors. If the dates assigned in the printed calendars be correct, Ashburnham had not obtained the favour of this warrant until six years after his petition for it. His friends, Nicholas and Goring, were 'very careful of his interest' (as he himself acknowledges), in promoting his appointment as 'provided' to the army then in preparation for Scotland (January 1640). Their success prevented his election for Hastings when the commons were summoned in April, only to be dissolved in May; but he was returned for that place in November, when the failure of the war, the necessities of the king, and the exasperation of the people, had rendered inevitable the meeting of another—the Long—parliament. No speech of his is recorded, but his name frequently occurs as on committees, or as a teller on divisions, during the earlier sessions of that assembly. As time went on, his two functions of member of parliament and servant of the king became incompatible, and when his attendance on his master prevented his obeying the summons of the house, he was proceeded against for contempt (6 May 1642). The king wrote a letter to the commons in his justification, but the house maintained its prior right to the obedience of its member. Ashburnham was 'discharged and disabled' (5 Feb. 1643–4), his estate was sequestrated (14 Sept.), and his wife's petition for some allowance for his children was rejected. He became the treasurer and paymaster of the king's army. For the next three years his name occurs in several negotiations for peace. He was one of the commissioners at Uxbridge (1644), and one of the four appointed to lay the king's proposals before parliament (December 1645). When Fairfax prepared to besiege Oxford, and Charles determined upon flight, Ashburnham and Dr. Hudson were the sole attendants of the king in the perilous journey to the Scotch camp. Hudson was released, and his troubled life was ended by his barbarous murder (6 June 1648). Ashburnham was positively commanded by the king to fly before confirmation of the order to send him up to London as a delinquent could be received. He got safely to Holland, and thence to the queen at Paris. In 1647 the king's fortune seemed upon the turn. The army had taken possession of him at Holmby, had treated him with respect, and allowed him 'to have what servants about him he pleased.' Ashburnham resumed his attendance on his master at Hampton Court. But the army leaders changed their tone. Charles was haunted by the dread of assassination. He was constantly receiving warnings, anonymous and avowed, that his murder was resolved upon. At Ashburnham's suggestion he made proposals to the Scotch commissioners for his sudden journey to London and personal treaty with the parliament. But the arrangement fell through, the commissioners dreading the responsibility. Charles, resolved to stay no longer in Hampton Court and impatient to be gone, commanded Ashburnham and his other confidants, Sir John Berkeley and Legge, to propose some place for him to go to. Ashburnham mentioned Sir John Oglander's house in the Isle of Wight as a place where the king might be concealed till the disposition of the governor of the island, Colonel Robert Hammond, could be ascertained. If Hammond were not to be trusted, the fugitive could secretly take ship for France. There was nothing impracticable in the plan, but its success depended upon keeping the royal whereabout from the knowledge of Hammond, until the governor had fully engaged himself to respect the king's liberty of action. This particular was neglected, and the secret divulged by Berkeley. The governor, having given assurances of loyalty, was taken to the house wherein Charles was awaiting the result of the interview. When informed of his approach, the king exclaimed, 'O Jack, thou hast undone me!' The foreboding was true. Refusing the desperate offer of Ashburnham to make all safe by killing Hammond, Charles again became virtually a prisoner.

His share in this transaction exposed Ashburnham to the suspicions of the royalists, and his explanation, printed in 1648, was of necessity so guarded as to be ineffective. A full narrative drawn up by him and shown to many of his contemporaries—Clarendon among the rest—remained unpublished until 1830, when his descendant, Lord Ashburnham, printed it with full elucidation, and accompanied it with a complete, caustic commentary on all the passages wherein Clarendon has made mention of the writer. The reputation of Ashburnham is cleared, and the treachery and malevolence of the noble historian are exposed with unsparing severity. Ashburnham was parted from his master by order of the parliament 1 Jan. 1648, was imprisoned in Windsor Castle (May), and when the second civil war broke out was exchanged for Sir William Masham. He was not allowed to attend the king during the treaty at Newport (August), and was included among the delinquents who were to expect no pardon (13 Oct.). His position after the king's death was unenviable. He had acquired an estate by his second marriage with the Dowager Lady Poulett (1649), and Charles II gave him permission to stay in England to preserve it. The loyal party suspected his fidelity, and (March 1650) in a memorial to the king asked whether they might trust him. He was harassed by the victors. He was sued for debts contracted for the late king. He was forced to compound for one half of his estate, an unparalleled severity. He was bound in heavy securities to appear, when required, before the council of state. His private journeys were licensed by a 'pass' from the same authority. For three years he was so persecuted by committees to discover who had lent the king money during the wars that 'I had scarce time to eat my bread.' 'Five years more,' he continues, 'were spent in close imprisonment at London, and three banishments to Guernsey Castle, the cause being for sending money to his majesty.' In a list of the Tower prisoners furnished by Colonel Barkstead (2 June 1654), 'John Ashburnham' appears as prisoner for high treason; but this is probably a slip for 'William,' who was at that time in custody for complicity in the plot of Gerard and Vowel. John's case was (27 Dec. 1655) referred to the major-generals of the counties where his estate lay. At the Restoration Ashburnham came back to his old place of groom of the bedchamber. Of his zeal therein Pepys makes a half-pathetic record (2 Sept. 1667), recalling Shakespeare's 'Adam' and 'the goodly service of the antique world.' The same authority elsewhere mentions him as 'a pleasant man, one who hath seen much of the world and more of the court.' Of the Hampton Court business, Pepys notes that, 'after solemnly charging each other with its failure, and being publicly at daggers drawn about it,' Ashburnham, Berkeley, and Legge 'are now the best friends in the world.' Besides his place Ashburnham received what acknowledgment of his loyalty the royal treasury, impoverished by many claimants, could afford. He was (September 1661) the head of a commission to inquire into the abuses in the post office. His house at Chiswick, with its contents, was purchased by the king for the Duke of Monmouth, of whom (January 1665) he was made one of the guardians. His loans to Charles I were paid by grants of crown leases, but his schemes for the acquisition of land do not appear to have run so smoothly as in the former reign. The dean and chapter of Exeter are menaced (November 1662) with the royal displeasure if they carry out their projected lease 'to John Ashburnham or to any other.' He was M.P. for Sussex from 1661 till his expulsion in 1667 for taking a bribe of 500*l.* from French merchants. He and his brother William shared in an enterprise for reviving the manufacture of tapestry at Mortlake (1667). Ashburnham died in 1671. His grandson was raised to the peerage in 1689. His portrait by Mytens has been engraved as a frontispiece to his 'Narrative' quoted above.

[Narrative, edited by Lord Ashburnham, 1830; Cal. State Papers, Dom.] R. C. B.

ASHBURNHAM, WILLIAM (*d.* 1679), royalist, younger brother of John Ashburnham [q. v.], was M.P. for Ludgershall in both the parliaments of 1640. In 1644 he was governor of Weymouth, which he kept four months for the king. On 3 June 1654 he was arrested and examined on the charge of complicity in that plot to murder the Protector for which Gerard and Vowel afterwards suffered. He does not appear to have been sent before the high court of justice. After the Restoration he was made cofferer of the household, and was re-elected M.P. for Ludgershall in 1661, sitting till the dissolution of 1678. He was frequently a fellow-guest and a sharer in treasury business with Pepys, who styles him an 'experienced man and a cavalier.' His 'odd stories' are noted, and there was one touching the lease of Ashburnham House from the dean and chapter of Westminster, wherein the 'devilish covetousness' of Dr. Busby was commemorated.

[The Tryal of Colonel Ashburnham, London, 1654; Pepys's Diary.] R. C. B.

ASHBURTON, Lord. [See Baring.]

ASHBURTON, Lord. [See Dunning.]

ASHBURY, JOSEPH (1638–1720), actor and theatrical manager, born in London in 1638, of good family, was educated at Eton, and entered the army. Quartered in Ireland when the protectorate of Richard Cromwell came to an end, he was one of the officers who were dismissed under the *régime* of the revived Rump Parliament, and he was also one of those who, in the royalist interest, seized Dublin Castle in the December of 1659. At the Restoration he was rewarded by the lieutenancy of a company of foot which Charles II granted to the city of Dublin, and the new lord-lieutenant, the Duke of Ormond, made Ashbury in 1662 one of the gentlemen of his retinue and deputy master of the revels. In 1682 he became master of the revels and patentee. The duties or privileges of the latter post seem to have been nominal, since for years the only playhouse in Dublin, the Smock Alley or Orange Street Theatre, had been closed. But Ashbury, whose first wife was the sister of an actor, seems at this time to have turned his attention to professional acting and to have given instructions in the art with eminent success. About 1674 both he and Mrs. Betterton are mentioned as teaching the Princess Anne, afterwards queen, to play Semandra in Lee's 'Mithridates,' when acted at Whitehall by persons of high rank (cf. Miss Strickland's *Queens of England* (1852), vii. 15). When, in celebration of the overthrow of the Stuart cause in Ireland, 'Othello' was acted (December 1691) at Dublin by amateurs, most of them officers of the garrison, Ashbury, who superintended the performance and played Iago, is spoken of as the only professional actor among the performers. About the same time he engaged in London a company which included Wilks, and attempted to revive the drama in Ireland by reopening the theatre in Orange Street with 'Othello' on 23 March 1692. By skilful management and by encouraging promising histrionic talent—Booth and Quin were introduced by him to the boards—Ashbury secured for the Dublin stage a great reputation. He himself was an excellent actor, and his second wife, also an actress, gave him material assistance. Colonel Careless in the 'Committee,' and Don Quixote were among his best parts. In his 78th year he continued to act with success, and he survived to the age of 82, dying in the summer or autumn of 1720.

[Chetwood's General History of the Stage (1749); Hitchcock's Historical View of the Irish Stage (1788); Genest's Account of the English Stage (1832), vol. x.; Carte's Ormond (1736).] F. E.

ASHBY, GEORGE (*d.* 1475), poetical writer, was born about 1390. Little is known of him till late in life, when he appears to have owned an estate named 'Breakspeares' in Harefield, Middlesex, and to have been clerk of the signet, first to Henry VI from the beginning of his reign, and afterwards to Margaret of Anjou, in whose service he evidently travelled abroad. His earliest extant poem, written in English and preserved in manuscript at Trinity College, Cambridge (R. 3, 19), describes him as a prisoner in the Fleet, and begins with a 'prohemium vnius Prisonarii.' Ashby there says that he has been

> Wrytyng to theyr sygnet full fourty yere
> As well beyond the see as on thys syde.

A former owner of the book has, from internal evidence, assigned its production and its author's imprisonment to 1463. Ashby was perhaps confined in the Fleet at the time by the Yorkist conquerors of Henry VI, who was deposed in 1461. Subsequently the poet would seem to have directed the education of the young Prince Edward, Henry VI's son, until his murder in 1471. For his use Ashby prepared two English poetical treatises—one entitled 'De Activa Pollecia Principis,' which opens with an address to 'Maisters Gower, Chaucer, and Lydgate,' and the second called 'Dicta et

Opiniones Diversorum Philosophorum,' with translations into English verse. Both these compositions, Ashby states, were produced when he had attained the age of eighty. The manuscripts of these poems passed from the library of John More, bishop of Norfolk about 1700, to the Cambridge University Library, where they are still preserved. According to Warton, Ashby was likewise the translator into English of several 'French manuals of devotion,' ascribed by Robert Copland to Andrew Chertsey in his prologue to Chertsey's 'Passyon of our Lord Jesu Christ' (printed by Wynkyn de Worde in 1520); but no positive authority is given for this statement. None of Ashby's works are known to have been printed.

Ashby died on 20 Feb. 1474–5, and was buried at Harefield. The inscription on a brass to the memory of himself and his wife in the church there has been printed in Nichols's 'Collectanea Topographica et Genealogica' (v. 132). Ashby left a son John, who died in 1496. A grandson George was clerk of the signet to Henry VII and Henry VIII, and died on 5 March 1514–5.

[Ritson's Bibliographica Poetica, p. 43; Cat. of MSS. in Cambridge University Library, iv. 299; Warton's History of English Poetry (ed. Hazlitt), iv. 76; Nichols's Collectanea Topographica et Genealogica, v. 128–138; information from W. Aldis Wright, Esq.] S. L.

ASHBY, GEORGE (1724–1808), a learned antiquary and sometime president of St. John's College, Cambridge, was born in Red Lion Street, Clerkenwell, in 1724. Educated at Croydon, Westminster, and Eton, he entered St. John's College, Cambridge, on 30 Oct. 1740, and took the degree of B.A. in 1744, of M.A. in 1748, when he was admitted fellow of St. John's, and of B.D. in 1756. He was presented by a relative to the rectory of Hungerton, in Leicestershire, in 1754, and in 1759 to that of Twyford in the same county; he held both benefices in conjunction till 1767, when he resigned the former, and in 1769 he gave up the latter on his election to the presidency or vice-mastership of St. John's College. About 1775, when he became a fellow of the Society of Antiquaries, he appears to have resigned his official connection with Cambridge, where he supported academic reform too vigorously to obtain further preferment. Among other changes, he advocated the right of the fellows to marry. At the same time he accepted the college living of Barrow in Suffolk, to which Dr. Ross, the bishop of Exeter, an intimate friend and patron of Ashby, added the rectory of Stansfield in 1780. In 1793 his sight began to fail, and shortly afterwards he became totally blind. He died of paralysis at Barrow on 12 June 1808, and was buried in the parish church, where a monument was erected to his memory.

Although Ashby published little, his varied learning was the admiration of the best known literary antiquaries of the last century, all of whom he reckoned among his friends. He was intimate for some years with the poet Gray, and portions of his voluminous correspondence with Bishop Percy, Richard Gough, John Nichols, William Herbert, and the Rev. James Granger, have been printed in Nichols's 'Illustrations of Literature' (vii. 385 et seq.) and in Granger's 'Letters.' Very various are the antiquarian topics he there deals with; in one letter he proposes an emendation of a line in 'Hamlet,' in another he points out errors in the 'Biographia Britannica,' which he had read from end to end, and in a third he discusses some vexed questions of numismatics. He was a regular contributor to the 'Gentleman's Magazine;' he added notes to Nichols's 'Literary Anecdotes' under the initials of T. F. (Dr. Taylor's Friend); he greatly aided Nichols in his 'History of Leicestershire,' to which he contributed an elaborate essay on the Roman Milliary at Leicester (i. pp. cix–clviii); and he gave material assistance to Daines Barrington, when preparing his 'Observations on the Statutes.' In the 'Archæologia' (iii. 165) appears a dissertation by him on a coin of Nerva newly discovered at Colchester. Some volumes of his manuscript collections, together with numerous letters on antiquarian themes, are preserved among the Cole, the Egerton, and the Additional Manuscripts at the British Museum. They include interesting notes on archery, an essay on parish registers, and extracts and notes on old English and French plays, of which the English plays are mainly early sixteenth-century interludes. His valuable library, which was bequeathed to Thomas Lyas, his amanuensis, was sold soon after his death to a bookseller at Bury, and was rapidly dispersed.

[Gent. Mag. lxxviii. 653; Nichols's Literary Anecdotes, i. 577–8; Baker's Hist. of St. John's College (ed. Mayor), vols. i. ii.; Cole MSS. 20, 41, &c.; Egerton MSS. 2371 f. 240, 2374 ff. 287–92; Addit. MSS. 22596 f. 95, 29790 ff. 92 b–100 b, 109, 111, 112, 29793.] S. L.

ASHBY, HARRY (1744–1818), an eminent writing-engraver, born April 17, 1744, at Wotton-under-Edge, Gloucestershire, was apprenticed to a clockmaker in that town, who also engraved dial-plates, spoons, and tankards. Here Ashby imbibed a taste for engraving. On the termination of his apprenticeship he removed to London, where, following the bent of his inclination for writing-engraving, he entered into an engagement with Mr. Jefferies, geographer, of Charing Cross, his principal employment being to engrave titles for maps and charts. Subsequently his services were secured by Mr. Spilsbury, writing-engraver, of Russell Court, Drury Lane, to whose business he eventually succeeded, and whose widow he married. Ashby was much employed by provincial, colonial, and foreign bankers, to engrave notes and bills, in the execution of which he displayed rare skill and ingenuity. Some able penmen also gave scope to his higher qualifications as an engraver of specimens of calligraphy. Among the works for which he engraved the plates are Hodgkin's 'Calligraphia Græca,' 1794; Milns' 'Penman's Repository,' 1795; Hodgkin's 'Specimens of Greek Penmanship,' 1804; Genery's 'Geographical and Commercial Copies,' 1805; Langford's 'Beauties of Penmanship,' 1825 (?); and some of the plates in Tomkins's 'Beauties of Writing,' 1809. In his later years Mr. Ashby lived in retirement at Exning, Suffolk, where he died Aug. 31, 1818.

[MS. Addit. 19095 f. 102, 19170 f. 4; Gent. Mag. lxxxviii. 283–285; Europ. Mag. lxxiv. 207, 208; Annual Biog. v. 306, 307.] T. C.

ASHBY, Sir JOHN (*d.* 1693), admiral, a native of Lowestoft, and presumably a follower of Sir Thomas Allin, was, in 1665, appointed lieutenant of the Adventure, and in October 1668 captain of the Deptford ketch. From that time onward he seems to have served without intermission, and in September 1688 was appointed to the Defiance, a third-rate vessel. The revolution made no change in his position, and, still in command of the Defiance, he led the van of the fleet in the battle of Bantry Bay [see Herbert, Arthur], 1 May 1689. For his good service on this occasion Captain Ashby was knighted, and presented by the king with a gold watch set with diamonds. In July he was made rear-admiral of the blue, and the following year he was vice-admiral of the red, in the fleet under Lord Torrington off Beachy Head on 30 June. After Torrington's disgrace the command of the fleet was assigned to a committee of three—Richard Haddock, Killigrew, and Ashby—who hoisted their joint flag on board the Royal Sovereign, and, together with a body of land forces under the Earl of Marlborough, reduced Cork and Kinsale. In 1691 the command was given to Admiral Russell, with whom Sir John Ashby served as vice-admiral of the red, and the next year as admiral of the blue; in that rank he commanded the rear of the fleet at Barfleur on 19 May, and, by taking timely advantage of a slight shift of wind, placed the French in such a position that they would be forced either to surrender or fly. They scattered and fled; some to La Hogue, where they were burnt by Russell; some to Cherbourg, where they were burnt by Delavall; and many through the Race of Alderney, where none of the English pilots would venture to take the pursuing ships under Ashby. They thus got safely into St. Malo, where they were blockaded through the rest of the summer. In England there was a strong feeling that more might have been done, and on 19 Nov. Sir John Ashby was called to the bar of the House of Commons to render an account of his conduct; but with his own, and Russell's further explanation, the house expressed itself satisfied (*Parl. Hist.*). The following year, 1693, the command was again put in commission, in which, however, Ashby had no part. When the fleet sailed, he remained at Portsmouth, where on 12 July he died. He was comptroller of the storekeeper's accounts in the Navy from 1690 till his death. His body, first buried at Portsmouth, was afterwards removed to Lowestoft, where there is a mural monument.

[Charnock's Biographia Navalis, i. 302; Brit. Mus. MSS. Add. 19098, p. 418.] J. K. L.

ASHBY, RICHARD (1614–1680), a Jesuit, whose real name was Thimelby, was the fifth son of Richard Thimelby, Esq., of Irnham, Lincolnshire, by his wife Mary, daughter of Edward Brookesby, Esq., granddaughter of Lord Vaux of Harrowden. He was born in Lincolnshire in 1614, entered the Society of Jesus in 1632, and was professed of the four vows in 1646. After having taught philosophy and theology at Liège for sixteen years, he was sent on the English mission about 1648 and laboured chiefly in his native county. He was rector of the house for novices at Watten, near St. Omer, from 1666 till 1672, when he was appointed rector of St. Omer's College. He died at St. Omer on 7 Jan. (or Sept.) 1680.

Father Ashby was the author of: 1. 'Purgatory Surveyed, or a particular account of the happy, yet thrice unhappy, state of the souls there; also of the singular charity and ways to relieve them. And of the devotion of all ages for the souls departed, with twelve excellent means to prevent purgatory and the resolution of many curious and important points,' Paris, 1663, 8vo; reprinted, with a preface, by Father W. H. Anderdon, London,

1874. It is a translation from Father Estienne Binet. 2. 'Remarks on Stillingfleet.' Southwell gives the title in Latin as follows :- 'Observationes generales in Librum Doctoris Stillingfleti, cum vindicatione S. Ignatii et Sociorum eius à fœdis maculis quibus eos ille aspergit,' London, 1672, 4to.

[Preface to Anderdon's edition of Purgatory Surveyed; Oliver's Collections S. J. 47; Foley's Records, ii. 643, v. 597, vii. 768; Southwell's Bibl. Scriptorum Soc. Jesu, 718; Backer's Bibl. des Ecrivains de la Compagnie de Jésus (1869), i. 300.] T. C.

ASHDOWNE, WILLIAM (1723–1810), unitarian preacher, was born at Tunbridge Wells in 1723, where his father, a tradesman, was pastor of the General Baptist (otherwise Unitarian) Society, meeting at Mount Ephraim (W. Wilson, *Various Congregations*, ii., art. 'Dover' in MS.). Becoming a probationer for the ministry, William Ashdowne removed to Dover in 1757, married the daughter of the Rev. Robert Pyall, pastor of the General Baptist Church (*Monthly Repository*, v. 258); and on Pyall's death in 1759 he took his pulpit, occupying it without pay for twenty-two years. In 1781 he was elected pastor, with the Rev. Stephen Philpott as his associate; and though he preached but seldom in his later years, he filled this position till his death, 2 April 1810, aged 87. His publications are: 1. 'On the True Character of John the Baptist,' published anonymously, the signature being 'By an Impartial Hand,' 1757. 2. 'The Distinction between the Ordinary and Extraordinary Gifts of the Holy Spirit,' also anonymous, and with the same signature, 1767. 3. 'A Dissertation on St. John iii. 5,' 1768. 4. 'A Scripture Key to the Evangelists,' 1777. 5. 'On Baptism,' 1784. 6. 'The Unitarian, Arian, and Trinitarian Opinions Examined,' 1789. 7. 'Satan,' 1794. 8. 'Two Letters to the Bishop of Llandaff,' 1798. The last six works bear Ashdowne's name, and at the end of the 'Unitarian' is a list of his publications, which were printed chiefly at Canterbury.

[Monthly Review, June 1757, p. 285; Monthly Repository, v. 480; Kippis's Doddridge's Lectures, ii. 175 note, 390 note.] J. H.

ASHE, JOHN (1671–1735), dissenting minister, was son of a grocer at Tideswell, Derbyshire. After being taught at Chesterfield by Mr. Foxlow, at Wirksworth by Mr. Ogden, he was sent in 1688 to Mr. Frankland's dissenting academy at Rathmilo. He was chaplain for a time to Lady Sarah Houghton of Houghton Tower, Lancashire, but returned to the Peak and was a minister at Ashford. He published an account of the life of his uncle, the Rev. William Bagshaw, 'the Apostle of the Peak' (1704); a few sermons; and prepared for the press eleven volumes of sermons, of which only one appeared. A life of Ashe was published by John Clegg, presbyterian minister of Chapel-en-le-Frith, in 1736.

[Lysons's Magna Britannia, v. 74–5; Glover's History of Derbyshire, pt. i. vol. i., Append. p. 105.]

ASHE, JONATHAN (*fl.* 1813), a masonic writer, was born at Limerick in 1766, entered Trinity College, Dublin, 26 March 1783, took B.A. degree in ordinary course, and became D.D. in 1808. Very little is known of him except that he commenced and perfected his masonic studies in Dublin. While in Bristol in 1813 he published a work entitled 'The Masonic Manual, or Lectures on Freemasonry, containing the Instructions, Documents, and Discipline of the Masonic Economy,' and asserts in the introduction that he 'plainly and completely tells the craft its eternal and temporal obligations, and affords the uninitiated a fair review and estimate of masonry.' This work was dedicated to the Duke of Sussex, then grand master of the order. In many portions it is a mere copy of William Hutchinson's 'Spirit of Masonry,' published in 1775.

Ashe's work was edited, with annotations and remarks by the Rev. George Oliver, D.D., in 1843, and again in 1870 by the Rev. John Edward Cox, D.D.

[Ashe's Works; Mackenzie's Royal Masonic Cyclopædia.] J. W.-G.

ASHE, ROBERT HOADLEY (1751–1826), divine, born about 1751, was son of a prebendary of Winchester, educated at Pembroke College, Oxford, compounded for M.A. 1793, and B.D. and D.D. 1794, and from 1775 to 1826 he held the living of Crewkerne, Somersetshire. He took the name of Hoadley upon inheriting a property from his aunt, who had married a son of Bishop Hoadley. He edited in 1787 a volume of poetical translations by 'Master John Browne of Crewkerne, a boy of twelve years old,' and in 1799 published a letter to Dr. Milner, author of the history of Winchester, vindicating Bishop Hoadley from Milner's 'false and illiberal aspersions.' He died on 3 May 1826. Several letters of his are printed in Nichols's 'Illustrations.'

[Nichols's Illustrations, v. 729–49; Gent. Mag. xcvi. pt. ii. p. 181.]

ASHE, ST. GEORGE (1658? – 1718), Irish bishop, descended from a Wiltshire family which had settled in Ireland, was born at Roscommon, educated at Dublin, and became a fellow of Trinity College in 1679. During the Revolution he left the country, and was chaplain to Lord Paget, the ambassador of William III at Vienna. He returned, and became provost of Trinity in his thirty-fourth year in 1692. He was made bishop of Cloyne in 1695; was translated to Clogher in 1697, and to Derry in 1716–17. He died at Dublin 27 Feb. 1717-18, and left his mathematical books to Trinity College. He published three sermons and contributed some papers upon modes of geometrical demonstration and observations on natural phenomena to the Royal Society, of which he was a fellow (*Phil. Transactions*, Nos. 116, 162, 164, 171, 176, 220, 228, 243). He also succeeded Molyneux as secretary to the Irish Philosophical Society. He is best known from his intimacy with Swift, who was his pupil at Trinity College, and who became his lifelong friend. Frequent references to him in the 'Journal to Stella' show that Swift was his constant correspondent, and consulted him on many matters of business. He was one of three brothers; Tom Ashe, the eldest, was a squire with an estate of 1,000*l.* a year in Meath; Dillon Ashe, a clergyman, was vicar of Finglas from 1694 to 1716, when he was succeeded by the poet Parnell. All three were friends of Swift, and joined in his favourite amusement of making execrable puns at Lord Pembroke's viceregal court; their slang language constructed of puns being called Castilian (FORSTER, *Life of Swift*, p. 191). Dillon seems to have been an undignified and claret-loving priest. Swift says that 'Dilley's' red face will 'whiz' in the Bath waters; and that the rabble will say, 'There goes a drunken parson,' and, 'which is worse, will say true' (*Journal to Stella*, 10 April 1711). The bishop was a man of high character; Addison was charmed with him; and Sir A. Fountaine said to Swift that there was not a bishop in England with half his wit. He was intimate with Hester Johnson (Stella); the younger Sheridan says (*Life of Swift*, p. 280), on the authority of Mrs. Sican, that Ashe, at Swift's desire, inquired into the cause of Stella's melancholy in 1716, and performed the marriage ceremony which was the consequence of her explanation. The statement that Swift and Stella were married by Ashe in 1716 is also made by Lord Orrery, by Dr. Johnson on the authority of Dr. Madden, and by Monck Berkeley on the authority of his grandmother, the widow of Bishop Berkeley. The bishop was travelling on the continent as tutor to Ashe's only son, St. George Ashe, from 1715 to 1720. He could hardly have received the statement from Ashe himself; and it is still doubtful whether the marriage took place. It is plain, however, that Ashe was one of Swift's most trusted and valued friends, and had the confidence of Stella.

[Ware's Bishops of Ireland (ed. Harris); Swift's Works; Forster's and Craik's Lives of Swift.] L. S.

ASHE, SIMEON (*d.* 1662), a nonconformist divine, was educated at Emmanuel College, Cambridge. He began his ministration in Staffordshire, but was soon ejected from his living on account of his refusal to read the 'Book of Sports' and to conform to other ceremonies. On his dismissal Sir John Burgoyne befriended him and allowed him the use of an 'exempt' church at Wroxhall; and he was afterwards under the protection of Lord Brook. When the civil war broke out, he became chaplain to the Earl of Manchester; and in 1644 joined with William Goode, another chaplain of the Earl of Manchester, in writing a pamphlet entitled 'A particular Relation of the most Remarkable Occurrences from the United Forces in the North.' This was followed by another pamphlet, for which Ashe alone was responsible, entitled 'A True Relation of the most Chiefe Occurrences at and since the late Battell at Newbery.' The writer's object in both cases was to vindicate the conduct of his patron. In Vicars's 'Parliamentary Chronicle' there is a letter of his, describing the proceedings of the Earl of Manchester in reducing several garrisons after the battle of Marston Moor. At the close of the war he received the living of St. Austin, and was also one of the Cornhill lecturers. Although he had joined the side of the parliament, Ashe was strongly opposed to the extreme party of the Cromwellians; and when the time was ripe for the restoration he was among the divines who went to Breda to meet Charles II. He died a few days before the passing of the Act of Conformity, and was buried on 24 Aug. 1662. Had he lived to see the passing of the act, he would have vacated his living. Ashe was a man of some property, and while he held the living of St. Austin, his house was always open to his clerical brethren. Walker charges him with exercising severity against the conforming clergy.

Ashe was the author of several sermons, among which may be mentioned: 1. 'A Sermon on Ps. ix. 9,' preached before the

House of Commons on 30 March 1642. 2. 'A Sermon before the House of Lords,' 26 Feb. 1644. 3. 'A Funeral Sermon on the Death of the Countess of Manchester,' 12 Oct. 1658, &c. He also edited some treatises of John Ball, the puritan divine, J. Brinsley, Ralph Robinson, and others.

[Calamy's Nonconformist's Memorial, ed. 1802, i. 94–96; Neal's Hist. of the Puritans, ed. 1822, iv. 344; Reliquiæ Baxterianæ, ed. Sylvester, pt. ii. 430.] A. H. B.

ASHE or **ASH, THOMAS** (*fl.* 1600–1618), legal writer, was entered a student of Gray's Inn in 1574, was called to the bar 24 Jan. 1582–3, and became pensioner of his inn 17 Oct. 1597. He was the author of the following works: 1. 'Abridgment des touts les cases reportez alarge per Monsieur Plowden . . . compose & digest par T. A[she],' 1600? of which another edition appeared in 1607. 2. 'Ἐπιεικεια: et table generall à les annales del ley per quel facilement troveres touts les cases contenus in yceux; queux concerne le exposition des statutes per equitie,' 1609; with an appendix of cases reported by G. Dalison and G. Bendloes, in Queen Elizabeth's reign. 3. 'Le Primer Volume del Promptuaire; ou repertory de les annales et plusors auters livres del common ley Dengleterre,' 1614. 4. 'Fasciculus florum; or a Handfull of Flowers gathered out of the severall bookes of the Right Honorable Sir E. Coke,' 1618. 'A Generall Table' to Coke's reports, issued in 1652, has been attributed to Ashe, but if that be so, its late date shows it to have been published posthumously.

[Foster's Register of Admissions to Gray's Inn, p. 18; Brit. Mus. Cat.] S. L.

ASHE, THOMAS (1770–1835), novelist and miscellaneous writer, traced his descent from the younger branch of a family whose ancestors accompanied William the Conqueror to England. A cadet of this younger branch served with William of Orange in Ireland, and obtained one of the forfeited Irish estates. Ashe was the third son of a half-pay officer, and was born at Glasnevin, near Dublin, 15 July 1770. He received a commission in the 83rd regiment of foot, which, however, was almost immediately afterwards disbanded, whereupon he was sent to a counting-house at Bordeaux. There he suffered a short imprisonment for wounding in a duel a gentleman whose sister he had seduced, but, the wound not proving fatal, the prosecution was not persisted in. Returning to Dublin, he was appointed secretary to the Diocesan and Endowed Schools Commission, but, getting into debt, resigned his office and retired to Switzerland. He then spent several years in foreign travel, living, according to his own account (*Memoirs and Confessions*, 3 vols. 1815), in a free and unconstrained fashion, and experiencing a somewhat chequered fortune. Besides recording in his 'Memoirs' his impressions of the countries he visited, he published separately 'Travels in America in 1806,' 1808; 'Memoirs of Mammoth and other Bones found in the vicinity of the Ohio,' 1806; and 'A Commercial and Geographical Sketch of Brazil and Madeira,' 1812. He was also the author of several novels, including the 'Spirit of the Book,' 1811, 4th edition 1812; the 'Liberal Critic, or Henry Percy,' 1812; and the 'Soldier of Fortune,' 1816. In his later years Ashe was in rather indigent circumstances. He died at Bath 17 Dec. 1835.

[Ashe's Memoirs, 1815.] T. F. H.

ASHFIELD, EDMUND (*fl.* 1680–1700), a portrait-painter, descended from a good family, was a pupil of Joseph Michael Wright. He worked both in oil and in crayons, but excelled most in the latter method. Vertue mentions a neatly painted head by him of Sir John Bennett, afterwards Lord Ossulston. He appears to have been also a copyist, for there are at Burghley House portraits of Frances, Countess of Warwick, and of Mary, Lady Herbert, afterwards Duchess of Richmond and Lennox, after Van Dyck, which are finished with extreme delicacy. His crayon drawings were highly finished, and characterised by the harmonious blending of the tints, of which he multiplied the number and variety, black and white only having hitherto chiefly been employed, the paper forming the middle tint. He practised from about 1680 to 1700, about which time he died. He was the instructor of E. Lutterell, whose works in crayons are superior to those of his master.

[Walpole's Anecdotes of Painting, ed. Wornum, ii. 475; Redgrave's Dictionary of Artists of the English School, 1878; Waagen's Treasures of Art in Great Britain, iii. 408.]
R. E. G.

ASHFORD, WILLIAM (1746?–1824), landscape painter, was born at Birmingham. In 1764 he went to Ireland and settled in Dublin. At first he held a situation under Mr. Ward in the ordnance department of that city. He abandoned it, however, for art. He contributed to the early exhibitions of the Incorporated Society of Artists in London, and in 1783 and 1790 to the Royal Academy. At this time he lived in London, and, in conjunction with Dominic Serres, R.A., made a public exhibition of his works. The Royal Hibernian Academy was incorporated in 1823, and Ashford was its first president. His work was at one time highly esteemed, but he died neglected. His early pictures, many of which were ably engraved by Thomas Milton, preserve the manner of Claude. In the committee-room of the Dublin Society there is a fine example of his style; another, 'Orlando under the Oak,' is in the Hibernian Gallery, and there are five in the Fitzwilliam Museum at Cambridge. Anthony Pasquin, writing 1794, remarks on his work: 'He amused himself in his leisure hours with studying drawing and painting, which he succeeded in so far as to justify his becoming a professor. This gentleman is more happy in his trees and his foregrounds than his figures and skies, the former of which are too inaccurate, and the latter have too green a hue.' In later life he retired to Sandymont, near Dublin, where he died 17 April 1824, aged 78.

[Nagler's Künstler-Lexicon, ed. 1872; Redgrave, Dictionary of Artists of Eng. School; Cooper, New Biog. Dict., 1873; Pasquin, An Authentic History of the Professors of Painting, Sculpture, and Architecture, who have practised in Ireland, p. 40; Taylor, Origin and Progress of the Fine Arts in Great Britain and Ireland; Lavice, Revue des Musées d'Angleterre, p. 154.] E. R.

ASHHURST. [See Ashurst.]

ASHLEY, Sir ANTHONY (1551–1628), clerk of the privy council, was descended from an ancient family which had settled, from the time of Henry VI, at Wimborne St. Giles, in Dorsetshire. Of Ashley's early career we have no information; but we gather from his epitaph that he added to his studies, probably pursued at Oxford, the usual accomplishments of a gentleman of the period, namely, martial exercises and a mastery of several languages acquired in foreign travel. He certainly became clerk of the council before 1588. The earliest account of his services in that office known to us is to be found among the 'State Papers' (Domestic series), under date of 12 Nov. 1588, where we find him at Ilton, drawing up, by order of the council, 'A Schedule of the Names, etc. of the Spaniards on board the St. Peter the Great (one of the ships of the armada), driven into Hope Bay, near Salcombe.' Early in 1589 he received instructions from Lord Burghley to assist and 'be in company with Sir John Norris and Sir Francis Drake in their journey towards Spayne' (*Lansd. MS.* 104, 46). An account of this expedition is given by Camden. About this period probably he received the grant of the office of clerk of the castle and county court of York. We next hear of him at Oxford, where, with seventeen others, he received the degree of M.A. on the queen's visit, 27 Sept. 1592. He was M.P. for Tavistock in 1588 and for Old Sarum in 1593. Perhaps his most distinguished foreign service was that of secretary for war in the famous 'honourable voyage unto Cadiz.' On this occasion, in June 1596, he was knighted, with others, at the hands of the two 'Lordes-generall' of the expedition, Lord C. Howard and the Earl of Essex (Hakluyt, i. 617). Like all other men in high positions he was not without enemies. On 3 Feb. 1611, more than a year after he had resigned his public offices, rewarded by two pensions, he was summoned before the Star-chamber to answer charges that could not be sustained by those who preferred them. His services were never wholly dispensed with or forgotten, as he was made a baronet by King James I, 3 July 1622 (Nichols's *Prog. James I*, iv. 771). By Nichols he is credited with having been the first to introduce cabbages into England. Sir Anthony Ashley died in London, probably at his house in Holborn, 13 Jan. 1627-8, aged 76 years, and was buried at Wimborne St. Giles, where his fine monument is preserved. He was twice married, first to the only daughter of P. Okeover, Esq., of Staffordshire; second, to Dame Phillipa Sheldon, a kinswoman of G. Villiers, Duke of Buckingham, who survived him. By the marriage of his daughter and heiress with Sir J. Cooper, Bart., the grandson of Sir Anthony Ashley became the first Earl of Shaftesbury.

Ashley was undoubtedly the author of an important naval work, although the identity of Ashley, its writer, and Ashley, the clerk of the council, has not been previously pointed out. Four years before the defeat of the Spanish armada in 1588 there was published, in Holland, the first known collection of 'Sea Charts' for sailors, afterwards known as a 'waggoner,' the title of which was: 'Spieghel der Zeevaardt vande navigatie der Westersche Zee,' by Lucas Janz Waghenaer, Leyden, 1584, folio. It would appear that in the following year Lord Charles Howard, of Effingham, lord admiral of England, drew the attention of the privy council to the work, which met a great want of our early seamen under the Tudors. The work being 'esteemed by the chief personages of the grave counsell worthy to be translated and printed into a language familiar to all nations,' the task of translating it into English from the Dutch was committed into the hands of Anthony Ashley. The title of the work in its English dress runs thus: 'The Mariners Mirrour . . . of Navigation, First made and set fourth in divers exact Sea Charts by that famous Navigator Luke

Wagenar of Enchuisen, and now fitted with necessarie additions for the use of Englishmen by Anthony Ashley. Heerin also may be understood the exploits lately atchived by the right Honorable L. Admiral of England with her Ma^ties^ Navie, and some former services done by that worthy knight S^r^ Fra. Drake,' fol. London, 1588. The exploits of the lord admiral referred to his pursuit of the armada up the Channel into the North Sea; the services of Sir Francis Drake relate to 'The Voyage to Cadiz in 1587,' mentioned by Hakluyt, 1599, vol. ii. pt. 2, p. 121. The book was dedicated by Anthony Ashley to Sir Christopher Hatton, the then newly appointed lord chancellor, his friend and patron, whose arms and crest adorn the work. In the dedication the author apologises for the delay in its publication 'by reason of my daylie attendance on your L. and the rest of my Lordes of her Maisties most Honourable privie counsell;' which words serve to show beyond all dispute that the clerk of the council and the author of the 'Mariners Mirrour' are one and the same person. One letter from Ashley to Cecil is printed by Strype in his 'Memorials.' Among the Cecil MSS. at Hatfield are three series of thirty-five letters from Ashley to the Earl of Essex, Cecil, and others, ranging from 26 Sept. 1591 to 12 Dec. 1600, temp. Elizabeth, and from 13 April 1603 to 1 July 1615, temp. James I.

[Biog. Dict. Soc. D. U. K. 1842; Camden's Annales, ii. 10; Hakluyt's Voyages, 1599, i. 617; Hutchins's Hist. of Dorset, 3rd ed. vol. iii.; Nichols's Prog. Eliz. iii. 160; ibid. James I, iv. 771; Strype's Annals, iv. 288; Wood's Fasti Oxon. 1813, i. 161; Lansd. MS. 104, 46; Hist. MSS. Comm. third, fifth, and sixth Reports, appendices; Notes and Queries (3rd series), xii. (4th series), i.] C. H. C.

ASHLEY, CHARLES JANE (1773–1843), third son of John Ashley [see ASHLEY, JOHN, 1734?–1805], was well known for many years as a performer on the violoncello, and also for some time carried on the Covent Garden oratorios with his brother. On 2 May 1811 he was elected secretary of the Royal Society of Musicians, of which he had been a member since 4 May 1794. In the latter part of his life he was for some seasons manager of the Tivoli Gardens at Margate, where he died on 29 Aug. 1843.

[Gent. Mag. for 1843; Records of Roy. Soc. of Musicians.] W. B. S.

ASHLEY, GENERAL CHARLES (1770?–1818), eldest son of John Ashley [see ASHLEY, JOHN, 1734?–1805], obtained some celebrity as a violinist. He was a pupil of Giardini and Barthelemon, and with his three brothers took part in the Handel commemoration in 1784, on which occasion the young musicians distinguished themselves by nailing the coat of an Italian violinist to his seat and filling his violin with halfpence, proceedings of which he complained so loudly that George III sent to the orchestra to find out what occasioned the disturbance. G. C. Ashley led his father's orchestra at the Covent Garden oratorios, of which, after John Ashley's death, he became joint manager with his brother Charles Jane. He became a member of the Royal Society of Musicians 3 April 1791 (*Records of Roy. Soc. of Musicians*). On 2 March 1804 he married a Miss Chandler, and, having no family and an independent fortune, shortly afterwards retired from his profession. He died at King's Row, Pimlico, on 21 Aug. 1818.

[Gent. Mag. for 1818; Burney's Commemoration of Handel, 1786.] W. B. S.

ASHLEY, JOHN (1734?–1805), was the father of a remarkable family of musicians who flourished towards the end of the eighteenth century. He became a member of thr Royal Society of Musicians 7 April 1765. At the Handel commemoration in 1784 he was assistant conductor to Joah Bates. On the same occasion the double bassoon was played by a 'Mr. Ashley of the Guards,' who is sometimes supposed to have been the same individual, but was more probably another member of the family, possibly his brother Jane, who was born in 1740 and died at Westminster on 5 April 1809. John Ashley in 1795 undertook the management of the oratorio concerts at Covent Garden. He died in Abingdon Street, Westminster, on 2 March 1805, where also his wife died on 22 Dec. 1809, aged 75. RICHARD ASHLEY (1775–1836), one of John Ashley's sons, was a performer on the violin, but he does not seem to have made any mark as a musician. He became a member of the Royal Society of Musicians 17 April 1796, and died in October 1836.

[Gent. Mag. for 1805; Burney's Commemoration of Handel, 1786; Gardiner's Music and Friends, 1838; Records of Roy. Soc. of Musicians.] W. B. S.

ASHLEY, JOHN JAMES (1772–1815), second son of John Ashley [see ASHLEY, JOHN, 1734?–1805], a pupil of Schroeter, was for several years organist at Covent Garden Theatre. He was one of the most successful singing masters of his day, some of his most celebrated pupils being Mrs.

Vaughan, Mrs. Salmon, and Charles Smith. He composed some pianoforte music and a few sets of songs. He became a member of the Royal Society of Musicians 5 Aug. 1792, and died on 5 Jan. 1815.

[Gent. Mag. for 1815; Records of Roy. Soc. of Musicians.] W. B. S.

ASHLEY, ROBERT (1565–1641), a miscellaneous writer of the reign of Elizabeth and James I, is called by Wood, in his 'Athenæ Oxonienses,' 'an esquire's son and Wiltshire-man born,' and from notes on his life, written by himself, to be found in the Sloane MSS. in the British Museum (*Addit. MS.* No. 2105), it seems that he was born at Damerham, on the confines of the counties of Wiltshire, Hampshire, and Dorset, seven miles from Salisbury; that his father was Anthony Ashley, or Astley, of a knightly family in Dorset, and his mother Dorothy Lyte, of Lytes Carey, in Somerset. He further tells us that when a boy he delighted in reading 'Bevis of Hampton,' 'Guy of Warwick,' 'Valentine and Orson,' 'Arthur and the Knights of the Round Table,' and afterwards the 'Decameron of Boccace' and the 'Heptameron of the Queen of Navarre.' He was at school under Hadrian Saravia, at Southampton. Wood says he became a fellow commoner of Hart Hall in 1580, and does not speak of his being a member of any other college in Oxford; but from his autobiography it appears that he was of Alban Hall and also of Magdalen College. He left the university without a degree, and was called to the bar by the Middle Temple. He was elected M.P. for Dorchester in 1597. His main interest was the study of Dutch, French, Spanish, and Italian. 'Finding the practice of law,' says Wood, 'to have ebbs and tides, he applied himself to the learning of the languages of our neighbours, to the end that he might be partaker of the wisdom of those nations, having been many years of this opinion, that as no one soil or territory yieldeth all fruits alike, so no one climate or region affordeth all kind of knowledge in full measure.' In the preface to his 'Almansor' he speaks of having been in the library of the Escurial, where, he says, he saw a glorious golden library of Arabian books. He lived for many years in the Middle Temple, where he died, without issue, Oct. 1641. He was buried in the Temple Church, and gave many books to the Temple Library.

His principal works are 'Urania,' in Latin verse, London, 1589, 4to, translated from the French of Du Bartas; 'The Interchangeable Course,' 1594, fol., translated from the French of Louis le Roy; 'Almansor, the learned and victorious King that conquered Spain, his Life and Death,' London, 1627, 4to, translated from the Spanish; 'Relation of the Kingdom of Cochin-China, containing many admirable rarities and singularities of that country,' London, 1633, 4to, translated from the Italian of Christ. Barri; 'David Persecuted,' translated from the Italian of Malvezzi, London, 1637.

[Biog. Brit.; Watt's Bibl. Brit.; Brit. Mus. Catal.; Wood, Ath. Oxon. ed. Bliss, iii. 19; Bibl. Univ. des Voyages, v. 109.] J. M.

ASHMOLE, ELIAS (1617–1692), 'the greatest virtuoso and curioso that ever was known or read of in England before his time,' was born at Lichfield 23 May 1617. His father, though following the trade of a saddler, was a man of good family, who had seen much service in Ireland. His mother, whose maiden name was Bowyer, was nearly related to James Pagitt, a baron of the exchequer. A boyish intimacy with Pagitt's son procured Ashmole's reception into the judge's family after having received a fair education at Lichfield grammar school, and as a chorister in the cathedral. Through the patronage of Baron Pagitt he became a solicitor in 1638, 'and had indifferent good practice.' In the same year he married Eleanor Mainwaring, of Smallwood in Cheshire, who died suddenly in 1641. In 1642, having embraced the royalist side in the civil war, he left London and retired into Cheshire, and in 1644 was appointed by the king commissioner of excise at Lichfield. Business connected with this employment brought him to Oxford, where he was long detained soliciting the royalist parliament assembled in that city. He there made the acquaintance of Captain (afterwards Sir) George Wharton, who procured him a commission in the ordnance, and imbued him with the love of astrology and alchemy which, next to his antiquarianism, became the leading feature of his intellectual character. He entered himself at Brasenose College, and studied physics and mathematics; but about the end of the year became commissioner of excise at Worcester, to which he soon added the employments of captain of horse and comptroller of the ordnance. In July 1646 Worcester surrendered to the parliament, and Ashmole again retired into Cheshire. In October he came to London and mixed much in astrological circles, becoming acquainted with Lilly and Booker, and finding himself a guest at 'the mathematical feast at the White Hart.' He was also one of the earliest English Freemasons, having been initiated in or about 1646, in which year the first formal meeting of the body in England was held. His marriage must have been prudent or his employments profitable, for about this time 'it pleased God to put me in mind that I was now placed in the condition I had always desired, which was that I might be enabled to live to myself and studies without being forced to take pains for a livelihood in the world.' This did not, however, prevent his seeking to improve his fortunes still further by marriage with a lady twenty years older than himself, the widow of three husbands, the mother of grown-up sons, and in all probability a relative of his first wife. On 1 March 1647 'I moved the Lady Mainwaring in the way of marriage, and received a fair answer, though no condescension.' In July the lady's second son, disapproving of the match, 'broke into my chamber, and had like to have killed me.' He was not deterred, however, from prosecuting his suit, the progress of which is amusingly recorded in his diary. At length, on 16 Nov. 1649, his perseverance was triumphant, and he 'enjoyed his wife's estate, though not her company for altogether;' and notwithstanding family jars, subpœnas, sequestrations, and frequent sicknesses, all faithfully noted, he vigorously pushed forward his studies in astrology, chemistry, and botany. In 1650 he edited an alchemical work by Dr. Dee, together with an anonymous tract on the same subject, under the anagram of James Hasolle. In 1652 he published the first volume of his 'Theatrum Chemicum,' a collection of ancient metrical treatises on alchemy. He procured his friend Wharton's deliverance from prison, and made him steward of the estates in Berkshire which he had acquired by his second marriage. He also formed the acquaintance of Master Backhouse, a venerable Rosicrucian, who called him son [see Backhouse, William], and 'opened himself very freely touching the great secret;' as well as that of John Tradescant, keeper of the botanic garden at Chelsea, an intimacy which has indirectly contributed more than anything else to his celebrity with posterity. He studied Hebrew, engraving, and heraldry, and manifested in every way an insatiable curiosity for knowledge, justifying Selden's opinion of him as one 'affected to the furtherance of all good learning.' On 13 May 1653 Backhouse 'told me, in syllables, the true matter of the philosopher's stone, which he bequeathed to me as a legacy.' But Ashmole has omitted to bequeath it to us. His domestic troubles came to a head in October 1657, when his wife's petition for a separation and alimony, though fortified by eight hundred sheets of depositions, was dismissed by the court, and she returned to live with him. The Restoration marks a great turning-point in his life. His loyalty had entitled him to Charles II's favour, and being introduced to the king by no less influential a person than Chiffinch, he was appointed Windsor herald, 'and had Henry VIII's closet assigned for my use.' From this time antiquarian pursuits predominated with him, and we hear comparatively little of astrology, in which, however, he never lost his belief or interest, and nothing of alchemy. His favour at court continued to grow, and places were showered upon him. He successively became first comptroller, and then accountant-general of excise, and held at the same time the employments of commissioner for Surinam, and comptroller of the White office. He was about this time engaged in litigation with the widow of his old friend Tradescant, who had bequeathed his museum to him. A friendly arrangement was at length concluded, and Ashmole became possessed of the curiosities which formed the nucleus of the institution by which he is best remembered. In 1668 his wife died, and in the course of the same year he married a much younger lady, the daughter of his friend the herald Dugdale. All this time he was diligently engaged upon his great work, the 'Institution, Laws, and Ceremonies of the Order of the Garter,' which was published in 1672, and brought him many tokens of honour both from his own and foreign countries. It is certainly a noble example of antiquarian zeal and research. He soon afterwards retired from his post as Windsor herald, receiving a pension of four hundred pounds secured upon the paper duty; and he subsequently declined the appointment of Garter king-at-arms in favour of his father-in-law, Sir William Dugdale. In 1677 he determined to bestow the museum he had inherited from Tradescant, with his own additions to it, upon the university of Oxford, on condition of a suitable building being provided for its reception. The gift was accepted on these terms, and the collection was removed to Oxford upon the completion of the building in 1682, Dr. Plot being appointed curator. According to Anthony à Wood the curiosities filled twelve wagons. Ashmole quaintly notes in his diary, 17 Feb. 1683: 'The last load of my rarities was sent to the barge, and this afternoon I relapsed into the gout.' In 1685 he was invited to represent his native city in parliament, but desisted from his candidature to gratify James II. In 1690 he was magnificently entertained by the university of Oxford, which had conferred upon him the degree of M.D., and to which he ultimately bequeathed his library, invaluable as regards manuscripts, but greatly damaged in printed books by a fire at the Temple in 1679, which had also destroyed his collection of medals. He closed his industrious and prosperous life on 18 May 1692, and is interred in South Lambeth church under a black marble slab with a Latin inscription, promising that his name shall endure as long as his museum.

The Ashmolean Museum, though really formed by Tradescant, has indeed secured its donor a celebrity which he could not have obtained by his writings. Ashmole was nevertheless no ordinary man. His industry was most exemplary, he was disinterestedly attached to the pursuit of knowledge, and his antiquarian researches, at all events, were guided by great good sense. His addiction to astrology was no mark of weakness of judgment in that age; he can hardly have been more attached to it than Dryden or Shaftesbury, but he had more leisure and perseverance for its pursuit. Alchemy he seems to have quietly dropped. He appears in his diary as a man by no means unfeeling or ungenerous, constant and affectionate in his friendships, and placable towards his adversaries. He had evidently, however, a very keen eye to his own interest, and acquisitiveness was his master passion. His munificence, nevertheless, speaks for itself, and was frequently exercised on unlooked-for occasions, as when he erected monuments to his astrological friends, Lilly and Booker. He was also a benefactor to his native city.

Ashmole's principal work is his 'Institution, Laws, and Ceremonies of the Order of the Garter,' London, 1672, one of those books which exhaust the subject of which they treat, and leave scope only for supplements. The edition of 1693 is a mere reprint; but in 1715 a new edition was published under the title of 'The History of the Order of the Garter,' with a continuation by T. Walker. 'The Antiquities of Berkshire, with a particular account of the Castle, College, and Town of Windsor,' was published in 1719, and again in 1736. It consists merely of Ashmole's notes during his official visitation as herald, and the genealogical papers transcribed by him; but these form together a very copious collection. It is prefaced by a memoir of the author. His own memoirs, drawn up by himself by way of diary, were published in 1717, and reprinted along with the autobiography of his friend Lilly in 1774. They are a quaint and curious record, narrating matters of great personal importance to him in the same dry style as the most trivial particulars of his numerous ailments: how he cured himself of an ague by hanging three spiders about his neck, and how on the ever-memorable 14 Feb. 1677 'I took cold in my right ear.' His alchemical works are merely editions or reprints, and the only one of importance is the 'Theatrum Chemicum' (1652), which contains twenty-nine old English poems on the subject, some very curious. The extent of his collections in genealogy, heraldry, local and family history, astrology, and alchemy, may be estimated from the admirable catalogue of Mr. W. H. Black and the index by Messrs. Macray and Gough (Oxford, 1845–66).

[The principal authority for Ashmole's life is his own diary. A brief memoir is prefixed to his Antiquities of Berkshire. See also Wood's Athenæ Oxon. (Bliss), iii. 354–64; Allen's History of Lambeth, pp. 124, 393–8; and the list of papers relating to him in the Index to the Catalogue of Ashmolean MSS., pp. 8–9.] R. G.

ASHMORE, JOHN (*fl.* 1621), was the first who attempted a translation into English of selected odes of Horace. In 1621 he published 'Certain selected Odes of Horace Englished, and their Arguments annexed.' To the translations are added a number of epigrams and anagrams. The translations show considerable facility of versification, and are by no means devoid of grace; but the translator's choice is for longer measures, and there is a want of light lyric speed. Samuel Pullein, in a copy of Latin elegiacs prefixed to the translations, is enthusiastic about his friend's achievement:—

Flaccus adest, eadem mens est et carminis idem
Sensus: forma eadem est ingeniique decus.

Many of the epigrams and anagrams are addressed to distinguished personages, such as Charles, Prince of Wales, George Villiers, Marquis of Buckingham, and Sir Francis Bacon. In others the writer puns vilely on the names of private friends. One epigram is addressed 'Ad insignem Poetam, D. Ben. Johnson.' From many references throughout the book to the Fairfaxes and others, it appears that the author was a native of Ripon in Yorkshire.

[Corser's Collectanea (Chetham Soc.), i. 66–70.] A. H. B.

ASHPITEL, ARTHUR (1807–1869), architect, the son of William Hurst Ashpitel, was born in Hackney. In boyhood he had an accident which made him a cripple for life. He was trained by his father to the architect's profession, and in 1842 he began work on his own account. He built the church of St. John's at Blackheath, and that of St. Barnabas at Homerton, as well as many other buildings. In 1850 he entered into partnership with Mr. Whichcord, and was then for some years engaged in large practice. His health failed, and in 1854 he left England with David Roberts, R.A., for a travelling companion, and lived for some time at Rome. As a result of his studies in that city he exhibited a drawing at the Royal Academy, a 'Restoration of Ancient Rome,' and another called 'Rome as it is.' Latterly Mr. Ashpitel retired from active practice and occupied himself as a dilettante in literary work. He contributed papers on various cathedrals to the Archæological Association, and some articles to the 'Encyclopædia Britannica.' He was a good scholar and linguist, and these qualifications made him (a tory of the old school) able to write some tolerably effective political pamphlets and squibs in verse. Some translations and *vers de société* from his pen appeared in the 'Owl' and attracted some attention. Mr. Ashpitel died on 18 Jan. 1869, having left a valuable collection of vases and books to the Society of Antiquaries, and his two drawings of Rome to the nation. These latter form part of the collection at South Kensington.

[Builder, 30 Jan. 1869; Redgrave's Dictionary of Artists of the English School.] E. R.

ASHPITEL, WILLIAM HURST (1776–1852), architect, was a pupil of Daniel Asher Alexander. He assisted his master in the designs for the London Docks, and in the execution of the works connected with that undertaking. Afterwards a pupil of John Rennie, he was largely concerned in the Kennet and Avon canal, and in the work of tunnelling under the town of Bath. Later he was in partnership with James Savage, and then last in practice on his own account. Amongst other buildings he designed Sir Charles Talbot's house at Deepdene. He left his profession rather early in life, and died 20 April 1852.

[Dictionary of Architectural Publication Society.] E. R.

ASHTON, CHARLES (1665–1752), a distinguished scholar and divine, was born on 25 May 1665, at Bradway, in the parish of Norton, Derbyshire. He was admitted to Queens' College, Cambridge, on 18 May 1682, took the degree of B.A., and on 30 April 1687 was elected to a fellowship. After serving for a time as chaplain to Bishop Patrick, he was presented on 10 March 1698–9 to the living of Rattenden, in Essex, which he exchanged in the following June for a chaplainship at Chelsea Hospital. On 3 July 1701 he was collated to a prebendal stall in Ely Cathedral, and was elected on the next day to the mastership of Jesus College, Cambridge, both offices being vacant by the death of Dr. Saywell. In the same year he took the degree of D.D., and in 1702 was elected vice-chancellor of the university. His life was spent in scholarly seclusion, and he seldom left Cambridge, except when his attendance was required at Ely. He died in March 1752, at the age of 87, and was buried in the college chapel. Ashton's published works are not numerous. He contributed to Wasse's 'Bibliotheca Literaria,' 1724, an article, 'Tully and Hirtius reconciled as to the time of Cæsar's going to the African war;' also an emendation of a passage of Justin Martyr. Reading's editions of Origen 'De Oratione' (1728) and 'Historiæ Ecclesiasticæ Scriptores' (1746) are said to have been in great part the work of Ashton. 'His edition of Hierocles's excellent commentary on the golden verses of Pythagoras is without his name, or, it should rather be said, with another person's, R. W. (Warren). . . . Mr. Wakefield also has particularly noticed a Tertullian as being replete with notes by Dr. Ashton. I have also myself perused a dictionary marked in the same manner' (Dyer, *Hist. of Univ. of Camb.*, 1814, ii. 80). In 1768 appeared an edition of Justin Martyr's 'Apologiæ' prepared by Frederick Keller, fellow of Jesus College, from papers that Dr. Ashton left at his death. All Ashton's manuscripts had been bequeathed to Keller. Bowyer writes: 'The Bishop of Ely has advised him (Keller) to ask leave of the Bishop of London to inscribe Tertullian's Apology, which the doctor left to his lordship. . . . Ashton destroyed all his sermons; for the Bishop of London inquired after some he had heard preached, which were not found.' Among the Cole MSS. in the British Museum there are transcripts of some of Ashton's letters to Dean Moss (vol. xxx.); of his additions to Sherman's 'History of Jesus College' (vol. xlii.); and of his large 'Collections relating to the University.' In Chishull's 'Antiquitates Asiaticæ' (1728) Ashton showed much acuteness in restoring satisfactorily a corrupt inscription to Jupiter Urios.

[Nichols's Literary Anecdotes, i. 262, 271, iv. 226, 227, viii. 502, ix. 766; Dyer's Hist. of Cambr. Univ. ii. 80; Cole MSS. vols. xxx., xlii., li.; Add. MS. 6396. There is a good account of Ashton by J[ohn] H[ill] B[urton] in S.D.U.K. Biographical Dictionary.] A. H. B.

ASHTON, EDWARD (*d.* 1658), was a colonel in the army. He was deeply implicated in the plot against the lord protector set on foot by Ormond and other agents of Charles II in 1658, and for complicity in which Sir H. Slingsby and Dr. Hewet suffered. Ashton's part was to set fire to the city, throw open all the prisons, and seize all moneys and plate at the goldsmiths', but it was to be 'death for any to touch any man's private goods.' He was tried with six of his fellow-conspirators before the commissioners of the high court of justice, was found guilty, and on 7 July 1658 was hanged, drawn, and quartered in 'Tower Street, London, over against Mark Lane end.' Four of his fellow conspirators suffered similar penalties in different parts of the city.

[Mercurius Politicus for the year 1658, No. 423 (No. 48 in Brit. Mus. Catalogue); Clarendon's Hist. xv. 102.] G. V. B.

ASHTON, HENRY (1801–1872), architect, born in London, was a pupil of Sir Robert Smirke. Afterwards, and till death, he was employed by Sir Jeffrey Wyattville. He erected the stables at Windsor and the kennels at Frogmore. About 1831 he was employed by the King of Holland to build the summer palace at the Hague. He was the architect of the improvements in Victoria Street, and designed the thoroughfare which connects Belgravia with the Houses of Parliament. Some of the best examples of his work are found in Victoria Street. He exhibited many designs at the Academy. 'His work possessed many good characteristics—good in construction, simple yet tasteful in its design and proportions.' In competition 'for some of the most important works of his day' he was not successful. He died on 18 March 1872.

[Redgrave's Dictionary of Painters of the English School.] E. R.

ASHTON, HUGH (*d.* 1522), archdeacon of York, was a younger son of one of the Lancashire families of Ashton. He attracted the notice of the Lady Margaret, countess of Derby, who made him comptroller of her household. It has been conjectured on that account that he belonged to the West Lancashire Ashtons, and perhaps to that branch settled at Penketh, in the parish of Prescot; but nothing certain is known as to his origin. He commenced M.A. at Oxford 13 Oct. 1507, but soon after had a grace from Cambridge to enter the canon law. He subsequently became canon and prebendary in St. Stephen's, Westminster, 1509; prebendary of Strensall, in the church of York, 1515; archdeacon of Winchester, 1511 (resigned in 1519); archdeacon of Cornwall, 1515; archdeacon of West Riding York, 1516. Before 1511 he was rector of Grasmere, Ambleside, and he was also rector of Barnake, Lichfield. In 1522 he was instituted rector of Burton Latimer, Northamptonshire. He had been one of the executors of the will of his early patroness, and like her was interested in the fortunes of St. John's College, Cambridge. Baker says: 'The last chapel was Mr. Hugh Ashton's, well known by his monument and his rebus upon it, a thing then much in fashion, and must be forgiven to the humour of the age. It has long since lost the face of religion. Many years after its desecration, in Dr. Beal's time, it was restored to sacred use; but the times coming on when little regard was had to sacred things, and less to sacred places, it was again desecrated, and has not since been restored to such uses as the other two chapels yet standing have been. It may, 'tis hoped, one day recover the right; and might I choose my place of sepulture I would lay my body there, that as I owe the few comforts I enjoy to Mr. Ashton's bounty, so I might not be separated from him in my death.' This is an allusion to Ashton's foundations. The building accounts are given by Cooper and Mayor. Whilst at Cambridge he was 'very serviceable' in the business of the college; but having to be away a great deal he made up for his non-residence by his benefactions. 'What was wanting in that more public capacity he made up and supported in his private station by founding four fellows, who were his chaplains, and as many scholars, together with an annual dirge to be observed for him on the day of his interment.' According to Baker, who followed the inscription on his tomb at York, and copied in Queen Mary's reign by Dr. Bullock, then master of St. John's, he died 23 Nov. 1522, but Cooper and Mayor state that his will was dated 7 Dec. 1522, and proved 9 March following. 'Hic situs est,' runs the inscription, 'Hugo Ashton archidiaconus Ebor., qui ad Christianæ religionis augmentum socios 2 ex Lancastria totidemque scolares, sociumque et scholarem Eboracensis sociumque et scholarem Dunelmensis diœcesis oriundos, suis impensis pie instituit, atque singulis a se institutis sociis consuetum sociorum stipendium solidis 40 adauxit. Obiit nono cal. Decemb. an. Dni. 1522.' It is impossible to reconcile this date with that of the will. Ashton's Lancashire foundations were made available to candidates from the entire diocese of Chester. There was an inscription in the hospital of St. Leonard's at York recording Ashton's gift of a window. In addition to the prose tribute, some eulogistic verses, occasioned by a portrait of Ashton, were written by Baker.

who bequeathed the picture to Dr. Newcome, master of St. John's.

[Cooper's Athenæ Cantabrigienses, and Mem. of Margaret, Countess of Richmond; Baker's History of St. John's College; Le Neve's Fasti; W. A. Abram, in Pink's Lancashire and Cheshire Antiquarian Notes, Leigh, 1883, p. 106.]
W. E. A. A.

ASHTON, Sir JOHN de (*fl.* 1370), military commander, was the son of Thomas de Ashton, who had distinguished himself at the battle of Nevill's Cross. The dates of his birth and death are unknown, but in 1370 he figured as the hero of one of those picturesque incidents which Froissart delighted to describe. Lord Berners has thus translated the passage: 'The lande of the Lord of Coucy abode in peace, for ther was nother man nor woman that had any hurt, the value of a penny, yf they sayd they belonged to the lorde of Coucy. And so at last the englysshmen came before the cyte of noyon, the whiche was well furnished with men of warre; ther the englysshmen taryed, and aproched as near as they might, and aduysed to se yf any maner of assaut might preuayle them or not, and there they sawe that the towne was well aparelled for defence. And sir Robert Canoll was loged in the abbey of Dolkens, and his people about him; and on a day he came before the cyte, raynged in maner of batayle, to se yf they of the garyson and comontie of the towne wolde yssue out and fight or not; but they had no wyll so to do. There was a scottysh knyght dyde there a goodly feate of armes, for he departed fro his company, his speare in his hande, mounted on a good horse, his page behynde hym, and soo came before the barryers; this knyght was called sir Johan Assueton, a hardy man and a couragious; whan he was before the barryers of Noyon he lighted afote, and sayd to his page, Holde, kepe my horse and departe nat hens; and so went to the barryers. And within ye barryers ther were good knightes, as sir Johan of Roy, sir Launcelot of Lowrys, and a x. or xii. other, who had great marueyle what this sayde knight wolde do. Than he sayd to them, Sirs, I am come hyder to se you, I se well ye wyll nat yssue out of your barryers, therfore I wyll entre and I can, and will proue my knyghthode agaynst yours: wyn me and ye can; and therwith he layed on rounde about hym, and they at hym, and thus he alone fought against them more than an hour, and dyd hurt two or thre of thē; so that they of the towne on the walles and gerettes stode styll and behelde them, and had great pleasure to regarde his valiātnesse, and dyde him no hurt, the whiche they might haue done, if they hadde lyst to haue shotte or cast stones at hym, and also the frenche knightes charged them to let hym and them alone togyder. So long they fought that at last his page came nere to the barryers, and spake in his language and sayd, Sir, cõe away, it is tyme for you to depart, for your company is departyng hens: the knight herde him well, and then gaue a two or thre strokes about him, and so, armed as he was, he lept out of the barryers, and lepte upon his horse, without any hurt, behynde his page, and sayd to the frenchmen, Adue, sirs, I thank you, and so rode forthe to his owne company; the whiche dede was moche praysed of many folkes' (Froissart, 1812 edit. i. 417). The term 'Scottish knight' is somewhat perplexing, and has led Mr. Johnes to suppose that one of the Setons is meant; but Froissart applies the term generally to all who were in that army, although Sir Robert Canoll—that is, Sir Robert Knolles—was of Cheshire birth. Sir John Ashton was knight of the shire for his native county in the parliament of Westminster in 1389. He married Margaret, daughter of Perkin Legh of Lyme, and was succeeded in the lordship of Ashton by his son, Sir John, who was drowned at Norham.

[Froissart; Baines's Lancashire; Axon's Lancashire Gleanings.] W. E. A. A.

ASHTON, Sir JOHN de (*d.* 1428), seneschal of Bayeux, was the son of Sir John de Ashton and his wife, Margary Legh. He was one of forty-six esquires who were summoned to attend the grand coronation of Henry IV, in honour of which event they were solemnly admitted to the order of the Bath. He served in the parliament of 1413 as knight of the shire for Lancashire. In 1416 he was with the Duke of Clarence at the taking of Bayeux, and was entrusted by the king with the office of seneschal of the city. There is in the 'Fœdera' a document sent to him by Henry IV from Falaise, commanding him to give special protection to the inhabitants of the religious houses. He was also captain of Hadupais and bailiff of Constance. He was twice married and left many children, including Sir Thomas de Ashton, the alchemist [q. v.]. Sir John died in 1428.

[Baines's Lancashire; Rymer's Fœdera, vii. 186, 504, 525, 530, 589, 614, x. 61, 91, xiii. 712; Axon's Lancashire Gleanings.] W. E. A. A.

ASHTON, JOHN (*d.* 1691), Jacobite conspirator, of the family of Ashton of Penketh, Lancashire, was clerk of the closet to Mary of Modena, wife of James II, and, after the revolution of 1688, showed himself ardently devoted to the interests of his exiled master and mistress. He appears to have held a commission of captain or major in the army, and to have been an intimate friend of Dr. Thomas Cartwright, who was bishop of Chester from 1686 to 1689, and a zealous supporter of the Stuart dynasty (cf. CARTWRIGHT's *Diary*, pub. by Camden Soc.). By religion Ashton was a protestant, and late in 1690 he attended a meeting of protestant Jacobites, at which it was resolved to invite Louis XIV to forcibly restore James II. Viscount Preston undertook to visit St. Germains with the papers requisite to obtain support for the conspiracy, and Ashton promised to arrange the journey and bear him company. He and a young friend, Major Elliott, hired a boat at London to convey themselves and Lord Preston to France, but the owner, whose suspicions were roused by their injunctions of secrecy, gave information to the government, and on 31 Dec. 1690, when Preston, Ashton, and Elliott embarked with their treasonable papers about them at the Tower, they were narrowly watched, were arrested off Tilbury, and a few hours later brought back to Whitehall. On Ashton's person alone incriminating documents were found. The three prisoners were brought to trial a fortnight later, but each was tried separately. Ashton, who was described in the indictment as 'late of the parish of St. Paul's, Covent Garden,' declared that he was about to visit France to learn from the exiled queen how she proposed to settle certain unpaid debts with her London tradesmen, for many of which he, as her late clerk, was held responsible, and he called witnesses in support of his assertion. All the conspirators were condemned to death, and Ashton, upon whom alone the sentence was executed, was hanged at Tyburn on 28 Jan. 1690–1, being buried at St. Faith's under St. Paul's on the same day. Several nonjuring clergymen attended him after his conviction, and were present at the gallows, where he behaved with fortitude, and handed to the sheriff a paper declaring himself a protestant, and happy in losing his life in James II's service, from whom he had received favours 'for sixteen years past.' This document, which exemplified the sincerity of James's supporters in England, was published in England, France, and Holland, and greatly alarmed the authorities. An answer to it was written anonymously by Dr. Edward Fowler, bishop of Gloucester, who represented Ashton's paper as the manifesto of the Jacobite party, and tried to confute in detail his arguments against the lawfulness of William III's accession to the throne: the bishop's pamphlet evoked a reply in the 'Loyal Traitor,' an elaborate defence of Ashton by a Jacobite.

Ashton married in 1685 Mary, daughter of Edward Rigby, of Covent Garden. After her husband's death she sought refuge at St. Germains with her son, upon whom James II conferred a baronetcy. But her protestantism offended the exiled court, and Mrs. Ashton was harshly used on her refusal to become a Roman Catholic. She died in 1694, and her body was sent to England for burial (*View of the Court of St. Germains* (1696), in Harl. Misc., vi. 395).

[State Trials, xii. 645 et seq.; Luttrell's Brief Relation of State Affairs, vols. ii. iii. Burnet's History of my own Time, iv. 121 (Oxford edit.); Macaulay, iii. 723, 727, iv. 16–8; Brit. Mus. Cat.; Ashton's paper is printed in Tindal's Continuation of Rapin's History of England (i. 171), in the State Trials, and in Dr. Fowler's pamphlet.] S. L.

ASHTON, PETER (*d.* 1548), translator, was prebendary of Lincoln in 1542 and died in 1548 (LE NEVE's *Fasti*). He translated into English, in 1546, the 'Turcicarum rerum Commentarius' of Paulus Jovius, under the title of 'A Shorte Treatise upon the Turkes Chronicles, compyled by Paulus Jovius, byshop of Nucerne, and dedicated to Charles V, Emperour. Drawen out of the Italyen tong in to Latyne by Franciscus Niger Bassianates. And translated out of Latyne into Englysh by Peter Ashton.' In the dedicatory epistle to Sir Rafe Sadler the translator informs us that he has 'studyed rather to use the most playn and famylier English speche thē ether Chaucers wordes (which by reason of antiquitie be almost out of use) or els inkhorn termes (as they call them) which the common people for lacke of Latin do not understand.'

[Ames's Typographical Antiquities (ed. Dibdin), iii. 488–9).] A. H. B.

ASHTON, SIR RALPH DE (*fl.* 1460–1483), an officer of state under Edward IV, was the half-brother of Sir Thomas de Ashton the alchemist [q. v.], and the son of Sir John de Ashton (*d.* 1428) [q. v.]. His mother was Margaret, daughter of Sir John Byron of Clayton. In his seventeenth year he was one of the pages of honour to Henry VI, and at the same early age he married Margaret, the heiress of the Bartons of Middleton, and became the founder of the family that held the lordship there until the 18th century, when it passed by the female line to the holders of the Suffield peerage. Ralph Ashton was a man of influence, and in the reign of Edward IV he held various offices. He was sheriff of Yorkshire, and for his courage at the battle of Huttonfield he was made a knight banneret. When his commander, the Duke of Gloucester, became Richard III, he rewarded Sir Ralph's adhesion to the Yorkist cause by extensive grants of land. In 1483 he was appointed vice-constable of England and lieutenant of the Tower. The date of his death is unknown, but he is traditionally said to have been shot at Ashton-under-Lyne, and the yearly ceremony known as the 'Riding of the Black Lad' is regarded as a commemoration of that event. There is a very full rent-roll or custumal of the manor of Ashton in 1422, in which the various names and obligations of the tenants are set forth. Ralph Ashton is mentioned in a passage which Dr. Hibbert-Ware has explained with much ingenuity, though not with absolute certainty. According to this, corn marigold (*Chrysanthemum segetum*) grew so extensively in the low wet land about Ashton as to be inimical to the crops, and the lord of the manor had an annual inspection and levied fines on those tenants on whose lands it was seen. This power, delegated to Ralph Ashton and his brother Robert, is said to have been made the pretext of such tyrannical exactions that on one of these visitations the tenants rose in desperation and the 'Black Knight' was slain. Others hold that it was whilst exercising in the northern parts his despotic powers as vice-constable that he excited the terror expressed in the legendary rhyme:—

Sweet Jesu, for thy mercy's sake
  And for thy bitter passion,
Save us from the axe of the Tower,
  And from Sir Ralph of Ashton.

The effigy of the Black Knight is still paraded through the town of Ashton on Easter Monday.

[Hibbert-Ware's Customs of a Manor in the North of England, Edinburgh, 1822, and again by the Chetham Society, vol. lxxiv.; Rymer's Fœdera, xi. 715, xii. 118, 205, 268; Axon's Lancashire Gleanings.] W. E. A. A.

ASHTON, Sir ROBERT de (*d.* 1385), civil, military, and naval officer under Edward III, was of the great northern family of Ashton or Assheton, of Ashton-under-Lyne, in the county of Lancaster. The house claims descent from Emma, the daughter of Albert de Gresley, the first baron of Manchester; she married Orm, the son of Ailward, and received from her father as a dowry a portion of the lands he had received from Roger of Poictou. From this union, probably of Norman heiress and Saxon thane, descended Sir John Ashton, who was twice married. The date of the birth of his son Robert is not known, nor are there records of his career until we find him, in 1324, a member of the parliament of Westminster, and afterwards occupying positions of great importance and trust. In 1359 he was governor of 'Guynes' near Calais; in 1362 he was lord treasurer of England; in 1368 he had the custody of the castle of Sandgate near Calais with the lands and revenue thereto belonging; in 1369 he was admiral of the Narrow Seas; in 1372 he was justiciary of Ireland; and in 1373 again lord treasurer of England and king's chamberlain. In 1375 he became chancellor of the exchequer, and held that office until the death of Edward III in 1377, when he was succeeded by Simon de Bureley. The new king did not discard his father's old servant, and in 1380 Ashton was appointed constable of Dover and warden of the Cinque Ports. He died at Dover Castle 9 Jan. 1384–5, and was buried in the church there, to which he had previously presented a large bell. He was twice married. By his first wife, Elizabeth, whose surname is not known, he left a son, Thomas, and a daughter, Eleanor. His second wife was the widow of Lord Matthew de Gorney, and after Ashton's death married Sir John Tiptoft, knt., and died in 1417. Such are the scanty details of the career of a man who, going from a then remote and little-known district, achieved distinction alike in court and camp, by land and by sea.

[Rymer's Fœdera, 3rd edit. 752, 820, 822, 824, 844, 845, 862, 924, 930, 942, 977, 978, 979, 990, 1010, 1052, 1062, 1069, 1076, 1077; Baines's Hist. of Lancashire; Axon's Lancashire Gleanings.] W. E. A. A.

ASHTON, THOMAS de (*fl.* 1346), warrior, was the son and heir of Sir Robert de Ashton, and it is remarkable that, although the chief recorded event of his life shows him to have been a man of conspicuous military courage, he does not appear to have received the honour of knighthood, or to have been employed in any of the offices in which his father had distinguished himself. Whilst Edward III was fighting in France, David, king of Scotland, entered Northumberland with a force estimated at 50,000 men, and wasted and pillaged the country as far as Durham. Queen Philippa, the heroic wife of Edward III, marched against the invaders with a force of about 12,000, whom she encouraged to the unequal conflict. Battle was joined at Neville's Cross, near Durham, 17 Oct. 1346, and the result was a decisive victory for the English. Thomas de Ashton, who fought under Lord Neville, captured the royal standard of Scotland. Shortly after King David was made prisoner by John de Coupland, variously described as a Lancashire esquire and as a Northumberland gentleman, who was knighted when the king returned from France, but Ashton was still an esquire when, in 1385, he formed one of the retinue of John of Gaunt in his expedition to Spain. William de Ashton, doctor of laws, who was also with 'the serene prince, Lord John, king of Castile and Leon,' was his uncle.

[Baines's Lancashire; Rymer's Fœdera, vii. 490, xi. 28; Axon's Lancashire Gleanings.]
W. E. A. A.

ASHTON or **ASSHETON**, Sir **THOMAS** de (*fl.* 1446), alchemist, born in 1403, was the son and heir of Sir John de Ashton, of Ashton-under-Lyne [see Ashton, Sir John de], who died in 1428. Permission was granted by Henry VI to Sir Thomas to transmute the precious metals, and on 7 April 1446 a special order was issued (*Rot. Pat.* 2, No. 14), encouraging two Lancashire knights, Ashton and Sir Edmund de Trafford, to pursue their experiments in alchemy, and forbidding any subject of the king to molest them. Sir Thomas married Elizabeth, daughter of Sir John Byron, by whom he had eleven children. The eldest son, John, was knighted before the battle of Northampton, 10 July 1460, and died in 1508.

[Fuller's Worthies (ed. Nicholls), i. 555; Biographia Britannica; Foster's Lancashire Pedigrees; Baines's History of Lancashire (ed. Harland), i. 133.]

ASHTON, THOMAS (*d.* 1578), schoolmaster, was educated at Cambridge, where he graduated B.A. in 1559–60, and M.A. in 1563. He was elected a fellow of Trinity College in that university, entered into orders, and in 1562 was appointed the first head master of Shrewsbury school, which he raised to a high position; there being, while he presided over it, as many as 290 scholars at a time. Among his pupils were the illustrious Sir Philip Sidney and Sir Fulke Greville, Lord Brooke. Camden, in his 'Britannia,' remarks that 'Shrewsbury is inhabited both by Welsh and English, who speak each other's language; and among other things greatly to their praise is the grammar school founded by them, the best filled in all England, whose flourishing state is owing to provision made by its head master, the excellent and worthy Thomas Ashton.' At Whitsuntide 1568 a noble stage play, in which Ashton was the principal actor, was performed at Shrewsbury in connection with the school. It lasted all the holidays, and was attended by a large number of people, including several noblemen and many gentry residing in the neighbourhood. Soon afterwards, however, in the same year Ashton resigned the mastership of the school. About October 1574 he was sent to Ireland to Walter, Earl of Essex, who despatched him to parley with Tyrlogh Lynogh, and subsequently employed him in confidential communications with the queen and the privy council of England. The same nobleman by will gave him 40*l.* a year for life, and he was one of the feoffees of the earl's estates. Ashton returned to England in 1575. One of his latest acts was to visit Shrewsbury, where he preached a farewell sermon to the inhabitants. The 'godlie Father,' as he is styled in a contemporary manuscript, then returned to Cambridge, in or near which town he died a fortnight later, in 1578.

[Camden's Britannia, ed. Gough, ii. 399; Owen and Blakeway's Shrewsbury, i. 353, 365, 384; The Devereux Earls of Essex, i. 77, 78, 88, 106, 107, ii. 485, 486; Murdin's State Papers, 776; Cooper's Athenæ Cantab. i. 396, 567; Carlisle's Grammar Schools, ii. 375.] T. C.

ASHTON, THOMAS, D.D. (1716–1775), divine, son of Dr. Ashton, usher of the Lancaster grammar school, was born in 1716. After being educated at Eton, he proceeded in 1733 to King's College, Cambridge, where he made the acquaintance of Horace Walpole. He is the 'Thomas Ashton, Esq., tutor to the Earl of Plymouth,' to whom Walpole addressed his Epistle from Florence (Dodsley, *Poems*, iii. 75). In a letter to Richard West, dated 4 May 1742, Walpole speaks in high terms of Ashton's success in the pulpit: 'He has preached twice at Somerset Chapel. . . . I am sure you would approve his compositions, and admire them still more when you heard him deliver them' (*Letters*, ed. Cunningham, i. 161). In less than a month West was dead; and in a letter to Sir Horace Mann, dated 30 June 1742, Walpole encloses an elegy on his death by Ashton. For some time Ashton held the living of Aldingham, Lancashire; in May 1749 he was presented to the rectory of Sturminster Marshall in Dorsetshire; and in 1752 to the rectory of St. Botolph, Bishopsgate. Meanwhile his acquaintance with Walpole had come to an end. Writing to Sir Horace Mann on 25 July 1750, Walpole says: 'I believe you have often heard me mention a Mr. Ashton, a clergyman, who, in one word, has great preferments and owes everything upon earth to me. I have long had reason to complain of his behaviour; in short, my father is dead, and I can make no bishops. He has at last quite thrown off the mask, and in the most direct manner, against my will, has written against my friend Dr. Middleton. . . . I have forbid him my house' (*Letters*, ii. 216). Cole (*MS. Athenæ*) mentions that Ashton owed his Eton fellowship to Walpole's influence. In 1759 Ashton took the degree of D.D.; in December 1760 he married a Miss Amyand; and in May 1762 was elected preacher at Lincoln's Inn, which office he resigned in 1764. He died on 1 March 1775, after 'having for some years survived a severe attack of the palsy.'

Ashton was the author of a number of sermons, among which may be mentioned 'A Sermon on the Rebellion,' 1745; a 'Thanksgiving Sermon' on the close of it in 1746; a 'Sermon preached before the House of Commons' on 30 Jan. 1762; a 'Spital Sermon' at St. Bride's on Easter Wednesday of the same year. These, with others, were collected in a volume of 'Sermons on several Occasions,' 1770, 8vo. Prefixed to this volume is a mezzotint portrait of Ashton from a painting by Sir Joshua Reynolds. In 1754 he had an altercation with a methodist minister of the name of Jones, to whom he addressed 'A Letter to the Rev. Thomas Jones, intended as a rational and candid answer to his sermon preached at St. Botolph, Bishopsgate.' He also wrote some pamphlets against the admission of aliens to Eton fellowships.

[Nichols's Literary Anecdotes, iii. 88–90; Walpole's Letters, ed. Cunningham, i. 161, 184, ii. 216–17; Cole's MS. Athenæ.] A. H. B.

ASHURST, HENRY (1614?–1680), a wealthy and benevolent merchant of London, noted for his gifts of money to pious or charitable purposes, the founder of the family of Ashurst or Ashhurst of Waterstock, Oxfordshire, was descended from an old Lancashire family, seated at Ashurst, in the township of Dalton and parish of Wigan, distant five miles north-west of that town. His father, Henry, a justice of the peace, is described as a wise and pious gentleman, zealous for the reformed religion in a part of the country where Roman catholics abounded. His mother was one of the Bradshaws of Bradshaw, near Bolton. Of the sons of this marriage William engaged in politics, becoming M.P. for Newton, Lancashire, in 1641, and for the county in 1654; John became a colonel in the civil war; and Henry, born about 1614, entered into trade; all being very zealous in the interests of the parliamentarians and presbyterians. A daughter, Mary, became the wife of Dr. Theophilus Howorth, of Manchester. Henry was apprenticed at the age of fifteen to a London draper; and his prospects were much advanced by a loan of 300*l.* from the Rev. James Hiet, of Croston, Lancashire, and by his marriage with Judith Reresby. He became a successful merchant, entered the common council, and, though ejected in 1662, subsequently became an alderman. In 1667 he was living at Lauderdale House, but at the time of his death, which occurred in November 1680, he is called of Hackney. He had the intimate acquaintance of Henry Newcome, of Manchester, Richard Baxter, who preached his funeral sermon, Matthew and Philip Henry, and others; and the writings of all these divines abound in references to him. His charities to his Lancashire countrymen were very extensive; he allowed needy ejected ministers in that county 100*l.* per annum, and liberally relieved the widows of ministers. He was deeply interested in Elliot's missionary efforts in North America, and that apostle to the Indians termed him his worthy and true friend. Ashurst acted as treasurer for the Society for the Propagation of the Gospel, was a trustee of Boyle's Lecture, and was a great patron of religious literature. Baxter describes him as 'the most exemplary person for eminent sobriety, self-denial, piety, and charity that London could glory of, as far as public observation, and fame, and his most intimate friends could testify.' His son Henry, also a tried friend of Baxter's, became a baronet; he was the builder of Waterstock. The second son, William, was knighted in 1689, and was lord mayor of London in 1693. Each brother received 20*l.* by bequest of Robert Boyle.

[Dugdale's Visitation of Lancashire, p. 9; Burke's Visitation of Seats, ii. 11; Baxter's Funeral Sermon, London, 1681, 4to; Sylvester's Reliquiæ Baxterianæ, ii. 290, iii. 17, 189; Le Neve's Knights, 414; Newcome's Autobiography and Diary; Matthew Henry's Life; Life of Antony à Wood, 8vo, 157–8.] J. E. B.

ASHURST, JAMES (*d.* 1679), divine, whose christian name was unknown to Calamy and Palmer, was vicar of Arlesey, in Bedfordshire, and had been episcopally ordained, but he could not comply with the new impositions of the Act of Uniformity, and hence quitted his living. He was very old, and his vicarage slender. Samuel Browne, the judge [q. v.], was one of his parishioners, and a great friend. 'The whole parish,' says Palmer (after Calamy), 'was well affected towards him for his worthy behaviour amongst them, and was entirely under the influence of the judge . . . and so, though he was legally silenced, he continued in his church a nonconformist. He read part of the morning and evening service, viz. the confession, scripture-hymns, the creed, and some of the collects. He was a considerable scholar and a hard student to the last; greatly esteemed and loved by all sober persons who knew him, for his extraordinary piety, humility, meekness, self-denial, and integrity. His contempt of the world and contentedness on a very small income were very remarkable. He took for his small tithes just what his parishioners were pleased to give him.' From the register-book of births, deaths, and marriages of the parish of Arlesey, it is found that Ashurst became vicar between 27 Oct. 1631 and 4 Oct. 1632, and that he was married to 'Mary Baldocke, relict of Daniel Baldocke,' on 20 Nov. 1660. The same register informs us that 'James Ashurst, minister, was buried December y^e 16, 1679' ('buried in woolen'). His neighbour, Read, of Henlow, preached his funeral sermon.

[Palmer's Nonconf. Memorial (1802), i. 281; local researches at Arlesey.] A. B. G.

ASHURST or ASHHURST, WILLIAM HENRY (1725–1807), judge, belonged to the Lancashire family, the Ashhursts of Ashhurst or Ashurst. One of his ancestors was Henry Ashurst, the philanthropist [q.v.], and another was lord mayor of London in 1693. Sir William Ashurst was born at Ashhurst, near Wigan, 25 Jan. 1725, and was educated at Charterhouse. He was admitted of the Inner Temple on 19 Jan. 1750. He practised for some years as a special pleader; and Mr. Justice Buller was one of his pupils. He was called to the bar on 8 Feb. 1754, and was made a serjeant in 1770. On 25 June of the same year, on the removal of Sir William Blackstone to the Common Pleas, he succeeded him as a judge of the King's Bench, in which court Lord Mansfield then held undisputed sway. Mr. Justice Ashurst's judgments, which are reported in Loffts and Douglas's 'Reports' and Chitty's 'Practice Cases,' are remarkable for their clearness and good sense. A contemporary writer thus describes his qualities as a judge: 'Sir William Ashurst is a man of liberal education and enlarged notions. His language has no peculiar neatness nor brilliancy, but it is perspicuous, pointed, and clear. He reasons logically, and knows well how to winnow the chaff and eloquence from argument and law.' Mr. Justice Ashurst is best remembered by his charge to the grand jury of Middlesex on 10 Nov. 1792. The charge was delivered shortly after the massacres of September in France, and at a time when the name of reform had become odious to a multitude of Englishmen. Mr. Justice Ashurst, giving expression to the fears of the hour respecting the French revolution, attacked as 'absurd, nonsensical, and pernicious' the doctrines of its English admirers. 'There is no nation in the world that can boast of a more perfect system of government than that under which we live. . . . I trust that your minds will be impressed with these ideas, and that you will be assiduous in supporting our present form of government.' This charge was printed by the Society for preserving Liberty and Property against Republicans and Levellers as an opportune warning to the nation. It called forth several replies, one of the best-known being a pamphlet 'Justice to a Judge.' It also elicited from Bentham one of his most incisive pamphlets, 'Truth versus Ashhurst,' which was written in 1792, but was not printed until August 1823. Bentham's strictures are somewhat too sweeping. Sir William Ashurst was an admirer of what Bentham terms in this pamphlet 'the rubbish' of the common law. But he co-operated in some degree with Mansfield in introducing a spirit of equity into its administration. His personal appearance is recorded in the lines attributed to Erskine—

Judge Ashhurst with his lanthorn jaws
Throws light upon the English laws.

Being highly esteemed as a lawyer, Sir William Ashurst was twice one of the commissioners entrusted with the great seal, which he held from 9 April 1783 to 23 December of the same year and from 15 June 1792 to 28 Jan. 1793. On 9 June 1799 he resigned his office, and retired to his house at Waterstock, in Oxfordshire, where he died on 5 Nov. 1807.

[Foss's Judges, viii. 234; Bentham's Works, v. 231; Strictures on the Lives and Characters of the most Eminent Lawyers (1790), p. 71; Baines's History of Lancashire, ii. 187.] J. M-L.

ASHURST, WILLIAM HENRY (1792–1855), solicitor, was born in London 11 Feb. 1792. His father had led an aimless existence, under the impression—due to rumours about his infancy and his likeness to the eminent judge of the name—that he would be some day recognised as belonging to a distinguished family. William Henry's perception of his father's weakness stimulated his spirit of independence. After some education at a dame school he entered a solicitor's office, where his employer rewarded his industry by giving him his articles. He gained a good practice as a solicitor, though his marriage at the age of nineteen compelled him to increase his income by copying work at night and by writing for the press. He read much, and for a time belonged to a small sect called 'Freethinking Christians.' He ceased to be a member of any sect, though he regarded his political principles as the logical outcome of the doctrine of human brotherhood. He was much influenced by the political writings of Paine and Franklin. He was an enthusiastic radical, spending both money and labour to advance the cause. His house was one of the first to announce upon its walls that it would pay no taxes till the Reform Bill (of 1832) was passed. He was an active member of the common council, and, as under-sheriff for one year, witnessed an execution, which intensified his horror of capital punishment. In 1832 he published the 'Corporation Register,' advocating reforms in the city, and especially in the court of aldermen. He took an active part in the agitation against church rates. He refused to pay them himself. He published pamphlets in 1835, 1837, and 1839, denouncing the imprisonment of Mr. Childs at Bungay, supporting an agitation in Southwark, and attacking a petition for the imprisonment of John Thoroughgood, who had refused to pay at Chelmsford. He also conducted the well-known Braintree case to a successful result.

Ashurst supplied the funds and the labour of procuring the evidence in favour of Rowland Hill's scheme of postal reform when before the parliamentary committee. He was a warm supporter of co-operation, and for a time carried on the 'Spirit of the Age,' founded under Robert Owen's influence, till he disapproved of the spirit in which it was written. The friendship with Owen remained unbroken. Ashurst defended many men whom he believed to have been the victims of injustice or oppression, amongst others Mr. G. J. Holyoake on his imprisonment in 1842, who afterwards owed much to his friendship.

He was an outspoken advocate of the political and social equality of the sexes. He brought up his daughters in habits of independent thought and action. When asked why he had taken up the cause of women's rights, he would say that he had seen a girl tried for child-murder, who had been betrayed by a man, was convicted by men, sentenced by a man, and hanged by a man. 'It made me think.' The cause represented his strongest convictions.

The opening of Mazzini's letters in 1844 led to a friendship with Ashurst. In 1851 and 1852 Ashurst was a founder of the society of the 'Friends of Italy' and of the 'People's International League.' He cordially welcomed many of the refugees at that time. He was a warm admirer of American institutions and of the principles of the Declaration of Independence. He had long been a friend of Garrison, Lucretia Mott, and other abolitionists. He paid a visit to America, and saw Garrison in his home. His health suffered from the journey, and broke down completely on the death of his wife soon after. He died on 13 Oct. 1855.

[Private information.]

ASHWARDBY, JOHN (*fl.* 1392), a follower of Wycliffe, is described by Tanner (*Biblioth. Brit.-Hib.* p. 53), no doubt by an inference from his surname, as a Lincolnshire man. He became fellow of Oriel College, Oxford, 'master of theology,' and vicar of St. Mary's church. Attaching himself to Wycliffe's party, he appears to have been active in preaching, lecturing, and writing, as an opponent specially of the mendicant orders, and he engaged in controversy with the Carmelite, Richard Maydeston, a chaplain of John of Gaunt. In spite of this, however, he filled the office of 'commissary' or vice-chancellor of the university in 1392 (Wood, *Fasti Oxon.* p. 33).

[The sole authority for Ashwardby's biography, with the exception of the particular last mentioned, is Bishop Bale, in his Script. Illustr. Catal., cent. vi. 85, and in an autograph notice in one of the blank leaves of the Fasciculus Zizaniorum, MS. Bodl. e Mus. 86 f. 55, col. 1. The former contains a list of Ashwardby's writings, none of which are otherwise known.]

R. L. P.

ASHWELL, ARTHUR RAWSON (1824–1879), canon residentiary and principal of the Theological College, Chichester, was born at Cheyne Walk, Chelsea. In 1843 he entered at Trinity College, Cambridge, and in 1846 was elected foundation scholar of Caius College. In 1847 he graduated as fifteenth wrangler, and in 1848 he received holy orders, and became curate of Speldhurst, Kent. In the following year he returned to Cambridge as curate of St. Mary the Less, in order that he might study theology under the direction of the late Professor Blunt. In 1851 he was appointed vice-principal of St. Mark's College, Chelsea, and in 1853, partly through the instrumentality of Canon Butler of Wantage, he was appointed by Bishop Wilberforce principal of the newly-founded Oxford Diocesan Training College at Culham. Here he remained for several years, and, besides his work in the college, assisted the bishop in organising a system of diocesan inspection. In 1854 he married Miss Elizabeth Fixsen, of Blackheath, who survives him. In 1862 his health compelled him to retire to lighter work, and for two years he was minister of Holy Trinity Church, Conduit Street, Hanover Square; but in 1865 he returned to his old occupation, accepting the principalship of the Training College, Durham. The fame of his success at Durham led Bishop Durnford, an entire stranger to him, to offer him in 1870 the principalship of the Theological College, Chichester, with a canonry attached, and he also held for a short time the rectory of St. Martin's (1871–5), and that of St. Andrew's (1872–5), in that city. Canon Ashwell was active in literature. In 1864 he became editor of the 'Literary Churchman,' which office he held for twelve years, when he became (1876) editor of the 'Church Quarterly Review,' and a little while before his death he also resumed the editorship of the 'Literary Churchman.' To both these periodicals he was a regular contributor. He was also a contributor to the third series of 'Tracts for the Christian Seasons;' and he wrote occasionally for the 'Quarterly Review' and the 'Monthly Packet.' He was also in great request as a preacher in his own cathedral and elsewhere. He was, moreover, a frequent reader and speaker at church congresses, and an effective conductor of mission services. It is no wonder that his constitution was impaired by this excessive work, and that he succumbed to an attack of congestion of the lungs, which prematurely cut short a most active and useful life on 23 Oct. 1879. A window and a lectern in Chichester Cathedral perpetuate his memory in a spot of which he had been a distinguished ornament.

Canon Ashwell achieved reputation as a writer, a preacher, and a teacher. Some of his periodical essays excited much attention. His articles upon Dr. Farrar's 'Life of Christ' in the second number of the 'Church Quarterly Review,' and upon the 'State of the Church' in the July number of the 'Quarterly Review,' 1874, excited much interest. His article on Samuel Wilberforce in the April number, 1874, of the same Review was the main cause of his being asked to write the bishop's life; and several of his educational articles attracted unusual attention. His longest consecutive work was the first volume of the 'Life of Bishop Wilberforce' (1880).

As a preacher Canon Ashwell was extremely acceptable, especially among the more thoughtful and educated congregations. His little volume of printed sermons, entitled 'God in Nature,' is full of striking and original ideas, expressed tersely and incisively, and evidently with a view to arrest or even force attention.

As a trainer, first of future schoolmasters, and then of future clergymen, Canon Ashwell made his influence deeply felt. His clear, epigrammatic style was the very style to command the attention of young men. He was a very strict disciplinarian, and the kindest of friends and counsellors to all pupils who sought his aid in confidence, as many of them have testified to the present writer. Canon Ashwell was a staunch and very definite English churchman. Besides the writings already mentioned, he published 'The Schoolmaster's Studies' (1860), 'The Argument against Evening Communions' (1875), 'Lectures on the Holy Catholic Church' (1876), and 'Septuagesima Lectures' (1877), all small works.

[Canon Ashwell's writings, passim; obituary notices in the Church Quarterly Review and Literary Churchman; information from the Rev. Prebendary Teulon, Rev. S. J. Eales, Rev. Canon Gregory, Rev. Canon Butler, Rev. Prebendary W. R. W. Stephens, and Miss C. M. Yonge.] J. H. O.

ASHWELL, GEORGE (1612–1695), Anglo-catholic controversialist, born in the parish of St. Martin Ludgate, 8 Nov. 1612, was the son of Robert Ashwell, of Harrow. He was a scholar of Wadham College, Oxford, 1627; graduated B.A. 4 Dec. 1632, M.A. 1635, and became fellow of his college. He was tutor in the family of Thomas Leigh, a nonconformist, but his own sympathies were of another sort. He was the friend of Heylin, who wrote, at his suggestion, on 'Parliament's Power in Laws for Religion,' which was published in 1645. He was made B.D. on 23 June 1646, and became chaplain to Sir Anthony Cope, lord of the manor of Hanwell, Oxfordshire. On the death of Dr. Robert Harris, 1658, he succeeded him in the rectory of Hanwell, where he died on 8 Feb. 1694–5. He published: 1. 'Fides Apostolica, or a Discourse asserting the received authors and authority of the Apostles' Creed . . . with a double appendix, the first touching the Athanasian, the second touching the Nicene Creed,' 1653 (this was attacked by Baxter, in his 'Reformed Pastor,' 1656, for which Baxter expresses regret in his 'Catholick Theologie,' 1675). 2. 'Gestus Eucharisticus, or a Discourse concerning the Gesture at the receiving of the Holy Eucharist,' 1663 (dedicated to his patron, Sir A. Cope). 3. 'De Socino et Socinianismo Dissertatio,' 1680 (suggested by the wide diffusion of English translations of Socinian books, and remarkable for its high tribute to the genius and character of Lelio and Fausto Sozzini). 4. 'De Ecclesia Romana Dissertatio,' 1688 (this and the foregoing were portions of a much larger work in manuscript, 'De Judice

Controversiarum et Catholicæ Veritatis Regula;' they were published at the suggestion of Dr. Gilbert Ironside, warden of Wadham). 5. 'The History of Hai Eb'n Yockdan, an Indian Prince, or the Self-taught Philosopher,' 1686, at the end of which is 'Theologia Ruris . . . or the book of Nature leading us by certain degrees to the knowledge and worship of the God of Nature.' The Yokdan fiction was translated by Ashwell from Edward Pococke's Latin version from the Arabic of Abú Bakr ibn Al-Tufail (Abú Jafar); it is remarkable as having supplied Robert Barclay (*Apology*, prop. v. vi. § xxvii.) with a proof of his doctrine of the Inner Light; the passage was withdrawn by the Society of Friends, 1779. Ashwell left behind him in manuscript, 'An Answer to [Hew Nevill's] Plato Redivivus.'

[Wood's Athenæ Ox. (Bliss), ii. 911–2; Smith's Catalogue of Friends' Books.] A. G.

ASHWELL JOHN (*d.* 1541?), prior of Newnham Abbey, in Bedfordshire, best known for his opposition to the principles of the Reformation, was a graduate of Cambridge University. In 1504 it is probable that Ashwell, who was then a bachelor of divinity, became rector of Mistley in Essex, and held in subsequent years the benefices of Littlebury and Halstead in the same county. In 1515 we know him to have been appointed chaplain to Lord Abergavenny's troops in France (Brewer's *Letters of Henry VIII*, ii. part i. 137), and six years later a prebendal stall in St. Paul's Cathedral was conferred upon him. He became prior of Newnham Abbey about 1527. In the same year he addressed a secret letter, written partly in Latin and partly in English, to John Longland, the Bishop of Lincoln, bitterly complaining of the heretical opinions held by George Joye, a bold advocate of Lutheranism, with whom he had lived on terms of great intimacy [see Joye, George]. The epistle unhappily fell into Joye's hands, and the reformer withdrew to Strasburg to escape the effects of the bishop's displeasure. There, however, he published Ashwell's letter, together with an elaborate reply to all the charges preferred against him. The pamphlet, of which very few copies are now extant, bears the title 'The Letter whyche Johan Ashwell, Priour of Newnham Abbey besydes Bedforde, sente secretly to the Byshope of Lyncolne in the yeare of our Lord MDXXVII. Where in the sayde Priour accuseth George Joye, that tyme beyng felow of Peter College in Cambridge of fower opinions; with the Answere of the sayde George unto the same opinions.' The colophon runs: 'At Strazburge 10 daye of June. Thys lytell boke be delyvered to Johan Ashwell at Newnham Abbey besyde Bedforde with spede.' One of the most singular passages in the book is Ashwell's earnest entreaty to the bishop 'that no creature maye know that I or any of mine do shew you of these thinges, for then I shal leusse the favor of many in my contree'—a passage clearly showing that the Reformation in England was eagerly expected by the prior's neighbours. A second edition of the pamphlet was published by Joye at Antwerp in 1531. Ashwell apparently somewhat modified his opinions with the times, and in 1534 he was among the first to take the oath of supremacy to Henry VIII as head of the church. But he appears to have resigned the post of prior of Newnham before 1539, when the monasteries were finally dissolved. His death took place shortly before 23 Aug. 1541, when the prebendal stall in St. Paul's Cathedral, which he had held for twenty years, was declared vacant and filled up.

[Cooper's Athenæ Cantabrig. i. 59 and 530; Rymer's Fœdera, xiv. 507; Le Neve's Fasti Ecclesiæ Anglicanæ, ii. 386; Dugdale's Monasticon, ed. Caley and Ellis, vi. 373; Newcourt, Ecclesiasticum Parochiale Londinense (1710), i. 149, ii. 299, 394; Brit. Museum Catal.; Retrospective Review (new series) ii. 96–102.] S. L.

ASHWOOD, BARTHOLOMEW (1622–1680), puritan divine, was 'a Warwickshire man,' son of a clergyman of the same name (who matriculated at Magdalen College, Oxford, in 1591, also as a Warwickshire man, aged 13, and proceeded M.A. in 1601). He became a batter or commoner of St. Alban's Hall in the latter end of 1638, aged 16 years, and so was born 1621–2. But Anthony à Wood informs us: 'Having been puritanically educated, he was translated, after some continuance in the said hall, to Exeter College, and there put under a tutor puritanically then esteem'd, and took one degree in arts as a member of that college, and was soon beneficed and became a man of the times.' His 'benefice' was Bickleigh, Devonshire, and he is enrolled by Walker as one of the 'loyalist sufferers' (p. 182) of that parish. Walker assumes that he 'died under the usurpation,' i.e. the Commonwealth. But he lived to form one of the 'two thousand' by being 'ejected' in 1662 from Axminster in Devonshire. He continued to preach for many years, in spite of the severe restrictions imposed on nonconformists In his old age he seems to have been left in sore straits, and died 'about 1680.' His three books are: (1) 'The Heavenly Trade, or the Best Merchandizing, the only way to live well in impoverishing Times, a Discourse occasion'd from the Decay of earthly Trades and visible Wasts of practical Piety in the Days we live in, offering Arguments and Counsells to all, towards a speedy Revival of dying Godliness,' &c. (1679); (2) 'The Best Treasure, or the Way to be truly Rich, being a Discourse on Ephesians iii. 8, wherein is opened and commended to Saints and Sinners the personal and purchased Riches of Christ as the best Treasure to be possessed' (1681); and (3) 'Groans for Sin' (1681). Rarely to be met with now, they prove him to have been a thinker of considerable originality, not without touches of graceful imaginativeness. Dr. John Owen wrote an admirable preface to the 'Best Treasure.'

[Calamy and Palmer's Nonconf. Mem. (1802), ii. 3; Reynolds's Life of John Ashwood; Walker's Sufferings; Wood's Athenæ (Bliss), iii. 1272–3.] A. B. G.

ASHWOOD, JOHN (1657–1706), nonconformist minister, was born at Axminster in 1657, and was the son of Bartholomew Ashwood [q.v.]. In his youth he was extremely delicate. He was educated by his father, and admitted 'as a member of his father's church.' Soon after he was sent to London, where he was received into the family of the learned Theophilus Gale, who acted as his instructor. Before he began to preach he taught a school at Axminster, and afterwards at Chard. Being driven from the latter as a conscience-ruled nonconformist by high-church intolerance, he determined along with some friends to emigrate to Carolina in January 1683, but was prevented by a sudden attack of smallpox. He then appears to have resided successively at Ilminster, Haveland, and Buckland, until he received a 'call' to Exeter, where, his biographer tells us, he was 'a vigilant and faithful minister for about the space of ten years.' He subsequently returned to London. For about two years he was evening lecturer at Spitalfields, and morning preacher at Hoxton, when he received a 'call' from a congregation at Peckham, Surrey. He died there on 22 Sept. 1706. His 'Life' was for long a favourite fireside companion among devout nonconformists, circulating as a chap-book, viz. 'Some Account of the Life, Character, and Death of the Rev. Mr. John Ashwood,' by Thomas Reynolds (1707). Added to the 'Account' are two very admirable sermons 'preached a little before he died.'

[Authorities given under Bartholomew Ashwood; Reynolds's Account of Life.] A. B. G.

ASHWORTH, CALEB, D.D. (1722–1775), dissenting tutor, was born at Clough-Fold, Rossendale, Lancashire, in 1722. The date rests on Palmer's statement that he was 'but fifty-three years of age' at death, and on the monumental inscription given in Baker's 'Northamptonshire' (i. 332). His father, Richard Ashworth, who died in 1751, aged eighty-four, was a lay preacher among the Particular Baptists; he had three sons —Thomas, Particular Baptist minister at Heckmondwike; Caleb; and John, General Baptist minister, colleague of Dr. James Foster (Pope's 'modest Foster'), who preached his funeral sermon in 1742. Caleb was originally a carpenter; he probably was not in sympathy with his father's views, and thus did not at first turn to the ministry. He was afterwards educated for the independent ministry, under Doddridge, at Northampton, where he first took up his quarters in 1739; and settled at Daventry in 1746, originally as assistant to James Floyd. Under Doddridge's will the management of the academy was left to Ashworth, and, as the Northampton congregation did not elect him their minister, he removed it to Daventry in 1752. He obtained the degree of D.D. from Scotland in 1759. He had married a Miss Hemings, by whom he had three sons and three daughters. His son John entered Daventry academy in 1760, but became a grazier. Ashworth died on 18 July 1775. Under him Daventry academy became a chief seat of culture among the liberal independents and presbyterians, who at that time were closely fused, and partook of the same type of theology and church polity. A list of his students may be found in 'Monthly Repository,' 1822. His most distinguished scholar was Priestley, who says that Ashworth took 'the orthodox side of every question' in theology and philosophy, the sub-tutor, Samuel Clark, 'that of heresy.' Doddridge's plan of referring to authors on all sides of every question, and requiring his students to give an account of them, was faithfully pursued by his successors, with the result of much independence of judgment. A pupil (Rev. T. Thomas, in *Month. Rep.*, 1814, p. 79) says: 'Under Dr. Doddridge there was a more popular exterior; under Dr. Ashworth a more disciplined interior.' The defect of the academy was the neglect of languages [see Alexander, John, 1736–1765], biblical criticism, and ecclesiastical history; its staple was dogmatics and philosophy, including psychology (then called pneumatology), ethics, and physics. Ashworth published for his academy a Hebrew Grammar, and a treatise on 'Plane Trigonometry;' for his congregation, a book of 'Tunes;' and Funeral Sermons for Dr. Isaac Watts 1749, Rev. James Floyd 1759, and Rev. S. Clark, his coadjutor, 1770.

[Funeral Sermon, by Rev. Samuel Palmer, 1775; Monthly Repository, 1813, 1822; Priestley's Autobiography, incorporated in Rutt's Memoirs and Correspondence of Priestley, 1831.] A. G.

ASHWORTH, Sir CHARLES (*d.* 1832), major-general, was appointed ensign in the 68th foot in 1798; lieutenant in 1799; captain 55th foot in 1801; major 6th West India regiment in 1808; major 62nd foot in 1808; a lieutenant-colonel with the Portuguese army in 1810; and served as brigadier-general at the battles of Vittoria, Pyrenees, Nivelle, Nive, and St. Pierre, where he was badly wounded. He took part in the combat of Buenza and succeeding engagements, for which he was honoured with a cross, and allowed, 14 Nov. 1814, to accept the order of the Tower and Sword from the Prince Regent of Portugal. He attained the rank of colonel in 1814, and major-general in 1830; was nominated a companion of the Bath in 1815; a knight commander on the occasion of the coronation of William IV in September 1831; and died at Hall Place, St. John's Wood, on 13 Aug. 1832.

[Gentleman's Mag. vol. cii. part ii. p. 187; Napier's History of the Peninsular War, book xxiii. vol. vi. p. 396.] A. S. B.

ASHWORTH, HENRY (1785–1811), lieutenant in the navy, was born in London, December 1785. In November 1799 he entered on board the 38-gun frigate Hussar, under the immediate patronage of the first lieutenant, and four years later was serving as midshipman on board the same ship when she was lost on the Saintes, near Brest, on 8 Feb. 1804. Whilst prisoner of war, Mr. Ashworth made several remarkable attempts to recover his freedom; and at last, having escaped from Bitche in December 1808, he succeeded in passing through Germany to Trieste, where he got on board the English frigate L'Unité. In the October following he was promoted to be a lieutenant, and was serving in that rank in the Centaur of 74 guns, on the coast of Spain, when the French took Tarragona, on 28 June 1811, and drove a number of the panic-stricken inhabitants, literally, into the sea. Lieutenant Ashworth had command of one of the boats sent to rescue these drowning wretches, and, whilst so employed, received a wound, of which he died a month later, at Minorca, 25 July 1811.

[His very curious evasions and adventures as a midshipman in company with a master's mate named O'Brien, are recounted at very full length in the Naval Chronicle, vols. xxviii.–xxxi., and xxxiii., and must be considered as, to a great extent, the original of the well-known episode in 'Peter Simple.'] J. K. L.

ASHWORTH, HENRY (1794–1880), friend of Cobden and vigorous supporter of the Anti-Corn Law League, was born at Birtwistle, near Bolton, Lancashire, on 4 Sept. 1794, and coming of quaker parentage was in due course sent to Ackworth school. After leaving that famous academy of the Friends he, in partnership with his brother Edmund, managed their extensive mills at Turton, where they distinguished themselves by their careful provision for the well-being of those whom they employed, and for whose benefit they established excellent schools, library, and reading room. Ashworth was a staunch nonconformist, and resolutely refused to pay church rates. He was a founder of the Anti-Corn Law League, and was one of its warmest supporters both by money and personal influence and exertion. He had made Cobden's acquaintance in 1837, and was ever after his firm friend. In 1840 he was one of a deputation that waited upon Lord Melbourne to urge the repeal of the corn laws. 'You know,' said the premier, 'that to be impracticable.' Sir Robert Peel was equally unpleasant. In answer to Mr. Ashworth's plea that the import of food should not be restricted in order to uphold rents, Sir James Graham called out, 'Why, you are a leveller!' and asked whether he was to infer that the labouring classes had some claim to the landlords' estates. The prosperous manufacturer was naturally somewhat startled at this unexpected phrase, and protested against its injustice. In dismissing the deputation Sir James told them that if the corn laws were repealed great disasters would fall upon the country, the land would go out of cultivation, church and state could not be upheld, the national institutions would be reduced to their elements, and the houses of the leaguers would be pulled about their ears by the people they were trying to excite. In 1843, in company with Bright and Cobden, he visited Durham, Northumberland, Cumberland, and East Lothian, to obtain information as to the position of agriculture, and they were sometimes mentioned as the A B C of the league gone to study farming. Mr. John Bright, speaking at the opening banquet at the Manchester Town Hall in 1877, described a visit in company with Ashworth and others to the ruins of Tantallon Castle: 'As we walked amongst those ruins, my friend Mr. Henry Ashworth said, with a look of sadness almost, "How long will it be before our great warehouses and factories in Lancashire are as complete a ruin as this castle?" I have thought of that scores of times since, and I thought of it then with sadness, as I think of it now. One thing is certain: if ever they come to ruin they will never be so picturesque a ruin as is the ruin of Tantallon Castle.' At the great meeting held in Manchester 23 Dec. 1845, Ashworth proposed that 250,000*l.* should be raised for the purpose of the agitation. Their strenuous and zealous efforts were crowned with success, the corn laws were repealed, and the final meeting of the league was held in the Manchester Town Hall on 2 July 1846. Ashworth gave valued assistance to Cobden in the negotiation of the French treaty. His most important work is 'Recollections of Richard Cobden and the Anti-Corn Law League' (two editions, London 1876 and 1881), which is full of important historical and biographical matter. Ashworth defended Cobden at the great indignation meeting held in Manchester after the lamentable incident in the House of Commons, when Peel, who was harassed, unwell, and suffering from the depression brought on by the murder of Thomas Drummond, charged the leader of the league with connivance at assassination. The accusation was eagerly repeated by excited partisans.

Ashworth's action in connection with the Anti-Corn Law League is that by which he will be remembered, but during a long life he was a steady advocate of peace, retrenchment, and reform. In addition to the work named he wrote: 1. 'Statistical Illustrations of Lancaster,' 1842. 2. 'A Tour in the United States and Canada,' 1861. 3. An account of the 'Preston Strike' of 1853, and some pamphlets. He was a member of the Society of Friends, but had a most unquakerly passion for the gun, which he used with great dexterity on the moors. His hardy frame and careful life gave him unusual advantages, so that at eighty he was as sure in his aim as at twenty. He made several continental tours, and in February 1880 left his house, The Oaks, Turton, to winter in Italy, as he had usually done for some years. Whilst travelling from Rome he caught a chill, and at Florence was laid up with Roman fever, and, after about two weeks' illness, he died at Florence, 17 May 1880.

[Ashworth's Recollections of Cobden, with a portrait of the author; Prentice's History of the League; Morley's Life of Cobden; Manchester Guardian, 19 May 1880; Times, 20 May 1880; Academy, 1880, i. 401.] W. E. A. A.

ASHWORTH, JOHN (1813-1875), preacher, manufacturer, and author, was born on 8 July 1813 at the hamlet of Cutgate near Rochdale, and was the eighth child of his parents, who were poor woollen weavers. He has himself told the story of his mother manufacturing a 'bishop' (pinafore) for him out of a pack-sheet, from which all her exertions could not wash away the indelible word 'Wool,' which therefore formed his breastplate. The poverty of the family was further embittered by the intemperance of the father, who, however, reformed later in life. John Ashworth had no more education than could be gleaned at a Sunday school, and he married before he was twenty. The union, however imprudent, was a happy one, but he and his first wife had years of struggle with poverty and care. His position somewhat improved, and in 1851, when visiting the Great Exhibition, he formed the resolution of founding a chapel for the destitute in Rochdale, but the proposal was so much discouraged by his friends that he abandoned it for a time, and did not put it into execution until 1858. As minister of this chapel he was brought into close contact with the poorest people of a great factory town. He was a vigorous preacher of the orthodox type, and understanding the people's way of life, and speaking a language which they understood, he gathered a great congregation. He was a liberal in politics, a staunch teetotaller, and an uncompromising advocate for the Maine Law and the observance of the Sunday after a rigid puritanical fashion. He visited the United States and the Holy Land, and for many years had a busy life as preacher, manufacturer, lecturer, and author. He wrote 'Walks in Canaan' and 'Back from Canaan,' and had begun an account of his 'Rambles in the New World' when death overtook him; but his chief work was 'Strange Tales,' followed after a time by a similar gathering of 'Simple Records.' These were printed as separate tracts, and have had a circulation that is to be counted by millions. Some have been translated into Welsh, French, Dutch, Russian, and Spanish. Yet the publisher to whom the first one was offered only undertook to print it on being guaranteed from any risk. These narratives have no literary polish, but are good examples of plain straightforward narrative, and are interesting for the glimpses they give of the life of the poor of the manufacturing districts. They mostly relate incidents that had come to his knowledge during his work amongst the poor. The accuracy of one was challenged, but for most of them sufficient vouchers could be adduced. Ashworth's intimate knowledge of the class he describes gives his 'Strange Tales' a value to which most 'religious tracts' have no claim. Ashworth died on 26 Jan. 1875, and was followed to his grave in the Rochdale cemetery by a processsion of those amongst whom he had laboured.

[Ashworth's own writings; Calman's Life and Labours of John Ashworth, 2nd edit. (Manchester, 1875).] W. E. A. A.

ASKE, ROBERT (*d.* 1537), leader of the insurrection called the 'Pilgrimage of Grace,' was of an old Yorkshire family, which took its name from Aske, in Richmondshire, though the branch to which he belonged had been long settled at Aughton, in the East Riding (WHITAKER'S *Richmondshire*, i. 117). Of his personal history nothing is known apart from that movement, except that he was an attorney and fellow of Gray's Inn. It appears, by papers in the Record Office, that he had at least two brothers, John and Christopher, who were to some extent compromised by his proceedings. The rebellion which brought him into so much notoriety began in Lincolnshire in October 1536. In the beginning of that year parliament had passed an act for the suppression of those monasteries whose revenues fell below 200*l.* a year. Some months later a book had been published by authority affecting the received doctrine of the Sacraments, and injunctions had been issued for the abrogation of a number of old holidays. These things touched at once the faith, the privileges, and the social life of the people generally; while another statute, called the Statute of Uses, bore hard upon the gentry, and the increase of taxation was an additional subject of complaint. The first outbreak was at Louth, in Lincolnshire, where the commissioners for the subsidy had arranged to sit in the beginning of October. Here the leaders were Dr. Mackerel, prior of Barlings, and one who called himself Captain Cobbler. The number who followed them was reckoned at twenty thousand. But the Earl of Shrewsbury caused them to disperse, exhibiting an answer to their complaints from the king, showing that none of the things objected to had been done without the sanction of parliament.

The Lincolnshire rising, however, had scarcely been quelled when another, and a far more serious one, broke out in Yorkshire, and here Aske took the lead. The malcontents displayed banners with a picture of Christ upon the cross, and on the other side of a chalice and wafer. They took prisoners Lord Darcy and the Archbishop of York, and compelled them (not unwillingly, as it was generally believed) to swear fidelity to the common cause. Even a herald sent to them in the king's name was compelled to kneel before Aske at Pomfret, who forbade him to read the proclamation with which he was charged, and said that he himself and his company would go up to London and have all the vile blood removed out of the king's council. The whole north of England seemed to be as one man in this matter, and the lords sent by the king to put down the rebellion would fain have temporised. But no terms could be arranged, and a day of battle was agreed upon, which was to be 27 October, the eve of St. Simon and St. Jude. The result, had it taken place, might probably have been a slaughter not inferior to that of the bloody field of Towton. But a rain which fell the night before swelled all the rivers, and made the tiniest streams impassable, so that the armies could not approach each other. Meanwhile the king had been prevailed on, as a matter of prudence, to send a conciliatory message, promising pardon and a hearing for all grievances, which, when announced, had the best effect. The rebels at once disbanded and returned to their homes.

At Christmas general pardons were sent down into the north, according to the king's promise; and Aske came up to London, being expressly invited by the king to declare to him personally the causes of complaint. He was received by Henry with marked attention and courtesy, and on his return into the north took with him assurances calculated to pacify the minds of the community. The king promised that he himself would shortly visit the country, cause a parliament to be held at York, and bring his queen, Jane Seymour, thither to be crowned. These pledges were not more than sufficient; for a new insurrection in the east of Yorkshire had broken out in January under Sir Francis Bigod, which Aske and Lord Conyers contrived to set at rest. Aske received the king's thanks for his conduct in this matter, and it might have appeared that he had fairly won his pardon. But the country was still in an anxious and unsettled state; and whether or no Aske himself had done anything once more to forfeit the king's favour, he was in May a prisoner in the Tower of London. He was arraigned at Westminster before a special commission, along with a number of others who had joined in the rebellion, and sentenced to be hanged, drawn, and quartered. More than a month elapsed before the sentence was carried out, and the king determined that the leading rebels should suffer in the districts where they had raised commotions. On 28 June, accordingly, Lord Hussy, Sir Robert Constable, and Aske were carried on horseback from the Tower into the north. Hussy was beheaded at Lincoln, Constable was hanged in chains at Hull, and Aske suffered the like fate within the city of York.

On the tower of the church of Aughton, in the East Riding, is a rather ambiguous inscription below a shield: 'Christofer le second filz de Robert Ask ch'r oblier ne doy A° D'i 1536.' This, as Pegge remarks, might be translated, 'I, Christopher, the second son of Robert Ask, knight, ought not to forget the year of our Lord 1536.' But it may be, as he also suggests, that the tower itself is supposed to speak: 'I ought not to' forget Christopher,' and that 1536 is to be read merely as the date of the inscription (Allen's *County of York*, ii. 231). Under any circumstances it is a very striking memorial of that terrible year. This Christopher may have been the brother, and Sir Robert Ask the father, of the insurgent. They were certainly near relations.

[Hall's Chronicle; Wriothesley's Chronicle; State Papers; Unpublished Papers in the Record Office.] J. G.

ASKEW, ANNE (1521–1546), protestant martyr, was the second daughter of Sir William Askew, or Ayscough, knight, who is generally stated to be of Kelsey in Lincolnshire. But according to family and local tradition she was born at Stallingborough, near Grimsby, where the site of her father's house is still pointed out. The Askews were an old Lincolnshire family, and the consciousness of this fact may have had something to do with the formation of Anne's character. She was highly educated and much devoted to biblical study. When she stayed at Lincoln she was seen daily in the cathedral reading the Bible, and engaging the clergy in discussions on the meaning of particular texts. According to her own account she was superior to them all in argument, and those who wished to answer her commonly retired without a word.

At a time when she was probably still a girl a marriage was arranged by her parents for her elder sister, who was to be the wife of one Thomas Kyme of Kelsey. It was one of those feudal bargains which were of constant occurrence in the domestic life of those days. But the intended bride died before it was fulfilled, and her father, 'to save the money,' as we are expressly told, caused Anne to supply her place against her own will. She accordingly married Kyme, and had two children by him. But having, as it is said, offended the priests, her husband put her out of his house, on which she, for her part, was glad to leave him, and was supposed to have sought a divorce. Whether it was with this view that she came to London does not appear; but in March 1545 she underwent some examinations for heresy, of which she herself has left us an account, first at Sadler's Hall by one Christopher Dare, then before the lord mayor of London, who committed her to the Counter, and afterwards before Bishop Bonner and a number of other divines. It is unfortunate that we have no other record of these proceedings than her own, which though honest was undoubtedly one-sided, and is not likely to have been improved in the direction of impartiality by having been first edited by John Bale, afterwards bishop of Ossory, during his exile in Germany.

The subject on which she lay under suspicion of heresy was the sacrament. The severe Act of the Six Articles, passed some years before, had produced such a crop of ecclesiastical prosecutions that parliament had been already obliged to restrict its operation by another statute, and Henry VIII himself at the end of this very year thought it well to deliver an exhortation to parliament on the subject of christian charity. In such a state of matters Anne Askew had little chance of mercy. It is, however, tolerably clear, notwithstanding the gloss which Bale, and Fox after him, endeavoured to put upon it, that one man who sincerely tried to befriend her was the much-abused Bishop Bonner. He did his utmost to conquer her distrust and get her to talk with him familiarly, promising that no advantage should be taken of unwary words; and he actually succeeded in extracting from her a perfectly orthodox confession (according to the standard then acknowledged), with which he sought to protect her from further molestation. But when it was read over to her, and she was asked to sign, although she had acknowledged every word of it before, instead of her simple signature she added, 'I, Anne Askew, do believe all manner of things contained in the faith of the Catholic Church, and not otherwise.' The bishop was quite disconcerted. In Anne's own words, 'he flung into his chamber in a great fury.' He had told her that she might thank others, and not herself, for the favour he had shown her, as she was so well connected. Now she seemed anxious to undo all his efforts on her behalf. Dr. Weston, however (afterwards Queen Mary's dean of Westminster), contrived at this point to save her from her own indiscretion, representing to the bishop that she had not taken sufficient notice of the reference actually made to the church in the written form of the confession, and thought she was supplying an omission. The bishop was accordingly persuaded to come out again, and after some further explanations Anne was at length liberated upon sureties for her forthcoming whenever she should be further called in question. She had still to appear before the lord mayor, and did so on 13 June following, when she and two other persons, one being of her own sex, were arraigned under the act as sacramentaries; but no witnesses appeared against her or either of the others, except one against the man, and they were all three acquitted and set at liberty.

The accusers of Anne had for the time been put to silence, but unfortunately within a year new grounds of complaint were urged, and she was examined a second time before the council at Greenwich. Her opinions meanwhile seem to have been growing more decidedly heretical, and her old assurance in the face of learned disputants was stronger than ever. She was first asked some questions about her husband, and refused to reply except before the king himself. She was then asked her opinion of the sacrament, and, being admonished to speak directly to the point, said she would not sing a new song of the Lord in a strange land. Bishop Gardiner told her she spoke in parables. She replied that it was best for him, for if she showed him the open truth he would not accept it. He then told her that she was a parrot, and she declared herself ready to suffer not only rebuke but everything else at his hands. She had an answer ready for each of the council that examined her. Indeed, she sometimes seemed to be examining them, for she asked the lord chancellor himself how long he would halt on both sides.

Nevertheless, she was more closely questioned this time than she had been the year before. She was five hours before the council at Greenwich, and was examined again on the following day, being meantime conveyed to Lady Garnish. On the following Sunday she was very ill and desired to speak with Latimer, but was not allowed. Yet in the extremity of her illness she was sent to Newgate in such pain as she had never suffered in her life. But worse awaited her. On Tuesday following she was conveyed from Newgate to the sign of the Crown, where Sir Richard Rich endeavoured to persuade her to abandon her heresy. Dr. Shaxton, also, late bishop of Salisbury, urged her to make a recantation, as he had just lately done himself, but all to no purpose. Rich accordingly sent her to the Tower, where a new set of inquiries were addressed to her, for it seems some members of the council suspected that she received secret encouragement from persons of great influence. She denied, however, that she knew any man or woman of her sect, and explained that during her last year's imprisonment in the Counter she had been maintained by the efforts of her maid, who 'made moan' for her to the prentices in the street, and collected money from them. She did not know the name of any one who had given her money, but acknowledged that a man in a blue coat had given her ten shillings, and said it was from my lady Hertford. More than this even the rack could not get from her, which by her own statement afterwards (if we may trust a narrative which could scarcely in such a case have been actually penned by herself) was applied by Lord Chancellor Wriothesley himself and Sir Richard Rich, turning the screws with their own hands. Yet even after being released from this torture she 'sat two long hours reasoning with my lord chancellor upon the bare floor,' but could not be induced to change her opinion.

So far we have followed the account given as that of the sufferer herself. But it should be noticed that on 18 June 1546 she was arraigned for heresy at the Guildhall along with Dr. Shaxton and two others, all of whom confessed the indictment, and were sentenced to the fire. Dr. Shaxton and one of the others recanted next day, and it was either that day or a few days later that Anne Askew was racked in the Tower. On 16 July she and three others guilty of the same heresy were brought to the stake in Smithfield, she being so weak from the torture she had already undergone that she had to be carried in a chair. She was tied to the stake by a chain round the waist which supported her body. On a bench under St. Bartholomew's Church sat Lord Chancellor Wriothesley, the Dukes of Norfolk and Bedford, the lord mayor, and others, to witness the shameful tragedy; and, to complete the matter, Dr. Shaxton, who had so recently recanted the same heresy, was appointed to preach to the victims. Anne still preserved her marvellous self-possession, and made passing comments on the preacher's words, confirming them where she agreed with him, and at other times saying 'There he misseth and speaketh without the book.' After the sermon the martyrs began to pray. The titled spectators on the bench were more discomposed, knowing that there was some gunpowder near the faggots, which they feared might send them flying about their ears. But the Earl of Bedford reassured them. The gunpowder was not under the faggots, but laid about the bodies of the victims to rid them the sooner of their pain. Finally Lord Chancellor Wriothesley sent Anne Askew letters with an assurance of the king's pardon if she would even now recant. She refused to look at them, saying she came not thither to deny her Master. A like refusal was made by the other sufferers. The lord mayor then cried out 'Fiat justitia!' and ordered the fire to be laid to the faggots. Soon afterwards all was over. Anne is said by Bale to have been twenty-five years old when she suffered. She must therefore have been born in the year 1521.

There cannot be a doubt that the memory of this woman's sufferings and of her extraordinary fortitude and heroism added strength to the protestant reaction under Edward VI. The account of her martyrdom published by Bale in Germany, Strype tells us, was publicly exposed to sale at Winchester in 1549, in reproach of Bishop Gardiner, who was believed (whether justly or not is another question) to have been a great cause of her death. 'Four of these books,' says Strype (*Memorials of Cranmer*, 294), 'came to that bishop's own eyes, being then at Winchester; they had leaves put in as additions to the book, some glued and some unglued, which probably contained some further intelligences that the author had gathered since his first writing of the book. And herein some reflections were made freely, according to Bale's talent, upon some of the court, not sparing Paget himself, though then secretary of state.' We ought certainly to make some allowance for bias in testimony that could be manipulated after such a fashion, but we need not be sparing in sympathy for the devoted sufferer.

[Bale's two tracts, viz. 'The First Examinacyon of Anne Askewe,' and 'The Lattre Examinacyon,' both printed at Marburg in Hesse, the former in November 1546, the second in January 1547. The contents of the second, Bale says, he 'received in copy by certain Dutch merchants coming from thence,' who had been present at her execution. Bale's Scriptores; Foxe's Acts and Monuments; Strype's Eccl. Memorials, I. i. 598; Wriothesley's Chronicle (Camden Soc.).] J. G.

ASKEW, ANTHONY, M.D. (1722–1774), was born at Kendal, Westmoreland, and was the son of Dr. Adam Askew, a well-known physician of Newcastle. Anthony Askew went from Sedbergh school to the grammar school at Newcastle-upon-Tyne, and thence to Emmanuel College, Cambridge, where he took his degree of M.B. in 1745. 'He told me,' says Dr. Parr, 'that he received part of his education from Richard Dawes of Newcastle, and described the terror which he felt at seeing a schoolmaster whose name was a μορμολύκειον in the North of England.' In those days the birch was allowed, and the father of Anthony is said to have stipulated with Dawes that his son should be only liable to strictly limited castigation.

Being intended for the medical profession, Askew studied for one year at Leyden. Alexander Carlyle, who met him there, says that he had come to collate manuscripts of Æschylus, and describes him as having some drollery, but little sense (*Autobiography*, p. 174). He then visited Hungary, Athens, Constantinople, Italy, and other countries. By the purchase at home and abroad of a great number of valuable books and manuscripts he laid the foundation of the extensive library, the Bibliotheca Askeviana. He commenced practice at Cambridge in 1750, in which year he took his degree of M.D., and afterwards established himself in London. He had a good practice, and was physician to St. Bartholomew's and to Christ's Hospitals, and Registrar of the College of Physicians. He was married twice, the second time to Elizabeth Halford, 'a woman,' says Dr. Parr, 'of celestial beauty and celestial virtue,' by whom he left twelve children. He died at Hampstead, 27 Feb. 1774.

He is far better known as a classical scholar than as a physician. He helped to develope the taste for curious manuscripts, scarce editions, and fine copies. Of the classical attainments of Askew Dr. Parr, his friend, speaks in high praise.

Askew appears to have contemplated a new edition of Æschylus, for a complete collection of the various published editions of this author was found in his library, some copies of which were enriched with manuscript notes by himself. In 1746, while a medical student at Leyden, he put forth a specimen of this intended edition, in a small quarto pamphlet, 'Novæ Editionis Tragœdiarum Æschyli specimen, curante Antonio Askew, 1746.' This was dedicated to Dr. Mead. It contained only twenty-nine lines of the 'Eumenides' (563–591, Schütz ed.), accompanied with variæ lectiones. In Butler's edition of Æschylus most of Askew's collections were made use of, and a volume in his handwriting, which contained a collation of five codices, is referred to as Askew's. Bishop Blomfield discovered the volume to be a transcript from one in the handwriting of Peter Needham, and takes notice of the fact in the prefaces to his editions of the 'Prometheus' and the

'Seven against Thebes' in terms little complimentary to the learning or honesty of Askew. Askew's house was crowded with books up to the garrets. The collection was chiefly classical, and it was its possessor's aim to have every edition of a Greek author. The sale of his library lasted twenty days in the year 1775, and produced 3,993*l.* 0*s.* 6*d.* The principal purchasers were Dr. Hunter, Mr. Cracherode, the British Museum, and the kings of England and of France. The sale of Askew's manuscripts did not take place till 1785. Among the lots were the manuscripts of Mead and Taylor. An appendix to Scapula's Lexicon, edited by Dr. Chas. Burney in 1789, is described as taken 'è codice manuscripto olim Askeviano.' A verbal index to Aristophanes, by John Caravella, an Epirote, published at Oxford in 1822, is one of a series formerly in Askew's library. John Caravella was Dr. Askew's librarian.

Askew's regard for Mead was great; he engaged Roubiliac to execute his friend's bust in marble. Like Mead, he received many visitors, among them Archbishop Markham, Sir William Jones, Dr. Farmer, Dr. Samuel Parr, and Demosthenes Taylor. With the last he was very intimate, and subsequently became his executor. As Askew had travelled in the East, he was conjectured to be learned in all the oriental tongues, and in accordance with this remarkable hypothesis a Chinese, named Chetqua, was on one occasion brought to him. It is said that Askew made himself very agreeable to Chetqua, but Chetqua did not understand him, nor did he understand Chetqua. The Chinaman was, however, sufficiently grateful to Askew to make a model of him in his robes in unbaked potter's clay, coloured, about a foot high. This model may be seen in the College of Physicians, to which it was given by Sir Lucas Pepys, who married Askew's daughter. In the same college is the gold-headed cane which Radcliffe gave to Mead, Mead to Askew, and which, after passing through the hands of Pitcairn and Baillie, was finally placed by Joanna Baillie in its present domicile. He is the author of a manuscript volume of Greek inscriptions, now preserved among the Burney MSS. in the British Museum. An engraved portrait of Askew is given in the 2nd volume of Dibdin's enlarged edition of Ames's 'Typographical Antiquities.'

[Watt's Bibl. Brit.; Brit. Mus. Catal.; Nichols's Lit. Anec. 3, 494; Dibdin, Bibliom. p. 515; Hirschung, Hist.-Lit. Handb. i. 65; Cantab. Grad. p. 12.] J. M.

ASKEW, EGEON (*b.* 1576), divine, was a native of Lancashire. His family was originally of Mulcaster, in Cumberland, and subsequently of Kirby Ireleth, in North Lancashire, at which latter place one Thomas Askew, M.A., was instituted vicar in 1606. At the age of seventeen Egeon Askew became a student of the university of Oxford; he was B.A. April 1597, chaplain of Queen's College 1598, and M.A. June 1600. About the time of the accession of James I, having the reputation of a noted preacher, he was minister of Greenwich, Kent. He was the author of one book only, which was entered by George Bishop on the registers of Stationers' Hall 27 March 1605, said to be by Egeon *Acton* Askew, of Queen's College. This work is made up of college sermons, and is somewhat scarce. When Dr. Bliss edited Wood, there was no copy in the Bodleian Library; and the copy which Wood saw is wrongly described, being made into two books, after his manner. It was entitled 'Brotherly Reconcilement; preached in Oxford for the vnion of some, and now published with larger meditations for the vnitie of all in this church and common-wealth. With an apologie of the use of the Fathers and secular learning in sermons.' Lond. 4to, 1605. The dedication to King James is dated from Greenwich, 27 April that year. The book shows traces of very wide reading, the margins being filled with references to ancient authorities. Hence Wood described him as 'a person as well read in the fathers, commentators, and schoolmen, as any man of his age in the university.' The second portion of the book is in strict keeping with the style of composition in which he indulged; it is a discussion 'whether Humanitie, i.e. anything beside the words of scripture, be lawful *quoad esse* or *quoad gradum* at all, as some deny, or only against adversaries, as some hold, in sermons academical or popular.' It is not known when or where Askew died. Evelyn assured Wood that he did not die at Greenwich.

[Wood's Athen. Oxon. (Bliss), i. 756; Fasti, i. 274, 285.] J. E. B.

ASPINALL, JAMES (*d.* 1861), miscellaneous writer and popular preacher, had first under his care a church in Cheshire, about fifteen miles from Manchester. He then became curate of Rochdale, where he remained for five years. He afterwards resided at Liverpool, and in 1831 was the incumbent of St. Luke's, where he preached a remarkable sermon called 'The Crisis, or the Signs of the Times with regard to the Church of England.' He then went to live in Lincolnshire, on the banks of the Trent, and in 1844 he was rector of Althorpe, a place which he held till his death. On 26 Jan. of that year he delivered an address at the great free-trade meeting, held at Hull, at which Bright and Cobden both spoke. In 1853, after the celebrated Roscoe centenary at Liverpool, he published 'Roscoe's Library, or Old Books and Old Times,' dedicated to the Earl of Carlisle, 'the representative of the intelligence of the aristocracy and of the aristocracy of intelligence.' In this little work he holds up Roscoe as an example to the youth of the Mechanics' and Literary Institutes throughout the country, in whom he felt a profound interest. Aspinall had great sympathy with the free-trade party, and generally with the educational movements of his time. This is perhaps due in a great measure to the acquaintance he made with the working-class operatives at Rochdale at the commencement of his clerical career. He was domestic chaplain for a period of over thirty years to the Right Hon. Lord Clonbrock. On 17 Jan. 1861, when J.P. for Lindsey, he married, at West Butterwick, Annie, widow of W. Hunter, Esq., of the Ings, E. Butterwick. On 15 Feb. of the same year he died. His works, besides those already mentioned, consist of various sermons, parish, doctrinal, and practical.

[C. W. Sutton's Lancashire Authors, p. 5; The Hull Rockingham, 27 Jan. 1844; Catal. Brit. Mus.; Gent. Mag., third series, vol. x. pp. 202, 467.] J. M.

ASPINWALL, EDWARD, D.D. (*d.* 1732), a polemical divine, received his education at Cambridge, and was appointed chaplain to the Earl of Radnor. Afterwards he became sub-dean of the Chapel Royal, and in 1729 was instituted prebendary of Westminster. He is the author of a 'Preservative against Popery,' 1715, and an 'Apology, being a series of Arguments in Proof of the Christian Religion,' 1731. The 'Apology' is prefaced by an address 'To all Impartial Freethinkers,' in which the author states: 'I have made it my sincere and labour'd concern to divest myself of every bias or influence that interest or blind passion might bring upon me, to the end that my mind, being (I think) perfectly disingag'd from all partial and unworthy motives, might remain absolutely free to determine itself by solid reason in the choice of reveal'd religion.' The arguments are clearly put, and the language is in the main temperate. But while he is willing to tolerate free discussion in religious matters, the author protests against his opponents' use of the weapon of ridicule. 'Let all men,' he says (p. 12), 'have an unbounded freedom to express their sentiments for or against religion; but let their words and writings stand clear of any scurrilous reflections, sneer, or sarcasm against it, or let the author be severely chastis'd by publick authority.' His arguments are chiefly directed against Antony Collins, the well-known deist. Aspinwall died on 3 Aug. 1732.

[Le Neve's Fasti Ecclesiæ Anglicanæ, ed. Hardy, iii. 365; Gent. Mag. ii. 929.] A. H. B.

ASPINWALL, WILLIAM (*fl.* 1648–1662), one of the nonconforming ministers ejected in 1662, was of the Lancashire Aspinwalls, and so has a gleam on his name in relation to Spenser's 'Rosalind' (GROSART's *Who was Rosalind?* in his edition of Spenser's Works, iii. pp. cvi–cvii). He was of Magdalen College, Cambridge, and had for tutor Joseph Hill. He proceeded B.A., but having obtained orders, went no further. His first living was Maghull, in Lancashire. In the Lancashire 'Harmonious Consent' of 1648, which denounces 'endeavours used for the establishing an universal toleration,' his name appears ('William Aspinwal, preacher of God's word at Mayhall') in a long list of signatories, headed by 'Richard Heyricke, warden of Christ Colledg in Manchester,' and including Hollingworth, Alexander Horrocks, John Angier, and indeed the foremost ministers of the county and time. These men had come to persuade themselves that 'the establishing of a toleration would make us [the English people] become the abhorring and loathing of all nations.' [See under ANGIER, JOHN.]

Aspinwall left his cure in 1655–6 to be ordained at Mattersey, Nottinghamshire, and was in that year inducted to Mattersey, in the church at Claworth, in the same county, along with a more notable man, John Cromwell, B.A., and two others (LE NEVE's *Fasti Ecclesiæ Anglicanæ*, ed. Hardy, ii. 35). He was ejected by the Act of Uniformity in 1662. Upon his ejection he turned farmer at Thurnsco, in Yorkshire. There was 'a good house,' and it became a nonconformist meeting-place. Two other ejected ministers, Tricket and Grant, sojourned with him. Whether farming did not prosper, or the usual persecution drove him away, is uncertain, but in a short time he is traced once more in his native Lancashire. There Calamy states he died; but Samuel Palmer (*Nonconf. Mem.* iii. 99) corrects this, and gives extracts from a letter dated Cockermouth, 16 April 1724, by which it would seem that he became minister of a 'dissenting congregation' in that town. The old presbyterian congregation there was afterwards merged in the ‘congregational,’ but in Lewis's ‘History of the Congregational Church, Cockermouth, being Selections from its own Records’ (1870), Aspinwall's name nowhere occurs; nor have recent inquiries succeeded in finding the slightest memorial of him in Cockermouth, although the existence of the presbyterian church there has been thoroughly verified. Unluckily the date of his death is not given. The following books were published by him: 1. ‘A Discourse of the Principal Points touching Baptism, so far as Scripture Light directs.’ 2. ‘The Legislative Power Christ's Peculiar Prerogative.’ 3. ‘A Presage of sundry Sad Calamities yet to come.’ 4. ‘The Abrogation of the Jewish Sabbath or the Sabbath of the 7th Day of the Week.’ Palmer is strangely inaccurate in the following addition to Calamy: ‘There is a small folio volume of sermons on the whole Epistle of Paul to Philemon, with the name of William Aspinwall prefixed, which the editor supposes to be by the same person. It is a valuable work’ (*Nonconf. Mem.* iii. 100). ‘Valuable’ certainly; but it does not consist of ‘sermons,’ and the author was not Aspinwall, but William Attersoll [q. v.]. Our William Aspinwall (as also Peter Aspinwall, of Heaton, Lancashire) is sometimes confounded with William Aspinwall, the ejected minister of Formby, who afterwards conformed, as well as with a contemporary quaker divine (of the same names) who had been persecuted in New England, and wrote vehemently of his wrongs and tenets.

[Halley's Lancashire, its Puritanism and Nonconformity, 1872, p. 370; Tillinghast's Elijah's Mantle or Remains, 1658, book-catalogue at end.]
A. B. G.

ASPLAND, ROBERT (1782–1845), unitarian divine, son of Robert Aspland by his second wife, Hannah Brook, was born at Wicken, Cambridgeshire, 13 Jan. 1782. His first schooling was obtained at the Soham grammar school under John Aspland, a relative. In his twelfth year, 1794, he was placed first at Islington, then at Highgate, and in August 1795 was sent to Well Street, Hackney, where he stayed till midsummer 1797. In April 1797 Aspland was publicly baptised at the baptist chapel, Devonshire Square, and was elected to a Ward scholarship at the Bristol Academy as a student for the baptist ministry. He was placed in November under the Rev. Joseph Hughes (afterwards founder of the Bible Society), then residing, not in the academy, but at Battersea, in charge of a small baptist congregation. Staying at Battersea only a few months, but long enough to give his tutor reasons for doubting the ‘soundness’ of his doctrine, Aspland went home to Wicken in the summer of 1798, becoming popular there and in the adjacent villages as the boy-preacher, and reached Bristol on 31 July to find himself assigned to Dr. Ryland, the theological tutor. He proceeded in due course, October 1799, to Marischal College, Aberdeen; but, his ‘unsoundness’ becoming more and more manifest, he was excised from membership at the chapel at Devonshire Square 29 Oct. 1800, and he quitted the university and relinquished his scholarship at the same moment.

Aspland at this juncture was offered a share in a trade. He knew a prosperous dealer in artists' colours in St. Martin's Lane, London, whose daughter, Sara Middleton, he afterwards married; and taking a part in his future father-in-law's business in the week, he devoted his Sundays to preaching for any London preacher in want of sudden help. Amongst the pulpits thus opened to him was that of the General Baptists (otherwise Unitarians) in Worship Street, City; the pastor of this church, the Rev. John Evans, recommended him to the General Baptists at Newport, Isle of Wight, then unprovided with a minister; Aspland visited them 17 April 1801, and was requested to remain. His marriage followed in May; he became secretary to the South Unitarian Society in 1803; he published a sermon, entitled ‘Divine Judgments,’ in 1804; and he left Newport February 1805 to take charge of a larger congregation at Norton, Derbyshire. Passing through London on his way thither, however, he was invited to be minister at the Gravel Pit chapel, Hackney; and merely going to Derbyshire till he could be honourably released from his engagement there, he returned to Hackney for 7 July 1805, taking possession on that day of a pulpit which he retained for forty years.

Aspland established, or aided in the establishment of, several unitarian periodicals and societies. The first of these was the ‘Monthly Repository,’ containing biographical sketches, theological disquisitions, political criticism, &c. This Aspland edited, and he had the opening number ready for February 1806. In the same month he was instrumental in establishing the Unitarian Fund, with himself as secretary. He took an additional secretaryship in 1809, when he succeeded in forming the Christian Tract Society. In 1810 he brought out ‘A Selection of Psalms and Hymns for Unitarian Worship,’ used subsequently in his own chapel, though not without some opposition. In 1811 he became one of the trustees of Dr. Williams's charities, and was active in opposing the alteration of the Toleration Act. In 1812 he was a member of the committee of the Protestant Society for the Protection of Religious Liberty, being one of a deputation, in that capacity, which had an interview with Perceval 11 May, only two hours before he was shot. In 1813 Aspland set up the Hackney Academy at Durham House for training unitarian ministers; he was helping also, by letters of expostulation, by sermons delivered and printed, in the agitation for an act to relieve from certain penalties persons who impugn the doctrine of the Holy Trinity. The act received the royal assent 21 July. In 1814 Aspland brought out 'British Pulpit Eloquence,' and some sermons of his own. In 1815 he established the 'Christian Reformer, or New Evangelical Miscellany,' a work the editorship of which he never relinquished. In the July of 1817 he formed the Non-con Club at his own house, Talfourd, Southwood Smith, W. J. Fox, and Walter Wilson being among the members; and on 18 December of the same year he was at Hone's side in the court of King's Bench, Guildhall, finding authorities and furnishing hints for his six hours' speech of defence, and he had previously been to Hone in prison, providing him with books from Dr. Williams's library, so that the defence might be prepared.

In 1818 Aspland was compelled by ill-health to relinquish his unitarian academy and the secretaryship of the Unitarian Fund. On his recovery in 1819, he brought about the formation of the Association for protecting the Civil Rights of Unitarians; and that being the year of the conviction of R. Carlile for publishing Paine's 'Age of Reason,' Aspland was engaged in some controversy on the subject in the columns of the 'Times.' In 1821 he became trustee of the Presbyterian Fund, drawing up likewise the 'Christians' petition to parliament against the prosecution of unbelievers,' and being active in sending it all over the country for signature, till it was presented to parliament, 1 July 1823, by Joseph Hume. In 1825 Aspland worked at the fusion of the three societies, the Unitarian Association, the Unitarian Fund, and the Unitarian Book Society, into one body, the British and Foreign Unitarian Association. In 1826 he broke off his connection with the 'Monthly Repository' after an unremunerative editorship of twenty-one years; and in 1827 he edited the 'Test Act Reporter' till, on the bill for the repeal of the Corporation and Test Acts passing, 9 May 1828, the publication was no longer needed. Aspland also presented and read an address to the throne on 28 July 1830, and another on the accession of Victoria in 1837.

He was also secretary to the British and Foreign Unitarian Association from 1835 to 1841, and retained the acting editorship of the 'Christian Reformer' till 1844. His health beginning to fail in 1843, he was provided with an associate in his pastorate. On 4 Feb. 1844 he preached for the last time, and after being confined to his house for many months, he died 30 Dec. 1845, aged 63. Aspland published many Sermons, a Catechism, Prayers, Tracts for the People, and other works, a complete list of which is given in his 'Memoirs' (pp. 607–611).

[Memoirs of the Life, Works, and Correspondence of the Rev. Robert Aspland of Hackney, by R. Brook Aspland, M.A.; Christian Reformer, 1846, ii. 103–108.] J. H.

ASPLAND, ROBERT BROOK (1805–1869), unitarian divine, son of Robert Aspland [see Aspland, Robert], was born at Newport, Isle of Wight, 19 Jan. 1805. He was placed first with Mr. Potticary of Blackheath (where Disraeli was his schoolfellow), next with Mr. Evans of Tavistock, then at Glasgow University, where he graduated as M.A. in 1822, and lastly at Manchester College, York, finishing his studies in 1826. Crook's Lane, Chester, was his first chapel, whither he went in August 1826. He left in 1833 to be co-pastor with Dr. Lant Carpenter at Lewin's Mead chapel, Bristol, where, on 21 October of that year, he married Jane Hibbert, and established a boarding-school. In 1836 he moved to Dukinfield; in 1858 to Hackney. He took up the editorship of the 'Christian Reformer' on his father's death, 1845 (keeping it till the publication ceased in 1863). In 1846 he was made one of the secretaries of Manchester College (holding the post till 1857). In 1850 he collected from the 'Christian Reformer' memoirs of his father's life. Some smaller publications also came from his pen. 'A Brief Memoir of the Rev. Paul Cardale,' extracted from the 'Christian Reformer,' 1852; some Sermons, and 'Paul Best, the Unitarian Confessor,' 1853; and 'Mr. Richard Frankland and Dr. Henry Sampson,' reprinted in pamphlet form, 1862. Brook Aspland became secretary to the British and Foreign Unitarian Association in 1859; he was helped by a colleague in 1867, and having fallen into a precarious state of health, he died suddenly 21 June 1869, aged 65.

[In Memoriam, Notices of the Life of the late Rev. R. B. Aspland, M.A. (Dr. Williams's Library); the Inquirer, 3 July 1869.] J. H.

ASPLEY, WILLIAM (*fl.* 1588–1637), stationer and printer, son of William Aspley, clerk deceased, late of Raiston (?), Cumberland, was apprenticed to George Bishop for nine years from 5 Feb. 1588, and admitted a freeman of the Stationers' Company on 11 April 1597. He lived at the sign of the Tiger's Head in St. Paul's Churchyard, and afterwards at the Parrot. The first appearance of the name of Shakespeare in the registers is in connection with Aspley and Andrew Wise, who obtained license 23 Aug. 1600 for 'Much Ado about Nothing' and the second part of 'Henry IV,' 'wrytten by master Shakespere' (Arber, *Transcript*, iii. 170). They were printed by V. S. for the two booksellers. It is worth noticing that while both the quartos have 'Shakespeare' on their title-pages the name is transcribed as above. Aspley dealt largely in plays, as may be seen by the numerous licenses obtained by him down to 1627, when his business appears to have declined. In 1637 he was made warden.

[Arber's Transcript of the Stationers' Registers, ii.–iv.; Ames's Typogr. Antiq. ed. Herbert, iii. 1384.] H. R. T.

ASPLIN, WILLIAM (1687–1758), theological writer, was born in 1686–7, was educated at Trinity College, Oxford, and, on taking his B.A. degree in 1707, removed to St. Alban's Hall, and became vice-principal. He was ordained in 1709, became chaplain to a regiment, and in 1717 vicar of Banbury. In 1721 he became vicar of Horley, and in 1733 vicar of Burthorpe, Gloucestershire. He died 1758. He married Mary, daughter of John Myster, of Horton, Oxfordshire. Asplin was a man of considerable learning, and corresponded with Dr. John Ward, the Gresham professor of rhetoric, on matters relating to archæological lore and natural history. His works are:

1. 'Alkibla. A Disquisition upon Worshiping towards the East. Wherein are contain'd the General Antiquity, the Rise, and Reasonableness of this Religious Ceremony in the Gentile World: It's early Adoption into the Church of Christ; with a Free and Impartial Examination of the Reasons assigned for it by the Antient Fathers. By a Master of Arts of the University of Oxford.' London, 1728, 8vo. With a dedication to Sir Richard Steele. The second part, dedicated to Lord Chancellor King, appeared in 1735, 'With a serious and impartial Examination of the Reasons assign'd for the Practice' of worshipping towards the east 'by our Modern Divines: in order to obviate Superstition in our Publick Devotion, to remove from it all Party-Distinction, and unnecessary Objections, and to assert the Principles of the Reformation; by reducing the Ceremonies of Churchmen to the Standard of the Church. To which are prefix'd, Some Thoughts by way of Preface concerning the proper Use of Ridicule in Controversies stil'd Religious.' A second edition of both the parts appeared in 1740. An answer was published by the Rev. John Andrews, vicar of South Newington, Oxfordshire, under the title of 'The Kebla: or, a Defence of Eastward Adoration,' London, 2 parts, 1728–9; and this in turn was 'dissected' in 'The Anatomy of the Kebla, by a true Son of the Church of England,' 1729. Perhaps it may not be superfluous to mention that *kibla* is an Arabic word which signifies a turning, 2. 'The Impertinences of Modern Antiquaries display'd; or a Refutation of Mr. Wise's Letter to Dr. Mead concerning the "White Horse," &c.' London, no date, 4to.

[Beesley's Hist. of Banbury, 513; Bigland's Collections relating to the County of Gloucester, i. 546; MS. Addit. 6210 ff. 1–11, 6226 p. 42; Gent. Mag. xlviii. 221, 305; Rawlinson MSS. fol. 16, 98; Cat. Lib. Impress. Bibliothecæ Bodleianæ (1843); Cat. of Oxford Graduates.] T. C.

ASPULL, GEORGE (1813–1832), musician, born at Manchester in June 1813, was the ninth of ten sons of Thomas Aspull, a merchant who had failed in business and gained his living by teaching music and playing the violin. George Aspull began to learn the piano under his father's instruction on 1 Feb. 1821, and soon made such rapid progress that he both played and sang at a concert in January 1822. In February of the following year Kalkbrenner, having heard him play at Liverpool, advised his father to take him to London, which was accordingly done in April. Here he played to Clementi, who was struck by the extraordinary genius and poetry of his playing, although at this time he was so small that he generally stood at the piano. Aspull soon became quite the rage in London. On 20 Feb. 1824 he went to Windsor to play before George IV, and he gave numerous concerts which attracted large audiences. At a concert at Brighton he played (for the first time in England) Weber's 'Concertstück.' In April 1825 Aspull and his father went to Paris, where they met Hummel and Moscheles. On his return he began a series of concert tours in Great Britain and Ireland, which lasted, almost without intermission to the end of his life. On Clementi's death in 1832 Aspull came up to London to attend the funeral, on which occasion he caught a cold which eventually caused his death. In spite of his illness he played at Chesterfield and Newark, and then drove up to London in an open gig to attend concerts given by John Field, Moscheles, and Mendelssohn. He was able to go to the first of these concerts, but his illness increased so alarmingly that he was immediately afterwards taken to Tunbridge Wells, where he was prostrated by fever. Becoming slightly better he was brought back to London and then taken to Leamington, but he gradually sank and died on Sunday, 19 Aug. 1832. He was buried at Nottingham. Besides his performances on the piano, Aspull used to sing at his concerts, being possessed of a sweet, if not very powerful, tenor voice. Rossini—who heard him more than once—advised that he should not sing much, 'for his soul is too much for his body.' He wrote a small amount of pianoforte music and some songs; these were published after his death by his father, together with a prefatory memoir and a charming portrait of the ill-fated boy.

[The Posthumous Works of George Aspull, 1837; the Harmonicon, vol. ii.; article by E. Taylor in S.D.U.K. Dictionary.] W. B. S.

ASSER (*d.* 909?), bishop of Sherborne and author of the 'Life of Ælfred the Great,' was a monk of St. David's (Menevia), and related to Bishop Novis of that see. According to Giraldus Cambrensis (*Itiner. Camb.*), Asser was at one time bishop of St. David's, but the statement rests on no contemporary authority. Like Grimbald and John, 'the Old Saxon,' Asser, who had a high reputation for learning, was invited by Ælfred about 885 to enter his household. He appears to have been encouraged to accept the invitation by his fellow-monks, who had recently suffered from the hostility of Hemeid, king of South Wales, and hoped to secure, through Asser, Ælfred's protection. The monk and the king met in the first instance at Dene, near Chichester. Asser refused to leave his home permanently, but promised to reply to Ælfred's offer after six months. On his journey to Wales he fell sick at Winchester, where he remained for a year and a week. Ælfred sent for him again on his recovery, and an arrangement was made between them, by which Asser was to spend six months of each year in Ælfred's household and six months in his own country. His first visit extended to eight months, and Asser regularly studied with the king throughout that period. Before Asser's departure Ælfred presented his tutor with the minsters or monasteries (*monasteria*) of Amesbury (? Congresbury) and Banwell, a silk pall, and as much incense as a strong man could carry. In later years Asser received a grant of Exeter and all its district in Saxon-land and Cornwall, and before 900 he seems to have become bishop of Sherborne. He signs many charters between 900 and 904 as bishop of Sherborne (KEMBLE'S *Cod. Dipl.* 335, 337, 1077, 1083, 1087). In Ælfred's introduction to his translation of Gregory's 'Pastorale' he refers to 'Asser, my bishop;' and since the book is dedicated to Wulfsige, whom Mr. Thomas Wright identified with a preceding bishop of Sherborne, it has been inferred that Asser was a bishop before his appointment to Sherborne. This, however, is open to question. According to the Anglo-Saxon Chronicle, Asser died in 910, but 909 is the date given by Stubbs in his 'Registrum Anglicanum.'

Asser's 'Life of Ælfred' ('De Rebus gestis Ælfredi Magni') consists of (1) a chronicle of English history between 849 and 887, largely drawn from an early version of the Anglo-Saxon Chronicle, and (2) a personal and original narrative of Ælfred's career down to 887. Throughout are signs of the author's Celtic birth. The English are invariably called Saxons, and Celtic names of places are often preferred to the English or Latin ones. But with Asser's 'Life,' as it is commonly met with, have been interpolated passages from later and untrustworthy works. The authentic Asser is preserved almost intact in only one edition, that of 1722, which was printed from a tenth-century Cottonian MS. (Otho A. xii.), unfortunately destroyed by fire in 1731. Florence of Worcester borrowed freely from the authentic Asser, although he never mentions Asser's work by name, and copied him in many places word for word. From the late additions, and not from Asser's work in its authentic shape, are drawn the famous stories of the burning of the cakes, the references to St. Neot, and the foundation by Ælfred of the university of Oxford. Florence of Worcester makes no mention of these legends. Thomas Wright, in his 'Biog. Literaria,' questioned the authenticity of any part of the work attributed to Asser; but his arguments have been refuted by Pauli and Lappenberg.

The *editio princeps* of Asser's 'Annales' was issued by Archbishop Parker in 1572. It presents the 'Life' with a variety of interpolations. In Camden's 'Anglica' (Frankfort, 1603), Parker's errors are not corrected, and a long episode is introduced from a Savilian manuscript, which had been recently tampered with, detailing Grimbald's mythical connection with Oxford. Francis Wise's edition, published at Oxford in 1722, gives Asser's work in the most authentic form attainable, and in Petrie's 'Monumenta Hist. Brit.' (1848) Wise's edition is followed.

[Asser's De Rebus Gestis is the main authority. Asser's authorship of the Life is impugned by Mr. Thomas Wright in the 'Archæologia,' xxix., and in the 'Biograph. Brit. Lit.' The whole question is very thoroughly discussed by Pauli in the introduction to his 'Life of Ælfred the Great,' and by T. D. Hardy in the introduction to Petrie's Monumenta.]

ASSHETON. [See Ashton.]

ASSHETON, NICHOLAS (1590–1625), a country squire who lived at Downham, near Clitheroe, Lancashire, is noteworthy on account of a brief diary which he left illustrating the character of the country life of that part of West Lancashire which is associated with the poet Spenser. He belonged to a branch of the Assheton family of Middleton, in the same county, and was the son of Richard Assheton, of Downham. He probably had his education at Clitheroe grammar school; he married Frances, daughter of Richard Greenacres, of Worston, near Downham; and he died 16 April 1625, leaving issue. His journal, which extends from 2 May 1617 to 13 March 1619, records his intercourse with his tenants and neighbours, with all their 'businesses, sports, bickerings, carousings, and (such as it was) religion.' It includes some interesting notices of James I's visit to Lancashire in August 1617, when the petition which originated the 'Book of Sports' was presented to that king (Nichols's *Progresses*, iii. 396–403). The original journal has been lost. It was first printed by Rev. T. D. Whitaker in his 'History of Whalley.' It was next edited in 1848 by Canon Raines, in vol. xiv. of the Chetham Society series, from the third or 1818 edition of 'Whalley,' and was accompanied by some excellent notes and an account of the Assheton family. In 1876 the diary was re-edited in the fourth edition of 'Whalley,' ii. 122–142. Harrison Ainsworth introduced Assheton into his novel of the 'Lancashire Witches,' book ii. chap. iii., as 'a type of the Lancashire squire of the day,' but both Whitaker and the novelist were mistaken in considering him a puritan.

[Assheton's Diary, as above.] J. E. B.

ASSHETON, WILLIAM (1641–1711), divine, was born at Middleton, Lancashire, in the year 1641. His father, who was rector of the parish, was one of the ancient knightly family of the place. After a preliminary education at a private country school he entered Brasenose 3 July 1658, where he is said by Wood to have had a presbyterian tutor, and to have been an attendant at the religious meetings held at the house of old Bessie Hampton, a laundress, whose piety was not of the antiquary's pattern. Wood hints that his change of views was due to the Restoration; but it is surely hypercriticism to discuss the consistency of a youth of eighteen, which would be Assheton's age at the Restoration. He gained a fellowship of his college in 1663, when he was B.A. Having entered holy orders and taken his master's degree, he became a frequent preacher. James, duke of Ormond, who was chancellor of the university, appointed him chaplain, and in that capacity he served both in England and Ireland. He had the degree of D.D. in 1673, 'at which time,' Wood is careful to remind us, 'he had nine terms granted to him by virtue of the said chancellor's letters.' Next month he had the prebend of Knaresborough in the church of York. The interest of his patron procured him the livings of St. Antholin's, London, and Beckenham, Kent, where he settled in 1676. A few years before his death he was solicited to become master of his college, but advancing age and infirmity forbade his acceptance. He died at Beckenham in September 1711, and is buried in the chancel of that church. He was a voluminous writer, and by no means free from the prejudices and superstitions of his own time; yet in one respect he was keensighted beyond his time, and the modern system of life insurance must own him as a forerunner.

His writings are: 1. 'Toleration Disapproved,' Oxford, 1670; there were two editions in the same year, one of which was anonymous (B.M.), Oxford, 1671 (B.M.), 1736 (B.M.). 2. 'Danger of Hypocrisie,' London, 1673 (B.M.). 3. 'Seasonable Apology for the Honours and Revenues of the Clergy' (Judicium Carolinum), London, 1674, 1676 (B.M.). 4. 'The Cases of Scandal and Persecution,' London, 1674 (B.M. and 1676); this was answered by Baxter. 5. 'The Royal Apology,' London, 1684 (B.M.). 6. 'An Admonition to a Deist,' London, 1685, anonymous (B.M.). 7. 'A Seasonable Vindication of their Present Majesties,' 1688. 8. 'An Explanation of his Reasons for taking the Oath of Allegiance to William and Mary.' 9. 'Country Parson's Admonition to his Parishioners against Popery,' London, 1686, 1689, 1706 (B.M.). 10. 'A Defence of the Plain Man's Reply to the Catholick Missionaries,' London, 1688; two editions with some variations in the title. 11. 'The Substance of a late Conference with M. S. concerning (1) the Rudeness of Atheistical Discourse; (2) the Certainty and Eternity of Hell Torments; (3) the Truth and Authority of the Holy Scriptures,' London, 1690 (B.M.). 12. 'Discourse against Blasphemy,' London, 1691, 1694 (B.M.). 13. 'Discourse against Drunkenness,' London, 1692. 14. 'A Discourse against Swearing and Cursing,' London, 1692; these three were published at twopence each, in order that they might be extensively circulated as an aid to the royal proclamation for the reformation of manners. 15. 'Directions in order to the Suppression of Debauchery and Prophaneness,' London, 1693. 16. 'Conference with an Anabaptist,' pt. i., London, 1694; this was the worthy churchman's move against a baptist meeting which had arisen in his parish, but it did not flourish, and its removal or dissolution saved him from the necessity of further argumentation. 17. 'A Short Exposition of the Preliminary Questions and Answers of the Church Catechism, being an introduction to a Defence of Infant Baptism,' London, 1694 (B.M.). 18. 'Discourse concerning a Death-bed Repentance,' London, 1696 (B.M.), 1765 (B.M.), 1800 (B.M.), 1802 (B.M.), 1807 (B.M.); this is said to have been preached before Queen Mary, and after her death enlarged and dedicated to the king. It was reprinted in 1872 with Baxter's 'Call to the Unconverted.' 19. 'Theological Discourse of Last Wills and Testaments,' London, 1696 (B.M.). 20. 'Seasonable Vindication of the Blessed Trinity, collected from the works of Tillotson and Stillingfleet,' London, 1697 (B.M.). 21. 'Method of Daily Devotion,' London, 1697 (B.M.). 22. 'Brief State of the Socinian Controversy, collected from the works of Isaac Barrow,' London, 1698. 23. 'The Plain Man's Devotion,' London, 1689, 1698. 24. 'A Full Account of the Rise, Progress, and Advantages of Dr. Assheton's Proposal, as now improved and managed by the Company of Mercers, London, for the benefit of widows of clergymen and others by settled jointures and annuities at the rate of thirty per cent., London, 1699 (B.M.), 1700 (B.M.), 1710 (B.M.), 1711 (B.M.), 1713 (B.M.), 1724 (B.M.). 25. 'Sermon preached before the Sons of the Clergy,' London, 1699. 26. 'Sermon preached before the Hon. Society of the Natives of Kent,' London, 1700 (B.M.). 27. 'Vindication of the Immortality of the Soul,' London, 1703. 28. 'Brief Exhortation to the Holy Communion,' London, 1705, 1775 (B.M.). 29. 'Method of Devotion for Sick and Dying Persons,' London, 1706 (B.M.), 2nd ed. 1745. 30. 'The Possibility of Apparitions,' by a Divine of the Church of England, London, 1706 (B.M.); this book has an interesting place in literary history, for it was occasioned by Defoe's fabricated story of the appearance of the ghost of Mrs. Veal. 31. 'Occasional Prayers from Taylor, Cosins, Ken, &c., and a collection of Hymns,' London, 1708. 32. 'A Seasonable Vindication of the Clergy, by a Divine of the Church,' London, 1709. 33. 'Directions for the Conversation of the Clergy, collected from Stillingfleet,' London, 1710. In the above list such writings of Assheton's as are in the British Museum are indicated by the letters B.M. attached to them.

Assheton was more a compiler than an original writer. He was a man of learning, 'readily subscribed to the publishing all critical, learned, and laborious works,' and had a good library, the duplicates from which he gave for the use of ministers in Wales and in the highlands of Scotland. He dealt easily with his parishioners on the sore point of tithes, preached regularly, kept hospitality, and, though trying to live peaceably, was not afraid to rebuke those whose conduct seemed to deserve it. It is noted as a sign of his moderation that he did not set up a coach until the ill-health of his wife required it. At one time he preached extemporaneously, but afterwards resorted to written discourses, because on one occasion a woman swooned in his congregation, and the commotion so upset the good man that he was unable to recover the thread of his thoughts.

Assheton's scheme for providing annuities for the 'widows of the clergy and others' was the earliest attempt in England on a large scale in the direction of modern life insurance. His plan was offered in vain to the Corporation of the Sons of the Clergy, and to the Bank of England, but was eventually adopted by the Mercers' Company in 1698. Its failure was due to the then incomplete knowledge of vital statistics. Something like a scale was formed. Married men under thirty were allowed to subscribe but 100*l.*; under forty they might not subscribe more than 500*l.*; under sixty they were limited to 300*l.*' 'When this was commenced,' says Francis, 'it was considered a very notable plan. It was thought that it would prove a good business speculation; and on considerable sums being subscribed the corporation rejoiced greatly. It was soon discovered, however, that the undertaking was founded on a mistake; so the first breach of faith was in lowering the annuity. This proved insufficient, and the company became unable to meet their engagements. They had fixed payments to their annuitants at the rate of thirty per cent., and now they saw their funds almost annihilated by the error. At last they stopped payment altogether; but the distress was so acute that, recollecting one or two forced loans they had made to the monarchs of England in the troublous times of old, they petitioned parliament in 1747 for assistance.

Their tale was a pitiable one: 'At Michaelmas 1745 they found themselves indebted to the said charities and their other creditors 100,000*l.*; they were liable for present annuities to the extent of 7,620*l.*; for annuities in expectancy, 1,000*l.* a year; the whole of their income being 4,100*l.*' The parliamentary aid amounted, according to Price, to 3,000*l.* per annum, and thus they were enabled to meet their engagements.

[Watt's Life of Dr. Assheton, London, 1714; Biographia Britannica, ed. Kippis, London, 1747; Wood's Athenæ Oxon. ed. Bliss, iv. 606; General Catalogue, British Museum; Francis's Annals and Anecdotes of Life Assurance, London, 1853; Walford's Insurance Cyclopædia; Price on Reversionary Payments, London, 1812.]

W. E. A. A.

ASSIGNY. [See D'Assigny-Marius.]

ASTBURY, JOHN (1688?–1743), potter, was a clever mechanic, who introduced himself disguised as an idiot to the works of two brothers named Elers, of Nürnberg, who had settled at Bradwell, Staffordshire, about 1690. He discovered the secrets of their manufacture of red ware, and, obtaining his discharge on pretence of sickness, set up a rival establishment at Shelton, also in the potteries. He introduced the use of Bideford pipeclay, and in 1720, happening to notice an ostler blowing powder from a red-hot flintstone pulverised into the eyes of a horse as a remedy, hit upon the application of calcined flint in pottery, which greatly improved his ware. He died in 1743, aged 55, as his tombstone in Stoke churchyard testifies, having made a fortune, and leaving several sons. One of these, Thomas, had begun business at Lane Delph in 1725, and was the first English manufacturer of cream-coloured ware. Samuel Astbury, also a potter, a brother of John Astbury, married Elizabeth, the sister of Thomas Wedgewood, father of Josiah Wedgewood, and was in 1744 one of the witnesses to the deed of Josiah's apprenticeship to pottery-making. Wedgewood's latest biographer attributes his success to his adoption of the important inventions described above, with which she credits Samuel Astbury. Possibly Samuel Astbury contributed to John's improvements of his art, but there seems no reason for doubting that it was John and not Samuel who was their discoverer.

[Jewitt's Ceramic Art in Great Britain, passim; Eliza Meteyard's Life of Josiah Wedgewood, i. 140–56; Marryatt's History of Pottery, 194–5; Chaffers's Marks on Pottery and Porcelain, pp. 692–3; Shaw's History of Staffordshire Potteries, pp. 119–30, 141.]

ASTELL, MARY (1668–1731), authoress, was the daughter of a merchant at Newcastle-upon-Tyne. Her uncle, a clergyman, observing her excellent abilities, undertook to educate her himself. She passed the first twenty years of her life at Newcastle; she then settled in London, and afterwards at Chelsea, where she was a neighbour and acquaintance of Dean Atterbury. She was the intimate friend, to the end of her life, of the excellent Lady Elizabeth Hastings, and the esteemed correspondent of Norris of Bemerton.

Mary Astell is now chiefly known as the authoress of a 'Serious Proposal to Ladies' (1694). It was published anonymously 'by a Lover of her Sex;' but the authorship appears to have been an open secret. The proposal was, in her own words, 'to erect a *monastery*, or, if you will (to avoid giving offence to the scrupulous and injudicious by names which, tho' innocent in themselves, have been abus'd by superstitious practices), we will call it a *Religious Retirement*, and such as shall have a double aspect, being not only a retreat from the world for those who desire that advantage, but likewise an institution and previous discipline to fit us to do the greatest good in it.' There were to be 'no vows or irrevocable obligations, not so much as the fear of reproach to keep the ladies longer than they desired.' It was to be conducted strictly on the principles of the church of England; the daily services were to be performed 'after the cathedral manner, in the most affecting and elevating way;' the 'Holy Eucharist was to be celebrated every Lord's day and holy day;' there was to be 'a course of solid, instructive preaching and catechizing,' and the inmates were to 'consider it a special part of their duty to observe all the fasts of the church.' But it was intended quite as much for mental as for moral and religious training; or, rather, the two were to go hand in hand, for 'ignorance and a narrow education lay the foundation of vice.' The proposal, she tells us, met with a favourable reception from 'the graver and wiser part of the world,' and therefore she published in 1697 a second part, much longer than the first, 'wherein a method is offered for the improvement of their minds;' and this she dedicated to the Princess of Denmark, afterwards Queen Anne. The proposal, however, met with unmerited obloquy from more than one quarter. 'A certain great lady,' supposed by some to have been the Princess Anne herself, by others the Lady Elizabeth Hastings, was so attracted by the scheme that she purposed giving 10,000*l.* towards the erection of a 'sort of college for the education and improvement of the female sex, and as a retreat for those ladies who, nauseating the parade of the world, might here find a happy recess from the noise and hurry of it. But the design coming to the ears of Bishop Burnet, he immediately went to that lady, and so powerfully remonstrated against it, telling her it would look like preparing a way for popish orders, and would be reputed a nunnery, that he utterly frustrated that noble design' (BALLARD). The alarm was surely unfounded. Mrs. Astell observes with perfect truth, in the 'conclusion' of her second part: 'They must either be very ignorant or very malicious who pretend that we would imitate foreign monasteries, or object against us the inconveniences that they are subject to. A little attention to what they read might have convinced them that our institution is rather *academical* than *monastic.*' However, the project fell to the ground; but not without drawing upon its well-intentioned proposer a still more unmerited and, unfortunately, a more widely circulated aspersion. In the 32nd number of the 'Tatler' appeared what the annotator of the edition of 1797 justly terms a 'gross misrepresentation' of Mrs. Astell under the name of 'Madonella.' There is not a shadow of foundation for the insinuation against Mrs. Astell's personal character, and the account of the proposed college betrays a profound ignorance of the whole scheme which that good lady projected. The slander was repeated in the 59th and 63rd numbers of the same periodical; and in the latter it is stated (no doubt with the intention of turning the whole affair into ridicule) that Mrs. Manley, authoress of that vile work, the 'New Atalantis,' was to be the directress of the new institution. The whole story would be unworthy of mention, were it not that it appeared in so famous a paper as the 'Tatler,' and that the great names of Swift and Addison are supposed to be connected with the writing of it. 'Madonella' is called 'Platonne,' but the next point to be noticed in her literary career is her controversy with one of the most distinguished of English Platonists, John Norris, of Bemerton, about one of the pivot doctrines of Platonism, the pure love of God. She again wrote anonymously, but her name was soon discovered. If Mrs. Astell met with unmerited obloquy for her 'Serious Proposal,' the balance was partly redressed by the extravagant eulogy which her antagonist, and editor of the 'Letters,' lavished upon her. As a matter of fact, the 'Letters' are full of pertinent inquiries, and prove the writer to have been, at any rate, a very intelligent woman. In 1705 Mrs. Astell published an octavo volume entitled 'The Christian Religion, as professed by a Daughter of the Church of England,' which gives a clear exposition of Church teaching, according to the type of the great Caroline divines; it strongly advocates the doctrine of non-resistance, and protests strongly against Romanism. It was published anonymously, but everybody knew who the 'Daughter of the Church of England' was. Another anonymous work, entitled 'Occasional Communion' (1705), is attributed to Mrs. Astell by Dean Hickes, who describes it as being 'justly admired so much.' As its title implies, it deals with what was the burning question of the day. In 1706 we find her engaged in a controversy with her neighbour, Dean Atterbury, who sends her 'Remarks' to his friend Smalridge, 'taking them to be of an extraordinary nature, considering they come from the pen of a woman;' 'had she,' he adds, 'as much good breeding as good sense, she would be perfect. She attacks me very home.' She also wrote against Locke's 'Reasonableness of Christianity,' against Tillotson's famous sermon on the eternity of hell torments, and against a sermon of Dr. White Kennett, and on each occasion proved herself an acute controversialist. Henry Dodwell speaks of her as 'that admirable gentlewoman, Mrs. Astell,' and she deserved the title; for her life was blameless, and her writings show that her abilities and attainments were considerably above the average, though she may not have been so extraordinary a genius as her admirers imagined.

[Mrs. Astell's Works, passim; Ballard's Memoirs of British Ladies, &c.; Folkestone Williams's Memoirs and Correspondence of Bishop Atterbury.] J. H. O.

ASTELL, WILLIAM (1774–1847), director of the East India Company, was second son of Godfrey Thornton, director of the Bank of England. He assumed the name of Astell in 1807. He was elected a member of the court of directors of the East India Company in 1800, and after an unsuccessful contest in 1806, was in 1807 returned to the House of Commons as conservative member for Bridgewater, which borough he represented during seven successive parliaments. He subsequently sat for the county of Bedford from 1841 until his death. Being a director of the East India Company for the unprecedented period of forty-seven years, he filled each of the offices of chairman and deputy-chairman four times, and was actively engaged in the discussion and settlement of the many important questions bearing upon Indian administration which arose during that lengthened period. He was chairman of the court at the commencement of the negotiations between that body and the government which preceded the enactment of the East India Company's Charter Act of 1833. Although at first opposed to the abolition of the monopoly which the company enjoyed in respect of its trade with China, Astell eventually acquiesced in the settlement of the question made by Lord Grey's government. As chairman again in 1844 he took a leading part in the recall of Lord Ellenborough, whose policy as governor-general he considered to be highly detrimental to the good government of that country. He was averse to annexation, unless clearly required for the safety of the British possessions, and was a staunch advocate of the policy of respecting the religious feelings of the natives of India.

Astell was a deputy-lieutenant of the county of Bedford, lieutenant-colonel of the Bedfordshire militia, and colonel of the Royal East India volunteers. He was chairman of the Russia company and of the Great Northern railway, besides filling other offices in the city of London. He died 7 March 1847.

[India Office Records; Annual Register, 1847.]
A. J. A.

ASTLE, THOMAS (1735–1803), antiquary and palæographer, was born on 22 Dec. 1735 at Yoxall on the borders of Needwood Forest in Staffordshire, and was the son of Daniel Astle, keeper of the forest, a descendant of an old family of the county. He was in early youth articled to an attorney, but having more taste for antiquarian pursuits did not follow up his profession, and went to London, where he was employed to make an index to the catalogue of the Harleian MSS., printed in 1759, 2 vols. folio. He was elected a fellow of the Society of Antiquaries in 1763, and about the same time gained the notice of the Right Hon. George Grenville, then first lord of the treasury and chancellor of the exchequer, who employed him in the arrangement of papers and other matters which required a knowledge of ancient handwriting, and nominated him, with Sir Joseph Ayloffe and Dr. Ducarel, as members of a commission to superintend the regulation of the public records at Westminster. On the death of the two colleagues, Mr. Topham was substituted, and he and Astle were removed under Pitt's administration. The same persons were appointed by royal commission in 1764 to superintend the methodising of the records of state and council preserved in the State Paper Office at Whitehall. In 1765 Astle was made receiver-general of sixpence in the pound on the civil list, and on 18 Dec. of the same year he married the only daughter and heiress of the Rev. Philip Morant, the historian of Essex. In 1766 he was admitted a fellow of the Royal Society, and in the same year he was consulted by a committee of the House of Lords on the subject of printing the ancient records of parliament. He suggested the employment of his father-in-law in this work, and succeeded him upon his death in 1770. The preparation of the text and notes of the edition of the 'Rotuli Parliamentorum ut et petitiones et placita in Parliamento, etc. [1278–1503],' London, 1767–77, 6 vols. folio, was undertaken by Morant and John Topham down to 2nd Henry VI, and after that period by Topham and Astle. Dr. John Strachey saw the volumes through the press. 'The Will of Henry VII' was reproduced by Astle in 1775 from the original in the chapter house at Westminster, with an interesting preface. After the death (1775) of Henry Rooke, chief clerk of the Record Office in the Tower, Astle was appointed to his place; and on the decease of Sir John Shelley, keeper of the records, in 1783, obtained the higher office. Astle was an efficient and zealous keeper, as is proved by his additions to the collections under his charge, and the indexes he caused to be made. A 'Catalogue of the MSS. in the Cottonian Library . . . with an account of the damage sustained by fire in 1731 and a catalogue of the charters preserved' was published by Samuel Hooper in 1777, with a dedication 'To T. Astle, Esq., to whom I am indebted for the MSS. from which the following work is printed.' He had no literary connection with the 'Will of King Alfred' (1788) usually said to have been translated by him. Sir Herbert Croft was the editor of this work; the translation and most of the notes were furnished by the Rev. Owen Manning.

In 1784 appeared Astle's chief work, 'The Origin and Progress of Writing,' a most important contribution to the English literature of palæography. The oriental part is of course quite out of date now, but the chapters devoted to mediæval handwriting are still of use to the student, as they are based upon the author's personal investigations. The numerous plates, which greatly enhance the value of the work, are well engraved by Pouncey. In 1800 a royal commission was appointed to carry out the recommendations of a select committee of the House of Commons which had inquired into the state of the records. Astle was consulted throughout this inquiry, and presented a report on the documents at the Tower. Astle was a member of sundry foreign academies and a trustee of the British Museum. He travelled on several occasions upon the continent with literary objects. Upon the death of Morant in 1770 he came into possession, through Mrs. Astle, of his father-in-law's library of books and manuscripts as well as of a considerable fortune. Astle had long been an industrious seeker after literary rarities, and eventually brought together the most remarkable private collection of manuscripts in the country. He carried on an extensive correspondence and freely placed his great knowledge and wonderful collection at the disposition of his friends. Dr. Percy acknowledges his help while investigating ballad literature. He was a conductor of 'The Antiquarian Repertory,' and contributed to the 'Archæologia' and 'Vetusta Monumenta' of the Society of Antiquaries. In the latter appeared his valuable contribution on unpublished Scottish seals, in consequence of a committee of the society having been directed to investigate the subject. The editorship of the 'Taxatio Ecclesiastica' and the 'Calendarium Rotulorum Patentium' (Record Commission, 1802, 2 vols. folio), has been ascribed in error to Astle; John Caley edited the former work, and the same person and Samuel Ayscough the latter one. Astle died at his house at Battersea Rise, near London, on 1 Dec. 1803, of dropsy, in his sixty-ninth year. By his wife he had nine children, and he is now represented by the family of the second son, Philip, who took the name and arms of Hills, of Colne Park, Essex.

All his printed books, chiefly collected by Morant, were purchased from the executors in 1804, for the sum of 1,000*l.*, by the founders of the Royal Institution, where they are now preserved. The collection is particularly rich in history and biography; many volumes in the latter class are enriched with the notes of their former owners. The famous collection of manuscripts was left by will to the Marquis of Buckingham, in token of the testator's regard for the Grenville family, upon payment of the nominal sum of 500*l.* Had the offer been declined, the British Museum was to enjoy the right of purchase at the same price. The offer was, however, accepted by the marquis, who caused a beautiful gothic room to be erected by Mr. (afterwards Sir) John Soane for their reception at Stowe, where they remained until they were transferred, with O'Conor's Irish codices and other manuscripts, to the sale rooms of Messrs. Sotheby in 1849. But the sale did not take place, as the entire collection was privately purchased by the late Earl of Ashburnham for 8,000*l.* In the autumn of 1879 the present holder of the title offered his late father's library and collection of manuscripts, the latter consisting of four distinct collections, known as the Stowe, the Barrois, the Libri and Appendix, to the British Museum for 160,000*l.* After a prolonged negotiation the nation became in 1883 the possessors of the Stowe division at the price of 45,000*l.*; the most valuable and interesting of the codices being those which had once belonged to Astle, and which are now at the British Museum. Among the chief treasures bequeathed to the Marquis of Buckingham may be mentioned a volume of Anglo-Saxon charters, unrivalled for number, beauty, and preservation; King Alfred's Psalter; the original wardrobe-book of Edward II; the register of Hyde Abbey near Winchester, and many other documents relating to the history of the most celebrated abbeys and monasteries of Great Britain; the original inventories of Queen Elizabeth's wardrobe, plate, and jewels; the Hanoverian state papers; the original accompts of Wolsey and papers connected with the navy and ordnance of Henry VIII; the rich collections of Anstis, Garter king-at-arms; the correspondence of Lord Chancellor Macclesfield and Bishop Lyttelton, &c.; and papers from the libraries of Spelman, Twysden, Thoresby, Le Neve, Ducarel, &c.

Besides many contributions to the 'Archæologia' between 1763 and 1802, Astle published the following works: 1. 'The Will of King Henry VII,' London, 1775, 4to. 2. 'The Origin and Progress of Writing, as well Hieroglyphic as Elementary, illustrated by engravings taken from marbles, manuscripts, and charters, ancient and modern: also some account of the origin and progress of printing,' London, 1784, 4to, with 31 plates; the 'second edition, with additions,' London, 1803, 4to, 31 plates and portrait, contains 'Appendix on the Radical Letters of the Pelasgians' (published separately in 1775); a reprint by Messrs. Chatto & Windus appeared in 1876, with poor impressions of the plates. 3. 'An Account of the Seals of the Kings, Royal Boroughs, and Magnates of Scotland,' London, 1792, folio, 5 plates; also published in 'Vetusta Monumenta,' 1796, iii.

[European Mag. 1802, pp. 243–5; Gent. Mag. 1803, pp. 1190–1, 1804, p. 84; Nichols's Literary Anecdotes (biography in vol. iii. p. 202) and Illustrations; Shaw's Staffordshire, vol. i.; Notes and Queries, 4th series, vol. iii.; Harris's Catalogue of the Library of Royal Institution, 1821; the same by B. Vincent, 1857; O'Conor's Bibliotheca MS. Stowensis, 1818; Smith's Catalogue of the Stowe Collection, 1849; Ashburnham MSS., copy of papers relating to purchase of Stowe Coll. (Parliamentary Return, 1883).]

H. R. T.

ASTLEY, Sir JACOB, Baron Astley (1579–1652), royalist, was the second son of Isaac Astley of Melton Constable, Norfolk. From the age of nineteen he served with reputation in the Netherlands under the Counts Maurice and Henry, and subsequently under the Palatine and Gustavus Adolphus. He was present at the battle of Newport (1599) and the siege of Ostend. It is on record that, though he was absent in the service of Christian IV of Denmark for a year and a half, and again in Germany for two years, his company was kept for him in the States army. In 1638, having been made governor of Plymouth and the isle of St. Nicholas, he was summoned to the council of war (21 Feb.), and he was one of the committee that made report (7 May) on some vexed questions as to the fortification of the isle of Scilly. The next year, after taking the musters in the midland and northern counties, he went to Newcastle as sergeant-major to provide against the expected Scotch invasion. He had to overcome the objections of the trainbands to serve beyond their own county; but at last they agreed to 'refer all to the king, and to serve wherever he pleased.' He diligently attended to all the minutiæ of war, and kept a constant correspondence with the council. His patience was much tried by the puritans, whose sympathies were naturally with his covenanting foes. He broke up their meetings; but as they were poor men ('mostly bancroftes,' as he says), he did not think persecution advisable, though 'if a fat puritan could be laid hold of it were best to punish him.' He so wrought upon the corporation of Berwick that they sent him a protestation of their loyalty—a service worthy of the 'thanks' minuted to him by the council in days when the Scotch were encouraged by the dissensions of the English peers and their half-hearted prosecution of the war. At York the prevalent disaffection gave fresh scope to Astley's diplomacy. 'I am fain to single out some of the discreetest of the leading men, to bring them to reason.' And so the ill-fated expedition ran its course to the pacification of Berwick, when Astley was left free to other cares. In November he petitioned for the arrears of the Plymouth garrison, and obtained 400*l.* out of 1,500*l.* due.

In January 1640 'huge preparation' was making for another Scotch war. Though Astley was then 'not talked of' for any of the great posts (to obtain which, says one letter-writer, 'we are all ready to scratch each other's faces'), yet his practical knowledge made him indispensable. He was appointed on the council of war (14 Feb.), and was one of its active members, reporting on stores and weapons, and contriving a defence for Newcastle by arming the miners. By this time he was again sergeant-major. The war was soon ended by the pacification of Ripon, and its immediate result was the assembling of the Long Parliament. In 1641 Astley was examined before a committee of the house as to the king's alleged tampering with the army, especially with reference to a petition signed by many officers and shown to the king, who, in token of his approbation, wrote C. R. upon it. This petition, reflecting upon the leaders of parliament, was highly resented by that assembly, and some incautious speeches of Astley to the unstable Earl of Holland were reported by the latter, so that 'what had been imparted to him in the greatest secrecy his informants had now publicly to testify.'

In August 1642, when the war broke out, Astley left Plymouth for Nottingham to join the king, who made him major-general of the foot—'a man as fit for that office as Christendom yielded,' says Clarendon, whose commendations are in this case unqualified by any after disparagement.

During the first civil war Astley is a notable figure. He was among those 'hurt' at Edgehill (13 Oct. 1642). His prayer before the battle is recorded by Warwick (*Memoirs*, 229). He commanded a division at the siege of Gloucester. When Essex, after relieving that city, had fought the battle of Newbury (20 Sept. 1643), and had continued his retreat to London, Sir Jacob possessed himself of Reading. In 1644 he assisted Lord Hopton in the capture of Arundel (soon retaken by Waller), and shared in the defeat at Alresford (29 March). Clarendon records in detail his gallant defence of Gosworth Bridge against Essex, and of the purlieus of Shaw House against the repeated attacks of Manchester during the second battle of Newbury (27 Oct.). Astley commanded the infantry in that expedition (or escape) of Charles from Oxford, when the armies of Essex and Waller were closing on the city. At Naseby (14 June 1645) 'the main body of the foot was led by Lord Astley, whom the king had lately made a baron.' His patent is dated 4 Nov. 1644. When the king called out the Welsh levies for the relief of Hereford, the discontented gentlemen of those counties insisted on the dismissal of the general Gerrard, 'and his charge was presently conferred upon Lord Astley, who was most acceptable to them.'

Not long after Astley had the honour to play the last stake for the king. From Oxford was sent a party of fifteen hundred to meet the remnant of the royal army gathered under his banners. But all intelligence as to his movements was intercepted, till his friends learned that he had been routed after a stubborn resistance by Sir Thomas Brereton and Colonel Morgan at Stow-on-the-Wold (21 March 1646). Morgan, though second in command, bore the main brunt of the engagement, and was allowed to announce its success in a letter to the speaker. Lord Astley's speech to Brereton's officers—'You have now done your work and may go to play, unless you will fall out among yourselves'—has 'something of prophetic strain,' prompted by the veteran's 'old experience.' The conquerors (who ordered a special thanksgiving for their victory) seem to have borne him no lasting ill-will. His release from Warwick Castle (June) was one of the terms of capitulation granted to Oxford on its surrender to Fairfax. An ordinance (passed 8 March 1648) cleared him of his delinquency. But he had his share of the inconveniences then attaching to conspicuous loyalty. The council of state, in the anxious months before Worcester battle, wrote to Colonel Dixwell (a regicide and ex-state councillor commanding in Kent), to arrest 'and secure in one of your garrisons furthest from their houses, and from the places where they have any influence,' certain old cavaliers. Among them was Astley—'Sir Jacob Astley'—his title not being acknowledged by the parliament. He was brought to London, and on 15 May 1651 order was made that he should be allowed the liberty of the Fleet. On 31 May he was called before the council and allowed to return to his residence in Kent on giving bail in 1,000*l*., with two sureties in 500*l*. each. He died (February 1651–2) in the old palace of Maidstone (granted by Elizabeth to Sir John Astley). His wife, Agnes Imple, a German lady, brought him two sons and a daughter. One son, Sir Bernard, fell in the siege of Bristol. The barony became extinct in 1668 by the death of Lord Astley's grandson without issue. A portrait of Astley (the property of Mrs. Branfell) was in the National Portrait Exhibition of 1866.

[Clarendon's Hist. of Rebellion; Rushworth's Hist. Collections; Calendars of State Papers, Domestic.] R. C. B.

ASTLEY, JOHN (*d.* 1595), master of the Jewel House, was the eldest son of Thomas Astley, Esq., by his second wife Anne (Wood). He held a confidential position in the household of the Princess Elizabeth, on whom his wife Catherine was in attendance, although she was for a time removed from that charge by a special order of the privy council. In a letter to his friend Roger Ascham (1552) he refers to their friendly fellowship at Cheston, Chelsey, and Hatfield, and their pleasant studies in reading together Aristotle's 'Rhetoric,' Cicero, and Livy. Leaving England in the reign of Queen Mary, he played a conspicuous part in the troubles of the English church at Frankfort. On the accession of Elizabeth he returned to this country, and in December 1558 was appointed master of the jewel house and treasurer of her majesty's jewels and plate, with the annual fee of 50*l*. His wife was appointed chief gentlewoman of the privy chamber, and he was also one of the grooms of the chamber. Soon afterwards he obtained from the crown a grant of the mastership of the game in Enfield chace and park, with the office of steward and ranger of the manor of Enfield. Accompanying her majesty on her visit to the university of Cambridge in 1564, he was created M.A. In or about 1568 the queen granted him a lease in reversion of the castle and manor of Allington in Kent, and he also had an estate at Otterden in the same county. He represented Lyme Regis in the parliament of 1570, and Maidstone in those of 29 Oct. 1586 and 4 Feb. 1588–9. He seems to have died about July 1595.

By his first wife Catherine, daughter of Sir Philip Champernowne of Devonshire, he had no issue. His second wife was Margaret, daughter of Thomas Lord Grey, by whom he had a son, afterwards Sir John Astley, and three daughters.

Astley was the author of 'The Art of Riding, set foorth in a breefe treatise, with a due interpretation of certeine places alledged out of Xenophon, and Gryson, verie expert and excellent Horssemen: Wherein also the true use of the hand by the said Grysons rules and precepts is speciallie touched: and how the Author of this present worke hath put the same in practise, also what profit men maie reape thereby: without the knowledge whereof, all the residu of the order of Riding is but vaine. Lastlie is added a short discourse of the Chaine of Cauezzan, the Trench and the Martingale: written by a Gentleman of great skill and long experience in the said Art,' London, 1584, 4to.

[Cooper's Athenæ Cantab. ii. 182; Letter prefixed to Ascham's Report and Discourse of the Affairs of Germany; Tanner's Bibl. Brit.; Wotton's Baronetage, iii. 15; Ames's Typogr. Antiquities, ed. Herbert, 694, 959, 1111; Calendars of State Papers.] T. C.

ASTLEY, JOHN (1730?–1787), portrait painter, was born at Wem in Shropshire, was sent to London and placed under the portrait painter, Hudson. Leaving him, perhaps in 1749, he visited Rome, where he was the companion of Reynolds (from whose accounts a little later it appears that Astley was indebted to him in the sum of 12*l.* 15*s.* 6*d.*), of Richard Wilson and other well-known English artists. James Northcote is the author of the story that at Rome Astley was so poor that he was forced to patch the back of his waistcoat with a canvas of his own painting which represented a magnificent waterfall. Returning from Rome, probably with Reynolds, he secured the patronage and high favour of Horace Walpole. In 1759 he left London for Dublin, and in three years of portrait-painting made a large sum of money. Painting his way back to London, he revisited his birth-place, and met, in that neighbourhood, a rich widow, Lady Duckenfield Daniell, whom he married. This lady and her daughter died shortly after the marriage, and Astley, who was now a wealthy man, married a second time. He bought Schomberg House in Pall Mall (afterwards Gainsborough's), and fantastically re-arranged it for his convenience. 'He was a gasconading spendthrift, and a beau of the flashiest order. When the Dublin ladies sat to him, he is said, by way of flourish, to have used his sword as a maulstick.' He had slight gift as a painter, and little merit as a man, but his good fortune never failed him. He had wasted much money in speculation, when the accidental death of a brother put 10,000*l.* in his pocket. Quite late in life he married his third wife: it is recorded that at this time he experienced a strange moral quickening and reflected with gravity on the past. He left a son and two daughters. Leslie enumerates Astley, 'a clever, conceited, out-at-elbows, and reckless fellow,' amongst the forgotten artists who were Sir Joshua's companions in youth. His best works, according to one writer, were copies from Italian pictures.

[Edwards's Anecdotes of Painters, where Michael Adams's 'Biographical History' (Hogg, Paternoster Row) is referred to as the ultimate source of information about Astley; Leslie's Life of Reynolds; Northcote's Life of Reynolds; Redgrave's Dictionary; Nagler, 2nd ed.]

E. R.

ASTLEY, PHILIP (1742–1814), equestrian performer and theatrical manager, was born at Newcastle-under-Lyme. Receiving little education, he was brought up to his father's trade of cabinet-making and veneer-cutting. About 1759 he joined General Elliott's regiment of light horse, became rough-rider and breaker-in, and rose to the rank of sergeant-major. Having distinguished himself at the battles of Emsdorff and Friedburg and upon other occasions, he obtained his discharge, and opened an exhibition of horsemanship in an open field in Lambeth, his only horse being his regimental charger, given him by General Elliott. He travelled through the country, performing at fairs and markets, resorting sometimes to his old trade as a cabinet-maker. In 1770 he opened a wooden theatre, with sheltered seats, but with an unroofed circus, in a timber-yard at the foot of Westminster Bridge. In 1775 Mr. and Mrs. Astley appeared on horseback at Drury Lane in the jubilee in honour of Shakespeare. The theatre in Lambeth was gradually enlarged and improved, and called the Amphitheatre Riding House. In 1781 the theatre was opened in the evening, and a candle-light exhibition first attempted, the earlier performances having been presented in the daytime. He had no license from the magistrates, but he pretended that his theatre was under the special protection of a royal patent. In 1783 he was committed to prison for performing illegally, but he was released upon the intervention of Lord Chancellor Thurlow, whose daughters had been taught to ride by Astley. Presently the magistrates granted him a license; he now called his theatre the Royal Grove, having painted the interior to resemble foliage, and added a stage to his circus, to vie with the attractions of a rival establishment of like kind opened on the site of the present Surrey Theatre. He carried his performers to Dublin and Paris, and established equestrian theatres in both those cities. In Paris he instituted the cirque known in later times as Franconi's. He endeavoured to establish floating baths in the Thames off Westminster Bridge. The French Revolution interrupted his performances in Paris, and his amphitheatre was converted into barracks. He re-entered the army, and served with distinction under the Duke of York. In 1794 the Royal Grove Theatre was burnt to the ground. Astley obtained leave of absence from the duke, hurried home to rebuild his theatre, and meanwhile engaged the old Lyceum building in the Strand for equestrian performances. His new theatre was opened in 1794, under the patronage of the Prince of Wales and Duke of York, and in 1798 he was permitted to designate his establishment Astley's Royal Amphitheatre. After the peace of Amiens he returned to Paris, presented his claims before the First Consul, regained possession of his premises, and obtained payment of rent for the whole period of their occupation by the troops of the Revolution. With great difficulty he made his escape from Paris upon the issue of the decree for the detention of all English subjects in France. In 1803 the amphitheatre was again destroyed by fire, Astley's loss being estimated at 25,000*l.* Forthwith he laid the first stone of a new building, which was completed in time to open on Easter Monday, 1804. Astley now retired from active management in favour of his son, receiving, however, one clear half of the annual profits. He next attempted to establish an amphitheatre on the Middlesex side of the Thames, and obtaining a license through the influence of Queen Charlotte for 'music, dancing, burlettas, pantomimes, and equestrian exhibitions,' he opened the Olympic Pavilion on the site of the present Olympic Theatre. By this venture he lost 10,000*l.* In 1812 he sold the Olympic Pavilion to Elliston for 2,800*l.* and a small annuity to be paid during the life of Astley. There was but one payment of the annuity. Astley died in Paris, aged 72, and was buried in the cemetery of Père-la-Chaise. His son, 'Young Astley,' also an admired equestrian performer, to whom he had bequeathed the interest arising from his somewhat encumbered property, survived seven years only. He also died in Paris, and was interred beside his father in Père-la-Chaise. Philip Astley was the best horse-tamer of his time. He usually bought his horses in Smithfield, caring, as he said, 'little for shape, make, or colour: temper was the only consideration.' He rarely gave more than five pounds for a horse. He was a man of violent temper, peremptory of speech and rude of manner, but of great energy and notable integrity; and he was regarded with affection by the members of his company. He constructed in all nineteen amphitheatres for equestrian exhibitions.

[De Castro's Memoirs, 1824; Brayley's Theatres of London, 1833.] D. C.

ASTON, ANTHONY (*fl.* 1712–1731), dramatist and actor, was the son of a gentleman who had been master of the Plea Office in the King's Bench, and was educated as an attorney. He is said to have played in all the London theatres, but never continued long in any. In a pamphlet of 24 pages, entitled 'A brief Supplement to Colley Cibber, Esquire, his Lives of the Famous Actors and Actresses,' and written apparently about 1747, Aston states that he came on the stage at the latter end of the reign of William III. With his wife and son he travelled through England, and at the chief towns presented a medley entertainment of humorous scenes from various plays, with songs and dialogue of his own composition 'to fill up the chinks of the slender meal.' The 'Spectator' for 1 Jan. 1712 contained the advertisement of the popular comedian, Richard Estcourt, that he was about to open the Bumper Tavern in James Street, Covent Garden, and that his wines would be sold with the utmost fidelity by his old servant, Trusty Antony—it has been presumed that Aston was referred to—'who had so often adorned both the theatres in England and Ireland.' In 1717 he is said to have performed three times a week at the Globe and Marlborough Taverns in Fleet Street. In 1735 he petitioned the House of Commons to be heard against the Bill introduced by Sir John Barnard for restraining the number of theatres, and for the better regulating of common players of interludes, when he was permitted to deliver a ludicrous speech upon the subject, which was afterwards published in folio. Chetwood, whose history was published in 1749, believed that Aston was then living and 'travelling still, and as well known as the post-horse that carries the mail.' Aston's 'Brief Supplement' contains interesting mentions of Betterton, Mrs. Bracegirdle, and others. He was the author of 'Love in a Hurry,' a comedy performed without success at the Smock Alley Theatre, Dublin, about 1709; and of 'Pastora, or the Coy Shepherdess,' an opera performed by the Duke of Richmond's servants at Tunbridge Wells in 1712. The 'Fool's Opera, or the Taste of the Age,' printed in 1731, 'written by Matthew Medley and performed by his company in Oxford,' has also been attributed to Aston.

[Chetwood's History of the Stage, 1749.] D. C.

ASTON, SIR ARTHUR (*d.* 1649), royalist general, was the younger of the two sons of Sir Arthur Aston, knight, of Fulham, Middlesex, by his first wife, Christiana, daughter of John Ashton, of Penrith, Cumberland, and grandson of Sir Thomas Aston, knight, of Aston, in Bucklow hundred, Cheshire, in which county the 'ancient and knightly family' of Aston had long flourished. Probably he was a native of Fulham, but nothing is recorded concerning his birthplace or education. He went to Russia during the unsettled state of that kingdom which preceded and followed the assumption of the throne by Michael Federowitz in 1613. He was accompanied by a certain number of men, captains, and commanders, and furnished with letters of recommendation from James I, and he probably remained there till a truce was concluded between this power and its belligerent neighbours, the Poles, in 1618. Returning to England, he again procured letters from King James, and repaired to the camp of Sigismund III, King of Poland—the enemy against whom he had lately striven—with the view of aiding that monarch in his war against the Turks. In this service he consequently witnessed the total overthrow of the Moslem army. With Christopher Radzivill, general-in-chief of the Lithuanian forces, he served throughout the war, attending the invasion of Livonia by Gustavus Adolphus, in 1621; and as a proof of his meritorious services obtained from that general letters testimonal, dated at Vilna, 1 Jan. 1623, in which his military bearing is highly extolled, especially in recovering the castle of Mittivia, which had been captured by the Swedes. For this and other services Sigismund, in a deed dated 23 April 1625, granted him a yearly pension of 700 florins. Upon peace being restored in 1631 to the dominions of Sigismund, Lieutenant-colonel Aston, for he had now attained that rank, once more returned to England.

Having raised here a regiment of native soldiers, he again departed for the continent. Once more he drew his sword in the service of a former adversary. Joining Gustavus Adolphus with his newly raised company, he attended that celebrated commander in his expedition against the Austrian Count Tilly, and probably throughout that splendid campaign which terminated on the plain of Lützen.

At the commencement of the Scottish rebellion he returned home with as many soldiers of note as he could bring with him. On 8 April 1640 he was appointed by the Earl of Northumberland sergeant-major-general of the regiments under Viscount Conway, then lying at Newcastle, and, after the rout at Newburn, retired with that body first to Durham, and then into Yorkshire. On Northumberland's sickness, the command of the army devolving on the Earl of Strafford, he was by that nobleman appointed (7 Sept.) colonel-general of one of the brigades serving against the Scots, who now occupied Newcastle; and on the 17th of the same month sergeant-major of the newly raised train-bands of Yorkshire, in which capacity he served until the return home of the Scots and the disbandment of the English army.

Dodd relates (*Church History*, iii. 57) that on the breaking out of the civil war Sir Arthur Aston—who had been knighted on 15 Feb. 1640–1—'offered his services to King Charles, but was refused; his majesty alleging that the cry of popery already ran so high against him that it would certainly inflame matters if he admitted so many persons of that communion. Afterwards, as 'tis said, Sir Arthur, by way of tryal, made the same offer to Sir Thomas Fairfax, general of the parliament's forces, who immediately embraced it. The king, being made acquainted with this passage, not only granted a commission to Sir Arthur, but gave a general invitation to all other catholics to come in to him.' The appointment he received was that of colonel-general of the dragoons, with which regiment he did his majesty good service at Edgehill, beating off the field the right wing of the parliamentary army.

Upon the king's removal to Oxford from Reading (21 Nov. 1642), where he had lain since the attack on Brentford, he left Sir Arthur, who had now succeeded Mr. Wilmot as commissary-general of the horse, governor of that town, with a garrison of about three thousand foot, and a regiment of horse of about as many hundreds. Whilst governor of Reading he hanged one or two of his own men who had been guilty of some notorious crimes, 'to stop the mouths of the people,' said a contemporary journalist, 'for his murdering Master Boys, an honest citizen of London, by a seeming act of justice.' In the 'Weekly Intelligencer' (No. 18) it is stated that this Boys, who was executed in the town, was suspected of being a spy.

During the siege of Reading he three times repulsed the parliament forces under the Earl of Essex; but afterwards, whilst standing under a shed near the enemy's approaches, he received an injury on the head, occasioned by the fall of a tile—an accident which deprived him of his senses for the remainder of the siege. Accordingly, he resigned the command to Colonel Richard Fielding, the senior officer of the garrison. Clarendon, speaking of this accident, says that it 'was then thought of great misfortune to the king, for there was not in his army an officer of greater reputation, and of whom the enemy had a greater dread.' The siege terminated on 27 April 1643, by the garrison evacuating the town with the honours of war. Sir Arthur, in a horse-litter, led the procession, which made for Wallingford, and the next day joined the king at Oxford. Sir Arthur's wound did not long deprive the king of his assistance; for on 27 July following he came post from Bristol—at the taking of which city he was probably present—to the king at Oxford, informing him of the state of things in the west. In the following month, at the particular request of the queen, who resided in the city, and who imagined herself safer under the protection of a catholic, he was appointed governor of Oxford on the death of Sir William Pennyman. Here, on 1 May following, the degree of M.D. was conferred upon him by the university. On 19 Sept. 1644 he was thrown from his horse and broke his leg; gangrene set in, and amputation was performed on 7 Dec. This accident was regarded by the puritans (Vicars, *Looking-glass for Malignants*, 1645) as a judgment of God against Aston for an act of revolting cruelty which he had perpetrated a short time before in adjudging that a soldier, against whom he bore a grudge, should have his right hand sawn off. As Sir Arthur thus became incapable of discharging the active duties of his office, the king removed him from the command (25 Dec.), conferring upon him a pension of 1,000*l.* a year. He was removed, says Anthony à Wood, 'to the great rejoycing of the soldiers and others in Oxford, having expressed himself very cruel and imperious while he executed that office.'

In November 1646 we find Aston in Ireland with the Marquis of Ormonde, with whom he probably returned to England on the delivery of Dublin to the parliament. It seems likely that, after the execution of the king, he joined the marquis in Ireland on his resuming the government there. Certain it is, that on 27 July 1649 he sat on a council of war convened by the lord-lieutenant. Being left with a garrison of 3,000 men in defence of Drogheda or Tredagh, Sir Arthur three times repulsed the army of General Cromwell, which approached the works 8 Sept. 1649. This determined perseverance, however, eventually proved unsuccessful. The town was entered on the 10th. No quarter was given, and only about thirty persons escaped, who, with several hundreds of the Irish nation, were shipped off as slaves to the island of Barbadoes (Dodd, *Church History*, iii. 58). Aston perished in the butchery. He was hacked to pieces, and his brains were beaten out with his wooden leg.

Clarendon remarks that the king, in all his armies, had but one general officer of the catholic religion, 'Sir Arthur Aston, whom the papists, notwithstanding, would not acknowledge for a papist.' The same writer, referring to Aston's appointment as governor of Oxford, says he 'had the fortune to be very much esteemed where he was not known, and very much detested where he was; and he was at this time too well known at Oxford to be beloved by any.' Clarendon adds that he was 'a man of a rough nature, and so given up to an immoderate love of money that he cared not by what unrighteous ways he exacted it.'

[Memoir by G. Steinman-Steinman, in Gent. Mag. n. s. i. 144, 234; Kippis's Biog. Brit.; Notes and Queries, viii. 126, 302, 480, 629; Clarendon's Hist. of the Rebellion; Coates's Hist. of Reading, 24 seq.; Addit. MS. 18980 ff. 22, 43; Wood's Fasti Oxon. ed. Bliss, ii. 77; Life of Anthony à Wood, ed. Bliss, p. xx; Dodd's Church Hist. iii. 57; Calendars of State Papers; Cromwell's Letters and Speeches (1850), ii. 205; Faulkner's Fulham, 306.] T. C.

ASTON, or ASHTON, JOHN (*fl.* 1382), one of Wycliffe's earliest followers, is described as M.A. and 'scholar' (or, once, 'bachelor') in theology at Oxford, and, according to Anthony à Wood (*History and Antiquities of the University of Oxford*, i. 492, ed. Gutch), was a member of Merton College. He appears first to have been engaged as one of Wycliffe's band of itinerant priests, and by the year 1382 had become conspicuous for his advocacy of his master's views, particularly of those relating to the sacrament of the Lord's supper. Knighton (col. 2658, *sq.*) describes the zeal with which he carried on his mission as a preacher of the new doctrine, and the author of the 'Fasciculi Zizaniorum' (p. 274) makes the well-known rebel, John Ball, in his confession, name Aston in company with Nicholas Hereford and Lawrence Bedeman as the leaders of Wycliffe's party. In 1382 these three men, together with Philip Repyngdon, were singled out among the Oxford Wycliffites as the subjects of a prosecution at the hands of Archbishop Courtenay, who first issued, 12 June, an ineffectual mandate restraining them from public functions in the university, and then summoned them to an examination to be held before him at the Blackfriars Priory in London. Wycliffe's specific doctrines had, in fact, been already condemned at the 'earthquake' council of Blackfriars in the preceding month, and there was little difficulty in implicating his disciples in them. Aston appeared on 18 June. He circulated a broadsheet declaring his allegiance to the faith of the church, and won so much sympathy that his final hearing on the 20th was interrupted and nearly broken up by the invasion of a friendly mob. He was, however, condemned, and, by virtue of a subsequent royal patent, dated 13 July, was expelled from his university. By the archbishop's order a search was then made for him and his companions, and at length, in October, Aston was seized. On 27 Nov. he followed the example of Bedeman and Repyngdon (Hereford had left the country), recanted, and returned to Oxford. His recantation, however, was transient. In 1387 Bishop Wakefield of Worcester denounced him as a dangerous Lollard, and prohibited him from preaching. According to Foxe (*Acts*, iii. 47, ed. Townsend) he was cited and condemned later by Archbishop Arundel; but this statement seems to rest upon the notice in the St. Albans Chronicles (WALSINGHAM, ii. 65 sq., ed. Riley; *Chronicon Angliæ*, 1328–1388, p. 350, ed. Thompson) of the popular disturbance at his trial, which evidently relates to that held by Archbishop Courtney (cf. *Fasc. Ziz.* p. 329).

A few writings by Aston are enumerated by Bale (*Scriptorum Illustrium Catalogus*, p. 495, ed. Basle, 1559).

The name is spelled variously. The authorities last mentioned give 'Astone;' the 'Fasciculi Zizaniorum' alternate between 'Astone' and 'Aston;' while the Lambeth registers (see *Fasc. Ziz.*, p. 310, n. 8) have 'Ashton,' and Wilkins prints 'Asshton.' Other forms are 'Ayston' (WOOD, *l. c.*) and 'Ayshton' (TANNER, *Bibl. Brit.-Hib.*, p. 54).

[Fasciculi Zizaniorum, pp. 273–90, 309–14, 329–33 (ed. Shirley, Rolls series); Knighton, De Event. Angl., coll. 2656–9 (in Twysden's Decem Scriptores); Wilkins's Concil. Magn. Brit. iii. 157–69, 202 et seq. (1737); J. Lewis's Life of Wiclif, pp. 262–6, ed. Oxford, 1820; Lechler's John Wiclif and his English Precursors, pp. 215–22, 433–9, Engl. tr., ed. 1881.]

R. L. P.

ASTON, JOSEPH (1762–1844), journalist, dramatist, and miscellaneous writer, was born in 1762, the son of William Aston, gunsmith, of Deansgate, in Manchester. In 1803 he opened a stationer's shop at 84 Deansgate, where, on 1 Jan. 1805, he issued the prospectus of the 'Manchester Mail,' published at sixpence, and professing 'no political creed.' From 1809 till 1825 he was publisher and editor of the 'Manchester Exchange Herald,' a conservative journal. Afterwards he removed to Rochdale, where he started the 'Rochdale Recorder.' He died at Chadderton Hall, 19 Oct. 1844, and was buried at Tonge, adjoining Middleton. Aston was the friend and executor of Thomas Barritt, the antiquary. For about thirty-four years he also enjoyed the closest intimacy with James Montgomery, the poet, and editor of the 'Sheffield Iris,' who submitted to him most of his manuscripts for revision and criticism. He himself was a facile writer of verses, the majority of which appeared in his own paper. Of his dramatic pieces, 'Conscience,' a comedy, was performed at the Theatre Royal, Manchester, in 1815, with moderate success; and he also wrote 'Retributive Justice,' a tragedy, and 'A Family Story,' a comedy. His published works nearly all relate to Manchester. They include 'The Manchester Guide,' 1804, 2nd edition, 1815, 3rd, with plates, 1826; 'History and Description of the Collegiate Church of Christ, Manchester;' 'Lancashire Gazetteer,' 1st edition 1808, 2nd 1822; 'An Heroic Epistle from the Quadruple Obelisk in the Market Place to the New Exchange,' 1809; 'A Descriptive Account of Manchester Exchange,' 1810; 'Metrical Records of Manchester, in which its History is traced (currente calamo) from the days of the ancient Britons to the present time,' 1822.

[Fishwick, Lancashire Library, 1875, 37, 119, and 285; Procter, Memorials of Manchester Streets, 1874, pp. 164–174; Memoirs of the Life and Writings of James Montgomery, by John Holland and James Everett, 1854–56; Notes and Queries, vol. xii., 2nd series, 379, and vol. i., 3rd series, 97.]

T. F. H.

ASTON, SIR RICHARD (*d.* 1778), judge, was a younger son of Richard Aston, Esq., of Wadley, Berks, by Elizabeth, daughter of John Warren, Esq., of Oxfordshire, grandson of Sir Willoughby Aston, Bart., and great-grandson of Sir Thomas Aston, created baronet by Charles I, sheriff of Cheshire in 1635, who exerted himself energetically on the side of the king in the constitutional struggle, and lost his life through a wound received in a skirmish in 1645. The Astons derived their name from Aston in Cheshire, where the family had been settled since the time of Henry II. It is not known at what date Richard Aston began practice as a barrister. His name appears with tolerable frequency in the first volume of Sir James Burrow's 'Reports of Cases in the King's Bench' (1756–8), but seldom in connection with cases of first-rate importance. He became king's counsel in 1759, and in 1761 was made lord chief justice of the court of Common Pleas in Ireland, on the resignation of Sir William Yorke. In this office he seems to have displayed considerable energy. Discovering that it was the practice of grand juries in that country to find bills of indictment upon the mere perusal of depositions without examining any witnesses, he set himself to reform so scandalous an abuse. He failed, however, to carry his colleagues with him, only two out of nine disapproving of the practice, which remained unaltered until 1816, when a bill making the examination of witnesses obligatory was introduced into the House of Commons by Horner and passed into law. Few English judges have been popular in Ireland, and Aston was not one of the few. Accordingly, on the resignation of Sir Thomas Denison, one of the judges of the King's Bench in England, which happened in 1765, he resigned his Irish post, and was transferred to the English court and knighted. In 1768 Aston was a member of the court presided over by Lord Mansfield, which unanimously decided that the writ of outlawry issued against Wilkes upon his conviction for publishing two seditious libels in No. 45 of the 'North Briton' and in the 'Essay on Woman,' was bad by reason of two formal defects. Wilkes, who had kept out of the country until the writ was issued, voluntarily surrendered himself to the sheriff of Middlesex before the execution of it, and then appeared before the court upon a writ of error, claiming to have the writ of outlawry declared invalid upon certain technical grounds. The judges disallowed all the objections urged by the counsel for Wilkes, but the result of a careful examination of precedents conducted by the junior members of the court (Yates, Aston, and Willes) was to show that in the days when the writ of outlawry (*capias utlagatum*) was in common use 'a series of judgments required that . . . after the words "at my county court" should be added the name of the county, and after the word "held" should be added "for the county of ——" (naming it).' The writ being faulty in these respects, the court held that it was invalid. A decision based upon a ground so purely technical, overlooked by the counsel for the applicant, and only discovered by the judges after careful research, excited in the minds of those hostile to Wilkes suspicions of corrupt motives, and a report was circulated to the effect that the judges, or at any rate Willes and Aston, had been bribed by a gift of lottery tickets, that Aston had been seen selling them on 'Change, and had remarked that he had as good a right to sell his tickets as his brother Willes. In 1770, on the sudden death of Yorke, which occurred on 20 Jan., immediately after his acceptance of the office of lord chancellor in succession to Lord Camden, Lord North's administration, being unable to find any lawyer of ability and character to succeed him, determined to put the great seal in commission; and Sir Sidney Stafford Smythe of the Exchequer, Sir Richard Aston of the King's Bench, and the Hon. Henry Bathurst of the Common Pleas, were selected as commissioners. These three judges, having had no experience of chancery business, in the space of a year (1770–1) committed so many blunders that a change was plainly necessary. Accordingly, on 21 Jan. 1771, the three commissioners delivered up the great seal, and on the same day it was redelivered to one of them, the Hon. Henry Bathurst. It was by Aston, sitting with Lord Mansfield in the court of King's Bench at Westminster, that in 1777 sentence of fine and imprisonment was passed upon Horne (afterwards Horne Tooke) for a seditious libel in advertising a subscription in relief 'of the widows, orphans, and aged parents of our beloved American fellow-subjects, who, faithful to the character of Englishmen, and preferring death to slavery, were, for that reason only, inhumanly murdered by the king's troops at or near Lexington and Concord in the province of Massachusetts.' Aston was married twice, first to a Miss Eldred, and then to Rebecca, daughter of Dr. Rowland, a physician of Aylesbury, and widow of Sir David Williams, Bart., of Rose Hall, Herts. He is said to have been brusque in his manners. He died in 1778, leaving no issue by either of his wives.

[Burke's Extinct Baronetage, 23, 569; Wotton's Baronetage; Cal. of Home Office Papers, 1766–9, 1770–2; Hansard, xxxii. 548, 552; Horner's Life, Letter from Horner to Murray upon the Irish Jury Bill; Smyth's Law Officers of Ireland, 311; Law and Lawyers (reputed author James Grant), ii. 140; Burrow's Settlement Cases, 533; Burrow's Reports, iv. 2527; Howell's State Trials, xix. 1085, 1098, 1109, 1116, xx. 787; Cr. Off. Min. B. No. 2, fol. 16; Annual Reg. xiii. 186.]

J. M. R.

ASTON, Sir THOMAS (1600–1645), royalist, was the heir of an ancient Cheshire family which had been settled at Aston in that county for many generations, and showed undoubted descent from the time of Henry II. Several of these early Astons were knighted, and one of them was treasurer to Philippa, the wife of Edward III, and joined in the wars in Spain. Thomas Aston was born on 29 Sept. 1600. His father, John Aston, who had been sewer to the wife of James I, died in 1615, and presumably his children remained under the care of his widow. Thomas was educated at Brasenose College, Oxford. He was made a baronet by Charles I in July 1628, and served as high sheriff of Cheshire in 1635. In this year died his first wife, Magdalene, daughter of Sir John Poulteney, but their four children all died young. She lies buried in the family chapel at Aston Hall, with an epitaph which may have been the work of her husband, and is certainly characteristic of the period. In 1639 Sir Thomas took as his second wife Anne, the heiress of Sir Henry Willoughby, and his only son was named Willoughby.

Sir Thomas was a staunch churchman and loyally attached to the monarchy. He was M.P. for Cheshire in the Short parliament of 1640. The portentous rise of nonconformist sentiment excited his fear and anger. When what was known as the Cheshire petition against episcopacy was in circulation, Sir Thomas and his friends set about the preparation of a counter-petition or remonstrance. Sir Thomas was attacked as the framer of the document in an 'answer' which he denounces as the work of 'some brain-sick anabaptist,' and this appears to have provoked him to the hasty compilation of a quarto which is sufficiently described on its title-page: 'A Remonstrance against Presbytery, exhibited by divers of the nobilitie, gentrie, ministers, and inhabitants of the County Palatine of Chester, with the motives of that Remonstrance, together with a short survey of the Presbyterian discipline, showing the inconveniences of it, and the inconsistency thereof with the constitution of this state, being in its principles destructive to the laws and liberties of the people. With a briefe review of the institution, succession, jurisdiction of the ancient and venerable order of bishops found to be instituted by the Apostles, continued ever since, grounded on the lawes of God and most agreeable to the law of the land. By Sir Thomas Aston, Baronet. . . . Printed for John Aston, 1641' (B.M.), 4to. Sir Thomas includes in his book the petition to which it is an answer, and also 'certain positions' maintained by Samuel Eaton in his sermons at Chester and Knutsford. Eaton had been resident in New England, and had brought thence a keen appreciation of the congregational form of church government. Aston also made 'A Collection of Sundry Petitions presented to the King's most excellent Majesty, as also to the two Houses now assembled in Parliament. And others already signed by most of the gentry, ministers, and freeholders of several counties,' 1642 (Bodleian). When the war broke out between the king and parliament, Sir Thomas took part with the royalists, and was in command at Middlewich in March 1642-3, when he was defeated by Sir William Brereton. The royalists lost their two cannons and five hundred stand of arms. Few were slain, but the prisoners included many of the principal cavaliers engaged, and the town suffered at the hands of the roundheads, who made free with the property of burgesses and the plate of the church. Sir Thomas escaped, but when a few days later he returned to Chester he was placed under arrest at Pulford, where he wrote a defence of his conduct which furnishes a very minute account of the affair and is an interesting picture of the civil war. Sir Thomas apparently freed himself from censure and rejoined the king's army, and indeed is said to have suffered a second defeat from Brereton at Macclesfield in 1643. He was afterwards captured in a skirmish in Staffordshire. When in prison at Stafford he endeavoured to escape, but the attempted evasion was discovered by a soldier who struck him on the head. This and other wounds received in the war brought on a fever, of which he died at Stafford on 24 March 1645. He was buried at Aston chapel, and is fairly entitled, as Wood says, 'to the character of a stout and learned man.'

[Ormerod's History of Cheshire, ed. Helsby, 1882, ii. 82–3; Earwaker's East Cheshire, 1880, i. 470, ii. 657; Wood's Athenæ Oxonienses; Axon's Cheshire Gleanings.] W. E. A. A.

ASTON, WALTER, Baron Aston of Forfar (1584–1639), ambassador, was the eldest son of Sir Edward Aston, of Tixall in Staffordshire, whose rental has been estimated at 10,000*l.*, so that he must have been one of the richest men in England. Walter was one of the knights of the Bath, created at the coronation of James I, and was one of the first baronets. He was sent as ambassador to Spain in 1620, where he remained till diplomatic relations between Spain and England were broken off at the beginning of 1625. James I did not, however, repose sufficient confidence in him to entrust him with the delicate negotiations relating to the Palatinate and the marriage treaty, and in 1622 he was overshadowed by Lord Digby, who at the end of that year became Earl of Bristol, and was appointed extraordinary ambassador to conduct those negotiations. When Prince Charles and Buckingham were in Spain, he gained their confidence by expressing a strong opinion, in opposition to Bristol, against the Spanish proposals for securing the Palatinate to the family of the elector palatine by educating the two eldest sons at the emperor's court. Charles took a liking to him probably on this ground, and in his subsequent letters always addressed him as 'Honest Wat.' In 1627 he created him Lord Aston of Forfar, in the Scottish peerage. From 1635 to 1638 he again served as ambassador in Spain. Shortly after his return he died, on Aug. 13, 1639. He is well known in literary history as the patron of Drayton. His wife was Gertrude Sadler, granddaughter of the Sir Ralph Sadler who played a part in politics in the reign of Henry VIII and his successors.

[Douglas, Peerage of Scotland; MSS., Despatches in State Papers, Spain.] S. R. G.

ASTON, WILLIAM (1735–1800), a Jesuit, whom Dr. Oliver believed to be the son of Edward Aston, by Ann Bayley his wife, was born in London 22 April, 1735. He made his early studies in the college at St. Omer, and at the age of sixteen he joined the Society of Jesus at Watten (7 Sept., 1751). In 1761 he was professor of poetry at St. Omer. He was admitted to his solemn profession in his order 2 Feb. 1769. His commanding talents and accomplished manners recommended him for the presidency of the Little College at Bruges. On its violent suppression by the Belgic-Austrian privy council of Brussels, he was detained a close prisoner for eight months; but he and his companions were ultimately released, owing to the exertions of Henry, the eighth Lord Arundell of Wardour, who interceded with Prince Staremberg, the Austrian prime minister, on their behalf. A few years later Father Aston established an academy at Liège, and he obtained a canonry in the collegiate church of St. John in that city. He died 15 March, 1800. Besides writing for reviews and journals, Father Aston published D'Azais' 'Compte-rendu,' 'Lettres Ultramontaines,' and 'Le Cosmopolite.'

[Oliver's Collectanea S. J.; Foley's Records of the English Province of the Society of Jesus, vols. v. and vii.] T. C.

ASTRY, RICHARD (1632?–1714), antiquary, was born in Huntingdonshire in or about 1632. He was admitted of Queens' College, Cambridge, on March 14, 1647–8; proceeded B.A. in 1651; and in 1654 obtained from his college a grace for M.A., though that degree is not recorded in the university registers. After leaving the university he was elected an alderman of Huntingdon, and he was buried at St. Mary's in that town on Aug. 11, 1714, aged 83. He is the author of a quarto volume of collections, heraldic and topographical, relating to the county of Huntingdon, preserved in the Lansdowne MS. 921. The authorship of this MS., which is the only systematic attempt towards a history of Huntingdonshire, has hitherto been erroneously ascribed to Sir Robert Cotton. Mr. Thomas Baker has made copious extracts from this work in the thirty-sixth volume of his MSS. now deposited in the University Library, Cambridge. Astry also drew up 'Alphabetical Catalogues of English Surnames, with the arms belonging to them, and the particular times that the persons recorded lived;' forming three small but rather thick oblong folio volumes, formerly in the possession of the Rev. Henry Freeman, of Norman Cross.

[MS. Baker, 36; MS. Lansd. 921.] T. C.

ASTY, JOHN (1672?–1730), dissenting clergyman, was son of Robert Asty of Norwich and grandson to the 'ejected' of Stratford, whose christian name was John, not Robert (Harmer, *Ancient and Present State of Congregational Churches of Norfolk and Suffolk*, p. 45). He was born at Norwich 'about 1672.' Of his early education, and of his education altogether, little or nothing has been transmitted; but in his funeral sermon by Guyse (1730) he is shown to have made 'thankful acknowledgments for his privilege in descending from godly parents' and for 'the advantages received from a religious education.' He spent several years during the earlier part of his ministry in the historic family of the Fleetwoods of Stoke Newington, then outside London. It does not appear that he undertook any pastoral charge proper until 1713. In that year he was 'ordained' as 'pastor' to a congregation at Ropemaker's Alley, Moorfields. Here he laboured most devotedly and self-denyingly until the date of his death. He was involved in a somewhat passionate controversy with a fellow dissenting minister named Martin Tomkins, also 'settled' in Stoke Newington. Tomkins was among the earliest of the originally 'evangelical' protestant dissenters who came to hold Arian-Socinian conceptions of the 'divinity' of Jesus Christ. This touched nearly Asty's beliefs, and he fearlessly and faithfully asserted the Biblical-Athanasian doctrine. Even Tomkins admitted ultimately that his opponent contended not against him as an individual, but for what he believed to be truth necessary to salvation. Later Asty signed the declaration 'on the doctrine of the blessed Trinity,' as promulgated in the first article of the Church of England and in the answer to the fifth and sixth questions of the Assembly's catechism, agreed upon at the Salters' Hall synod, 7 April 1719. He was a great admirer of the practical writings of the illustrious Dr. John Owen, and in his earnest sermons was never weary in setting forth 'the unsearchable riches of Christ.' 'And yet,' witnesses Guyse, 'in my freest converse with him I have with pleasure observed a remarkable tenderness in his spirit as to judging the state of those who differed from him, even in points which he took to be of very great importance' (as before, p. 81). He died on 20 Jan. 1729–30. He is one of the many venerable men laid to rest in Bunhill Fields, not far from John Bunyan's grave. He published only a single sermon, on the death of Mrs. Elizabeth Fleetwood and preached at Stoke Newington on 23 June 1728 from Job ix. 12. He also prefixed to the collective folio volume of the 'Sermons and Tracts of Dr. John Owen' (1721) a well-weighed and loving account of this second greatest of the later puritans. It may be added that among the 1662 farewell sermons is one by John

Asty, the 'ejected' clergyman of Stratford, and that Robert Asty of Norwich published a singularly bright and consolatory book called 'Treatise of Rejoicing in the Lord Jesus in all Cases and Conditions' (1683).

[Calamy and Palmer's Nonconf. Mem. iii. 288; W. Wilson's Dissenting Churches, ii. 537–45; Dr. John Guyse's Funeral Sermon; Harmer, ut supra; for full details on the Asty family, see Browne's History of Congregationalism in Norfolk and Suffolk, Appendix, p. 614.] A. B. G.

ATHELARD OF BATH. [See ADELARD.]

ATHELM (*d.* 923), archbishop of Canterbury, is said by William of Malmesbury (*Gesta Reg.* ii. 184) to have been a monk of Glastonbury. This statement has been disputed (*Anglia Sacra*, i. 556), but there is no conclusive evidence against it. In 909 Athelm was made the first bishop of Wells. Since 705 there had been two West-Saxon sees, at Winchester and at Sherborne [see ALDHELM]. William of Malmesbury (*Gesta Reg.* ii. 129) says that Pope Formosus sent a letter to King Edward, excommunicating him and his subjects, because the West-Saxon country had been left without a bishop for seven years; that the king held a synod of great men, who divided the land into five instead of two dioceses, and chose five new bishops; and that, in 909, Archbishop Plegmund consecrated seven bishops in one day, one of these being Athelm to the church of Wells, one of the new dioceses. The story is full of anachronism, for Formosus died in 896, and the names of some of the bishops suggest other difficulties. The division of the dioceses, the creation of the see of Wells, and the consecration of Athelm may, however, be accepted. In 914 Athelm was made archbishop of Canterbury, and obtained the pall from John X. Athelm was the brother of Heorstan, the father of Dunstan. He is said to have been Dunstan's patron, but he died about the time of the birth of that saint. Athelm is said by Florence of Worcester to have crowned Æthelstan. This, however, is a mistake, for he died 8 Jan. 923, and was succeeded by Wulfhelm, who must have officiated at the coronation, which took place the next year.

[William of Malmesbury, Gesta Reg. ii. (Eng. Hist. Soc.); Gesta Pontiff. i. (Rolls Ser.); Florence of Worcester; Wharton, Anglia Sacra, i.; Adelard, Vita Dunstani; Stubbs, Reg. Sac. Anglic. p. 13, note.] W. H.

ATHELSTAN or **ÆTHELSTAN** (895–940), king of the West-Saxons and Mercians, and afterwards of all the English, was the son of Eadward the Elder, and of a noble lady Ecgwyn, according to Florence of Worcester; but another and later story represents his mother as a shepherd's daughter, and not the lawful wife of Eadward. In all probability he was illegitimate, but by a recognised mistress of noble birth. Born during the lifetime of his grandfather Ælfred, Æthelstan was a favourite of the great West-Saxon king, who gave him as a boy a purple cloak, a jewelled belt, and a sword with a golden scabbard, no doubt to mark him out, in spite of his illegitimacy, as a right ætheling. When the young prince was six years old, Ælfred died, and during the stormy years when Eadward was slowly recovering the overlordship of Mercia and Northumbria from the Danish hosts, Æthelstan was sent to be brought up by his aunt Æthelflæd, the Lady of the Mercians, and her husband the ealdorman Æthelred. Probably he took part in the great series of campaigns by which Æthelflæd and Eadward gradually extended the power of the West-Saxon dynasty over the whole of northern England. His education seems to have been sound and literary; the catalogue of his later library (among the Cottonian MSS.) included several good Latin works. In 925, when Æthelstan was aged thirty, Eadward the Elder died, and the ætheling was at once chosen to succeed him. The Anglo-Saxon Chronicle specially mentions that he was elected by the Mercians, who still retained their separate national gemót. The West-Saxon election apparently came later. Æthelstan was crowned at Kingston in Surrey (perhaps as being near the borders of Mercia and Wessex), as were most succeeding kings till the building of Eadward the Confessor's abbey at Westminster. Doubts, however, were cast upon the election, on the ground of Æthelstan's dubious legitimacy; and an ætheling named Ælfred (whose exact relationship to the kingly house is unknown) endeavoured to upset the arrangement. A legendary tale in William of Malmesbury states that Ælfred, being accused of conspiracy against the king, went to Rome to clear himself, and there, having sworn a false oath, at once fell down in the pope's presence, and died three days later at the English college. The materials for Æthelstan's personal and regnal history are somewhat deficient. The 'Anglo-Saxon Chronicle' and Florence of Worcester (translating from a lost copy of the 'Chronicle') are here very meagre, while William of Malmesbury, who is very full on this reign, is uncritical, and evidently derives much of his information from ballads and other legendary sources. It is quite clear, however, that 'glorious Æthelstan' was a personally vigorous and able king, a worthy successor of Ælfred and Eadward, and a precursor of Edward I, definitely pursuing an imperial policy, by which he hoped to unite all Great Britain under the overlordship of a single West-Saxon king. In the year following his accession he had a conference at Tamworth (the royal burgh of Mercia) with Sihtric, Danish king of Northumbria, to whom he gave his sister in marriage, and whom he apparently compelled to acknowledge his suzerainty. A year later Sihtric died, whereupon Æthelstan drove out his son Guthfrith, and annexed Northumbria to his own immediate dominions. A coalition of the minor kings was then formed to resist Æthelstan's imperial policy, and was joined by Howel, king of the West-Welsh (perhaps the Cornish, but more probably Howel Dda of Dyved), Owen, king of Gwent (Monmouthshire), Constantine, king of the Scots, and Ealdred, lord of Bamborough, and leader of the English remnant in the modern county of Northumberland. Æthelstan crushed this coalition, and compelled all the underkings to acknowledge his supremacy 'with pledge and with oaths,' at a congress held at Emmet in 926. He thus perhaps deserves the title of first king of all the English far more fully than Ecgberht or any other prince before Eadgar. At the same time his overlordship was of a loose character; he did not attempt to govern the whole kingdom directly, but left the native princes everywhere as his vassals (to use the language of later feudalism), it being one of his favourite sayings that it was more glorious 'regem facere quam regem esse.' Still he expelled Ealdred of Bamborough altogether, as well as Guthfrith, so that he became direct king of all English and Danish Britain, leaving only the Celtic princes of the west and north as underkings. Towards the Welsh his policy was one of mixed firmness and conciliation. He made the princes of Wales proper do homage to him at Hereford, paying him a stipulated tribute of coin and cattle; and he fixed the Wye as the political boundary between the two races. In West Wales or Damnonia he also pushed forward the West-Saxon boundary, subjugating the Welsh in the northern half of Exeter city, which they had previously held as their own, while the English held the southern half, and fortifying the town as a border fortress with stone fortifications—the earliest mentioned in Anglo-Saxon history. He then conquered the western half of Devonshire, and restricted the Cornish princes to the country beyond the Tamar. At the same time he adopted a conciliatory tone to the conquered Welsh in Wessex itself, dedicating churches and colleges in Dorset and Devon to Welsh saints, and holding his gemót at Exeter, whence some of his laws are dated. As a legislator his enactments are mainly of the nature of amendments of custom, and do not (like those of Ælfred and Cnut) aspire to the character of a code. In 933, according to the 'Chronicle,' or in 934, according to Simeon of Durham (a safer guide on northern matters), Constantine, king of Scots, rebelled (William of Malmesbury says by receiving the banished Guthfrith), and Æthelstan then invaded Scotland 'with land host and ship host, and overharried much of it.' On his way he destroyed the Danish tower at York, which Guthfrith had endeavoured to occupy. In 937 occurred the final grand victory of Æthelstan's life, the campaign and battle of Brunanburh. A dangerous rebellion and coalition of the subject princes with the Danish pirate kings then took place, and threatened seriously to overthrow the newly founded West-Saxon supremacy. One Anlaf, of whom nothing certain is known, came from Ireland with a fleet of long-ships, and stirred up Constantine of Scotland, Owain, Celtic king of Cumberland, and all the Northumbrian Danes and Welshkind to a great revolt. Æthelstan and his brother the ætheling Eadmund led a hasty levy against the combined host, and defeated them with great slaughter at a place called Brunanburh, the exact locality of which is uncertain, but it is probably somewhere in Northumbria. This battle practically established for the time the unity of England and the supremacy of the West-Saxon house. It is commemorated by a fine alliterative ballad, inserted in the 'Chronicle,' and frequently translated into modern English. The battle is there described as the greatest of English victories over the native Welshkind since the first invasion of Britain. The great personal popularity of Æthelstan is shown, not only by the tone of this fine war-song, but also by the numerous ballads and legends implied in William of Malmesbury's narrative. Three years later, on 27 Oct. 940, Æthelstan died at Gloucester, after a reign of fourteen years and ten weeks. We have no record that Æthelstan was ever married or had any children. But the splendour of his family alliances on the continent, unexampled in the case of any other English king before the Norman conquest, specially marks the unusual dignity of his position. Five of his sisters married continental princes, including Charles the Simple, king of the West Franks, Louis, king of Arles, and Hugh the Great, duke of the French; while Henry, king of the East Franks, actually sent ambassadors to ask of Æthelstan one of his sisters in marriage for his son Otto, afterwards the Emperor Otto the Great. Æthelstan royally sent a selection of two, one of whom Otto kept, and passed on the other to a nameless German princeling. After the murder of Charles the Simple, his widow and her son Louis (d'Outremer) took refuge with Æthelstan, at whose court Louis was brought up. Later on his uncle Hugh sent for Louis to return, and he acquired his familiar surname (Ultramarinus) from this sojourn beyond the sea with his English relations. Æthelstan was buried in Malmesbury Abbey, to which (as to other Celtic shrines) he had been a great benefactor, and where a later mediæval tomb (perhaps remade) is still shown as his. He was succeeded by his brother Eadmund, the hero of Brunanburh. Another brother, the ætheling Eadwine, is said by Simeon of Durham (a late authority) to have been drowned at sea by Æthelstan's orders. William of Malmesbury expands this story, by obviously legendary additions, into an ugly romance; but the 'Chronicle' merely mentions briefly that Eadwine was drowned in 933, an entry which Henry of Huntingdon amplifies by adding (after his usual groundless fashion) that it was much to Æthelstan's sorrow. We may probably acquit the king's memory of the doubtful fratricide.

[The Anglo-Saxon Chronicle (here contemporary, but slight); Florence of Worcester (translating a contemporary, but almost equally meagre); William of Malmesbury (full but untrustworthy); Simeon of Durham; Henry of Huntingdon—all under dates 924–940; Kemble's Codex Diplomaticus Ævi Saxonici has many of Æthelstan's charters; Thorpe's Ancient Laws and Institutes of the Anglo-Saxons contains Æthelstan's Laws; Freeman's Old-English History (the chief modern critical authority), p. 145; Freeman's Norman Conquest, vol. i.; Palgrave's History of the Anglo-Saxons, p. 165; Sharon Turner's History of the Anglo-Saxons, ii. 177; Lappenberg; Thomas Kerslake, The Welsh in Dorset, and other pamphlets (Bristol, 1870 and onward).] G. A.

ATHERSTONE, EDWIN (1788–1872), a voluminous writer in verse and prose, was born on 17 April 1788. His first work was a poem entitled 'The Last Days of Herculaneum,' 1821. This was followed, in 1824, by 'A Midsummer Day's Dream.' In 1828 appeared the first six books of his chief work, 'The Fall of Niniveh.' Seven more books were published in 1847; and finally, in 1868, the whole work appeared complete in thirty books. Atherstone was a friend of John Martin, the painter; and the poet and painter worked in friendly rivalry. In 1830 he published an historical romance, 'The Sea Kings in England,' dealing with the times of Ælfred. His other romance is 'The Handwriting on the Wall,' 1858. Afterwards he returned to the writing of epics, and in 1861 was delivered of 'Israel in Egypt,' a poem not far short of twenty thousand lines. The grandiose scale on which his poems were planned attracted some ephemeral notice and applause. Atherstone died at Bath on 29 Jan. 1872. At the time of his death he was in receipt of a pension of 100*l.* a year.

[Athenæum, 10 Feb. 1872; Brit. Mus. Cat.] A. H. B.

ATHERTON, JOHN (1598–1640), bishop of Waterford and Lismore, is believed to have been born at Bawdripp, in Somersetshire, in 1598, where his father, Rev. John Atherton (a canon of St. Paul's), was rector of the parish. At sixteen he went to Gloucester Hall (subsequently Worcester College); but after taking his bachelor's degree he removed to Lincoln College, of which he was a member when he took his master's degree. He entered holy orders, and became rector of Huish Comb Flower in his native county. He acquired a great reputation as a skilful canonist and one learned in ecclesiastical law, and on this account is said to have attracted the notice of Thomas Wentworth, afterwards Earl of Strafford, then lord lieutenant of Ireland, and to have been appointed prebendary of St. John's, Dublin, 22 April 1630. This he held by dispensation with his previous preferment. In 1635 he became chancellor of Christ Church, and held also the rectories of Killaban and Ballintubride, in the diocese of Leighlin. He was chancellor of Killaloe in 1634. His highest promotion was reached in 1636, when (4 May) he became bishop of Waterford and Lismore. In this situation he is said to have 'behaved himself for some time with great prudence, though forward enough, if not too much, against the Roman catholicks in that country' (Wood's *Athen. Oxon.*). He was in 1640 accused of unnatural crime, and being found guilty was first degraded and afterwards hanged at Dublin, 5 Dec. 1640. His body, by his own desire, was buried in the obscurest part of St. John's churchyard, Dublin.

A theory has been set forth that he was in reality innocent of the crime imputed to him, and a victim to the vindictive feelings of powerful enemies. Wentworth, in his position as lord deputy, had recovered from the Earl of Cork some of the great tithes which he had appropriated, and had compelled the earl to compound for some church lands in his possession. Bishop Atherton sued for the remainder of those lands belonging to the see of Waterford which were still retained by the Earl of Cork; and Carte wishes us to believe that the bishop 'fell a sacrifice to that litigation rather than to justice, when he suffered for a pretended crime upon the testimony of a single witness that deserved no credit. The bishop absolutely denied the fact; and the fellow who swore against him, when he came to be executed himself some time afterwards for his crimes, confessed at the gallows that he had falsely accused him.' Carte's statement is much too strong. Dr. Nicholas Bernard attended him from the time of his sentence to that of his execution, and at the request of Archbishop Usher wrote 'A Relation of the Penitent Death of Bishop Atherton.' From this we learn that Atherton's attitude during the trial was 'by all condemned;' but when the fatal issue became manifest his manner changed. Three times daily Bernard visited the prisoner, and after a time he became penitent, and faced the penalty with equanimity. 'The magnanimity of the man,' says Bernard, 'I did much admire.' When the news of the lord-deputy's death brought some hope of a reprieve, 'it moved him not, as rather choosing a present deserved death than the prolonging of an ignominious life; whereby the scandal would but increase. He did so abhor himself that once a thought rising within him to have petitioned to have been beheaded, he told me he answered himself with indignation "That a dog's death was too good for him," and so judged himself to the last.' Dr. Bernard tells us that the father of Atherton had foretold the shortening of life as a penalty for disrespect to his mother. He had, when a youth, threatened her that he would hang himself with his horse's bridle on a common gallows by which they were riding. On the day of his execution he read the morning service to his fellow-prisoners, and was then escorted by the sheriff of the county, a Roman catholic, who is said to have behaved with much unnecessary harshness. Bernard nowhere expresses an opinion of Atherton's innocence, although he reports his denial 'of the main thing in the inditement, which the law laid hold of, and which hath been since confirmed by the confession of his chief accuser at his execution also, yet in his own conscience applauded and magnified God's justice in it; and so burned a bundle of papers, which he wrote out of law books, in his own defence.' These quotations are clearly incompatible with the idea that Atherton was the innocent victim of a vile conspiracy. It is to be noted that none of his accusers were Roman catholics. His execution was witnessed by an immense crowd, and his last speeches and prayers were broken by a wretch who had climbed upon one end of the gallows in order to interrupt and deride the unhappy man. A penitent and pious letter to his wife, and another to his children, are printed by Bernard.

[Wood's Athen. Oxon. ed. Bliss, ii. 892; Fasti Eccles. Hiberniæ; Carte's Life of Ormonde; Whole Works of Sir James Ware concerning Ireland, ed. Harris, Dublin, 1739, fol., i. 539, ii. 363; Life and Death of John Atherton, London, 1641 (in verse); Bernard's Penitent Death of John Atherton, Dublin, 1641, London, 1641, 1651, 1709, &c.; Case of John Atherton, London, 1709 (this includes a letter by Thomas Mills, Bishop of Waterford); King's Case of John Atherton, London, 1716.] W. E. A. A.

ATHERTON, WILLIAM (1775–1850), Wesleyan minister, was born at Lamberhead Green, near Wigan in Lancashire, in 1775. At the age of 21 he entered the Wesleyan ministry on the Grimsby circuit, and his fresh and original style of preaching gave him a place among the most famous preachers of England in the first half of this century. He worked under the direction of the Wesleyan Conference for more than fifty years, and was chosen in 1846 the president of that assembly.

After spending some years in London, Atherton became in 1849 superintendent of the Wakefield circuit and chairman of the Leeds district, a position which he held until his death on 26 Sept. 1850, in his 74th year.

Atherton published several works, among which were the following: a sermon on the 'Insecurity of Life,' in 1818; an abridged 'Life of Lady Maxwell,' in 1838; and an 'Address on the Character, Agencies, and Religious Effectiveness of Wesleyan Methodism,' in 1839.

[Minutes of the Methodist Conferences; Dr. Osborn's Outlines of Wesleyan Bibliography.]
W. B. L.

ATHERTON, Sir WILLIAM (1806–1864), lawyer, was born at Glasgow in 1806, being the son of the Rev. William Atherton [q. v.], a well-known Wesleyan preacher, by Margaret, daughter of the Rev. Walter Morison, a minister of the Established Church of Scotland. He was educated in England, adopted the legal profession, and practised from 1832 to 1839 as a special pleader below the bar. In the latter year he was called to the bar at the Inner Temple. He chose the northern circuit, and was not long in securing a high reputation. He was returned to parliament as one of the members for the city of Durham in 1852, and was re-elected by the same constituency in 1857 and 1859. In politics he was an advanced liberal; opposed to the repeal of the Maynooth grant; in favour of the ballot, a large reform in the law, and the removal of all religious disabilities. He was appointed a queen's counsel in 1851, and became a bencher of his inn the same year. He was judge-advocate of the fleet and standing counsel to the admiralty from 1855 till December 1859, when he succeeded Sir H. S. Keatinge as solicitor-general, and received the honour of knighthood. In June 1861, on the elevation of Sir R. Bethell (Lord Westbury) to the lord chancellorship, Sir William Atherton succeeded to the vacant post of attorney-general. He resigned his office in the autumn of 1863 on account of ill-health; and died at his residence, Westmoreland Terrace, Hyde Park, London, 22 Jan. 1864. He married, in 1843, Agnes Mary, daughter of Mr. Thomas James Hall, chief magistrate at Bow Street. While practising below the bar he published 'An Elementary and Practical Treatise on the Commencement of Personal Actions, and the Proceedings therein to Declaration, in the Superior Courts at Westminster. Comprising the Changes effected by the Uniformity of Process Act (2 W. 4. c. 39) and recent Rules of Court.' Lond. 1833. 12mo.

[Solicitor's Journal, viii. 3, 42, 247; Times, 23 Jan. 1864; Dod's Parliamentary Companion, (1863).] T. C.

ATHLONE, Earl of. [See Ginkel.]

ATHLUMNEY, Baron. [See Somerville.]

ATHOLE, or ATHOLL, Dukes of. [See Murray.]

ATHOLE, or ATHOLL, Earls of. [See Durward; Stewart; and Walter.]

ATHONE, JOHN. [See Acton, John.]

ATKINE, ATKINS, or ETKINS, JAMES (1613?–1687), Scottish bishop, born at Kirkwall about 1613, was the son of Harie Atkine, sheriff of Orkney. He graduated M.A. at Edinburgh, 23 July 1636; and studied divinity at Oxford, 1637–8, under Dr. John Prideaux, then regius professor and rector of Exeter College. He became chaplain to James, marquis of Hamilton, high commissioner to the strongly anti-prelatical general assembly at Glasgow, 1638. He was presented to the living of Birsay, Orkney, 27 July 1641; admitted 26 June 1642, but deposed by the Orkney presbytery, July 1649. In 1650, however, we find Atkine, as moderator of the presbytery, presenting an address to James, marquis of Montrose, expressive of loyalty to Charles II; for this the whole presbytery was deposed by the assembly, and the council of state issued an order for Atkine's apprehension. Warned of this by the clerk of the council, Sir Archibald Primrose, his kinsman, he took refuge in Holland in 1650–3. We find him in Edinburgh in 1653–60, and on 15 May 1661 he received a grant of 100*l.* on account of his sufferings in the loyal cause. He went to London with Thomas Sydserf (the only survivor of the old hierarchy, and now made bishop of Orkney), and obtained the rectory of Winifrith, Dorset. On 1 Nov. 1676, he was elected bishop of Moray; the patent was issued 5 June 1677, but he was not consecrated till 28 Oct. 1679. He was translated to the see of Galloway, 6 Feb. 1680, by a patent dated 6 March. His loyalty was not servile; in 1686 he took a firm stand in parliament against rescinding the acts against popery; the Earl of Moray, royal commissioner, who opened the parliament, and the chancellor, Lord Perth, had both joined the church of Rome. The obnoxious measure was withdrawn. Atkine died of apoplexy, 15 Nov. 1687, aged seventy-four. He married Anna Rutherford, and had four daughters.

[Hew Scott's Fasti Eccl. Scotic.; Wood's Athenæ Oxon. (Bliss), ii. 1170; Grub's Eccl. Hist. of Scotland, 1861, vol. iii.] A. G.

ATKINS. [See Atkyns.]

ATKINS, HENRY (1558–1635), physician, born in 1558, was son of Richard Atkins of Great Berkhamstead, Hertfordshire. Matriculating at Trinity College, Oxford, in 1574, he graduated there and afterwards proceeded M.D. at Nantes. In 1588 he became fellow of the College of Physicians, and in 1606 president. He was re-elected in 1607, 1608, 1616, 1617, 1624, and 1625. In 1597 he sailed as physician to the Earl of Essex in the Spanish expedition, but was so seasick that he had to be put on shore and resigned the appointment. In 1604 Dr. Atkins was sent by James I to Scotland to bring back his son Charles. A letter of Dr. Atkins' on the child's health, written from Dunfermline, is extant (Thomas, *Historical Notes*, p. 485). In 1612 he was called into consultation during the last illness of Henry, Prince of Wales, and his opinion (Mayerne, *Opera*, p. 119) was that the disease was a putrid fever 'without malignity, except that attending putridity.' He suggested bleeding. His signature, as one of the king's physicians, stands next to that of Mayerne in the original report of the post-mortem examination (*Original State Papers*, vol. lxxi. No. 29). In 1611 the king is said to have offered Dr. Atkins the first baronet's patent. In 1618, under the presidency of Dr. Atkins, the College of Physicians issued the first 'London

Pharmacopeia.' The doctor married Mary Pigot of Dodershall, Bucks. He lived in Warwick Court, enjoyed a large practice, and died rich on 21 Sept. 1635. He left an only child, afterwards Sir Henry Atkins, and is buried in Cheshunt church, where his monument remains. He was a benefactor of the College of Physicians.

[Munk's College of Physicians, i. 93.] N. M.

ATKINS, JOHN (1685–1757), naval surgeon, received his professional education as a surgeon's apprentice, and immediately entered the navy. He records wounds which he treated in Sir George Rooke's victory off Malaga (1703). In 1707 he was in some small actions with the French in the Channel, and in 1710 he served in the Lion man-of-war at the battle of Vaia Bay. The ship was commanded by Captain Galfridus Walpole, whose right arm was severely wounded. Atkins cut it off above the elbow and sat up two whole nights with the patient afterwards, 'supposing a tenderness and respect would engage his good opinion and consequently his interest.' This interested attention did not gain its object, for Captain Galfridus gave no thanks for it, being, as Atkins bitterly observes, 'the reverse of his brother (Sir Robert), loving cheapness in all jobs' (*Navy Surgeon*, 137). In February 1721 Atkins sailed from Spithead for the coast of Guinea with the Swallow and the Weymouth, sent to put down piracy on the west coast of Africa. They visited Sierra Leone, Wydah, the Gaboon, Elmina, and captured at Cape Lopez 270 pirates and 10,000*l.* in gold dust. When the pirates were tried, Atkins was made registrary, and complains that for twenty-six hard days' work he only received as many pounds. Three or four of the crew died every day for six weeks, and the surgeon became purser for want of another survivor fit for the office. They sailed to Brazil and the West Indies, where at Port Royal a hurricane carried off the masts. In April 1723 the vessels returned to England and were paid off. Atkins was unsuccessful in getting another ship, and took to writing books. He published two, both of which have had more than one edition. The 'Navy Surgeon' was published first (1732). It is a general treatise on surgery, with remarks on mineral springs, empirics, amulets, and infirmaries. It shows the author to have been an observant but somewhat prejudiced practitioner. The cases are clearly related, and are the best part of the book. Many surgical books are quoted, and enough of other books to show that Atkins was widely read. Horace, Juvenal, Pope, and Milton were known to him, and he admired also Stephen Duck. This book appeared in a shorter form as 'A Treatise on the following Chirurgical Subjects,' &c., without date. In 1735 he published 'A Voyage to Guinea, Brazil, and the West Indies.' This describes the voyage of the Swallow and the Weymouth, and is full of interesting information about the slave trade and the natural history of the Gold Coast. He describes the manatee accurately, and tells much about fetish worship. He shows that there was no evidence of a general cannibalism in any negro tribe, but mentions how an English captain made one slave eat the liver of another as a punishment. He gives full accounts of the winds and currents, and leaves the impression that he was intelligent and truthful. An edition of the 'Navy Surgeon' in 1742 contains several additions.

[Navy Surgeon, 1742.] N. M.

ATKINS, RICHARD (1559?–1581), martyr, was born at Ross in Herefordshire. According to his own confession 'till he was nineteen years old he was a catholic, after that a protestant,' but whether for another nineteen years or only three is not quite clear from the narrative. About Midsummer 1581 we find him at Rome armed with his 'litle new testament turned out of Beza' into English, and an unbounded faith in his mission against the church, the pope, and the city of Rome. After having addressed himself in an unknown tongue to an audience in St. Peter's, who thought him 'distract of his wit,' he was confronted with some of his fellow-countrymen in the English college. For his language towards them on the 'misorder of their lives,' and his denunciations against the church, he was imprisoned for a short time by the Inquisition. Upon his release he proceeded to a series of acts that finally brought him to torture and the stake. He was charged with exclaiming against the catholic religion and the pope in public places of resort, and with an act of sacrilege in attempting to throw down the sacrament while being carried through the streets by a priest. It was also stated that a few days later, he had gone to St. Peter's once again, while divers gentlemen and others were hearing mass, he stepped forward to the altar 'and threw down the chalice with the wine,' and strove to pull the cake out of the priest's hand before its consecration. Being committed to prison a second time and examined, his reply was 'that he came purposely to rebuke the pope's wickedness and their idolatry.' After many exhortations by his own countrymen to recant, but in vain, he was brought to the stake with many tortures and burned before St. Peter's, 2 Aug. 1581.

[Copie of a Double Letter . . . containing the true Advises of the Causes and Maner of the Death of one Richard Atkins, executed by Fire in Rome, 2 Aug. 1581, 12 leaves, sine l. et d.; The English Romayne Life (cap. 8); Report of the Christian Suffering of Richard Atkins, written by A[nthony] M[unday], London, 1582, 4to; to this is added a curious woodcut showing two of the incidents mentioned above, and 'the order of the marterdom of the aforesaid R. A. at Roome;' see also Lansd. MS. 982, 13.] C. H. C.

ATKINS, SAMUEL (*fl.* 1787–1808), marine painter, contributed to the Royal Academy between 1787 and 1796. From 1796 to 1804 he was in the East Indies, when he returned to England, and continued to exhibit until 1808. He worked in oil and water colour. The water-colour collections of South Kensington and the British Museum have each an example of his work. It is rather early in manner, low in tone, quiet, and truthful. A picture of 'Shakespeare's Cliff, Dover,' has been engraved after him by R. and D. Havell. Nagler attributes to this Samuel Atkins the originals of two engravings of sea-subjects after '— Atkins:' 'Ships in Sight of Harbour,' engraved in aquatint by H. Merke; and 'A Sea Piece,' by F. Janinet. A water-colour drawing also, 'Seascape with Ships,' he gives to this painter.

[Nagler's Künstler-Lexicon, 2nd ed., and Redgrave's Dict. of Painters.] E. R.

ATKINS, WILLIAM (1601–1681), a Jesuit, was born in Cambridgeshire in 1601. He became a secular priest, and was sent on the English mission in 1631. Four years later he entered the Society of Jesus. In 1653 he was chosen rector of the 'College of St. Aloysius,' which at that period comprised the counties of Lancaster and Stafford. Father Atkins was one of the most remarkable of the victims of Titus Oates's plot. In 1679 he was living at Wolverhampton, being almost an octogenarian, and for six years he had been completely paralysed, bedridden, and nearly speechless. Nevertheless he was charged with high treason in inciting the people to rebellion. The pursuivants dragged him from his bed, and, forcing him into a most incommodious vehicle, conveyed him to Stafford gaol, eleven miles distant. He was tried at the assizes before Lord Chief Justice Scroggs, 13 Aug. 1679, and condemned to death on account of his sacerdotal character. The sentence was not, however, carried out, and the aged ecclesiastic was allowed to languish in Stafford gaol, where he died, 17 March, 1681.

[The Trial, Conviction, and Condemnation of Andrew Brommich and William Atkins for being Romish Priests, Lond. 1679, fol.; Dodd's Church History, iii. 314; Oliver's Collectanea S. J. 48; Foley's Records, vols. v. and vii.] T. C.

ATKINSON, HENRY (1781–1829), mathematician, the son of Cuthbert Atkinson, a schoolmaster, was born at Great Bavington, in Northumberland, 28 June 1781. He was educated by his father, and at an early age he began to assist in conducting Bavington school. When he reached his thirteenth year his father, considering him capable of managing that school, resigned it to his charge, and opened another at West Woodburn. These two schools were superintended by the father and son alternately. About Henry's sixteenth year his father and he quitted the school at Bavington, and opened another at West Belsay, which they continued to superintend alternately with the school at Woodburn. Henry afterwards removed to Stamfordham, where he kept a school, conjointly with his sister, for upwards of six years. Then, with his sister, he removed to the adjoining village of Hawkwell. Finally, on 14 Nov. 1808, he settled in Newcastle-on-Tyne, where he passed the remainder of his days. In that large town he speedily attained the highest rank in his profession.

Atkinson devoted his leisure to the study of scientific subjects, on which he submitted some remarkable papers to the Literary and Philosophical Society of Newcastle. His earliest contribution was entitled 'A New Method of extracting the Roots of Equations of the Higher Orders.' The discovery was first made by himself in 1801, and the essay was read to the society in August 1809. Many years afterwards this paper formed the basis on which its author rested his claim of priority in discovering the mode of handling equations which has been pursued by Holdred Nicholson and Horner with such marked success. In the following year Atkinson read an elaborate essay 'On the Eclipses of Jupiter's Satellites, and on the Mode of Determining the Longitude by these Means.' In 1811 he produced two papers—one containing 'An Ingenious Proof of Two Curious Properties of Square Numbers,' which Dr. Hutton spoke of in terms of high approbation, and the other 'Demonstrating that no sensible error can arise in the theory of Falling Bodies from assuming Gravity as an uniformly accelerating Force.' In 1813 he read an elaborate paper 'On the Comet of

1811,' and 'An Essay on Proportion;' in 1814 a paper 'On the Difference between the Followers of Newton and Leibnitz concerning the Measure of Forces;' and in 1815 an essay 'On the Possibility and, if possible, on the Consequences of the Lunar Origin of Meteoric Stones.'

About this period he embraced a wider field in the course of his inquiries, and read in 1816 an essay on the 'Nature and Con[n]ection of Cause and Effect.' In 1818 he composed a valuable essay 'On Truth,' and in 1819 'A New Mode of investigating Equations which obtain among the Times, Distances, and Anomalies of Comets moving around the Sun, as their Centre of Attraction, in Parabolic Orbits.' In 1821 Atkinson, who meanwhile had studied Smith's 'Wealth of Nations' and other treatises on political economy, read an essay 'On the Effects produced on the different Classes of Society by an Increase or Decrease of the Price of Corn.' In 1824 he produced a paper 'On the Utility and probable Accuracy of the Mode of determining the Sun's Parallax by Observations on the Planet Mars near his opposition.' This paper was subsequently presented to the Astronomical Society of London. Another paper, submitted to the Newcastle Society, was 'On the true Principles of calculating the Refractive Powers of the Atmosphere.' This he afterwards greatly enlarged, entitling it 'An Essay on Astronomical and other Refraction, with a connected Enquiry into the Law of Temperature in different latitudes and at different altitudes.' In its revised form the paper was presented to the Astronomical Society of London (1825), and it elicited very high encomiums from several of the most learned men in Europe. In 1826 Atkinson read before the society at Newcastle a long paper 'On Suspension Bridges, and on the Possibility of the proposed Bridge between North and South Shields.' The following year he delivered a course of lectures on astronomy. Atkinson likewise contributed solutions of many of the abstruse mathematical questions propounded in the 'Gentlemen's Diary' and the 'Ladies' Diary.'

He died at Newcastle 31 Jan. 1829, and was buried in St. Andrew's churchyard.

[Memorials of his life, by Robert White, in Richardson's Local Historian's Table Book (Legendary Division), iii. 363–75; also the Historical Division of the same work, iv. 8.] T. C.

ATKINSON, JAMES (1759–1839), surgeon and bibliographer, son of a medical practitioner and friend of Sterne in York, is chiefly known by his 'Medical Bibliography,' of which the dedication is thus worded: 'To all idle medical students in Great Britain sit—,' with a picture of that part of the human spinal column known as the 'sacrum.' The author's reason for attempting the work was: 'Wanting better amusement, and through mere accident, I stumbled upon the dry, dusty, tedious, accursed, hateful bibliography (see p. 365).' The subject undoubtedly deserves all these epithets, but Atkinson managed to write a book to which none of them can be truly applied. It is full of anecdote, humour, and out-of-the-way information. The scientific value is, however, small, the bibliography consisting of a simple list of editions arranged alphabetically under names of authors. The notes are merely excuses for the compiler's discursive and amusing remarks on things in general. The book is usually spoken of as unfinished, as it is only devoted to letters A and B; but there is nothing to show that it was the intention of Atkinson to go any further. Dibdin made his acquaintance in York in the course of his bibliographical tour, and speaks of him (p. 213) as 'a gentleman and a man of varied talent: ardent, active, and of the most overflowing goodness of heart. . . . The heartiest of all the octogenarians I ever saw, he scorns a stretch and abhors a gape. . . . His library is suffocated with Kŏburgers, Frobens, the Ascensii, and the Stephens.' On the title of his book Atkinson is described as 'surgeon to H.R.H. the Duke of York, senior surgeon to the York County Hospital and the York Dispensary, and late V.P. to the Yorkshire Philosophical Society.' He was also an enthusiastic member of the Musical Society. He collected portraits of medical writers, and projected a catalogue with memoirs. For many years he was the chief medical man in York, and remained in practice to within a few years of his death, which took place at the age of eighty, at Lendal, in the city of York, on 14 March 1839. He was buried at St. Helen's, Stonegate. The 'York Herald' observed on 16 March 1839 of Atkinson: 'Ever prominent with his aid at every benevolent institution, he possessed the blessing of the poor and afflicted whilst among them, and will live in their grateful remembrance beyond the grave.' In addition to his other acquirements Atkinson had a genuine talent for portraiture, and no fewer than eight portraits by him, variously in oils, water-colours and pen-and-ink, are in the National Portrait Gallery.

His only work is 'Medical Bibliography, A and B,' London, 1834, 8vo. The 'Description of the New Process of perforating and destroying the Stone in the Bladder

. . . in a Letter addressed to the Medical Board of Calcutta,' London, 1831, 8vo, usually ascribed to our James Atkinson, was by James Atkinson (1780–1852) [q. v.].

[Notes and Queries, 5th series, x. 474; Dibdin's Bibliographical Tour.] H. R. T.

ATKINSON, JAMES (1780–1852), an accomplished Persian scholar, was born in the county of Durham, 9 March 1780. After studying medicine at Edinburgh and London, he accepted the post of medical officer on board an East Indiaman, and in 1805 was appointed an assistant surgeon in the Bengal service, and placed in medical charge of the station of Backergunj, near Dacca. In the leisure afforded by his not very arduous duties he devoted himself with considerable success to the study of Persian and other oriental tongues; and his linguistic attainments having attracted the attention of the governor-general, Lord Minto, with whom learning was ever a strong recommendation, Atkinson was invited to Calcutta in 1813, and given the appointment of assistant assay master at the mint, which he retained till 1828, with a brief intermission in 1818, when he filled the deputy chair of Persian in Fort William College, and another interval in 1826–7, when he revisited England. In addition to his appointment at the mint, he held the post of superintendent of the 'Government Gazette' from 1817; and when the official connection of the government with that print was discontinued in 1823, the proprietors were induced by the success which had attended Atkinson's management to confide both the 'Gazette' and the 'Press' to his sole charge. Under his editorship the 'Gazette' was supplied with valuable statistical and topographical information on little-known parts of India. After a second visit to England in 1828–33, Atkinson returned to his original profession, as surgeon to the 55th regiment of native infantry. In 1838 he was appointed superintending surgeon to the army of the Indus, and accompanied it on its march to Kabul; but was relieved in ordinary course of routine shortly after the surrender of Dost Mohammad, and, returning to Bengal in 1841, escaped the fate which awaited the army of occupation. He was appointed a member of the medical board in 1845, retired in 1847 after forty-two years of service, and died of apoplexy 7 Aug. 1852.

Atkinson's Persian translations are his chief title to fame, and of these his selections from the 'Shâh Nâmeh' of Firdausi are the most notable, inasmuch as they were the first attempt to make the great Persian 'Epic of Kings' familiar to English readers. He first published the episode of 'Sohrab,' in Persian with a free English translation, in 1814, and after a long interval 'The Shah Nameh, translated and abridged by James Atkinson,' was issued in the publications (and won the gold medal) of the Oriental Translation Fund in 1832, to which the earlier excerpt was appended. Next in importance stands his verse translation of Nizâmi's 'Leyla and Mejnûn' (Orient. Trans. Fund, 1836). The 'Expedition into Affghanistan: Notes and Sketches made in the Campaign 1839–40' (London, 1842), is a valuable and interesting personal narrative, and the supplementary 'Sketches in Affghanistan' (fol. 1842), containing a series of lithographed drawings, serve to complete the picture of what was then an unexplored country. From early youth Atkinson had shown a talent for rhyming. His first published poem was a romance called 'Rodolpho' (Edinburgh, 1801). His selections from the 'Shâh Nâmeh' are partly in verse. He also wrote 'The Aubid: an Eastern Tale,' in verse, 1819; 'The City of Palaces, a Fragment, and other Poems,' 1824; translations from the Italian, Ugo Foscolo's 'Ricciarda,' 1823, and Alessandro Tassoni's 'La Secchia Rapita,' 1825. An edition of the popular Persian romance of 'Hatim Taee,' 1818; 'The Customs and Manners of the Women of Persia,' an amusing translation of a Persian essay on harîm life, 1832; his one professional treatise, 'Description of the New Process of perforating and destroying the Stone in the Bladder,' 1831; contributions to the 'Calcutta Annual Register,' 1821–2; and a solitary political squib, 'Prospectus of the Calcutta Liberal,' 1824, complete the list of Atkinson's publications. Accomplished both in literature and art, at once a scholar and a popular writer, James Atkinson holds an honourable place among the pioneers of oriental research.

[Annual Report of the Royal Asiatic Society of Great Britain and Ireland, Proceedings of the Thirtieth Anniversary Meeting, 1853.]
S. L.-P.

ATKINSON, JOHN AUGUSTUS (*b.* 1775), painter, was born in London. At the age of nine he was taken by his uncle to St. Petersburg. He studied in the royal galleries, and gained the patronage successively of the Empress Catherine and her son, the Emperor Paul. Kotzebue celebrates two pictures by Atkinson, which in 1799 hung in the palace of St. Michael—the 'Victory of the Cossacks of the Don over the Tartars,' and the 'Baptism of Count Wladimir' (Nagler). In Russia he made many drawings illustrative of native manners and costume, and furnished designs for a Russian edition of 'Hudibras,' which appeared at Königsberg in 1798. He returned to England in 1801, and first exhibited here at the Academy in 1802. In 1803–4 he prepared the plates for 'A Picturesque Representation of the Manners, Customs, and Amusements of the Russians,' which seems not to have actually appeared till 1812, when it was published by Bulmer in 3 folio volumes. In 1807 he published 'A Picturesque Representation, in one hundred coloured plates, of the Naval, Military, and Miscellaneous Costumes of Great Britain,' and in the same year a set of soft-ground etchings to illustrate the misery of human life. The two first-named of these works will be found in the print-room of the British Museum. The plates are all etched (in soft ground) by the artist himself, and printed in colours. We have few better examples of aquatint engraving than these supply, and no collected specimens of Atkinson's work so readily accessible. In 1805 Boydell published a 'Panorama of St. Petersburg' drawn by Atkinson, and a portrait of Suwarrow, both of which were engraved by Walker. In 1819 he exhibited in London, amongst other pictures, the 'Battle of Waterloo,' some of the portraits in which are by A. W. Devis. The two artists made their studies for the picture upon the battle-field in 1815. It was engraved by John Burnet, on the anniversary of the battle, in 1819. A fine water-colour study for this picture in the print-room attests its merit. Composition and colouring are excellently good, the figure-drawing is spirited and lifelike, though seldom faultless. In the drawing of horses Atkinson was no master. There are various differences between this water-colour study and the engraving from the finished picture. In 1808 he exhibited as an 'associate' at the Water-Colour Society. In 1812 he sent Shakespeare's 'Seven Ages' to the same gallery. He ceased, after 1813, to be a member of the society, but continued to exhibit till 1818. To the Royal Academy he sent many pictures, his last in 1829. The date of his death is not known. At the South Kensington Museum are four good water-colours, which show skilful composition and a fine feeling for colour. His figures, artistically arrested in movement, show rather an actor's sensibility than a draughtsman's skill; they are spirited and interesting, if sometimes faulty. His rustic groups, his soldiers and sailors, are charming, and pleasantly reminiscent of Morland. In 1817, according to Nagler, Atkinson essayed authorship, and published 'Incidents of English Bravery during the late Campaigns on the Continent.' Füssli (*Neue Zusätze zu dem allgemeinen Künstler-Lexikon,* 1824) gives an account of the painter which is largely occupied with a consideration of his masterpiece, the 'Battle of Waterloo.' He comments upon the prominence given to Wellington in the picture, and rather drily remarks (quoting the *Tübinger Morgenblatt für gebildete Stände* for 1820) that the rearward position assigned Blücher is not an ungraceful tribute to Germany! the intention undoubtedly being 'der deutschen Bescheidenheit ein Compliment zu machen.'

[Füssli's Neue Zusätze; Nagler's Künstler-Lexicon, 2nd ed.; Redgrave's Dict. of Painters; Tübinger Morgenblatt, 1820.] E. R.

ATKINSON, JOSEPH (1743–1818), dramatist, was born in Ireland, and served in the army until he obtained a captain's commission. In 1785 he produced a comedy in Dublin, the 'Mutual Deception,' which, in the following year, was altered by Colman, the serious scenes being omitted, and, under the title of 'Tit for Tat,' presented at the Haymarket. Atkinson professed himself indebted to an Italian original for the comic portion of his play, which was found closely to resemble the earlier comedies of the 'Double Deceit' and 'Love's Metamorphosis,' first performed in 1735 and 1776 respectively. In 1786 Atkinson produced in Dublin 'A Match for a Widow, or the Frolics of Fancy,' an opera in three acts, the music by Dibdin, founded upon a French comedy which Mrs. Inchbald had previously converted into the English play of the 'Widow's Vow,' and of which Miss Sheridan had availed herself in writing her farce of the 'Ambiguous Lover.' In 1800 Captain Atkinson produced at the Cork Street Theatre a comic opera called 'Love in a Blaze,' borrowed from a French play, which had done duty in an English form as 'Gallic Gratitude' at Covent Garden in 1779. The music to 'Love in a Blaze' was composed by Dr. (afterwards Sir) John Stevenson, to whose assistance the production is said to have been indebted for the success it obtained.

[Thespian Dictionary, 1805; Genest's History of the Stage, 1832.] D. C.

ATKINSON, MILES (1741–1811), divine, second son of the Rev. Christopher Atkinson, rector of Thorp Arch, Yorkshire, was born at Ledsham 28 Sept. 1741, and educated at Peterhouse, Cambridge (B.A. 1763). He became curate of the parish church of Leeds; head-master of the school of Drighlington, near Leeds (1764–70); lecturer of the parish church of Leeds, 1769;

vicar of Kippax, near Leeds, 1783; minister of St. Paul's Church, Leeds, 1793, which he founded at a cost of nearly 10,000*l.*; and died 6 Feb. 1811. He published several pulpit discourses, and a collection of his 'Practical Sermons' was published at London in two volumes, 1812. In Whitaker's 'Loidis and Elmete' there is a fine portrait of him, engraved by W. Holl from a painting by J. Russell, R.A.

[Memoir prefixed to his Practical Sermons; Whitaker's Loidis and Elmete, p. 69.] T. C.

ATKINSON, PAUL (1656–1729), Franciscan friar, was a Yorkshireman by birth, and after holding several important offices in his order, including that of definitor of the English province, was infamously betrayed to the officers of the law by his maidservant for a reward of 100*l.* under the penal statute of 11 and 12 William III. He was apprehended in London in 1698, and condemned, on account of his priestly character, to perpetual imprisonment, which he underwent in Hurst Castle in Hampshire, where he lived with cheerful composure, beloved and respected by the keeper of the castle and the whole neighbourhood as an ill-fated amiable man. The governor at one time allowed him the privilege of walking out beyond the walls of his prison until some bigots complained of this indulgence being granted, and Father Atkinson voluntarily confined himself ever afterwards to his own miserable apartment, wherein, after thirty years of strict incarceration, he died 15 Oct. 1729. He was buried at St. James's, Winchester, where the following epitaph was placed over his grave:—'H. S. E. R. P. Paulus Atkinson, Franciscanus, qui 15 Oct. 1729 ætat. 74 in castro de Hurst vitam finivit, postquam ibidem 30 peregerat annos. R. I. P.'

His portrait has been engraved.

[Gent. Mag. lx. 234, 332, 412; Oliver's Collections illustrating the History of the Catholic Religion in Cornwall, &c., 565; Noble's Continuation of Granger, iii. 172; Bromley's Catalogue of Engraved British Portraits, 274; Evans's Catalogue of Portraits, i. 13, ii. 18.] T. C.

ATKINSON, PETER (1725–1805), architect, was born at Ripon, trained for a carpenter, became the assistant of John Carr, an architect of York, and was engaged upon many works in his employ. He afterwards succeeded to Carr's practice. He erected a large mansion for Sir John V. B. Johnstone at Hackness, near Scarborough.

[Dictionary of Architectural Publication Society, 1853.] E. R.

ATKINSON, PETER (1776–1822), architect, son of the above, was educated in his profession by his father, and succeeded to his business. He built the bridge over the Ouse, begun in 1810. For many years he was steward and surveyor to the corporation of York. To him that city remains grateful for its house of correction and gaol. He erected many churches in the service of the church commissioners. During the last years of his life he resided abroad.

[Dictionary of Architectural Publication Society, 1853.] E. R.

ATKINSON, STEPHEN (*fl.* 1619), metallurgist, was a native of London. After serving an apprenticeship to Francis Tiver, a refiner of gold and silver, he was admitted a 'finer' in the Tower of London about 1586, and subsequently he was engaged in refining silver in Devonshire, from lead brought from Ireland. He tells us that he was taught his mining skill 'by Mr. B. B., an ingenious gent' (i.e. Mr., afterwards Sir Bevis, Bulmer); that he spent his 'golden time' in different shires in England; and that he was for two years in Ireland with Bulmer, who died in his debt 340*l.*, having left him there 'much in debt for him.' By a grant of the privy council of Scotland in 1616, confirmed by James I, he obtained leave to search for gold and silver in Crawford Muir, on paying the king one-tenth of the metals found. It appears that he was unsuccessful in his mining operations, and consequently he wrote 'The Discoverie and Historie of the Gold Mynes in Scotland.' This was edited by Mr. Gilbert Laing Meason for the Bannatyne Club in 1825, from a manuscript in the Advocates' Library, Edinburgh. Another manuscript is in the Harleian collection, 4621. The author proposes to the king 'the opening of the secrets of the earth—the gold mines of Scotland, to make his majesty the richest monarch in Europe, yea, in all the world.' This measure was to be accomplished by moving 'twenty-four gentlemen of England, of sufficient land, to disburst 300*l.* each,' by creating them 'for ever Knights of the Golden Mynes, or Golden Knights.' Atkinson failed to make any impression on the king, who had already expended 3,000*l.* on the gold mines of Crawford Muir, and had obtained not quite three ounces of gold.

[Meason's introd. to the Discoverie; Lowndes's Bibl. Man. ed. Bohn, App. 9.] T. C.

ATKINSON, THOMAS (1600–1639), divine and dramatist, entered Merchant Taylors' School in August 1608. Seven years later he was elected scholar of St. John's

College, Oxford, during the presidency of Laud, and, graduating in 1619, proceeded to the degree of B.D. in 1630. After filling the office of senior proctor of the university, Atkinson accepted the living of South Warnborough in Hampshire, to which he was inducted 20 Jan. 1637–8. Towards the end of the same year, by virtue of an exchange with Dr. Peter Heylin, he became rector of Islip, near Oxford, and, dying a few weeks later, was buried in St. John's College chapel 6 Feb. 1638–9.

Atkinson is not known to have published anything; but he wrote two Latin poems, directed against Andrew Melvin, and styled 'Andrei Melvini Anti-Tami-Cunicategoria' and 'Melvinus delirans' respectively. A Latin tragedy entitled 'Homo,' bearing the signature Thomas Atkinson, may (almost certainly) be ascribed to the same author on these grounds: (1) It was dedicated to Laud in his capacity of president (*Præses colendissime*), which implies that a member of St. John's College wrote it; (2) There was at St. John's, during Laud's time, only one Thomas Atkinson of any note as a scholar. The MS. of 'Homo' is preserved in the Harleian library of the British Museum, No. 6925.

[Wood's Athenæ Oxon. (Bliss), iii. 556, iv. 444; Fasti (Bliss), i. 239, 386, 450, 456; Registers of St. John's Coll. Oxford; Parish Registers of South Warnborough and Islip.] J. M. H.

ATKINSON, THOMAS (1801?–1833), poet and miscellaneous writer, was a native of Glasgow, where he carried on business as a bookseller. He published, under his own editorship, the 'Sextuple Alliance' and the 'Chameleon,' and also a weekly periodical, the 'Ant.' After the passing of the Reform Bill, he became a candidate in the liberal interest for the representation of the Stirling burghs in parliament, but was unsuccessful. Over-exertion during the contest brought on a dangerous illness, which assumed the character of consumption, and he died on the passage to the Barbadoes, 10 Oct. 1833. Daniel Macmillan, founder of the publishing house of Macmillan & Co., was for some time Atkinson's shopman.

[Charles Rogers, Scottish Minstrel, 1870, pp. 272–73; J. Grant Wilson, Poets and Poetry of Scotland, vol. ii. 1877, pp. 230–33; Thomas Hughes, Memoir of Daniel Macmillan, 1882, pp. 10–16.] T. F. H.

ATKINSON, WILLIAM, D.D. (*d.* 1509), translator, a native of the diocese of York, was M.A. and fellow of Pembroke Hall, Cambridge, in 1477, B.D. in 1485, and D.D. in 1498. He became a prebendary of Southwell in 1501, canon of Lincoln 7 March 1503–4, and canon of Windsor 25 Feb. 1506–7. He died 8 Aug. 1509, and was buried in St. George's chapel, Windsor. At the command of Margaret, countess of Richmond and Derby, mother of King Henry VII, Dr. Atkinson translated from the French three books of the 'Imitation of Jesus Christ' attributed to John Gerson. This translation was published in 1502, and again in 1503 and 1517, under the title of 'A full deuoute & gostely treatyse of yᵉ Imytacion & folowynge yᵉ blessyd Lyfe of our most mercifull Sauiour Cryst.'

[Le Neve's Fasti Eccl. Anglic.; Ames's Typographical Antiquities, ed. Herbert, 138, 231, 249, 322; Tanner's Bibl. Brit. 55; Cooper's Athen. Cantab. i. 13.] T. C.

ATKINSON, WILLIAM (1773?–1839), architect, was born at Bishop's Auckland, near Durham. He began life as a carpenter. Through the patronage of the then bishop of Durham, he became a pupil of James Wyatt. In 1795 he obtained the Academy gold medal for designs for a court of justice. In 1805 he published 'Picturesque Views of Cottages,' 4to, London. He had many pupils, and was practically and theoretically an able architect. He was engaged on many important works, and built several large mansions, amongst them Lord Mansfield's house at Scone. 'He died 22 May 1839, aged 66, at his residence at Cobham, Surrey . . . and is buried at Walton-on-Thames, Surrey. He was a most excellent chemist, geologist, and botanist, excelling in the latter science to an extraordinary degree. The well-known Roman cement, called, from himself, Atkinson's cement, was introduced by him to the London market.'

[Redgrave's Dict. of Painters; the Architectural Publication Society's Dictionary of Architecture, 1853.] E. R.

ATKINSON, WILLIAM (1757–1846), poetical writer, was born at Thorpe Arch, in the ainsty of the city of York, in 1757, and was the son of a clergyman. He was admitted a sizar of Jesus College, Cambridge, 29 Dec. 1775, graduated B.A. in 1780, was elected a fellow of his college, and proceeded to the degree of M.A. in 1783. Having taken orders he was appointed lecturer at the parish church of Bradford, in Yorkshire, and subsequently, in 1792, he was presented by the lord chancellor to the rectory of Warham All Saints, in Norfolk. He died at Thorpe Arch 30 Sept. 1846. Mr. Atkinson published a small volume of 'Poetical Essays,' Leeds, 1786, 4to, which was most sarcastically reviewed by a writer calling himself 'Trim' (Edward Baldwyn), in 'A Critique on the Poetical Essays of the Rev. William Atkinson,' London, 1787. 'Trim' also published another pamphlet, abounding in the coarsest personalities, and entitled 'A Congratulatory Letter to the Rev. William Atkinson, M.A., Fellow of Jesus College, Cambridge, on his appearance in the character of a printer, with remarks on the several papers that have issued from his press,' London, 1790.

[Notes and Queries, 3rd ser. iii. 166; Norfolk Benefices, 17, 30; Gent. Mag. N. S. xxvi. 662; Hotten's Topographical Catalogue, 1861, No. 3099.] T. C.

ATKYNS, Sir EDWARD (1587–1669), baron of the exchequer, was the third son of Richard Atkyns, and was born in 1587, apparently at Bensington in Oxfordshire (*Harl. MS.* 5801 f. 9; *Cal. State Papers*, 1653–4, p. 398). Admitted, 5 Feb. 1600–1, a student of Lincoln's Inn, where his father and grandfather had both attained legal honours, he was called to the bar 25 Jan. 1613–14, became governor of the society in 1630, and was two years later nominated 'autumn reader.' On 7 Feb. 1622–3 Atkyns appeared before the Star Chamber as counsel for William Prynne, charged with libelling the queen in his 'Histriomastix,' and defended his client's character from his personal acquaintance with him 'in a society of inns of court, where he has lived.' It is probable that he gave similar aid to Henry Burton and Dr. John Bastwick when brought before the same tribunal in 1637; for in 1640 Burton and Bastwick, while petitioning the Long parliament to reconsider their sentence of imprisonment, requested permission to obtain Atkyns's legal assistance in stating their case. Atkyns had so far identified himself with the popular cause that his promotion to a serjeanty by the king on 19 May 1640—a fortnight after the dissolution of the Short parliament—must be regarded as an endeavour either to conciliate the parliamentarians or to alienate Atkyns from them. Atkyns, however, accepted the honour, and made no change in his conduct. But a royal patent, issued on 7 Oct. 1640 (Rymer, *Fœdera*, xx. 447), appointing Atkyns a baron of the exchequer, did not, for reasons that we have been unable to ascertain, take effect. In 1643, when the Commons entered into negotiations with Charles I, they demanded that 'Mr. Serjeant Atkyns should be made justice of the King's Bench' (Clarendon, ii. 478), and on 28 Oct. 1645, despairing of any settlement with the crown, they created him, by their own order, baron of the exchequer. That post Atkyns held till 4 Aug. 1648, when, by an order of the Lords (*Journal*, x. 419 a), he was removed to the court of Common Pleas. After the king's death, Atkyns, according to Foss, refused to accept a commission from the provisional council of state continuing him in his office, but on 9 Dec. 1650 he was nominated, without any protest on his part, one of the judges to try disturbers of the peace in the eastern counties, and was consulted by Cromwell on legal business. On 16 Jan. 1653-4, he delivered before the protector and his council the opinion of the judges stating the liability of an alien, Don Pantaleone, the brother of the Portuguese ambassador, to be tried in an English court of law on a charge of murder alleged to have been committed during a riot in the New Exchange, London, and at Pantaleone's trial Atkyns was one of the presiding judges. The only instance in which Atkyns openly refused to act with the Commonwealth authorities was in June 1654 at the trial, by special commission, of Gerard and others for conspiracy to murder Cromwell, an offence described in the indictment as high treason. An ordinance of the council had in the previous January brought the crime within the legal definition of treason, and before the trial commenced, Atkyns, with the other judges, was requested to bind himself by oath to give the ordinance effect. But this he declined to do: 'By the law,' he said, 'no man indicted for treason but ought to be tried by a jury; by this ordinance it is otherwise; and therefore this oath [seems] contrary to the other oaths I have taken.'

This episode did not affect Atkyns's position. In succeeding years he continued on the bench, and maintained his former relations with Cromwell. He was renominated a judge on the first return of the Long parliament to Westminster in May 1659, but on its second return in the following year his name was omitted from the list of duly appointed judges. After the Restoration, in May 1660, Atkyns, however, was created anew (23 June) a baron of the exchequer and knighted. On 9 Oct. following, he was one of the presiding judges at the trial of the regicides, but took no prominent part in the proceedings. On 9 March 1660–1 he fell seriously ill on the midland circuit; on 20 April 1661 he arranged, with others, the procedure to be followed at the trial of Lord Morley for murder; and on 1 April 1668 he took part in an important trial of certain rioters charged with high treason. He died 9 Oct. 1669, at Albury Hall, Hertfordshire, an estate that he had purchased in 1661. He is described by Chauncy as 'a grave and learned judge,' and in spite of his political conduct, which was somewhat variable, as 'a most just and charitable man.'

Atkyns married (1) Ursula, daughter of Sir Thomas Dacres, by whom he had two sons, Robert and Edward, who both became judges of eminence, and three daughters; and (2) Frances, daughter of John Berry, of Lydd, Kent, by whom he had no issue. His first wife died 26 June 1644, and was buried in Cheshunt Church, Hertfordshire (CUSSANS's *Hertfordshire*, ii. 225). His second wife, whom Atkyns married 16 Sept. 1645, long survived him, and died 2 March 1703-4, at the reputed age of 100.

[Foss's Lives of the Judges, vii. 53 et seq.; State Trials, vols. iii. v. vi.; State Paper Calendars, 1640-1667; Whitelocke's Memorials (1853), iv. 107, 246; Noble's continuation of Granger, ii. 295; Chauncy's Hertfordshire (1817), i. 294, &c.; Harl. MS. 5801 f. 9 *b*; Notes and Queries (2nd series) ix. 197, 294.] S. L.

ATKYNS, SIR EDWARD (1630-1698), baron of the exchequer and younger son of Sir Edward Atkyns, who held a similar office, was born in 1630. He became a student at Lincoln's Inn at the age of 18, and five years later was called to the bar. In 1675 he was appointed 'autumn reader' at his inn of court, and in Easter term, 1679, was made a serjeant-at-law. A few weeks afterwards (22 June 1679) Atkyns, who had secured some reputation for legal learning and for hospitality, was raised to the bench as one of the barons of the exchequer, and knighted. He took a prominent part in the trial of Thomas Twining and Mary Pressicks, who were charged on 29 July 1680, at the instigation of the anti-catholic agitators of the day, with compassing the death of the king and seeking the overthrow of the protestant religion; in his summing up Atkyns placed the case before the jury with becoming impartiality. At the close of the same year he was one of the judges appointed to try Lord Stafford and other catholic peers on a charge of high treason, but he there supported his colleagues in their contention that the law, which demanded two witnesses to every overt act of treason, might on occasion be waived. On 21 April 1686, when lord chief baron Montagu was removed from the bench for refusing to certify to the legality of the dispensing power exercised by James II, Atkyns was promoted to his place. After the revolution of 1688 he consistently refused to take the oaths of allegiance to William III, and consequently resigned his office, to which Sir Robert Atkyns, his elder brother, was immediately appointed [see ATKYNS, SIR ROBERT]. Shortly afterwards Atkyns retired from public life, and withdrew to his country seat at Pickenham, in Norfolk. Although he continued to hold Jacobite opinions, he showed no bitterness of spirit to those who differed from him, and earned the gratitude of all classes of his neighbours by his tact in settling their disputes. He died of the stone in London during October 1698.

[Foss's Judges of England, vii. 210-11; State Trials, vii. 1179, 1258; Noble's Continuation of Granger, ii. 296; Chauncy's Hertfordshire, p. 149; Blomefield's History of Norfolk, vi. 71, viii. 349, ix. 69, 70.] S. L.

ATKYNS, JOHN TRACY (*d.* 1773), barrister-at-law, was the third son of John Tracy, of Stanway, Gloucestershire, and great-grandson of the third Viscount Tracy, of Toddington. His mother was a daughter of Sir Robert Atkyns, lord chief baron, and it was probably on account of the legal eminence of his grandfather that he adopted the name of Atkyns. He entered Lincoln's Inn in 1724, and was called to the bar in 1732. In 1755 he was appointed cursitor baron of the exchequer. He had taken notes of the cases in the court of Chancery from Hilary term 1736 to Michaelmas term 1754, and he published condensed reports of them in three volumes, 1765-7-8; a second edition appeared 1781-2, and a third, edited by Francis William Sanders, in 1794. In 1768 he made a codicil to his will under the name of Tracy. By his wife, whose name was Katherine Lindsay, he left no children. He died 25 July 1773. Lord Chief-Justice Wilmot describes him in his diary as 'a cheerful, good-humoured, honest man, a good husband, master, and friend.'

[Britton's Graphic Illustrations of Toddington, Gloucestershire; Foss's Judges of England, viii. 101, 238; Wilmot's Life of Chief-Justice Wilmot, p. 199.] T. F. H.

ATKYNS, RICHARD (1615-1677), writer on typography, was descended from an old Gloucestershire family that for upwards of a century leased from the dean and chapter of Gloucester the manor of Tuffley, two miles south-south-east from the cathedral city. After receiving a home education at the hands of two inefficient clerical tutors, he was sent to the Free (Crypt) Grammar School in Gloucester. Thence, at the age of fourteen, he proceeded to Balliol College, Oxford, as a gentleman commoner, where he remained two years, probably without taking a degree, as he afterwards informs us 'that he was not so well grounded as he ought to have been to read a Greek or Latin author with pleasure.' Several members of his family on his father's side having already distinguished themselves in the study of the law, it was resolved to send him to Lincoln's Inn, where several of them 'had anciently been and some of them there; but receiving some disgust at his entrance' he was recalled thence and sent to travel abroad with the only son of Lord Arundel of Wardour, who was about his own age. The Arundels being staunch Roman catholics, while Atkyns was a protestant, each youth was accompanied by a tutor of his own faith. The party left Dover in October 1636 or 1637, and travelled, by way of Calais, to Douay, where they stayed some time at the English College; thence they set out, by way of Cambray and St. Quentin, to Paris. Before the winter was ended the three years' travel was abruptly terminated by the death of young Arundel, who, 'getting a heat and cold at tennis,' probably in Paris, died from fever at Orleans. Soon afterwards Atkyns returned to England and betook himself to country affairs. On the death of his father, in 1636, he succeeded to the family estates at the age of twenty-one. After the days of mourning for his father were ended, 'he put off his hounds,' came to London, 'and kept his coach,' and made his bow at court, where he was invited by the queen to assist at masques. He does not appear to have shone as a courtier, having, as he informs us, 'found himself guilty of three imperfections, a blushing modesty, a flexible disposition, and no great diligence.' These festive scenes at the court of Henrietta Maria were, however, soon to terminate in the turmoil of the civil war. In 1642 we find him engaged in raising a troop of horse for the king at his own expense. His first skirmish appears to have taken place with Sir William Waller at Little Dean near Newnham-on-Severn. In the following year he was engaged at Reading and Bath, also at the taking of Bristol and at the raising of the siege of Gloucester in September. For his loyalty to the royal cause his estate was sequestrated by the parliament. In 1646, however, both houses passed an ordinance pardoning his delinquency after imposing a fine of 140*l.* (*Commons' Journal*, 4, 530; *Lords' ib.* 9, 5^b, 11^b). After the Restoration he was made deputy-lieutenant for Gloucestershire, and was also re-appointed to an agency for the crown connected in some way with printing, a post which he appears to have held originally as early as 1631, as he had already involved himself 'in several great and chargeable suites against the Company of Stationers at the cost of more than 1,000*l.*'

About 1660 there was discovered in the public library of Cambridge an early work, said to have been printed at Oxford in 1468, on the Apostles' Creed. Its title ran 'Exposicio sancti Jeronimi in simbolum apostolorum ad papam Laurentium. Impressa Oxonie et finita anno Domini 1468,' 4to (copy in Roy. Lib. Brit. Mus., show case viii. 15). Shortly after its appearance Atkyns printed and published an anonymous broadside entitled 'The Original and Growth of Printing,' with what object will be shown in the sequel. This was afterwards, in 1664, enlarged, with answers to objections, and published in his own name in quarto. It is to this broadside and its reprint that Atkyns owes his fame, and by means of which, it is supposed, he hoped to repair his shattered fortunes by proving that the right and title of printing belonged to the crown alone, and by securing for himself the office of patentee for the printing of law books. He first endeavoured to establish that printing in England began at Oxford; and that Stow, Sir Richard Baker, and Howell, in asserting that the art of printing was introduced into England in 1472, 'do most erroneously agree together,' although their error might have arisen 'through the mistake of the first writer only.' His discovery of the 'Exposicio' is his leading argument. 'A Book came into my hands,' he writes, 'Printed at Oxford in 1468, which was three years before any of the recited authors would allow it to be in England.' 'The same most worthy Person,' he continues, 'who trusted me with the aforesaid Book, did also present him with a copy of a Record and MS. in Lambeth House, heretofore in his custody, belonging to the See, and not to any particular Archbishop of Canterbury, the substance whereof was (of which the following is an outline) "That Thos. Bouchier, Archbishop of Canterbury, moved the then King (Hen. VI) to use all possible means for procuring a Printing Mold"... to which the King readily harkened and committed the Management of the Design to Mr. R. Turnour . . . who took to his assistance Mr. Caxton.' After having spent 1,500 marks in gifts and expenses they succeeded in bringing over from Harlem one of Cuthenburg's (*sic*) under-workmen, whose name was Frederick Corsells, or rather Corsellis, and brought him safe to London. It not being thought prudent to set him on work there, 'Corsellis was carried with a guard to Oxford, which guard constantly watched, to prevent Corsellis from any possible escape till he had made good his Promise in teaching how to Print. So that at Oxford Printing was first set up in England.' Atkyns naively adds that he would not have undertaken this work were it not for a double notion that he was too much a friend to truth and a friend to himself 'not to love one of my best arguments of Instituting the King to this Art [of printing] in his private capacity,' for which of course Atkyns was to be one of the agents. Atkyns's story has long since been discredited. It is only by implication that Atkyns himself infers from the manuscript that the printer of the 'Exposicio' was one Corsellis; the researches of a host of bibliographers, from the learned Dr. Conyers Middleton downwards, have proved, moreover, that the book was antedated by ten years, probably by the omission of an X by the printer by design or accident; it has also been shown that no other book was printed at Oxford until 1479. As to 'the Record and MS. in Lambeth House,' one fatal objection to the story of Caxton and Corsellis contained in it is, that the former has not made the slightest allusion to it even in his 'Polychronicon,' which is brought down to the end of the reign of Henry VI. Again, Dr. Ducarel, the librarian at Lambeth, one of the greatest antiquarians of his time, and who made complete indexes to the registers and manuscripts under his care, after fruitless research for the record alluded to by Atkyns, declared its existence to be a myth, and the whole story of Corsellis 'a mere fable.' Whether Atkyns was the inventor of it, or a dupe of others, cannot now be determined; but one thing is clear, that he was an interested person, and had it not been from a private motive he would not have advanced such a story, which has in almost every sentence a ring of falsehood and improbability. Whatever immediate advantage he may have gained by its publication, misfortune swiftly overtook him; within three years he was committed to the Marshalsea in Southwark for debt, brought about partly by his own imprudence, partly by the vagaries and extravagances of his wife. He died without issue on 14 Sept. 1677, and was buried two days later by relatives in the adjoining church of St. George-the-Martyr without any religious ceremony.

The writings of Atkyns are: 1. 'The Original and Growth of Printing, collected out of History and the Records of this Kingdom,' &c., London, 1664, 4to, 24 pp. 2. 'The King's Grant of Privilege for Sole Printing of Common Law Books Defended,' &c., London, 1669, 4to, 17 pp., b.l. (anonymous, ascribed to Atkyns from internal evidence). 3. 'Vindication of Richard Atkyns, Esq., as also a Relation of several Passages in the Western War wherein he was concerned, together with certaine Sighs or Ejaculations at the end of every chapter,' London, 1669, 4to, 80 pp. This last work has been wholly misunderstood by his biographers, the three paragraphs in the title having been taken for three separate works. It is an exceedingly curious 'Apologia,' with only one reference to his printing troubles, 'dedicated to his particular Friends and intended to no other.'

[Biog. Britannica, vol. ii. art. 'Caxton;' Singer's Account of the Book printed at Oxford in 1468, 1812; Timperley's Encycl. of Literary and Typographical Anecdote, 1842; Encycl. Brit. 8th edition, art. 'Printing' by Hansard, x. 534; Bigmore and Wyman's Bibliography of Printing, 1880, part i. p. 21.] C. H. C.

ATKYNS, Sir ROBERT (1621–1709), lord chief baron of the exchequer, was the eldest son of Sir Edward Atkyns, one of the barons of the exchequer during the Commonwealth, and the elder brother of Sir Edward Atkyns, who preceded him as lord chief baron. There had been lawyers in the family for many generations: 'He himself, and his three immediate ancestors, having been of the profession for near two hundred years, and in judicial places; and (through the blessing of Almighty God) have prospered by it' (Epistle dedicatory to his *Enquiry into the Jurisdiction of the Chancery*). In his son's 'History of Glocestershire' the record of the family is carried still further back, in an unbroken legal line, to a Richard Atkyns who lived at the beginning of the fifteenth century, and 'followed the profession of the law in Monmouthshire.' Robert Atkyns was born in Gloucestershire in 1621. It is not certain whether he went to Oxford or to Cambridge, Chalmers (i. 60) including him among the famous men of Balliol College, and Dyer (ii. 437) among those of Sidney Sussex College. Chalmers's statement may have originated in the fact that in 1663 Atkyns received from Oxford the degree of master of arts (*Catalogue of Oxford Graduates*; Wood mentions this, but does not connect him otherwise with Oxford (*Fasti*, ed. Bliss, ii. 273)). In 1638 he was admitted to Lincoln's Inn, and was called to the bar in 1645. Mention of his name is made in some reported cases, but beyond that nothing is heard of him until 1659, when he entered Richard Cromwell's parliament as member for Evesham. Probably he was already known to sympathise with the king's party, for we find him among the sixty-eight who were made knights of the Bath at Charles's coronation (Kennet, *Register*, 410). His name does not appear in the list of members of Charles's first parliament, but in that of 1661 he sat for Eastlow, speaking frequently upon legal questions, and, as appears from the record of the debates, with acknowledged authority. In 1661 he was made a bencher of his inn, and about the same time was appointed recorder of Bristol (3 *Mod. Rep.* 23; but see WILLIS's *Not. Parl.*, where he is mentioned as a recorder in 1659). On the death of Sir Thomas Tyrrell in 1672 he became a judge of the court of Common Pleas. Along with Scroggs he was engaged in some of the trials for the popish plot, but there is little trace of the part which he took. He shared in the opinion that papists should be sternly dealt with (see trial of Lewis the Jesuit, 7 *St. Tr.* 249); yet, to judge from his writings and his later life, it is inconceivable that he could have shared in the passion of the time. The chief civil case in which Atkyns took part during this period was that brought by Sir S. Barnardiston against Sir W. Soame, the sheriff of Suffolk, which led ultimately to the passing of the act 7 & 8 Wm. III, c. 7, declaring it illegal for a sheriff to make a double return in the election of members of parliament. The points of the case are technical, but it excited keen political interest, and Atkyns's judgment, in which he differed from the majority of the court, marks the beginning of his separation from the party in power (reprinted in his *Tracts*, and in 6 *St. Tr.* 1074; see case in BROOM's *Const. Law*, 796; also NORTH's description of the trial, *Examen*, 521). In 1679 he retired from the bench in circumstances which lead one to believe that he was practically dismissed. Being questioned before a committee of the House of Commons in 1689, he mentioned several causes for his enforced retirement. His judgment in 'Barnardiston *v.* Soame' had given offence; he had declared against pensions to parliament men; he had quarrelled with Scroggs about the right to petition; and he had offended North by speaking against the sale of offices. 'As to pensions, Lord Clifford took occasion to tell me "that I had attended diligently in parliament, and was taken from my profession, therefore the king had thought fit to send me 500*l.*" I replied: "I thank you. I will not accept anything for my attendance in parliament." . . . I did take occasion upon this to advise my countrymen "that those who took pensions were not fit to be sent up to parliament again"' (GREY's *Debates*, ix. 307–9). In fact Atkyns was marked out as a disaffected man. He settled in Gloucestershire, with the intention of abandoning the law, but his political opinions again brought him into trouble. When the Oxford parliament was summoned, he was persuaded, though unwillingly, to stand for Bristol, but was defeated by Sir R. Hart and Sir T. Earle, both tories. A strong party in the city, not content with his defeat, sought to force him to resign the recordership. The occasion was found in an illegality of which Atkyns along with others was said to be guilty in proceeding to the election of an alderman in the absence of the mayor, who was the same Sir R. Hart. The prosecution failed, but 'Sir Robert Atkyns, on the Lord Pemberton's and his brother's persuasion, resigned his recordership; which was all that the city of Bristol aimed at by their indictment' (2 *Shower*, 238; see Atkyns's argument, which is ingenious and learned, in 3 *Mod. Rep.* 3). In the following year came the trial of Lord Russell; he could not appear by counsel, but his friends exerted themselves in the preparation of his defence, and applied to Atkyns, who wrote to them a statement of the law. 'And the like assistance being afterwards desired from me, by many more persons of the best quality, who soon after fell into the same danger, I, living at some distance from London, did venture by letters, to find the best rules and directions I could, towards the making of their just defence, being heartily concerned with them' (*Tracts*, 334; and see Braddon's case, 9 *St. Tr.* 1127, 1162). Five years afterwards he published the letters, together with 'A Defence of the late Lord Russel's Innocency,' a spirited and eloquent reply to an anonymous pamphlet called 'An Antidote against Poyson.' To a rejoinder from the same pen, 'The Magistracy and Government of England vindicated,' he wrote in answer 'The Lord Russel's Innocency further defended,' assailing his opponent with merited abuse and almost expressly naming him as Sir Bartholomew Shower. In point of legal criticism Atkyns's letters and pamphlets are effective and still worth reading, but they do not shake the received opinion that the law of treason was not strained against Lord Russell. They are reprinted in his 'Tracts,' and, along with Shower's 'Magistracy' and Sir J. Hawle's 'Remarks on Lord Russel's Trial,' in 9 'St. Tr.' 719. In 1684 we find his name associated with another great case, when Sir William Williams, the speaker of the House of Commons, was indicted for printing and publishing Dangerfield's narrative of the popish plot. Williams had acted under the orders of the house, so that the case raised the whole question of the powers and privileges of parliament. Atkyns's argument in his defence (*Tracts*: reprinted 13 *St. Tr.* 1380) is an elaborate review of the authorities, to show that the actions of parliament, itself the highest court of the nation, were beyond the jurisdiction of inferior courts. Judgment was given against Williams, but in later cases the decision has been described as disgraceful (see R. *v.* Wright, 8 *Term Rep.* 297). The report in the 'State Trials' says that Atkyns took part in the case, and even notices that he had to borrow a wig for the purpose; but in the other reports (2 *Shower*, 471; *Comb.* 18) there is no mention of his name as counsel. His steady attitude of resistance during these years of misgovernment met with recognition at the revolution. In 1689 he succeeded his brother as chief baron, and in October of the same year, the great seal being in commission, he was appointed speaker of the House of Lords in the place of the Marquis of Halifax. He held the speakership until 1693, and for his services was recommended by the house to the king's favour. Towards the end of the following year he retired from the bench—through disappointment, it has been said, at not being chosen master of the rolls, but more likely owing to advancing age. Yet he still gave proof of continued vigour. In a pamphlet published in 1695, and 'humbly submitted to the consideration of the House of Lords, to whom it belongeth to keep the inferior courts within their bounds,' he renewed Coke's protest against the insidious encroachments of the court of Chancery, tracing the growth of equitable jurisdiction, and suggesting how the common law might be restored. This was followed a few years afterwards by another tract, addressed as a petition to the House of Commons, in which, while repeating his complaint against the court of Chancery, and lamenting the uncertainty of the law, he argued from the history of parliament that the exercise of judicial functions by the lords was a usurpation. It should be read along with Skinner's case, in which the lords failed in their attempt to exercise an original jurisdiction, and Dr. Shirley's case, in which they maintained their right to an appellate jurisdiction. An account of the whole struggle, in the first part of which Atkyns himself, while in parliament, had taken a vigorous part, will be found in Hargrave's preface to Hale's 'Jurisdiction of the House of Lords,' and in Hatsell's 'Precedents,' vol. iii. After 1699 we hear nothing more of him till his death. He spent his later years at Sapperton Hall in Gloucestershire, and died 18 Feb. 1709. After Hale, there was no more learned lawyer of his time, and there was none more honest. Lord Campbell calls him a 'virtuous judge,' and he merited the praise in an age of judicial scandals. His political attitude moreover displayed a moderation and an independence of spirit which make him a type of what was best in the period of the revolution.

1. 'Parliamentary and Political Tracts,' collected 1734, 2nd ed. 1741. Besides those already mentioned it contains other tracts published in Atkyns's lifetime: 'An Enquiry into the Power of dispensing with Penal Statutes,' which sums up the whole history of dispensations and denies their antiquity; a reply to Chief-Justice Herbert's review of the authorities in Hale's case, which raised the question of the dispensing power (see both tracts, 11 *St. Tr.* 1200); a discourse on the ecclesiastical commission of 1686 (in 11 *St. Tr.* 1148); and his speech as chief baron to the lord mayor in 1693 (also in 2 *St. Tr.* 361), a word of warning as to Louis XIV's designs for a universal and arbitrary monarchy. 2. 'An Enquiry into the Jurisdiction of the Chancery in Causes of Equity,' 1695. 3. 'A Treatise of the True and Ancient Jurisdiction of the House of Peers,' 1699. In many copies of this work is included the case of 'Tooke *v.* Atkyns,' in which he was defendant, and which, as he allows, makes him write warmly on the subject of equitable jurisdiction.

[Biographia Britannica; Foss's Judges; Atkyns's Hist. of Glocestershire, 638, 2nd ed. 335; Grey's Debates; Parl. Hist., iv. and v.; Lords' Journals, xiv. 319, xv. 122–4; Seyer's Mem. of Bristol; Luttrell's Diary; Howell's State Trials; Hargrave's preface to Hale's Jurisdiction of the House of Lords, clxxxviii.] G. P. M.

ATKYNS, Sir ROBERT (1647–1711), topographer, was the only son of Sir Robert Atkyns, chief baron of the Exchequer, and sometime speaker of the House of Lords [see Atkyns, Sir Robert, 1621–1709]. Thomas Atkyns, who died in London 1401, was succeeded in the fourth generation by one David, an eminent merchant in Chepstow, who removed before his death in 1552 to Tuffley, near Gloucester, which continued to be the family seat until the purchase of Sapperton by Baron Atkyns in 1660. Sir Robert was born in 1647; he was knighted by Charles II on his visit to Bristol 5 Sept. 1663 (Seyer, *infra*), and was elected M.P. for the borough of Cirencester (33 Car. II) 1680–1, and afterwards for the county of Gloucester (1 Jac. II) 1684–5. He died at his house in Westminster of dysentery, at the age of sixty-five, and was buried at Sapperton, where his monument is preserved. He is the author of the 'Ancient and Present State of Gloucestershire,' London, 1712, fol. 2nd edition, 1768.

The first edition, now scarce, contains a fine portrait of the author by Van der Gucht, together with a series of views of seats in the county, drawn and engraved by J. Kip in his earliest manner.

[Biog. Dict. S.D.U.K. iv. 3; Seyer's Memoirs of Bristol, 1823, ii. 511; Malcom's Lives of Topographers and Antiquaries, London, 1824.] C. H. C.

ATMORE, CHARLES (1759-1826), Wesleyan minister, was born at Heacham, near King's Lynn, Norfolk, 17 Aug. 1759, his father being the captain of a ship belonging to Lynn. In June 1779 he turned his attention to the Wesleyan ministry, and in February 1781 he was sent forth by the venerable John Wesley as an itinerant evangelist. At the conference which met in the following August, he was appointed a regular preacher. Wesley formed so high an estimate of his character that three years afterwards he caused his name, although he was then only twenty-four years of age, to be inserted in the deed of declaration as one of the members of the legal conference. In the discussions on the polity and position of Methodism which took place immediately after Wesley's death, Atmore bore a leading part, and his influence and prudent counsels largely contributed to the consolidation of the Wesleyan methodist church.

His ministry until 1825 was exercised in the following towns: York, Edinburgh, Halifax, Bristol, London, Birmingham, Manchester, Wakefield, Liverpool, Leeds, Hull, Salford, Sheffield. In 1811, while stationed in Hull, he was elected to the presidency of the Wesleyan conference.

He was author of the 'Methodist Memorial' (a perfect treasury of information on early methodism), first published in 1801, and since re-issued; 'Discourses on the Lord's Prayer,' 1807, also republished; besides several pamphlets and occasional sermons.

Atmore, who was twice married, died in Fountain Court, Cheapside, London, on 30 June 1826, aged 66 years.

[Minutes of the Methodist Conferences, especially vol. vi.; Wesleyan Methodist Magazine for 1845; Dr. Osborn's Outlines of Wesleyan Bibliography.] W. B. L.

ATSLOWE, EDWARD, M.D. (*d.* 1594), a well-known physician in Elizabeth's reign, was educated at Winchester and New College, Oxford. After being elected to a fellowship at his college he was created 'doctor of physic' at Oxford on 27 Aug. 1566, and was one of the four doctors appointed by convocation to dispute before Queen Elizabeth when she was entertained at the university in September of that year. Shortly afterwards Atslowe settled in London and was admitted a fellow of the College of Physicians, and between 1569 and 1583 he filled successively most of the offices of distinction connected with the society. Among his patients Astlowe reckoned the chief noblemen of his time, and he was probably attached for some years as physician to the household of the Earl of Sussex. But he did not wholly confine himself to the practice of medicine. If not a catholic himself, he strongly sympathised with the professors of that faith, and he proved himself an ardent supporter of Mary, Queen of Scots. As early as December 1570 he paid her a visit at Tutbury (WALSINGHAM'S *Journal* (1570-83), p. 1, in Camden Soc. *Miscellanies*, vi.). For many years he is alleged to have aided the Earls of Arundel, Northumberland, and others, in a conspiracy to obtain assistance in her behalf from the continent, and in 1579 he was arrested on that charge, but released. In 1585 he was again sent to the Tower; but on being privately examined by the lord chancellor and other officials as to his relations with the papists he vehemently denied having had any treasonable 'intelligence' with any of them. A spy of the Queen of Scots wrote to her, however, in July of the same year: 'I heare that Dr. Atslowe was racked twice almost to the death in the Towre about the Earl of Arundell his matters and intentions to depart Englande, wherein he was betrayed' (MURDIN'S *State Papers*, ii. 452). Atslowe was apparently released soon afterwards, for we find him in attendance on a son of the Earl of Northumberland during a fatal illness in 1587. His death occurred some seven years later; a private letter describes him as 'newly deade' on 2 May 1594. On 2 Nov. 1573 Atslowe married Frances Wingfield at Stoke Newington, and upon her the Earl of Arundel settled an annuity after her husband's death.

[Munk's Roll of the College of Physicians, i. 66; Wood's Fasti Oxon. ed. Bliss, i. 176; State Paper Calendars, 1547-80, 1581-90; Hist. MSS. Commiss. Rep. vi. 227 *a*, vii. 523 *a*; Lodge's Illustrations, ii. 143; Egerton MS. 2074, ff. 32, 39, 52; Addit. MS. 6251, p. 78.] S. L.

ATTAWELL, HUGH. [See ATWELL.]

ATTERBURY, FRANCIS (1662-1732), bishop of Rochester, was born at Milton or Middleton Keynes in Buckinghamshire. His father, Lewis Atterbury, was rector of the parish, and educated both Francis and his elder brother Lewis until they were old enough to go to Westminster, then in the zenith of its fame under Dr. Busby. From

Westminster Francis proceeded to Christ Church, Oxford, being at the head of the four Westminster students elected in 1680. After he had graduated, he continued to reside at Oxford, taking part in the tutorial work at Christ Church, and acting as a sort of right-hand man to Dean Aldrich. In 1682 he published a translation into Latin verse of Dryden's 'Absalom and Achitophel,' in 1684 an 'Anthologia,' or selection of Latin poems, and about the same time two or three little treatises on classical subjects. But he was soon engaged in more important literary work. The attempt of James II to force his creed upon an unwilling university called forth many champions of the faith, and among others the able young tutor of Christ Church. One of the chiefs of the romanising party at Oxford, Obadiah Walker, who had been elected to the mastership of University College in 1676, had printed an attack upon the Reformation from the pen of Abraham Woodhead [q.v.]. In reply to this Atterbury published (1687) 'An Answer to some Considerations on the Spirit of Martin Luther, and the Original of the Reformation,' which Bishop Burnet pronounces to be one of the ablest of the many vindications of the church of England which were about that time issued from Oxford. Atterbury's next essay at controversy, though its contemporary reputation was much higher, was in reality very far from being so successful. It was a defence of the genuineness of the 'Epistles of Phalaris' against the great Dr. Bentley, and was nominally written by Atterbury's pupil, the Hon. Charles Boyle, but in reality in great part by Atterbury himself. It was not published until 1698, and for Atterbury's sake it would have been well if it had never been published at all. It is now universally acknowledged that Bentley was in the right, but that was by no means the opinion even of the ablest contemporaries. Swift in his 'Battle of the Books' describes Boyle as 'advancing immediately against his trembling foe clad in a suit of armour given him by all the gods,' and ending the battle very quickly by 'transfixing Bentley and Wotton.' 'The gods' were the Christ Church wits, chief among whom was Atterbury, who accordingly figures as Apollo, the god of wisdom. About 1687 Atterbury received holy orders, and he soon won considerable reputation as a preacher. He was in the habit of preaching occasionally in London, and his sermons were so well appreciated that he was appointed, over the heads of many candidates, lecturer of St. Bride's by the Bishop of London in 1691; he was next made chaplain to King William and Queen Mary, and preacher at Bridewell Hospital. While at Oxford he married Miss Katherine Osborn, who, in the words of his biographer, 'was the inspiration of his youth and the solace of his riper years.' After his marriage he left Oxford for London. In 1700 Atterbury again came prominently before the public as a controversialist. For ten years convocation had not been suffered to meet for the despatch of business; by a series of successive prorogations the church's parliament had practically become a dead letter. But not without remonstrance. Among other protests 'A Letter to a Convocation Man' (1697) attributed the irreligion and immorality, of which there was so general a complaint, to the virtual suppression of convocation. The 'Letter' caused a great sensation, and was answered in a 'Letter to a Member of Parliament' and also in a work by Dr. Wake, afterwards archbishop of Canterbury, entitled 'The Authority of Christian Princes over their Ecclesiastical Synods.' In opposition to Dr. Wake, and in defence of the 'Letter to a Convocation Man,' Atterbury published his 'Rights and Privileges of an English Convocation stated and vindicated,' in which he roundly charged Dr. Wake with subjecting the liberties both of church and state to the arbitrary will of one man. The subject is treated historically, so that it is impossible to describe the work in detail; but its general object is stated in the preface, 'to perpetuate to the church the use of her parliamentary assemblies, and of that free debate which is inseparable from such assemblies.' Dr. Wake was supported by Dr. White Kennett and Dr. Edmund Gibson, both men of learning and ability, and both afterwards bishops. The most contradictory opinions have been expressed as to the side on which the victory lay; but the general mass of the clergy gratefully recognised Atterbury as an able champion of their order against Erastianism in high places both in church and state; and it really is difficult to controvert the assertion of Warburton, who was no friend to convocation, but whose lawyer-like mind at once grasped the real gist of the dispute. 'Atterbury,' he writes to Hurd, 'goes upon *principles*, and all that Wake and Kennett could possibly oppose are *precedents*.' One result of Atterbury's work was that he was made in 1701 archdeacon of Totnes, and in the same year a prebendary of Exeter Cathedral by his faithful and lifelong friend, Sir Jonathan Trelawney, then bishop of Exeter, 'in reward,' writes Atterbury himself, 'for my honest endeavours to retrieve the synodical rights of the clergy.' The lower house of convocation passed a vote of thanks to him, and his own university conferred upon him the degree of D.D. without the usual fees.

Atterbury did not lose his favour at court through his bold advocacy of the rights of the clergy. He had long been a favourite preacher at the Chapel Royal, and on Queen Mary's death in 1694 he was the only royal chaplain who was still retained. The Princess Anne and her husband highly esteemed him, and when the former succeeded to the throne she made him her chaplain in ordinary, and in 1704 dean of Carlisle. In 1709 he was appointed preacher at the Rolls Chapel, where several of his printed sermons were delivered. The tory reaction which marked the last four years of Queen Anne's reign naturally brought Atterbury into still greater prominence. In fact, if the tradition be true (and there is no reason to doubt its truth) that he took a chief part in the composition of Dr. Sacheverel's speech before the House of Lords in 1710, he had no small share in bringing about that reaction. Queen Anne consulted him largely about church matters, and in Aug. 1711 appointed him as successor to his old friend and chief, Dr. Aldrich, in the deanery of Christ Church. Since the time when convocation, largely through Atterbury's means, had resumed its active functions, he had been a most prominent figure in the assemblies of the lower house. He was the life and soul of the party which carried on its long warfare against the latitudinarian bishops. In 1709 he was associated with the excellent Archbishop Sharp's scheme to bring before convocation the question of providing bishops for the plantations. In 1710 he was elected prolocutor of the lower house by a large majority, and in that capacity, in 1711, he drew up by the queen's command that famous 'Representation of the State of Religion' which has been so often quoted in histories of the times, but for which the bishops insisted upon substituting a less unfavourable report. No doubt Atterbury took a gloomy view of the situation in this 'Representation,' but he expressed his honest convictions, and did not pen it for mere political purposes; his tone is quite as desponding in his charges as archdeacon of Totnes. In 1713 he was made bishop of Rochester and dean of Westminster, two posts which, according to the objectionable custom of the times, always went together. 'Thus,' says his enemy, Bishop Burnet, 'he was promoted and rewarded for all the flame he had raised in our church.' As a debater and public speaker he had long held the highest rank among the representatives of the clergy in convocation, and he soon became almost as prominent a figure in the House of Lords. A fine person and graceful delivery contributed to his success, and, to judge by the almost unanimous testimony of contemporaries, he must have been one of the greatest orators of his day.

There is no doubt that, during the lifetime of Queen Anne, Atterbury had, like a vast number of his contemporaries, shown a leaning to the Jacobite cause; but the oft-repeated story, that he offered to head the procession in his lawn sleeves to proclaim King James III at Charing Cross, rests on doubtful authority. At any rate, he submitted to the new *régime*, and took part officially, as dean of Westminster, at the coronation of George I. He was entitled to the throne and canopy as his perquisites, but gracefully offered them to the king. The present was rejected, and Atterbury could scarcely help regarding this as a studied affront. Again, the declaration of confidence in the government after the rebellion of 1715 contained many reflections upon the high-church party, the very party of which Atterbury was the undoubted chief. He refused to sign it, and became more and more alienated from the ruling powers, which he attacked frequently and vehemently, and at last drifted away entirely into the service of him whom he considered to be the rightful monarch. It was about the year 1717 that Atterbury began to hold direct communication with the Jacobites. The climax was reached about five years later. The birth of a son to the exiled 'Chevalier' in 1720 raised the hopes of the Jacobites in England. The bursting of the South Sea bubble increased the prevalent disaffection to the reigning dynasty, and the conjuncture was regarded as favourable for another attempt to restore the ancient line. That Atterbury was involved in this attempt there can be no doubt; but whether the mode of proceeding against him was justifiable is another question. He was arrested in 1722 and imprisoned in the Tower, and a bill of pains and penalties was brought against him in the House of Commons. He declined to plead his cause before the house, declaring, with some dignity, that he was 'content with the opportunity (if the bill went on) to make his defence before another house, of which he had the honour to be a member.' After the bill had passed its third reading in the Commons, it was sent up to the Lords, and Atterbury was sent for from the Tower, where he had been confined for seven months, to plead his cause. The evidence which chiefly contributed to condemn him was curious. A Mrs. Bates, being examined by the crown, admitted that a little spotted dog, named Harlequin, was sent by the Earl of Mar as a present to the Bishop of Rochester. This dog was often mentioned in correspondence which contained treasonable matter, and thus the bishop was compromised. He employed his wonted eloquence in making his memorable defence, but all to no purpose. He was condemned by a majority of 83 to 43, and the sentence pronounced against him was that he should be deprived of all his ecclesiastical offices, be incapacitated for holding any civil offices, and be banished for ever from the realm, and that no British subject should hold any intercourse with him, except by the royal permission. In the majority were all his brother prelates except one (Bishop Gastrell, of Chester, an 'old Westminster'), and so strong was the feeling against him that Lord Bathurst (Pope's, and therefore Atterbury's, firm friend) declared that the inveterate hatred could only be accounted for on the principle of the 'wild Americans, who fondly hoped to inherit not only the spoils but the abilities of him whom they should destroy.' But outside the walls of parliament the deepest sympathy with him was displayed, especially among the clergy. He was publicly prayed for in the London churches 'as one afflicted with the gout;' verses were written in his honour; and a print was circulated representing him as looking through the bars of his prison, and holding in his hand a portrait of the martyred Laud. An attempt was made to raise a prejudice against him as a papist in disguise; but his life and opinions were too well known to allow reasonable people long to doubt his attachment to the church of England. In fact, from first to last he was conspicuously and aggressively anti-Roman. The sympathy with him was heightened by the rumour that he had been harshly treated in the Tower. For some time his dearly loved and loving daughter had not been allowed to see him, except in the presence of the officers; but this restriction was removed through the kindness of Lord Townshend.

In the summer of 1723 he left England never to return, accompanied by his daughter and her husband (Mr. and Mrs. Morice) and a kind clergyman, the Rev. B. Hughes. By a curious coincidence he met at Calais Lord Bolingbroke returning from the exile to which he himself was condemned, and exclaimed, 'Then we are exchanged!' To appreciate the severity of his sentence, it must be remembered that he was verging upon old age, that he was a constant martyr to the gout and the stone, that his health was generally delicate, and that he had an unusually large circle of friends in England. To add to his sorrows, he had just lost his wife.

Atterbury was regarded as indisputably the best preacher of his day. To this reputation no doubt his manner and person contributed greatly. The 'Tatler' (No. 66, by Steele), in a well-known passage, contrasts the apathy of the greater part of the clergy in the pulpit with 'the dean we heard the other day,' who 'is an orator. He has so much regard to his congregation that he commits to his memory what he has to say to them, and has so soft and graceful a behaviour that it must attract your attention. His person, it is to be confessed, is no small recommendation; but he is to be highly commended for not losing that advantage, and adding to the propriety of speech, which might pass the criticism of Longinus, an action which would have been approved by Demosthenes.' The writer then goes on to praise the matter of the dean's sermons, a point on which a reader may judge for himself, as many of them are still extant. They are not for a moment to be compared with the sermons, e.g., of Jeremy Taylor, or South, or Barrow; but they are written in plain and lucid English; the preacher adheres closely to his text, and is always earnest and sensible. His sermon on the power of charity to cover sin brought him into controversy with Hoadly, and that on the 'Scorner incapable of True Wisdom' gave offence as containing a supposed reflection on Tillotson's orthodoxy.

Atterbury was far more intimate with the great men of letters who adorned the reign of Queen Anne than most of the clergy of his day. He held constant intercourse with Swift, who for some time lodged near him at Chelsea, and frequently alludes in his correspondence to 'my neighbour over the way.' The letters between these two celebrated men are singularly courteous and interesting. His intimacy with Pope was still closer; and when Atterbury became bishop of Rochester, the poet was a frequent guest at Bromley. Atterbury strove to convert Pope from Romanism, and though he did not succeed he elicited from the poet expressions of a deeper sense of religion than he has been sometimes credited with. Pope gave evidence in favour of Atterbury at his trial, and to the last believed him innocent. One of the most touching of all Atterbury's letters was that which he addressed to Pope 'from the Tower, 19 April 1723,' which he concludes with the fine lines of his favourite poet—

Some natural tears he dropped, but wiped them
soon.
The world was all before him, where to choose
His place of rest, and Providence his guide.

Atterbury was also on terms of intimacy with Sir Isaac Newton and with Arbuthnot, Gay, and Prior; and in spite of political and religious differences, he was friendly with Addison, who describes him as 'one of the greatest geniuses of his age.' Atterbury officiated, as dean of Westminster, at Addison's funeral, and was observed to be deeply affected during the ceremony. Bolingbroke also was a friend of Atterbury, and so was Dr. South, whose funeral sermon he preached. But the man for whom, next to his own family, Atterbury had the deepest affection, and of whose kindness and sympathy he is never tired of speaking, was Sir Jonathan Trelawney, bishop of Exeter, and subsequently of Winchester. His intimacy with Bishop Trelawney enabled him to do a service to one of the most learned and least appreciated clergymen of the day, Joseph Bingham, to whom he had the honour of first drawing the bishop's attention. He was also a friend to another learned clergyman of retiring habits, John Strype, the antiquary; and among his most enthusiastic admirers was Samuel Wesley the younger, who knew him when Atterbury was dean and Wesley one of the masters at Westminster. Lastly, he numbered among his most intimate friends the amiable and able Dr. Smalridge, the 'Favonius' of the 'Tatler.' Smalridge succeeded him both at Carlisle and Christ Church, and is reported to have said: 'Atterbury comes first, and sets everything on fire, and I follow with a bucket of water.'

Atterbury lived in exile nearly nine years. His first residence was at Brussels, but his health was so bad there that he removed to Paris, his faithful daughter acting as 'the kindest of nurses to the best of fathers,' as her husband expressed it. At Paris she left him, recovered in health, and the bishop threw himself heart and soul into James's cause, acting as a general adviser and supervisor of his affairs at home and abroad. The service was not a smooth one, owing partly to the impracticable character of the master, and partly to the petty jealousies and self-seeking of the followers. James, in 1725, described Atterbury as 'one in whose fidelity and ability he placed the greatest trust and confidence,' but he acted towards him in so different a spirit that in 1728 Atterbury quitted his service. The lonely old man had other troubles. His only surviving son, Osborn, was a constant source of anxiety to him. His brother Lewis, whom he had declined to appoint archdeacon of Rochester, never quite forgave the slight, and behaved shabbily in money transactions between them [see Atterbury, Lewis, 1656–1731]. He was once nearly involved in trouble with the French police, being suspected of having helped Père Courayer in his escape to England. Courayer's offence was simply an inclination towards the Anglican in preference to the Gallican church, and it is highly probable that Atterbury, who was from first to last a staunch Anglican, may have influenced the father, with whom he had certainly been intimate. But Atterbury's great sorrow was the loss of that daughter who, with her husband, had been his greatest earthly comfort and support. After Atterbury's rupture with James he left Paris for the south of France, in the hope of restoring his failing health, and settled at Montpelier. His daughter in England, whose health was also failing, felt a longing desire to see her father once more; and as he could not go to her she determined at all hazards to go to him. Unfortunately, the weather proved most unfavourable for a sea voyage; and when Bordeaux was at length reached, Mrs. Morice was all but a dying woman. Her father had been as anxious to see her as she to see him. 'I live only,' he writes with real pathos, 'to help towards lengthening your life, and rendering it, if I can, more agreeable to you. I see not of what use I can be in other respects.' The meeting took place at Toulouse, it being found impossible to convey the dying woman as far as Montpelier. The bishop was just in time to administer to her the last rites of the church: she died within twenty hours after her arrival. A most interesting correspondence between the bereaved father and his faithful friend Pope on the sad subject is extant. Atterbury had not many friends left; his Jacobite helpers in England had dropped off one by one; his son-in-law, Mr. Morice, was most faithful to him; and the old man took the greatest interest in his grandchildren, who paid him a visit. He had also a most devoted friend in the Dowager Duchess of Buckingham. He survived his daughter two years, and actually entered once more into James's service, and his last letter was one of advice to that very impracticable master. He also wrote in his last days a dignified vindication of himself against the aspersions of Oldmixon, who accused him of tampering with the new edition of Lord Clarendon's 'History of the Rebellion.' The end came suddenly at last, on 22 Feb. 1731–2. His body was conveyed to England, and buried privately in Westminster Abbey.

Atterbury cannot be regarded as a perfect character or as a great divine; but he was a very able man, and in his way a brave and faithful son of the church. If he mingled politics too much with religion, it must be remembered, in justice to him, that the two subjects were so strangely mixed up in that eventful time that it was all but impossible for a public character to disentangle the one from the other. His name will always be a prominent one in the complicated history of the church and nation of England in the latter part of the seventeenth and the early part of the eighteenth century.

[Bishop Atterbury's Works, passim; The Stuart Papers; The Atterbury Papers; Williams's Memoirs and Correspondence of Francis Atterbury; Stackhouse's Memoirs of Atterbury, from his Birth to his Banishment; Macaulay's Biographies, 'Francis Atterbury;' Atterbury's Correspondence, edited by Nichols.] J. H. O.

ATTERBURY, LEWIS, D.D., the elder (*d.* 1693), was the son of Francis Atterbury, rector of Middleton-Malsor, Northamptonshire. He became a student of Christ Church in 1647; submitted to the authority of the visitors appointed by the parliament; took the degree of B.A. on 23 Feb. 1649, and was created M.A. on 1 March 1651, by dispensation from Oliver Cromwell, at that time chancellor of the university. In 1654 he was made rector of Great or Broad Risington in Gloucestershire, and in 1657 received the living of Middleton-Keynes, near Newport Pagnell, Bucks. At the Restoration he was careful to have his titles to these benefices confirmed by taking a presentation under the great seal. On 25 July 1660, he became chaplain to Henry, Duke of Gloucester, who died at the end of the year; and on 1 Dec. 1660 he proceeded D.D. He seems to have been, in his later years, involved in litigation, which necessitated frequent attendance in town. From 1690 he was prebendary of Lincoln. On 7 Dec. 1693, while returning home from London, he was drowned near Middleton-Keynes, and there buried. Atterbury married and left two sons—Lewis Atterbury the younger, and the famous Francis Atterbury, Bishop of Rochester. He published the following sermons: 1. 'A Good Subject, or the Right Test of Religion and Loyalty' (on Prov. xxiv. 21, 22), 17 July 1684. 2. 'The Grand Charter of Christian Feasts, with the right way of keeping them' (on 1 Cor. v. 8), 30 Nov. 1685. 3. 'Babylon's Downfall, or England's Happy Deliverance from Popery and Slavery' (on Revelation xviii. 2), preached at Guildhall Chapel on 28 June 1691, and published at the desire of the court of aldermen.

[Yardley's Preface to the Sermons of Lewis Atterbury the younger, 1743; Wood's Athen. Oxon. ed. Bliss, iv. 395.] A. H. B.

ATTERBURY, LEWIS, LL.D., the younger (1656–1731), the eldest son of Lewis Atterbury the elder, and brother of Bishop Atterbury, was born at Caldecot, in the parish of Newport Pagnell, Buckinghamshire, on 2 May 1656. After being educated at Westminster School, under Dr. Busby, he proceeded to Christ Church, Oxford, where he matriculated on 10 April 1674. He was ordained deacon by Dr. John Fell, bishop of Oxford, on 21 Sept. 1679, when he had already taken his bachelor's degree; and on 5 July 1680 he proceeded M.A., taking priest's orders on 25 Sept. of the following year. In 1683 he became chaplain to Sir William Pritchard, then lord mayor of London; and in February 1684 he was appointed rector of Sywell, Northamptonshire. On 8 July 1687 he took by accumulation the degrees of bachelor and doctor of civil law. He was appointed, in 1691, lecturer of St. Mary Hill, London, and on 16 June 1695 he became preacher of Highgate Chapel, where he had been officiating for some time previously, during the illness of his predecessor. Before this date he had been appointed one of the six chaplains to Princess Anne of Denmark at Whitehall and St. James's, a position which he continued to hold after she came to the throne, and during part of the reign of George I. On coming to reside at Highgate, struck with the difficulties against which the neighbouring poor had to contend in obtaining good medical advice, he applied himself to the study of medicine, and used his knowledge gratuitously for the benefit of his parishioners. In 1707 he was presented by the queen to the rectory of Shepperton, in Middlesex, the incumbent having been deprived for neglecting to take the oaths within the time required by law; and in 1719 he was collated by the Bishop of London to the rectory of Hornsey, continuing at the same time to hold the office of preacher at Highgate. The archdeaconry of Rochester becoming vacant by the death of Dr. Sprat in 1720, Atterbury wrote to his younger brother, the bishop, applying for the post. Archdeacon Yardley printed (in the preface to Atterbury's 'Sermons,' 1743) the correspondence that passed on the subject. The bishop thought that such an appointment would be 'the most unseemly, indecent thing in the world;' to which the elder brother replied that he could not see where the 'indecency' lay, and that, though there might be 'some show of reason for the non-acceptance,' there was 'none for the not giving it.' At the age of seventy, up to which time he had enjoyed good health, he was compelled by the infirmities of age and an attack of the palsy to pay frequent visits to Bath. Here he died 20 Oct. 1731, in his seventy-sixth year. He was buried in Highgate Chapel. He left a collection of pamphlets, in some two hundred volumes, to the library of Christ Church, Oxford, and a few books to the libraries at Bedford and Newport-Pagnell. To his brother, the bishop, 'in token of his true esteem and affection,' he left one hundred pounds; and the remainder of his property, first to his granddaughter (who survived him but a short time), and afterwards to his nephew Osborn, the bishop's son. He also left ten pounds a year for the support of a schoolmistress for girls at Newport-Pagnell. In 1688 he had married Penelope, sister of Sir Robert Bedingfield, lord mayor of London in 1707. Two of his sons died in infancy; a third, Bedingfield Atterbury, who was educated at Oxford, died in 1718; a married daughter died in 1725; and his wife in 1723.

A list of Atterbury's works is given in Yardley's preface to the 'Sermons,' 1743. Among them may be mentioned:—1. 'The Penitent Lady, or Reflections on the Mercy of God, from the French of Madame de la Vallière,' 12mo, 1684. 2. 'Ten Sermons preached before her Royal Highness the Princess Anne of Denmark, at the chapel of St. James's,' 8vo, 1699. 3. 'Twelve Sermons preached at St. James's and Whitehall: dedicated to the Queen,' 8vo, 1703. 4. 'Some Letters relating to the History of the Council of Trent,' 4to, 1705. 5. 'An Answer to a Popish Book intitled "A True and Modest Account of the Chief Points of Controversy between the Roman Catholics and the Protestants," &c.,' 8vo, 1709. 6. 'The Reunion of Christians; translated from the French,' 8vo, 1708. 7. 'Sermons on Select Subjects; now published from the originals,' two vols., 8vo, 1743. A portrait, engraved by Vertue, is prefixed to vol. i.

[Archdeacon Yardley's Brief Account of the Author, prefixed to Sermons on Select Subjects, 1743; Atterbury's Correspondence, ed. Nichols, i. 484, ii. 99.] A. H. B.

ATTERBURY, LUFFMAN (*d.* 1796), a carpenter and builder by trade, but a musician by inclination, studied the harpsichord, composition, and harmony in the leisure time he could spare from his business, which was carried on in Turn Again Lane, Fleet Market. He acquired considerable proficiency in music, and on the death of his father, being left tolerably well off, gave up his business and retired to Teddington. He obtained several prizes from the Catch Club for his glees, and was appointed a musician in ordinary to George III. On 15 May 1765 Atterbury was elected a performing member of the Madrigal Society (*Records of Madrigal Soc.*). In 1770, he seems to have been connected with Marylebone Gardens, as he paid Chatterton five guineas for the copyright of 'The Revenge' on 6 July of the same year in which the burletta was performed. On 5 May, 1773, he produced at the Haymarket theatre an oratorio, 'Goliah,' which failed disastrously, though it was afterwards repeated at West Wycombe on 13 Aug. 1775, on the occasion of the burial of the heart of Paul Whitehead in the mausoleum of Lord Le Despencer. In 1784 Atterbury sang in the chorus of the Handel commemoration, and in 1787, on the establishment of the glee club at the Newcastle Coffee House, Castle Street, Strand, his name occurs as one of the original members. In September 1790 he married Miss Ancell, of Downing Street. He was at this time still living at Teddington, but his improvidence forced him to remove to Marsham Street, Westminster, and to give concerts in aid of his finances. It was in the middle of one of these concerts that he is said to have died, 11 June, 1796.

[Gent. Mag. for 1790, 1814, 1821; Busby's Concert-room Anecdotes, 1825; Grove's Dictionary of Music, vol. i.] W. B. S.

ATTERSOLL, WILLIAM (*d.* 1640), puritan divine and author, was apparently for a time a member of Jesus College, Cambridge, when, as he writes in his 'Historie of Balak' (1610), his patron of later years, Sir Henry Fanshaw, was 'a chiefe and choise ornament' there. But in that case he must have early passed from it; for he proceeded A.B. 1582 at Clare Hall, and A.M. 1586 at Peterhouse. Attersoll succeeded William Bishoppe in the living of Isfield, in Sussex, soon after 18 Jan. 1599-1600, the date of Bishoppe's burial. In the Epistle-dedicatory to Sir Henry Fanshaw, knight, the king's remembrancer in his highness's court of Exchequer, prefixed to Attersoll's 'Historie of Balak,' he speaks, among other of Fanshaw's acts of kindness shown towards him, 'of the fauour you shewed me at my repaire vnto you, in that trouble which befell me about the poore liuing that now I enioy.' Succeeding sentences state that the 'trouble' was occasioned by a suspicion on the part of Attersoll's parishioners that the new parson was too much of a scholar, and unlikely to be a preacher after the type of their former.

Attersoll was the author of many biblical commentaries and religious treatises. His earliest works were entitled 'The Pathway to Canaan' (1609) and 'The Historie of Balak the King and Balaam the false Prophet' (1610). These, with others of the same kind, all in quarto, were, severally, expositions of portions of the book of Numbers, and were ultimately brought together in a noble folio of 1300 pages in 1618. In the quartos and folio alike there is abundant evidence of wide if somewhat undigested learning, penetrative insight, and felicitous application in the most unexpected ways of old facts and truths to present-day circumstances and experiences. All this applies especially to his 'New Covenant' (1614), and to his next important work, which reached a second edition in 1633, viz. 'A Commentarie vpon the Epistle of Saint Pavle to Philemon. Written by William Attersoll, Minister of the Word of God, at Isfield in Sussex. The second edition, corrected and enlarged' (1633). It is this volume that has been wrongly assigned to William Aspinwall [q. v.]. In 1632 Attersoll published a volume called the 'Conversion of Nineveh.' In the Epistle-dedicatory to Sir John Rivers he writes of himself as an old man: 'Having heretofore upon sundry occasions divulged sundry bookes which are abroad in the world, whereby I received much encouragement, I resolved, notwithstanding being now in yeares, and as it were *donatus rude* (Horat. lib. i. epist. 1), preparing for a *nunc dimittis*, utterly to give over and to enjoyne myselfe a perpetuall silence touching this kind of writing, and content myselfe with performing the other more necessary duty of teaching. Nevertheless, being requested, or rather importuned, by friends to publish some things which had been a long time by mee . . . I deliuered into their hands these three treatises.' The other two treatises (besides 'Nineveh') are 'God's Trvmpet sovnding the Alarme' (1632) and 'Phisicke against Famine, or a Soueraigne Preseruatiue' (1632).

As shown by the Isfield Register, Attersoll was buried '30 May 1640,' and thus had remained in his original 'poore liuing' for upwards of forty years. He describes himself as 'a poore labourer in the Lord's vineyard, and a simple watchman in his house.' He also speaks of 'the poore cottage' in which he resided (Ep. to *Nineveh*). His works are now extremely rare.

Another William Attersoll, probably his son, proceeded A.B. 1611, A.M. 1615 at Peterhouse; and a third of the same names proceeded A.B. 1672 at Catherine Hall. In all likelihood the former was the William Attersoll of Calamy, whose name is simply entered under 'Hoadley (East), Sussex,' as among the ejected of 1662, and so, too, in Palmer's 'Nonconformist's Memorial' (iii. 320).

[Information from Rev. S. F. Russell, M.A. Isfield; H. R. Luard, LL.D., and W. Aldis Wright, LL.D. Cambridge; Kippis's Biog. Brit. s. 'Fanshawe;' Attersoll's works.] A. B. G.

ATTWOOD, THOMAS (1765–1838), musician, born in London, 23 Nov. 1765, was the son of a coal merchant. When nine years old he was admitted as a chorister to the Chapel Royal, where he attracted the attention of the Prince of Wales (George IV), who invited him to Buckingham House, and was so pleased by his pianoforte playing and musical talent that in 1783 he sent him to Naples to study under Cinque and Latilla. From Naples Attwood went (1785) to Vienna, where he studied under Mozart, who expressed a favourable opinion of his talent. He left Vienna in company with the Storaces in February 1787. Shortly after his return to London he was appointed music master to the Duchess of York; he also subsequently occupied the same post with the Duchess of Cumberland and the Princess of Wales. In the following year (1792) he produced a musical afterpiece, 'The Prisoner,' at the Opera House, where the Drury Lane company was then performing. This was the first of several similar pieces he composed; in all his writings for the stage, after the fashion of the time, he eked out his own music by considerable interpolations from the works of other composers, particularly those of Mozart and Cherubini. In 1793 Attwood married Mary, the only child of Matthew Denton, of Stotfold, Bedfordshire. His eldest son, a lieutenant in the army, was assassinated at Madrid in October 1821; another son, after a distinguished career at Cambridge, became in 1837 rector of Framlingham, Suffolk. In 1796, on the death of John Jones, Attwood was appointed organist and vicar choral of St. Paul's, and in June of the same year he succeeded Dr. Dupuis as composer to the Chapel Royal. For the coronation of George IV (19 July 1821) Attwood wrote an anthem, 'I was glad.' In the same year the king appointed him organist of the chapel in the Pavilion, Brighton. He wrote an anthem, 'O Lord, grant the King,' for the coronation of William IV, and had begun another for the coronation of Queen Victoria when he was interrupted by his last illness. On the death of Stafford Smith (1836) he was appointed organist to the Chapel Royal, a post he did not live long to occupy. He was taken ill soon after Christmas 1837, and, preferring some peculiar mode of treating his complaint, neglected the proper remedies, and died at his house, 17 Cheyne Walk, on 24 March 1838. He was buried in St. Paul's on 31 March. Besides the works mentioned, Attwood wrote other anthems, some chamber music, many songs, glees, and pianoforte pieces. His music is melodious and graceful, as would be expected from a pupil of Mozart, but it is deficient in individuality and force. During the latter part of his life he made the acquaintance of Mendelssohn, who often stayed with the English composer at his house at Norwood.

[Biog. Dict. S. D. U. K.; Add. MS. 31587; Gent. Mag. for 1821; Annual Register for 1838; Kelly's Reminiscences, i. (1826); Grove's Dictionary, i.] W. B. S.

ATWATER, WILLIAM (1440–1521), bishop of Lincoln, was, according to his epitaph, born about 1440. Wood connects his parentage with Davington, in Somersetshire; but no such place is known. A family of the name was, however, resident near Downton, in Wiltshire, and a Philemon Attwater and a William Attwater held property in the neighbourhood in the eighteenth century (Hoare's *Wiltshire*, sub 'Downton,' iii. 61). Wood also states that Atwater was educated at Magdalen College, Oxford, where he was first demy and afterwards fellow. His name does not appear in the college registers, which only date from the latest years of the fifteenth century, but it is probable that he was a fellow in 1480 (Bloxam's *Magdalen College Registers*, iv. 27 *n.*). He was doubtless tutor at Magdalen when Thomas Wolsey was studying there, and thus formed an acquaintance that proved of service to him. In 1492–3 Atwater took the degree of D.D., and in 1497 became for the first time vice-chancellor of the university. Three years later he was reappointed to the office, which he held in conjunction with others till 1502. In 1500 the post of chancellor of the university, vacated by the death of Archbishop Morton, was temporarily filled by him. William Smith, bishop of Lincoln, one of the founders of Brasenose College, on succeeding Morton as chancellor, continued Atwater in the vice-chancellorship, and highly commended his 'merits and diligence.' He effectually aided the bishop in reforming academical discipline. But Atwater did not derive all his income from university work; he held an unusually large number of ecclesiastical benefices. He was appointed on 19 Dec. 1489 to the living of Hawkridge, in Wiltshire, and subsequently held, among many other small benefices, that of Ditcheat, in Somersetshire. The deanery of the Chapel Royal was conferred on him in 1502. On 21 June 1504 he became canon of Windsor and registrar of the order of the Garter. From 1506 to 1512 he was chancellor of the cathedral of Lincoln, a dignity bestowed on him by his friend William Smith, the bishop; on 30 Oct. 1512 he exchanged the chancellorship for a prebend in the cathedral. On 5 Sept. 1509 he was appointed dean of Salisbury, having become prebendary of Ruscomb in Salisbury cathedral on 20 July, and was granted a coat of arms. For a short time, between 1509 and 1512, he was archdeacon of Lewes. In Browne-Willis's 'Cathedrals' Atwater is stated to have been fellow of Eton. From 3 June 1514 till 18 Nov. following he held the archdeaconry of Huntingdon. His elevation to the bishopric of Lincoln, in September 1514, in succession to Wolsey, whose patronage had doubtless secured him many of his honours, closes the long list of his preferments. He was consecrated at Lambeth 12 Nov. 1514. He resigned the canonry of Windsor on 22 Oct. 1514, but he continued in the deanery of the Chapel Royal. On 15 Nov. 1515 he took part in the formal reception by Wolsey at Westminster of the cardinal's hat.

Atwater died at Wooburn, Buckinghamshire, 4 Feb. 1520–1, and was buried in Lincoln Cathedral. A brass above his grave stated that he was then eighty-one years old. Among the state papers is an autograph letter (11 Nov. 1516) from Atwater to Pope Leo X, praying for the appointment of a suffragan bishop at an annuity of 200 ducats. An entry in Henry VIII's accounts for 1 Oct. 1514 shows that the king lent Atwater 600*l.* A license to import one hundred tuns of Gascon wine was granted to Atwater 1 Dec. 1513. A popular book, printed by Pynson in 1519 and reprinted by Wynkyn de Worde, entitled 'Vulgaria viri doctissimi Guil. Hormanni Cæsarisburgensis,' was dedicated to Atwater in highly flattering terms.

[Wood's Athen. Oxon. (ed. Bliss), ii. 716; Wood's Fasti (ed. Bliss), i. 3, 6, 9; Le Neve's Fasti; Letters and Papers of the Reign of Henry VIII, 1512–1516; Churton's Lives of the Founders of Brasenose College, pp. 156, 360, 496; Ames's Typograph. Antiq. (ed. Herbert and Dibdin), ii. 286–7, 479–82.] S. L.

ATWELL, ATTAWEL, or ATTEWELL, HUGH (*d.* 1621), actor, was one of the 'Children of her Majesty's Revels,' who is known to have taken part in the first representation of Ben Jonson's 'Epicœne' in 1609. From a funeral elegy by William Rowley, upon the death of Hugh Atwell, 'servant of Prince Charles,' on Sept. 25, 1621, he has been accounted an actor of some note. In the 'Alleyn Papers' Atwell's name is mentioned as the witness of a loan from Philip Henslowe to Robert Daborne of twenty shillings in 1613. Atwell's name also appears as one of Alleyn's company, applying to him for an advance of money. Another player of the same surname in Henslowe's company, George Attwell, has been regarded as the father of Hugh Atwell.

[The Alleyn Papers, 1843; Collier's Annals of the Stage, 1831.] D. C.

ATWOOD, GEORGE (1746–1807), a distinguished mathematician, was born in 1746, entered Westminster School in 1759, and was elected to a scholarship at Trinity College, Cambridge, in 1765. He graduated B.A. in 1769 as third wrangler and first Smith's prizeman, became subsequently a fellow and tutor of his college, took a degree of M.A. in 1772, and was chosen fellow of the Royal Society in 1776. His lectures were remarkable both for the fluent ease of their delivery, and for the ingenuity of their experimental illustrations, and exercised much influence on the scientific studies of the university. Amongst his auditors and admirers was William Pitt, who bestowed upon him, on leaving Cambridge in 1784, a sinecure place as one of the patent searchers of the customs, with a salary of 500*l.* a year. This, however, was only an indirect mode of remunerating financial services of a very arduous kind, all the calculations connected with the revenue being executed by him until failing health forbade the intense application said to have been its cause. He died at his house in Westminster, in July 1807, at the age of 61, and was buried in St. Margaret's Church. As a writer he was less gifted than as a lecturer. His treatises, though marked by considerable ability, are deficient both in power and elegance, and are now completely superseded. In accuracy of calculation he could scarcely be surpassed, and he possessed musical as well as mathematical accomplishments.

He wrote: 1. 'A Description of the Experiments intended to illustrate a Course of Lectures on the Principles of Natural Philosophy,' London, 1776. 2. 'A Treatise on the Rectilinear Motion and Rotation of Bodies, with a Description of Original Experiments relative to the Subject,' Cambridge, 1784, in which occurs (p. 298) the first description of the ingenious apparatus since so well known as 'Atwood's Machine,' for exhibiting and verifying the accelerative action of gravity. 3. 'An Analysis of a Course of Lectures on the Principles of Natural Philosophy,' London, 1784, still of interest as illustrating the state of science at Cambridge a century ago. 4. 'A Dissertation on the Construction and Properties of Arches,' 1801, with a supplement, 1804, written at the request of a committee of the House of Commons, then engaged in considering Telford's plan for replacing London Bridge with a one-arched iron construction. 5. 'A general Theory for the Mensuration of the Angle subtended by two Objects,' *Phil. Trans.* vol. lxxi., 1781. 6. 'Investigations founded on the Theory of Motion for determining the Times of Vibration of Watch Balances,' *Phil. Trans.* vol. lxxxiv., 1794. 7. 'The Construction and Analysis of Geometrical Propositions determining the Positions assumed by homogeneal Bodies which float freely, and at rest, on a Fluid's Surface,' *Phil. Trans.* vol. lxxxvi., 1796, honoured with the Copley medal (1796). 8. 'A Disquisition on the Stability of Ships,' *Phil. Trans.* vol. lxxxviii., 1798.

[Gent. Mag. lxxvii. pt. ii. 690; Hutton's Phil. and Math. Dict. (1815), i. 189; De Morgan in Biog. Dict. Soc. D. U. K. iv. 44.] A. M. C.

ATWOOD, PETER (1643–1712), Dominican friar, was a native of Warwickshire, joined the order in 1678, and was ordained priest five years later. He was several times cast into prison, and at length was condemned to death on account of his sacerdotal character. The hurdle was actually at the gate of the gaol to convey him to Tyburn when Charles II sent him a reprieve. Father Atwood, who governed his brethren as provincial from 1698 to 1706, died in London, 12 Aug. 1712.

[Oliver's Hist. of the Catholic Religion in Cornwall, 450.] T. C.

ATWOOD, THOMAS (*d.* 1793), chief judge of the island of Dominica, and afterwards of the Bahamas, died in the King's Bench prison, at an advanced age, broken down with misfortunes, on 27 May 1793. He is the reputed author of the 'History of the Island of Dominica,' published in 1791, and of a pamphlet published in 1790 entitled 'Observations on the True Method of Treatment and Usage of the Negro Slaves in the British West India Islands.'

[Gent. Mag. lxiii. 576, 669.] T. F. H.

ATWOOD, WILLIAM (*d.* 1705?), political writer, chief justice of New York, was an English barrister, and the author of a large number of controversial pamphlets on political questions during the last two decades of the seventeenth century and the early years of the eighteenth. In politics he was a staunch whig, and a resolute upholder of the rights of parliament and the people against the pretensions of Filmer, Brady, and the extreme tories and high-churchmen. As a disputant, he is rather clumsy and ineffective; but his constitutional theories are grounded upon a considerable knowledge of early charters and other documents, and of the older writers of English history, in which he seems to have been unusually well read. Among his works are: 'Jus Anglorum ab Antiquo,' 1681; 'The Fundamental Constitution of the English Government,' 1690; 'The Antiquity and Justice of an Oath of Abjuration,' 1694; 'The History and Reasons of the Dependency of Ireland,' &c., 1698. In August 1701 he arrived in New York, where he had been appointed chief justice and judge of the court of admiralty. He was almost immediately involved in violent quarrels with some of the inhabitants, and afterwards with Lord Cornbury, the governor. He was accused of gross corruption and maladministration, and was finally (June 1702) suspended from his employments by Lord Cornbury, and compelled to escape from the colony. On his return to England he published a statement of his 'Case' (London, 1703), in which he endeavoured to prove that his difficulties in the colony were due to his rigorous administration of English law, especially in its application to maritime and commercial matters; but he met with no redress, and the lords commissioners of trade and plantations endorsed Lord Cornbury's action. In 1704 he published 'The Superiority and Direct Dominion of the Imperial Crown of England over the Crown and Kingdom of Scotland,' and in 1705 'The Scotch Patriot unmask'd.' Both these pamphlets excited great indignation in Scotland, and were ordered by the Scotch parliament to be burnt by the common hangman. The year of Atwood's death is uncertain. He appears to have published nothing later than 1705.

[Bishop Nicolson, English Historical Library, 1736, p. 193; Boyer, Annals of Queen Anne, iv. 52; O'Callaghan, New York Colonial Documents, iv. 971, 1010, v. 105–8, &c.; The Case of William Atwood, Lond. 1703, fol.]
S. J. L.

AUBERT, ALEXANDER (1730–1805), astronomer, was born at Austin Friars, London, 11 May 1730. The appearance of the magnificent comet of 1744 gave him, then a schoolboy at Geneva, a permanent bias towards astronomy; he diligently prepared, however, for a mercantile career in counting-houses at Geneva, Leghorn, and Genoa; visited Rome in the jubilee year (1750), and, returning to London in 1751, was, in the following year, taken into partnership by his father. In 1753 he became a director, and some years later governor, of the London Assurance Company. He was elected a fellow of the Royal Society in 1772, and of the Society of Antiquaries in 1784, receiving moreover, in 1793, a diploma of admission to the St. Petersburg Academy of Sciences. The transit of Venus, of 3 June 1769, was observed by him at Austin Friars (*Phil. Trans.* lix. 378), and that of Mercury, 4 May 1786 (*Phil. Trans.* lxxvii. 47) at an observatory built by him at Loampit Hill, near Deptford, and furnished with the best instruments by Short, Bird, Ramsden, and Dollond. Except that of Count Brühl, it was at that period the only well-equipped private establishment of the kind in England. In 1788 he purchased Highbury House, Islington, for 6,000 guineas, and erected on the grounds, with the assistance of his friend Smeaton, the celebrated engineer, a new observatory on improved plans of his own. His mechanical knowledge caused him to be appointed chairman of the trustees for the completion of Ramsgate harbour, and his energy contributed materially to the ultimate success of Smeaton's designs. In 1792 Aubert headed a society for the suppression of sedition, and in 1797 he organised, and was appointed lieutenant-colonel of, the 'Loyal Islington Volunteers.' While staying in the house of Mr. John Lloyd, of Wygfair, St. Asaph, he was struck with apoplexy, and died 19 Oct. 1805, at the age of 75, esteemed both in scientific and commercial circles. His valuable astronomical library and instruments were sold and dispersed after his death. Amongst the latter were a Dollond 46-inch achromatic, aperture 3¾ inches, and the *one* Cassegrain reflector constructed by Short, of 24 inches focus and 6 aperture, known among opticians as 'Short's Dumpy.' Both had been originally made for Topham Beauclerk. Two slight papers by Aubert appeared in the 'Philosophical Transactions,' viz., 'A New Method of finding Time by Equal Altitudes' (lxvi. 92–8), and 'An Account of the Meteors of 18 Aug. and 4 Oct. 1783' (lxxiv. 112–15).

[Europ. Mag. xxxiv. 291, xxxvi. 79; Gent. Mag. lxxv. 982; Lysons's Environs of London (1795), iii. 135; Lewis's History of Islington (1842), 185; Kitchiner's Practical Observations on Telescopes (3rd ed. 1818), pp. 16, 108; Watt's Bib. Brit. i. 54.]
A. M. C.

AUBIGNY, Seigneurs of. [See Stuart.]

AUBREY, JOHN (1626–1697), antiquary, was born at Easton Pierse, or Percy, in the parish of Kington in Wiltshire, on 12 March 1625–6, and not on 3 Nov. as stated by some of his biographers. His father, Richard Aubrey, was a gentleman of fortune, possessed of estates in Wiltshire, Herefordshire, and Wales. Young Aubrey was a sickly boy, and received the first part of his education privately under the Rev. Robert Latimer, vicar of Leigh Delamere near Malmesbury, the preceptor of Hobbes. He afterwards went to Blandford grammar school, and in May 1642 was entered a gentleman commoner at Trinity College, Oxford. While yet an undergraduate he evinced his antiquarian tastes by contributing a plate of Oseney Abbey to Dugdale's 'Monasticon.' In 1643 he was driven from the university by small-pox and civil war, 'and for three years led a sad life in the country.' In 1646 he became a student at the Middle Temple, but was never called to the bar, and returned from time to time to Oxford, where he declares he enjoyed the greatest felicity of his life. He was also frequently at home upon his father's business, and in 1649 brought to light the extraordinary megalithic remains at Avebury, which had been unheeded till then. In 1652, on his father's death, he inherited the family estates, and along with them numerous lawsuits, which, combined with his careless and extravagant habits of living, eventually reduced him to poverty. 'Several love and lawe suits,' he notes of the year 1656. He must, nevertheless, have kept up his literary and scientific interests, for he belonged to the club of 'Commonwealth Men,' founded on the principles of Harrington, of which he has left an entertaining description, and in May 1663 he was elected a fellow of the Royal Society. In 1662 he sold his Herefordshire property. In 1665 'I made my first address (in an ill hour) to Joane Sumner.' His biographers, previous to Mr. Britton, have not unnaturally concluded that he espoused this lady, but the register of his death and passages in his autobiographical notes prove that this cannot have been the case. Instead of going to the altar she went to law with him, and 'all my business and affairs ran kim kam.' He nevertheless gained several causes, but in 1670 was compelled to sell his remaining landed property. 'From 1670 to this very day,' he notes, 'I have enjoyed a happy delitescency.' The term is emphasised by the entry for the following year, 'Danger of arrests.' In 1677 he was obliged to part with his books, but this year seems to have been the term of his misfortunes. Having lost everything, he was no longer disquieted by lawsuits; and his good humour made him a welcome guest in many families, especially that of 'the Earl of Thanet, with whom I was delitescent near a year,' and of 'Mr. Edmund Wyld, with whom I most commonly take my diet and sweet otiums.' To these protectors may be added Sir William Petty, Hobbes, Ashmole, and Lady Long, of Draycott, in Wilts, with whom he frequently resided during his latter years. When not thus enacting the part of a highly accomplished Will Wimble, he spent his time in country excursions, collecting materials for his antiquarian works. He had in 1671 received a patent empowering him to make antiquarian surveys under the crown, and had perambulated Surrey in 1673, forming copious topographical collections. He had also since 1659 been more or less engaged on a similar undertaking for North Wilts, and in 1685 'tumultuarily stitched up' his notes on the natural history of that county. He also composed, by order of Charles II, as is said, an unpublished discourse on Stonehenge and other ancient stone monuments, which he regarded as druidical. In 1667 he had made the acquaintance of Anthony à Wood, and aided him materially in his 'Antiquities of Oxford,' published in 1674. His correspondence with Wood was continued until, in 1680, he sent the latter his 'Minutes of Lives,' with a highly characteristic letter. Wood made great use of his information, which continued to be furnished until the publication of the 'Athenæ Oxonienses' in 1690. Unfortunately one of Aubrey's notes, reflecting upon Lord Chancellor Clarendon, caused Wood to be visited by a prosecution; and this seems to have occasioned an estrangement, and to have prompted the unfavourable character which Wood has left of his disinterested if not always judicious ally. Aubrey continued to occupy himself with his history of Wiltshire, but, feeling that he should not live to finish the work, in 1695 imparted his papers to Tanner, afterwards Bishop of St. Asaph. In 1696 he issued the only book he ever printed himself, the 'Miscellanies,' a highly entertaining collection of ghost stories and other anecdotes of the supernatural. In June 1697 he died at Oxford, on his way from London to Draycott, and was buried in the church of St. Mary Magdalene.

Aubrey left a mass of manuscript material behind him, which long remained unpublished. His 'Perambulation of Surrey' was incorporated in Rawlinson's 'Natural History and Antiquities of Surrey,' printed in 1719, which is indeed substantially Aubrey's work. Part of his Wiltshire collections was used by Tanner for Bishop Gibson's edition of Camden. Aubrey's own manuscript was presented by the writer to the Ashmolean Library. It was in two volumes, one of which was borrowed by his brother and lost. Portions of the other were privately printed by Sir Thomas Phillips in 1821 and 1838, but the edition, which is far from correct, was never completed. The work was finally edited for the Wiltshire Topographical Society by the Rev. J. S. Jackson (Devizes, 1862). 'The Natural History of Wilts,' abstracted by the author from his larger work, was left by him in two manuscripts, one at Oxford, the other in the library of the Royal Society. The portions immediately concerning Wiltshire were edited for the Wiltshire Topographical Society by Mr. John Britton. The 'Minutes of Lives,' given to Wood, were first published in a collection entitled 'Letters written by Eminent Persons in the Seventeenth and Eighteenth Centuries' (London, 1813). The most recent edition of the 'Miscellanies' is that in Russell Smith's Library of Old Authors, in 1857. Aubrey also wrote a life of Hobbes, which formed the groundwork of Blackburn's Latin biography. The manuscript of his 'Monumenta Britannica' is in the Bodleian. His 'Architectonica Sacra,' 'Idea of Education of Young Gentlemen,' and other works of less importance, are extant in the Ashmolean Library or in private hands. His 'Remains of Gentilism and Judaism' is preserved among the Lansdowne MSS. in the British Museum. Extracts from it have been given in Brand's 'Popular Antiquities' and Thoms's 'Anecdotes and Traditions,' and the entire text, with White Kennet's additions, was issued by the Folk-lore Society in 1880.

Aubrey was the very type of the man who is no man's enemy but his own. He possessed every virtue usually associated with an easy careless temper, and an industry in his own pursuits which would have done credit to one of robuster mould. 'My head,' he says, 'was always working, never idle, and even travelling did glean some observations, some whereof are to be valued.' They assuredly are, and many, especially those on the alteration of manners in his time, exhibit real shrewdness. He was well aware of his failings, and it is impossible not to sympathise with his regret for the abolition of the monasteries which would have afforded him a congenial refuge; and his verdict that 'if ever I had been good for anything, 'twould have been a painter.' His buoyant cheerfulness defied calamity, and preserved his self-respect under the hard trial of dependence. His character as an antiquary has been unworthily traduced by Anthony à Wood, but fully vindicated by his recent editors and biographers. He certainly is devoid of literary talent, except as a retailer of anecdotes; his head teems with particulars which he lacks the faculty to reduce to order or combine into a whole. As a gossip, however, he is a kind of immature Boswell; and we are infinitely beholden to him for the minute but vivid traits of Bacon, Milton, Raleigh, Hobbes, and other great men preserved in his 'Minutes of Lives.' His 'Natural History of Wilts' is full of quaint lore, and one need not believe in spirits to enjoy his 'Miscellanies.' Half the charm is in the simple credulity of the narrator, who seems, nevertheless, to have inclined to the philosophy of his friend Hobbes.

[Aubrey left two papers of autobiographical memoranda. Every circumstance respecting him has been collected and carefully investigated in the excellent biography by J. Britton (London, 1845), the only work of authority. The best criticism upon his life and writings is an admirable essay by Professor Masson in vol. xxiv. of the British Quarterly Review.] R. G.

AUBREY, WILLIAM, LL.D. (1529–1595), an eminent civilian and grandfather of the antiquary, John Aubrey, was born at Cantre [Cantreff], Brecknockshire, in or about 1529, and was educated at Oxford, where he graduated B.C.L. in 1549. He became fellow of All Souls', was appointed principal of New Inn Hall in 1550, and professor of civil law in 1553. It appears that he discharged the duties of his professorship by deputies; for William Mowse filled the chair in 1554. In 1559 he resigned in favour of John Griffith (Rymer's *Fœdera*, xv. 503). Having taken the degree of D.C.L. (1554), Aubrey was admitted an advocate in the court of Arches, and was judge-advocate in the St. Quentin expedition. Archbishop Grindal made him auditor and vicar-general in spirituals for the province of Canterbury, and in 1577, during Grindal's sequestration, he was one of the civilians chosen to carry on the visitation. He was afterwards chancellor to Archbishop Whitgift, member of the Council of Marches for Wales, master in chancery, and master of requests in ordinary. He was M.P. for Carmarthen boroughs in 1554, Brecon 1558, Hindon, 1559, Arundel 1562, and Taunton 1592. He died on 23 July 1595, leaving 3 sons and 6 daughters. In Dugdale's 'Hist. of St. Paul's Cathedral' is a drawing of Aubrey's monument and effigy in St. Paul's. His grandson the antiquary writes: 'I have his originall picture. He had a delicate, quick, lively, and piercing black eie, a severe eie browe, and a fresh complexion. The figure in his monument at St. Paules is not like him—it is too big' (*Letters from the Bodleian*, 1813, ii. 219).

Some letters of Aubrey's are printed in Strype's 'Life of Grindal.' Two of his judgments are preserved among the Lansdowne MSS. (lxviii. lxix.) A letter to John Dee, in criticism of his 'Soveraignty of the Sea,' is printed in vol. ii. pp. 214–18 of 'Letters from the Bodleian,' 1813. The original letter, with transcripts by Dee and Ashmole, is among the Ashmolean MSS. (1789, 33). The Tanner MSS. in the Bodleian contain 'Tractatus duo in causa matrimonii dominæ Katherinæ Grey et comitis Hertfordiæ, per Gul. Aubrey et Hen. Jones,' and a letter of Aubrey's to Grindal 'On the Abuses in the Ecclesiastical Courts.' Among the Ashmolean MSS. (1788, 132–3) is preserved Ashmole's transcript of a 'Letter from Dr. W. Aubrey to Dr. Dee upon his perusall of the British Monarchy. Kew, 28 July, 1577.'

[Wood's Fasti, ed. Bliss, i. 127, 143; Strype's Grindal; Strype's Cranmer; Dugdale's History of St. Paul's Cathedral; Black's Catalogue of Ashmolean MSS.; Catalogue of Tanner MSS.; Letters from the Bodleian Library, 1813, ii. 207–21, where an account of Aubrey is printed from a manuscript (supposed to be) in the writing of his son-in-law, Sir Daniel Dun, supplemented by notes of John Aubrey, the antiquary.]
A. H. B.

AUCHER, JOHN, D.D. (1619–1700), royalist divine, was son of Sir Anthony Aucher, knight, of Hautsbourne in Kent. He was nominated to a Canterbury scholarship in Corpus Christi College, Cambridge, by Archbishop Laud in 1634, but after taking the degree of B.A. he removed to Peterhouse for a fellowship, where he commenced M.A. in 1641. He was ejected from his fellowship on account of his loyalty, and during the Commonwealth he wrote two treatises against the dominant party, which, however, were not printed till long afterwards. At the Restoration he was created D.D. by royal mandate, and further rewarded with a prebend in the church of Canterbury (1660). He also held the rectory of Allhallows in Lombard Street, London, for many years (1662–85). Dr. Aucher died at Canterbury on 12 March 1700-1, and was buried in the cathedral.

His works are: 1. 'The Personal Reign of Christ upon Earth,' 1642, 4to. 2. A treatise against the 'Engagement.' 3. 'The Arraignment of Rebellion, or the irresistibility of sovereign powers vindicated and maintained in reply to a letter,' London, 1684, 4to; reprinted London, 1718, 8vo.

[Peter Barwick's Life of Dr. John Barwick, 283 *n.*, Newcourt's Repertorium, i. 255; Kennett's Register and Chron. 185, 186; Le Neve's Fasti Eccl. Anglic. ed. Hardy, i. 54; MS. Lansd. 987 f. 144; Somner's Antiq. of Canterbury, ed. Battely, append. to the supplement, p. 9; Masters's Hist. of C. C. C. C. 219; Cat. Librorum Impress. Bibl. Bodl. (1843), i. 142; Walker's Sufferings of the Clergy, ii. 153; Carter's Hist. of the Univ. of Camb. 44, 49.]
T. C.

AUCHINLECK, Lord. [See Boswell.]

AUCHINOUL, Lord. [See Bellenden.]

AUCHMUTY, Sir SAMUEL, G.C.B. (1756–1822), general, was born at New York in 1756. His grandfather, a distinguished Scotch lawyer, had established himself at Boston in the reign of William III, and his father, after being educated at Harvard and Oxford, had become rector of the principal Church of England church in New York. When the colonies declared war, Dr. Auchmuty and his brother, who was judge of the high court of admiralty at Boston, at once declared for the king, and young Samuel was present with the 45th regiment as a volunteer at the battles of Brooklyn and White-plains. The need of rewarding the loyal colonists caused to be given to young Auchmuty in 1777 an ensigncy, and in 1778 a lieutenancy in the 45th without purchase. On the conclusion of peace he went to England with his regiment, but soon found it impossible to live on his lieutenant's pay, or to expect any promotion in England; so in 1783 he exchanged into the 52nd regiment, then under orders for India, and was at once made adjutant. He saw service in the last war with Hyder Ali, and was promoted captain in the 75th regiment for his services in 1788. Lord Cornwallis perceived his aptitude for Indian warfare, and made him a brigade-major in 1790, in which capacity he served in the campaigns of 1790 and 1791 against Tippoo Sultan, and with Baird's division at the siege of Seringapatam in 1792. Lord Cornwallis was so pleased with his conduct that he took him to Calcutta, made him deputy-quartermaster-general to the king's troops there, and soon afterwards major by brevet in 1794. Sir Robert Abercromby, the successor of Cornwallis as commander-in-chief, found him equally useful, and made him lieutenant-colonel by brevet in 1795. He acted as Sir Robert's military secretary for three years, and, after serving with him in the short campaign against the Rohillas, went home with him in 1797. He had left England a poor lieutenant, and now returned after fourteen years' service a lieutenant-colonel, with two powerful patrons in Cornwallis and Sir Robert Abercromby. He was promoted brevet-colonel and lieutenant-colonel of the 10th regiment in 1800, and ordered at once to the Cape; there he took command of a mixed force, which was sent to the Red Sea to co-operate with the army coming from India under Sir David Baird to assist Sir Ralph Abercromby in subduing the French in Egypt. Baird had learned his merit at Seringapatam, and on his arrival made him adjutant-general of his whole army. It was now that he first gained popular reputation; Baird's march across the desert and passage down the Nile read like a story of romance, and was enjoyed accordingly by the English people, and the general's chief lieutenants, notably Beresford and Auchmuty, became popular heroes. After the capture of Alexandria, Colonel Auchmuty was for a short time adjutant-general of the whole army in Egypt, and on his return to England in 1803 was knighted. From 1803 to 1806 he was commandant in the Isle of Thanet, and in 1806 was ordered to command the reinforcements for South America.

The English expedition to Buenos Ayres in 1806 had been suggested to Sir Home Riggs Popham [q.v.] when at the Cape by the report of an American merchantman that the inhabitants of Monte Video and Buenos Ayres were discontented with their Spanish government, and Sir Home Popham recognised that the seizure of a rich city like Buenos Ayres would open a new channel for trade. He made an easy conquest with the help of a small force under Colonel Beresford, which he had borrowed from Baird, and sent home a glowing account of his new possession. People and ministers were alike delighted, and Sir Samuel Auchmuty was made a brigadier-general, and ordered to reinforce Beresford as advanced guard of a still larger reinforcement. On reaching the river Plate he found matters very different from what he had expected. The Spaniards had arisen, and their militia had reoccupied Buenos Ayres, and captured Beresford and his small force. Sir Samuel disembarked; but found it impossible to retake Buenos Ayres, or to remain encamped in safety on the banks of the river with only 4,800 men. He decided therefore to attack the city of Monte Video, which, though strongly fortified, was much smaller than Buenos Ayres, and succeeded in storming it, after a desperate defence, with a loss of 600 men, or one-eighth of his whole army. When the news of his success reached England, he was voted the thanks of Parliament, and the news of the capture of Buenos Ayres was confidently expected. But General Whitelocke, who superseded him, had not his military ability. He prepared, indeed, to take Buenos Ayres, but instead of one or at most two strong attacks on the important points, he divided his force into five columns, each too weak to make a real impression. Nevertheless, two of the columns, including Auchmuty's, did what they were ordered; but on hearing that two more had capitulated, General Whitelocke made terms with the Spanish commandant, Liniers, to leave South America and give up Monte Video. On his return he was tried by court martial and cashiered, but Auchmuty, who had done well what he was ordered, was marked out for further advancement.

In 1808 he was promoted major-general, and made colonel of the 103rd regiment, and in 1810 appointed commander-in-chief at Madras. At this time Lord Minto was governor-general of India, and had a fixed intention to seize all the French possessions in Asia, and also those of their allies, the Dutch, in order to secure safe communication with England, and to be the only European power in Asia. He had therefore sent General John Abercromby to take the Mauritius in 1810, and in 1811 ordered Sir Samuel Auchmuty to organise a force for the capture of Java. The governor-general himself accompanied the expedition, which reached Java on 4 Aug. and occupied Batavia on 8 Aug. Gen. Janssens, the Dutch governor, had given up the capital as indefensible, and had retired to a strong position at Cornelis, which he had fortified. This position Auchmuty attacked on 28 Aug., but the Dutch made a stubborn resistance, and were only defeated by a gallant charge of Major-general Rollo Gillespie, who got behind the position, and was the hero of the day. The last resistance of the Dutch was overcome at Samarang on 8 Sept., after which General Janssens surrendered, and in October Lord Minto and Auchmuty returned to India. For these services he received a second time the thanks of parliament, became knight of the Bath, and colonel of the 78th regiment. In 1813 he handed over his command to John Abercromby. On his return to England he was promoted lieutenant-general, and was made G.C.B. (1815), but the peace of 1815 ended his active service. After being unemployed some years, Auchmuty was in 1821 appointed to succeed Beckwith as commander-in-chief in Ireland, and was sworn of the Irish privy council. He did not long enjoy this high command; for he fell off his horse dead on 11 Aug. 1822, in Phœnix Park, and was buried in Christchurch Cathedral. Sir Samuel Auchmuty was an extremely able Indian officer, and had served with distinction in every quarter of the globe but Europe; his great merit is shown by the high rank which he, the son of a loyal and therefore ruined American colonist, without money or political influence, had managed to attain.

[For General Auchmuty's services see the Royal Military Calendar, 3rd edition, 1820. For his Egyptian campaign see Sir R. Wilson's History of the Campaign in Egypt, 1803; Hook's Life of Sir David Baird; and more particularly the Count de Noe's Mémoires relatifs à l'Expédition Anglaise partie du Bengale en 1800 pour aller combattre en Egypte l'Armée de l'Orient, Paris, 1826. For the capture of Monte Video see the despatches in the Annual Register; Whitelocke's Court Martial; and the Memoir of Sir S. F. Whittingham. The despatches on the capture of Java are printed at length in the Royal Military Calendar; and see also Lady Minto's Lord Minto in India.] H. M. S.

AUCKLAND, Earls of. [See Eden.]

AUDELAY. [See Awdelay.]

AUDINET, PHILIP (1766–1837), line-engraver, was descended from a French family which came over to England in consequence of the revocation of the Edict of Nantes. He was born in Soho, London, in 1766, and, after having served his apprenticeship to John Hall, was employed to engrave the portraits for Harrison's 'Biographical Magazine' and other works. He also engraved 'Lear with the dead body of Cordelia,' after Fuseli, for Bell's 'British Theatre,' and several portraits after pictures by Danloux, a French painter who resided in England during the time of the revolution in France. Among his later works are portraits of Sir Benjamin Hobhouse, Bart., and Sir William Domville, Bart., lord mayor of London, after William Owen, and an excellent engraving of Barry's unfinished portrait of Dr. Johnson, as well as the illustrations designed by Samuel Wale for the edition of Walton's 'Angler' published in 1808. There is one plate in mezzotinto by him, a portrait of his brother, S. Audinet, a watchmaker. It is said to have been done for improvement when the artist was a boy, and to be the only impression that was taken off the plate. Audinet died in London 18 Dec. 1837, and was buried in the church of St. Giles-in-the-Fields.

[Ottley's Notices of Engravers, 1831; Redgrave's Dictionary of Artists of the English School, 1878; Smith's British Mezzotinto Portraits, 1878, i. 4.] R. E. G.

AUDLEY, Barons. [See Touchet.]

AUDLEY, EDMUND (*d.* 1524), bishop of Rochester, was the son of James, Lord Audley, by Eleanor his wife. He was educated at Lincoln College, Oxford, and took the degree of B.A. in 1463. It is presumed, though no record is found of the fact, that he afterwards took the degree of M.A. also. In 1464 he was collated to the prebend of Colwall in Hereford Cathedral, and three years later to that of Iwern in Salisbury. In 1472 he was made a canon of Windsor. In the same year he received the prebend of Farrendon in Lincoln Cathedral, in 1474 that of Gaia Minor in Lichfield and in 1475 that of Codeworth in Wells. On Christmas day in the same year he was made archdeacon of the East Riding of Yorkshire, and in 1479 archdeacon of Essex. These substantial preferments he does not seem to have found at all incompatible with each other; and though we find that he resigned the rectory of Bursted Parva in Essex on 9 April 1471, he had no difficulty in accepting another prebend, that of Givendale in York, on 18 Oct. 1478. In 1480 he was made bishop of Rochester, when he resigned his two archdeaconries and most of his other preferments. In 1492 he was translated to Hereford, and in 1502 to Salisbury. About the time of this last preferment he was also made chancellor of the order of the Garter —an office which in the sixteenth century Dr. Seth Ward endeavoured to unite, or, as he put it, to restore, to the see of Salisbury, for which he maintained it was intended when given to Bishop Audley.

This catalogue of his honours and church preferments really comprises almost all we know about the man; and it may be remarked that whereas his two last bishoprics are supposed to have been given him for the fidelity of his family to the house of Lancaster, all his previous benefices, including the bishopric of Rochester, were bestowed upon him during the reign of Edward IV. It will be asked, what then was his claim to distinction? The answer is that although not an author he was a patron of letters, and was complimented as such by the university of Oxford for having bestowed a prebend in Salisbury on Dr. Edward Powell (afterwards a martyr at Smithfield for denying Henry VIII's supremacy) who had written a book against Luther. He was a benefactor to Lincoln College, Oxford, to which he gave, in 1518, 400*l.* to purchase lands. He also bestowed upon it the patronage of a chantry in Salisbury Cathedral. He seems, moreover, to have been a contributor to the erection of a stone pulpit in St. Mary's Church at Oxford, at the bottom of which, according to Wood, his arms were seen carved along with those of Cardinal Morton and Fitz-James, bishop of London. But of this pulpit even Anthony à Wood, writing in the seventeenth century, speaks in the past tense, and what became of it we are not informed. Godwin says that Bishop Audley also gave the organs to St. Mary's Church; but this is doubted by Anthony à Wood. In 1509 he gave a donation of 200 marks to Chichele's chest at Oxford, which had been robbed. It further appears that he was a legatee and executor of King Henry VII, and one of the trustees for the foundation of the Savoy Hospital (*Calendar of Henry VIII*, i. 776, 3292); that in 1516 he obtained from Henry VIII a license to found and endow two chantries, one in his own cathedral and one in Hereford (*ib.* ii. 2660); and that in 1521 he suppressed the nunnery of Bromehall in his diocese on account of the misconduct of its inmates, for which he received a letter of thanks from the king (*ib.* iii. 1863). He died at Ramsbury in Wilts on 23 Aug. 1524, and was buried in a chapel erected by himself in his own cathedral of Salisbury in honour of the Assumption of the Virgin Mary.

[Wood's Athenæ, ed. Bliss, i. 662, ii. 722, 725; Wood's Antiq. of Univ. Oxf. i. 667; Wood's Antiq. of Colleges, 239, 248; Godwin de Præsulibus; Biog. Brit.] J. G.

AUDLEY, ALDITHEL, or ALDITHELEY, HENRY DE (*d.* 1246), a royalist baron, was son of Adam de Alditheley, who held Alditheley (Staff.) from the Verdons in 1186 (*Pipe Roll* 32, 33 Hen. II.). He began his career as constable to Hugh de Lacy (whose first wife was a Verdon) when Earl of Ulster, and, on Hugh's disgrace (1214), attached himself to Ranulph, the great royalist Earl of Chester, and was rewarded by the crown with a forfeited estate (1215–16). He served as sheriff of Shropshire and Staffordshire 1216–1221, as deputy for the Earl of Chester, from whom he obtained large grants of lands (*Cart.* 11 Hen. III. p. 1, m. 6). On acquiring Heleigh Castle he made it his chief seat, but was entrusted by the crown, as a lord-marcher, with the constableship of several castles on the Welsh borders from 1223 to his death, which took place shortly before 11 Nov. 1246, when his son did homage (*Fin.* 31 Hen. III. m. 12).

[Dugdale's Baronage (1675), i. 746; Eyton's Shropshire (1858), vii. 183–5.] J. H. R.

AUDLEY, HUGH (*d.* 1662), money-lender, was admitted student of the Inner Temple in 1603 and was called to the bar in 1611. He amassed a large fortune by frugal living and hard dealings. In 1605 he possessed only 200*l.*, and died in November 1662 worth 400,000*l.* He held a lucrative post in the court of wards, and is said to have lost not less than 100,000*l.* by the disestablishment of the court at the time of the civil wars. At his elbow he usually had some devotional book, especially when he expected clients, and he was very regular in his attendance at church. The expensive habits of the clergy caused him some anxiety, and he would often sigh for the simplicity of living that prevailed in the days of his youth. He was always willing to advance money to improvident young gallants; he was, indeed, a most heartless bloodsucker. Occasionally he met with checks and reverses, but in the lofty language of his biographer, he lived 'a life of intricacies and misteries, wherein he walked as in a maze, and went on as in a labyrinth with the clue of a resolved mind, which made plaine to him all the rough passages he met with; he, with a round and solid mind, fashioned his own fate, fixed and unmoveable in the great tumults and stir of business, the hard rocke in the middest of the waves.' Audley Street, in west London, which runs through land owned by him, was named after him.

[The Way to be Rich according to the Practice of the Great Audley, 1662; D'Israeli's Curiosities of Literature.] A. H. B.

AUDLEY, ALDITHEL, or ALDITHELEY, JAMES DE, knight (*d.* 1272), a royalist baron, was son and heir of Henry de Audley [q.v.], and, like him, a lord-marcher. In 1257 he accompanied Richard, king of the Romans, to his coronation at Aachen (Matt. Paris), sailing on 29 April (Rymer) and returning to England in the autumn to take part in the Welsh campaign (1257–1260). In the following year (1258) he was one of the royalist members of the council of fifteen nominated by the Provisions of Oxford, and witnessed, as 'James of Aldithel,' their confirmation by the king (18 Oct.). He also, with his brother-in-law, Peter de Montfort [see Montfort, Peter de], was appointed commissioner to treat with Llewelyn (18 Aug.), and two years later (44 Hen. III.) he acted as an itinerant justice. On Llewelyn of Wales attacking Mortimer, a royalist marcher, Audley joined Prince Edward at Hereford, 9 Jan. 1263 (Claus. 47 Hen. III. m. 5 dors.) to resist the invasion. But the barons, coming to Llewelyn's assistance, dispersed the royalist forces, and seized on his castles and estates. He is wrongly said by Dugdale and Foss to have been made 'justice of Ireland' in this year, but in December he was one of the royalist sureties in the appeal to Louis of France. At the time of the battle of Lewes (May 1264) he was in arms for the king on the Welsh marches (Matthew Paris), and he was one of the first to rise against the government of Simon de Montfort (*Ypodigma Neustriæ*). On Gloucester embracing the royal cause, early in 1265, Audley joined him with the other marchers, and took part in the campaign of Evesham and the overthrow of the baronial party. He appears to have gone on a pilgrimage to Galicia in 1268, and also, it is stated, to Palestine in 1270; but though his name occurs among the 'Crucesignati' of 21 May 1270, it is clear that he never went, for he was appointed justiciary of Ireland a few months later, his name first occurring in connection with that office 5 Sept. 1270 (*Rot. Pat.* 54 Hen. III. m. 4). During his tenure of the post he led several expeditions against 'the Irish rebels,' but died by 'breaking his neck' about 11 June 1272 (when he is last mentioned as justiciary), and was succeeded by his son James, who did homage 29 July 1272.

[Dugdale's Baronage (1675), i. 747; Foss's Judges (1848), ii. 212; Eyton's Shropshire (1858), vii. 185–8; Chancery Misc. Rolls, No. 28, Rot. 1, 2.] J. H. R.

AUDLEY, or AUDELEY, JAMES de (1316?–1386), one of the original knights or founders of the order of the Garter, was, according to the best authorities, the eldest son of Sir James Audeley, of Stretton Audeley, Oxon, who served in the expedition to Gascony in 1324 and to Scotland in 1327, and Eva, daughter of Sir John Clavering, and widow, first, of Thomas de Audeley and, secondly, of Sir Thomas Ufford. In 1346 letters of protection were granted him to proceed beyond the seas upon an expedition to France in the retinue of Edward III and the Black Prince. In 1350 he took part in the naval battle with the Spaniards off Sluys. After the expiration of the truce in 1354, the Black Prince advanced on Bordeaux, accompanied by Sir James Audeley and his brother, Sir Peter. At this time Sir James was in constant attendance on the prince; he distinguished himself by many brave exploits, particularly in the taking of Chastiel Sacra by assault, and at the battle of Poitiers on 19 Sept. 1356. According to Froissart, Sir James had made a vow that if ever he was engaged in any battle in company with the king or any of his sons, he 'would be the foremost in the attack and the best combatant on his side, or die in the attempt.' Having obtained the prince's permission, he posted himself with his four esquires in front of the English army. In his eagerness for the fray he advanced so far that he engaged the Lord Arnold d'Audreghen, marshal of France, whom he severely wounded, and whose battalion was finally routed. So energetic was Sir James, that Froissart says of him that 'he never stopped to make any one his prisoner that day, but was the whole time employed in fighting and following the enemy.' He was severely wounded in the body, head, and face, but, covered with blood as he was, he continued to fight as long as he was able. At last, overcome with exhaustion, he was carried out of the battle by his four esquires.

Upon the Black Prince inquiring for him after the fighting had ceased, he was taken on a litter to the royal tent. There the prince told him that he had been the bravest knight on his side, and granted him an annuity of 500 marks. On his return to his own tent, Sir James made over the royal gift to his four esquires (Dutton of Dutton, Delves of Doddington, Foulehurst of Crewe, and Hawkestone of Wrinehill). Hearing of this generous conduct, the Black Prince confirmed the grant to the esquires, and granted to Sir James a further pension of 600 marks. In 1359 Sir James was one of the principal commanders of a fresh expedition to France. In the next year he carried the fortress of Chaven, in Brittany, by assault, and was present with the king when the treaty of peace was signed at Calais. During the expedition of the Black Prince into Spain, in the year 1367, Sir James was appointed governor of Acquitaine. In 1369 we find him filling the important office of great seneschal of Poitou.

After taking part with the Earl of Cambridge in the capture of the town of La Roche-sur-Yon in that year, he went to reside at Fontenay-le-Comte, where, in the words of Froissart, 'he was attacked with so severe a disorder that it ended his life.' His obsequies were performed in the city of Poitiers, and were attended by the prince in person. On the foundation of the order of the Garter in 1344, Sir James was instituted as one of the 'first founders,' as they were described on their plates of arms in St. George's Chapel, Windsor. His stall was the eleventh on the prince's side; his plate of arms, though in existence in 1569, has long since disappeared. Sir Thomas Granson succeeded to the stall which became vacant on Audeley's death in 1386.

[Beltz's Memorials of the Most Noble Order of the Garter, 75–84; Sir N. H. Nicolas' History of the Orders of Knighthood of the British Empire, i. 37, ii. li; Dictionary of the D. U. K. Society, iv. pt. i. p. 91; Burke's Extinct Peerage; Sir John Froissart's Chronicles, translated by Thomas Johnes, i.; Notes and Queries, 4th series, iii. 596, iv. 44.] G. F. R. B.

AUDLEY, THOMAS, Baron Audley of Walden (1488–1544), lord chancellor, was of an Essex family, perhaps connected with the Lords Audley of an earlier date. He studied at Cambridge, apparently interesting himself in Buckingham College, which was founded in 1519. In 1542, two years before his death, he reconstituted this foundation, changing its name by royal licence to 'the college of St. Mary Magdalene.' Magdalene College, Cambridge, thus reckons him as its founder. On leaving Cambridge he came to London, and joined the Inner Temple, where he was autumn reader in 1526. Meanwhile he had been admitted a burgess of Colchester in 1516, and was appointed town clerk there. He was on the commission of the peace for Essex as early as 1521 (Brewer, *Cal. Henry VIII*, iii. 1081, 12 Nov.), and in commissions for levying the subsidy at Colchester in 1523 and 1524 (*ib.* pp. 1367, 1458, and iv. 236). It is said that he was steward to the Duke of Suffolk, and that the way he discharged the duties of that office first recommended him to the king's notice. In 1523 he was returned to parliament; and in 1525 he had become a man of so much weight that, when it was thought necessary to make a private search for suspicious characters in London, and the work was committed to men like the Dukes of Norfolk and Suffolk, Lord Edmund Howard, and the principal residents in the different suburbs, we find Audley's name suggested with some others to assist in examining the district from Temple Bar to Charing Cross (*ib.* iv. 1082). The same year he was appointed a member of the Princess Mary's council, then newly established in the marches of Wales (Madden, *Privy Purse Expenses of the Princess Mary*, introd. xxx). A little later he was appointed attorney of the duchy of Lancaster, and was candidate for the office of common serjeant of the city of London (*Calendar of Henry VIII*, iv. 2639). In 1527 he was groom of the chamber, and an annuity of 20*l.* was granted to him on 10 July out of the subsidy and ulnage of cloth in Bristol and Gloucester (*ib.* p. 3324). Soon afterwards he was a member of Cardinal Wolsey's household (*ib.* p. 1331). On the fall of his master in 1529, he attained further advancement. Sir Thomas More was made lord chancellor in the room of the cardinal, and Audley was made chancellor of the duchy of Lancaster in the room of Sir Thomas More. In 1529 he was elected M.P. for Essex, and was chosen speaker of the House of Commons in succession to More when parliament met in November. On being elected and sent up to the House of Lords, in which the king that day was present, he made an eloquent oration in which he 'disabled himself' with conventional modesty for the high office imposed upon him, and besought the king to cause the commons to return to their house and choose another speaker. This sort of excuse was a time-honoured form, and its refusal was equally a matter of course. 'The king,' says Hall, 'by the mouth of the lord chancellor, answered that were he disabled himself in wit and learning, his own ornate oration there made testified the contrary; and as touching his discretion and other qualities, the king himself had well known him and his doings, sith he was in his service, to be both wise and discreet; and so for an able man he accepted him, and for the speaker he him admitted.'

It must be observed that this was the parliament by whose aid Henry VIII ultimately separated himself and his kingdom from all allegiance to the see of Rome. Its sittings continued, with several prorogations, over a period of six years and a half; and it is clear that from the first the Commons were encouraged to attack the clergy and urge complaints against them. In the House of Lords, Fisher, Bishop of Rochester, took notice of the character of their proceedings. 'My lords,' he said, 'you see daily what bills come hither from the Common house, and all is to the destruction of the church. For God's sake, see what a realm the kingdom of Bohemia was, and when the church went down, then fell the glory of the kingdom. Now with the Commons is nothing but "Down with the church!" And all this, meseemeth, is for lack of faith only.' But the words only furnished the Lower House with another grievance, and a deputation of the Commons, with Audley as speaker at their head, waited on the king in his palace at Westminster, complaining that they who had been elected as the wisest men in their several constituencies should be reproached as little better than Turks or infidels. The king (at whose secret prompting, beyond a doubt, this remonstrance was really made) assumed a tone of moderation in his reply, saying he would send for the bishop and report to them how he explained his words; after which he summoned Fisher to his presence, along with the Archbishop of Canterbury and six other bishops, to give an account of his language in the House of Peers. The bishop really had nothing to retract, as his brother prelates bore witness along with him that he had imputed lack of faith not to the

Commons, but to the Bohemians only. The warning, however, was significant.

Audley's professional advancement at this time scarcely kept pace with his political distinction. It was just two years after his election as speaker that we find him called to the degree of serjeant-at-law, and a day or two later, on 14 Nov. 1531, he was appointed a king's serjeant (Dugdale, *Origines*, 83). He received, however, from the crown, on 2 March 1531, a grant of lands in Colchester and Mile End in Essex (*Calendar of Henry VIII*, v. 166, 1); and next year he attained all at once a degree of professional eminence which his antecedents scarcely seemed to justify. An incident related by Hall the chronicler will perhaps enable us to comprehend why this promotion was conferred on him.

During the prorogued session of parliament held in April 1532, a motion was made in the House of Commons by a member named Temse that the king, who had now for some months separated from Queen Katharine, though he had not yet obtained his divorce, should be urged to take back his queen and avoid the grave dangers that might arise from the bastardising of his only daughter Mary. This was a degree of independence that Henry did not expect of his faithful Commons, though their remonstrances on other subjects very often suited his purposes well enough. On the last day of April he sent for Audley, the speaker, and some others, and reminded them in the first place how they had exhibited last year a bill of grievances against the clergy, which he had delivered to his spiritual subjects to make answer to, and how he had just received their reply, which he delivered into Audley's hands, intimating that he thought himself it would scarcely satisfy them. 'But,' said the king, 'you be a great sort of wise men. I doubt not but you will look circumspectly on the matter, and we will be indifferent between you.' Having thus, with a pretence of neutrality, assured them of his support against the clergy, he went on to express his astonishment that one of their House should have ventured to speak of his separation from the queen, a matter which it was not their province to determine, seeing that it touched his conscience. He added that he wished with all his heart that he could find the marriage good, but he had received the decisions of many universities that it was invalid and detestable in the sight of God; that he had not been moved by a wanton appetite at forty-one years of age to abandon the queen for the sake of some one else; but that he felt it a positive duty to part company with her. For nowhere but in Spain and Portugal had a man been known to marry two sisters, and as for the marriage with a brother's wife, it was so abhorred among all christian nations, that he had never heard of any christian doing so except himself. This disgraceful piece of hypocrisy Audley was commissioned to report to the House of Commons as the sincere grounds of the king's conduct, and he did so as in duty bound.

Before the session ended he was sent for again to come before the king, along with twelve of his own house and eight peers, to whom the king made an address, declaring that he had discovered that the clergy were but half his subjects. They had taken an oath, indeed, to him, but they had taken an oath to the pope as well, which was quite inconsistent with their allegiance to him. This matter he wished the Commons to take carefully into consideration, and Audley accordingly caused the two oaths to be read in parliament, thus preparing the way for the Act of Supremacy, which was passed two years later.

This conference with the king was on 11 May 1532. On the 16th of the same month Sir Thomas More, not liking the king's proceedings, was allowed to resign the office of lord chancellor, and surrendered the great seal into the king's own keeping. Four days later Henry delivered it to Audley with instructions to discharge all the duties of a lord chancellor, though he was only to be called, for the present, keeper of the great seal. That same day the king made him a knight, and on 5 June following, being the first day of Trinity term, he took his oath in the court of Chancery as keeper of the great seal. His powers were more formally set forth in a commission dated 5 Oct. following; but in the beginning of next year it was found advisable to give him the name as well as the duties of lord chancellor, and he was appointed to that office on 26 Jan. 1533 (*ib.* v. 1075, 1295, 1499 (9), vi. 73).

The name of lord chancellor, apparently, had been withheld from him at first in order that he might still act as speaker of the House of Commons; but now Humphrey Wingfield was chosen speaker in his place, and Audley took his seat upon the woolsack in the House of Lords. During the time he was lord keeper the king ordered the old great seal (in which the lettering was very much worn) to be destroyed and a new one to be made.

From this time his whole career is that of a submissive instrument in the hands of Henry VIII and his great minister Cromwell. Sickly in his physical constitution, for he complains even at this time of the stone, of a feeble heart and stomach, and of intermittent fever (*ib.* vi. 2, 976, 1049, 1063), his moral constitution, apparently, was not more robust, and he could not maintain the expenses of his new position without a good deal of begging. He was in debt as keeper of the great seal, and he complained of poverty as chancellor (*ib.* 2, 927). As some relief he was allowed, in the quaint language of Fuller, to 'carve for himself the first cut' of the monastic property, the priory of Christchurch in the city of London, which was suppressed some years before the general supression and given to him by patent (*ib.* vii. 419 (28), 587 (10), 1601 (35)). But it was not quite such 'a dainty morsel' as the historian insinuates, being in fact only surrendered by the prior because it was very much in debt. Nor was the office of chancellor otherwise greatly honoured in Audley's tenure, especially considering who was his predecessor. The lord chancellor, according to the legal theory, is the keeper of the sovereign's conscience, and what the custody of such a conscience as that of Henry VIII involved there could be no doubt, even from the time of his appointment. The first thing he had to do was to sanction what More could not sanction—the divorce from Katharine of Arragon and the marriage with Anne Boleyn; then to assist next year (1534) in procuring a new Act of Succession, and taking the oaths of the Lords and Commons and of the king's subjects generally in conformity therewith (*ib.* vii. 392, 434). Next he was commissioned, along with Cromwell, to examine his predecessor, Sir Thomas More, whom the court was endeavouring to implicate in the follies and treason of the Nun of Kent (*ib.* 296). Then, when that failed, he had to examine him touching his refusal to take the oath of succession (*ib.* 575). It must not be supposed that he was void of humanity. His conversations with More's daughter, Lady Alington, seem to show that he was simply a man of low moral tone, who would have saved More if he could, but wondered why any man should entertain such scruples. 'In good faith,' he said satirically, 'I am very glad that I have no learning but in a few of Æsop's fables,' insinuating that too much learning only gave rise to moral scruples that men would be far better without. And the two fables he immediately after related to Lady Alington with a laugh were distinctly designed to illustrate these principles—that when fools are stronger than wise men it is better to go with fools, and that life is vastly simplified by suiting your conscience to your convenience.

What were his feelings next year when the play developed into a tragedy it is unnecessary to inquire. On 15 June 1535 he presided at the trial of Bishop Fisher, who like More had refused the oath; and on 1 July he presided at that of More himself. His conduct in both these trials is universally reprobated. He was even ready to have passed sentence upon More without addressing the usual question to the prisoner beforehand. In 1536 he conducted Anne Boleyn a prisoner to the Tower, and her supposed accomplices were tried before him, while she herself was brought before the court of the lord high steward and found guilty by a jury of peers. That same year he opened a new parliament with a speech showing the necessity of a fresh Act of Succession and the repeal of some former statutes connected with the marriage of Anne Boleyn. Next year he tried the Lincolnshire rebels at Easter, and the Yorkshire rebels—Aske, Sir Robert Constable, Sir Francis Bigot, and others—on 16 May. Never was so much criminal jurisdiction committed to a lord chancellor. On 29 Nov. 1538 he was created a peer by the name of Baron Audley of Walden, apparently for the express purpose that he might fill the office of lord high steward at the trial of the Marquis of Exeter and other lords, whose chief guilt was being either of the blood royal or in some way connected with Cardinal Pole. In reward for services like these a few more of the suppressed monasteries were granted to him at the general dissolution, among which, at his own very earnest suit, was the abbey of Walden in Essex. It is not true, as stated by Dugdale and carelessly repeated by others, that he asked for this expressly on the ground that he had incurred infamy in the king's service. The words used in his letter to Cromwell are 'damage and injury;' but what sort of injuries he could have incurred beyond the expenses of a prominent position in the state, we are left free to speculate. Walden became his country seat as Christchurch had been converted into his town house. At Walden he constructed a tomb for himself during his own life, and his grandson, Thomas Howard, earl of Suffolk, built the mansion of Audley End, which is now the seat of Lord Braybrooke.

On 28 April 1539, at the opening of a new parliament, Audley as chancellor made an oration in presence of the king and the assembled lords; and on 5 May he conveyed to the peers a message from the king declaring his majesty's desire that measures should be taken as soon as possible for the abolition of differences of opinion concerning the christian religion. The bloody 'Act of the Six Articles' was the result. Next year, on 24 April, Audley was made a knight of the Garter, and within less than three months after it became his duty to carry through parliament an act for the attainder of Cromwell, earl of Essex, the hitherto powerful minister, on whom he had been for eight years dependent, and another for the dissolution of the king's marriage with Anne of Cleves. In 1541 he was again appointed lord steward for the trial of a peer—Lord Dacres of the South, who confessed a homicide he had committed while hunting in Kent, and was accordingly hanged. In December of the same year he passed judgment on the paramour of Queen Katharine Howard, the queen's own case being reserved for the parliament which met in January following, which the lord chancellor opened with a very long speech.

In the spring of 1542 a remarkable case involving the privileges of the House of Commons was brought before the lord chancellor. George Ferrers, member for Plymouth, was arrested in London on some private suit in which judgment was passed against him, and he was committed to the Counter. The Commons sent their serjeant-at-arms to fetch him out of prison; but he was resisted, and a scuffle took place in the streets with the sheriffs' officers. The house, on this, refused to attend to other business till their member was delivered, and desired a conference with the lords. The lord chancellor declared it a flagrant contempt, and left the punishment to the House of Commons, on which the sheriffs and their officers were committed to the Tower by the speaker's warrant. It was a precedent of some importance in parliamentary history. Yet even here the conduct of Audley was governed simply by the convenience of the court, which required a subsidy of the House of Commons; for it seems to have been the opinion of good authorities that the commitment was strictly legal, and the privilege unjust.

Nothing more is known of the public life of Audley. He may have opened the session of 1543, and even that of January 1544; but in all probability he was prevented, at least as regards the latter, by increasing infirmity. On 21 April in that year he sent the great seal to the king, praying his majesty to accept his resignation of an office which he was now unable to discharge from mere physical weakness, and on the 30th of the same month he breathed his last. His remains were deposited in the magnificent tomb which he had erected for himself at Saffron Walden, and a doggrel epitaph engraved upon it is believed to have been his own composition also. Beneath the verses is given the date of his death, which is said to have been in the thirteenth year of his chancellorship and the fifty-sixth of his age (Weever, *Fun. Mon.* 624).

In person he is said to have been tall and majestic—the sort of man Henry VIII loved to see at his court. He was twice married, but left no son to succeed him. His first wife was a Suffolk lady, daughter of Sir Thomas Barnardiston, by whom he had no children. His second, whom he married in April 1538, was Elizabeth, daughter of Thomas Grey, marquis of Dorset. By her he had two daughters, of whom the elder, Mary, died unmarried; the second, Margaret, married, first, a son of Dudley, duke of Northumberland, and afterwards Thomas, duke of Norfolk, who was beheaded in the time of Queen Elizabeth. The nobleman who built Audley End was a son of this duke of Norfolk and of Margaret Audley.

[Wriothesley's Chronicle; Hall's Chronicle; Dugdale's Baronage; Lloyd's State Worthies, 72 (a rather doubtful authority, being mainly an encomium which has the effect of a satire); Biographia Britannica; Campbell's Lord Chancellors; Foss's Judges.] J. G.

AUFRERE, ANTHONY (1756-1833), antiquary, of Old Foulsham Hall, Norfolk, born in 1756, was the eldest son of Anthony Aufrere, of Hoveton Hall, Norfolk, who died in 1814. His mother was Anna, only daughter of John Norris, of Witton, in the same county, and sister to John Norris, founder of the Norrisian professorship at Cambridge. On 19 Feb. 1791 he married Matilda, youngest daughter of General James Lockhart, of Lee and Carnwath, by whom he had a son and daughter, the former marrying the youngest daughter of a Hamburg merchant, named Whertman, and the latter George Barclay, a merchant of New York. To Anthony Aufrere, who had a great taste for literature, the task of editing the 'Lockhart Letters' (1817, 2 vols. 4to) was entrusted by his brother-in-law, Charles Count Lockhart, three years before his death, which took place in August 1802. These letters contain much curious correspondence between the ancestors of the Lockhart family and the confidential supporters of the Pretender, previous to and during the rebellions of 1715 and 1745, the publication of which was delayed for more than half a century, in order that every one concerned in it might be dead before it became public property. In early life Anthony Aufrere showed a great aptitude for learning foreign languages, and among the works he translated was 'A Tribute to the Memory of Ulric von Hütten, from the German of Goethe,' 1789. The 'Tribute' was however really by Herder, and appeared under the title 'Denkmal Ulrichs von Hutten' in the 'Teutscher Merkur' for July 1776, being reprinted in a spurious edition of Goethe's works in 1779; it is now found in Herder's 'Werke' (ed. Hempl, xv. 355). In 1795 he published a translation of 'Travels through various Provinces of the Kingdom of Naples,' 1789, from the German of Salis; and in 1822 'A Narrative of an Expedition from Tripoli to the Western Frontier of Egypt,' from the Italian of Della Cella. A small work which excited much attention was his 'Warning to Britons against French Perfidy and Cruelty; or a Short Account of the Treacherous and Inhuman Conduct of the French Officers and Soldiers towards the Peasants of Suabia, during the Invasion of Germany in 1796, selected from well-authenticated German publications, with an address to the people of Great Britain by the translator,' 1798. He was also a frequent contributor to the 'Gentleman's Magazine,' under the pseudonym of 'Viator A.' He died at Pisa on 29 Nov. 1833, aged 76.

[Gent. Mag. 1816, lxxxvi. 381, 1834, n. s. i. 555; Ann. Reg. 1834, lxxvi. 247; Brit. Mus. Cat.; the Lockhart Papers, 1817, Preface; Annual Biog. and Obit. 1835, xix. 386.] T. F. T. D.

AUGUSTA SOPHIA (1768–1840), princess, daughter of George III and his sixth child, was born at Buckingham House, London, 8 Nov. 1768. The public reception on her birth took place on Sunday, 13 Nov., when two young girls, discovered carrying away the cups in which their caudle had been served, and secreting cake, were reprimanded on their knees (*George III, his Court and Family*, vol. i. p. 317). Princess Augusta is several times mentioned in Mme. d'Arblay's diary; she was sprightly enough in her manner to endure considerable banter from 'Mr. Turbulent' 1 March 1787, and to be called 'la Coquette corrigée' by him, on her supposed attachment to the Prince Royal of Denmark, then visiting at the castle (*ibid.* pp. 281 et seq.). She was partner to her brother, the Duke of York, in the historical country dance on the evening of the day, 1 June, 1789, when the duke had fought the duel with Colonel Lennox, and the Prince of Wales had resented the colonel's presence amongst his sisters by breaking up the ball (*Annual Register*, 1827, p. 438). She accompanied the king and queen later in the month to Weymouth, joining in the chorus of 'God save the King' at Lyndhurst (*Diary of Royal Tour*, 1789). In 1810 she was in attendance on her father, helping him to take exercise at Windsor. In 1816, 2 May, she was at Carlton House at the marriage of her niece, the Princess Charlotte. In May 1818 she gave 50*l.* to the National Society for the Education of the Poor. On 15 July 1819, she played and sang some of her own musical compositions to Mme. d'Arblay (*Diary*, vol. vii. p. 270). In 1820 she was again at Windsor attending to her father, whose death in that year was the occasion of her being supplied with residences of her own at Frogmore, and at Clarence House, St. James's. In this position of head of an establishment the princess showed the same pleasantness and patience she had shown in her parents' homes; and died at Clarence House 22 Sept. 1840 in her 72nd year (*Annual Register*, 1840, p. 176). She was buried at Windsor 2 Oct.

[Gent. Mag. lxxxvi. I. 462; lxxxvii. I. 559; II. 270, 333, 334; lxxxviii. I. 462.] J. H.

AUGUSTINE, St. (*d.* 604), was the first archbishop of Canterbury. A famous story tells how the Roman deacon Gregory was attracted by the sight of some fair-haired boys exposed for sale in the slave-market of Rome, and vowed to convert these Angles into angels. Pope Gregory I carried out the design which he had formed, and sent to England a body of monks headed by Augustine, of whom we only know that he was prior of Gregory's monastery of St. Andrew in Rome. Augustine does not seem to have had much of the missionary spirit. He had not gone far before he returned to the pope, with a request from his comrades that they should not be compelled to undertake so dangerous a journey. Gregory I sent back Augustine with words of exhortation and encouragement. He had already secured for his missionaries a safe-conduct from the Frankish rulers of Gaul; and Ethelbert, king of Kent, had married a Frankish wife, Bertha, daughter of Charibert, king of Paris. Thus Augustine was not called upon to go into an entirely unknown land, nor one where christianity was unheard of. Bertha was a christian, and on her marriage had stipulated that she should remain so. She brought with her as chaplain Liudhard, bishop of Senlis, and was allowed to use for christian services the ruined church of St. Martin outside Canterbury, which survived from Roman times (Bede, *H. E.* i. 26).

Thus Augustine came to England neither unexpected nor unbefriended. He and his company of forty monks landed in Thanet, and announced their arrival to Ethelbert. After a little consideration Ethelbert crossed to

Thanet, and summoned the missionaries to his presence. They found him seated in the open air for fear of magical arts. They advanced to meet him in procession, bearing a silver cross and a picture of the Crucifixion, and chanting the litany. Augustine, by means of an interpreter, preached to the king, who answered, 'Your words are fair, but of doubtful meaning; I cannot forsake what I have so long believed. But as you have come from far we will not molest you; you may preach, and gain as many as you can to your religion.' Ethelbert gave a worthy example of good sense and tolerance. He allowed Augustine to come to Canterbury, which the monks entered in procession, chanting the litany.

They worshipped with the queen in St. Martin's church, and the influence of their self-denying life rapidly attracted followers. When Ethelbert saw that there was little opposition to christianity amongst his people, he also was converted. The old churches were rebuilt, and numbers of the Kentish men were baptised. Now that success was assured to the mission, Augustine went to Arles, and was consecrated 'Bishop of the English.' In Canterbury he founded the monastery of Christchurch, on the site of an old Roman basilica, which he restored. This foundation of Augustine's was destroyed by fire in 1067, and the present cathedral was begun by Lanfranc in 1070. The other foundation of Augustine was the monastery of St. Peter and St. Paul, the patron saints of Rome. This, the modern St. Augustine's, was built outside the walls of Canterbury. It would seem that Augustine wished to keep separate his episcopal seat and the seat of the monastic system on which his missionary work was founded. Augustine does not seem to have been a man of great energy or decision. The traditions of his monastic training had sunk deeply into his mind. He was beset by small difficulties of organisation, and referred to the pope for instructions. His inquiries of the pope and Gregory's answers (Bede, *H. E.* i. 27) present the picture of a painstaking official, who had great trouble in adapting his former principles to the altered circumstances in which he was placed.

Augustine would have rested content with the conversion of the Kentish kingdom; but Gregory I had greater schemes. In 601 he sent Augustine the pallium, together with a supply of sacred vessels, vestments, relics, and books. He unfolded a complete plan for the ecclesiastical organisation of England. Augustine was to be bishop of London and head of the southern province, and was to have under him twelve suffragans. He was, as soon as possible, to send a bishop to York, who should likewise appoint twelve suffragans, and was to be of equal dignity with the bishop of London. With these letters Gregory I sent a new body of missionaries, and a series of instructions to Augustine which are marked with extreme sympathy for missionary difficulties (Bede, *H. E.* i. 30). At the same time he urged Ethelbert to use his influence in spreading christianity amongst the other English kingdoms.

Ethelbert and Augustine both considered that the best mode for the spread of christianity in England was to unite the Kentish church with the church that still existed in the west of Britain. Aided by Ethelbert, Augustine crossed the territory of the West Saxons to the borders of the Hwiccas, and summoned the Welsh clergy to a conference at a place called, in Bede's time, Augustine's Oak, which is generally identified with Aust on the Severn (Bede, *H. E.* ii. 2). The Welsh church differed from Roman usage in the date of the celebration of Easter, the ritual used at baptism, and a few other points of detail. The first discussion led to no agreement; even a miracle wrought by Augustine failed to convince the obstinate Britons. Before coming to a second conference they agreed to be guided by a sign as to the acceptance of Augustine's teaching. If he rose to greet them, they would listen to him with humility; if he remained seated, they would regard it as an indication of haughtiness, and would refuse to be led by him. When they arrived Augustine did not rise. True to their intention, they refused to listen to him. The conference broke up with a solemn warning from Augustine that they who would not join with brethren should fall before enemies, that those who would not preach life to the English should suffer death at their hands.

After the failure of this attempt at union with the Welsh, Augustine moved Ethelbert to allow him to extend his missionary enterprises. In 604 he sent Justus, as bishop of Rochester, over the Kentish kingdom, west of the Medway, and Mellitus to preach to the East Saxons. Mellitus was so successful in converting king Sabert and his people that Ethelbert built the church of St. Paul. The organisation of the missions of Mellitus and Justus seems to have been the last act of Augustine. He died on 26 May 604 (Wharton, *Anglia Sacra*).

Nothing that we know of Augustine leads us to rank him as a remarkable man. Bede tells many traits of Aidan and Cuthberht which fill us with respect for their character. In the case of Augustine he only mentions the miracles whereby he established his prestige. Augustine's questions to Pope Gregory I show a small mind busied about trifles. Even the point by which the Welsh clergy judged his character shows a decided want of tact and conciliatory power. Augustine succeeded in the conversion of Kent, because everything was prepared to assure his success. He was a zealous monk, and the exhibition of monastic life was effective amongst the English. The greatest credit to Augustine is that Gregory I chose him for his work, and that he diligently carried out Gregory's directions and sought his advice. We cannot rank him higher than a capable official of the Roman church.

[The authority for Augustine is Bede's Historia Ecclesiastica, bk. i. ch. 23–bk. ii. ch. 3. Bede incorporates the letters of Pope Gregory, which may also be found in Gregorii Epistolæ, Op. ii. The Acta Sanctorum, 26 May, contains a Life of Augustine by Gocelin, an Augustinian monk (circa 1090), which adds little to Bede. Of modern writers, Bright, Early Church History; and Green, The Making of England.]

M. C.

AUGUSTUS FREDERICK, Duke of Sussex (1773–1843), sixth son and ninth child of King George III and Queen Charlotte, was born at Buckingham Palace 27 Jan. 1773. He was made K.G. in 1786. From the time he entered the university of Göttingen until 1804 he mostly resided abroad, on account of delicate health. Probably his lengthened sojourn on the Continent tended to foster his intellectual tastes, and undoubtedly the opportunity it afforded for diversified social intercourse assisted to liberalise his sentiments and to impart a genial facility to his manner. While resident in Rome in the winter of 1792, Prince Augustus made the acquaintance of Lady Augusta Murray, second daughter of the fourth Earl of Dunmore, and after four months' intimacy offered her his hand. The lady, who was some years older than the prince, at first declined the proposal, from regard to his interests; but on 21 March, 1793, they pledged eternal constancy to each other in a solemn written engagement. This was followed on 4 April by a marriage ceremony, performed by a clergyman of the Church of England named Gunn. To guard against the possibility of objections to the marriage from the fact that it had taken place in Roman jurisdiction, the ceremony was repeated at St. George's, Hanover Square, on 5 Dec. following, under the disguised names of Augustus Frederick and Augusta Murray. Shortly after the birth of a son on 13 January, 1794, news of the marriage reached the king, who, in accordance with the regulations of the Royal Marriage Act of 1772 (12 George III, c. 11), declared it void in August 1794. There were two children born of the marriage, Augustus Frederick, 13 Jan. 1794, and Ellen Augusta, 11 Aug. 1801, who married Sir Thomas Wilde, afterwards Lord Truro, and Lord Chancellor of England. They took the surname of d'Este, which belonged to common Italian ancestors of the father and mother, for Lady Augusta Murray was also of royal descent. For some years the prince ignored the decision of the court, but ultimately he acquiesced, and even in 1809 applied for the custody of his children, because he had heard that their mother was bringing them up in the idea that 'they were princes and princesses.' In 1806 Lady Augusta received royal license to assume the name of D'Ameland instead of Murray. The son, Sir Augustus Frederick d'Este, made various efforts to get his claims recognised, and in 1831 filed a Bill in chancery, 'to prove the marriage good and valid' (see *Papers elucidating the Claims of Sir Augustus d'Este, K. C. H.*, 1831, and *A Letter to a Noble Lord explanatory of a Bill in the Court of Chancery*, 1831).

It was not till 1801 that Prince Augustus was raised to the peerage by the title of Baron Arklow, Earl of Inverness and Duke of Sussex. His adoption of liberal political views estranged him from his father and the court, and excluded him from lucrative employments similar to those enjoyed by the other royal dukes. Indeed, he had incurred the resentment of his father for political contumacy as early as his seventh year, when 'he was by order of the king locked up in his nursery, and sent supperless to bed, for wearing Admiral Keppel's election colours' (Earl of Albemarle, *Fifty Years of my Life*, vol. ii. p. 103). The Duke of Sussex gave an energetic support to all the progressive political policy of his time, including the abolition of the slave trade, catholic emancipation, the removal of the civil disabilities of Jews and dissenters, the abolition of the corn laws, and parliamentary reform. His interest in the advancement of art and science was also genuine and enlightened, and he readily lent his influence to promote schemes of benevolence. In his later years he was in great request as chairman at anniversary dinners. When his eldest brother became Prince Regent in 1811, he succeeded him as grand master of the freemasons. He was elected president of the Society of Arts in 1816, and from 30 Nov. 1830 to 30 Nov. 1838, was president of the Royal Society. In the latter capacity he gave brilliant receptions in his apartments at Kensington Palace to men of science, but the expense they incurred induced him to resign the presidentship, as he preferred to employ the money in making additions to his library. This collection, which amounted in all to over 50,000 volumes, included about 1,000 editions of the Bible, and many Hebrew and other ancient manuscripts, the duke being specially interested in the study of Hebrew and of biblical subjects. The Duke of Sussex contracted a second marriage with Lady Cecilia, ninth daughter of the Earl of Arran, and widow of Sir George Buggin. In 1840 the lady was created Duchess of Inverness. There was no issue by the marriage, and the duke died from erysipelas 21 April 1843. By his will he directed that his remains should not be interred with the royal family at Windsor, but in the public cemetery at Kensal Green. As was the case with his brothers, there was in his character a strong vein of eccentricity and waywardness; but this was tempered by intentions which, on the whole, were well meant, by liberal and benevolent sympathies, and by genuine intellectual tastes. Most of the addresses delivered by the Duke of Sussex as president of the Royal Society have been published in pamphlet form, as has also his speech on the Roman Catholic Relief Bill in 1829.

[Gentleman's Magazine, New Series, vol. xix. pp. 645–652; S. L. Blanchard, The Cemetery at Kensal Green, 1844; Glück-Rosenthal, Memoir of the Duke of Sussex, 1846; Fitzgerald, Dukes and Princes of the Family of George III., 1882, vol. ii. pp. 40–96; Catalogue of Collection of Manuscripts and Music of the Duke of Sussex, 1846; Catalogue of Collections in Oil of the Duke of Sussex, 1843; Pettigrew, Bibliotheca Sussexiana.] T. F. H.

AULDBAR, Lord. [See Lyon.]

AUNGERVILLE, RICHARD. [See Bury, Richard de.]

AURELIUS, ABRAHAM (1575–1632), pastor of the French protestant church in London, was a son of John Baptist Aurelius, also a protestant minister, probably in London, where Abraham was born. He studied at Leyden, in the Low Countries, and took his degree there in 1596. In 1613, on the occasion of the marriage of Frederick V, count palatine, and Elizabeth, daughter of James I, he published a Latin Epithalamium. He died in the beginning of 1632, whilst his Latin paraphrase on the Book of Job was in the press; the dedication of the work to Albert Joachim, Belgian ambassador at the Court of St. James, bears his signature, but the paraphrase itself is preceded by some Latin verses in praise of the deceased pastor.

[A. Aurelius, Theses logicæ de medio demonstrationis; In nuptias Frederici, &c.; Jobus, sive de patientia liber, poetica metaphrasi explicatus (1632); Brit. Mus. Catal.] H. v. L.

AUST, SARAH (1744–1811), topographical writer, is known as an authoress by the name of 'The Hon. Mrs. Murray, of Kensington.' Her first husband was the Hon. William Murray, brother of the Earl of Dunmore; but after his death, in 1786, she married, for the second time, Mr. George Aust. She died at the age of sixty-seven, at Noel House, Kensington, on 5 Nov. 1811. Mrs. Aust published in 1799 'A Companion and Useful Guide to the Beauties of Scotland, to the Lakes of Westmoreland, Cumberland, and Lancashire, and to the Curiosities in the District of Craven, in the West Riding of Yorkshire; to which is added a more particular Description of Scotland, especially that part of it called the Highlands.' The book is written in a lively style, and gives a graphic picture of the modes of locomotion of the time, besides sketching in some detail the social condition of the northern peasantry. A second edition, in which greater attention was paid to the Hebrides and the islands round Scotland, appeared in 1803, and a third in 1810. In the latter an appendix treated 'of the new roads in Scotland, and of a beautiful cavern lately discovered in the Isle of Skye.'

[Gent. Mag. lxxxi. part ii. 586; Watt's Bibliotheca Britannica.] S. L.

AUSTEN, Sir FRANCIS WILLIAM (1774–1865), admiral of the fleet, son of the Rev. George Austen, rector of Steventon, in Hampshire, and brother of Jane Austen, was born on 23 April 1774. In April 1786 he entered the Royal Naval Academy, and in December 1788 joined the Perseverance frigate, and served in her in the East Indies. In December 1792 he was made a lieutenant, and after six years of active service was, on 3 Feb. 1799, made a commander. In 1801 he was posted, and in 1805 was flag-captain to Rear-Admiral Louis on board the Canopus, in the fleet under Sir John Duckworth, and at the battle of St. Domingo, 6 Feb. 1806. From 1807 to 1809, he commanded the St. Albans, of 64 guns, and in her made at least two voyages to the East Indies in charge of convoy: in the last of which, in 1809, his success in arranging a dispute with the Chinese was honoured with the approval of the admiralty, and substantially recognised by the East India Company with a present of 1,000*l.* In December 1810 he became for some months flag-captain to Lord Gambier, then commanding the home fleet, and was afterwards, 1811–14, in the Elephant, in the North Sea and Baltic. He was colonel of marines from 1825 to 1830; attained the rank of rear-admiral in July 1830; vice-admiral, June 1838; admiral, August 1848; and admiral of the fleet, 27 April 1863. From December 1844 to June 1848, he was commander-in-chief in the West Indies. In February 1837 he was made K.C.B.; G.C.B. in May 1860; rear-admiral of the United Kingdom, 5 June 1862; vice-admiral of the United Kingdom, 11 Dec. 1862; and he died on 10 Aug. 1865.

[O'Byrne's Naval Biographical Dictionary; Gent. Mag. 1865, ii. 510.] J. K. L.

AUSTEN, JANE (1775–1817), novelist, was born at Steventon, near Basingstoke, 16 Dec. 1775. Her father, George Austen, was rector of Deane and Steventon. He was married in 1764 to her mother, Cassandra, youngest daughter of the Rev. Thos. Leigh, and niece of Theophilus Leigh, for more than fifty years master of Balliol. Jane was the youngest of seven children. Her brothers were James (died 1819); Edward, who inherited the property and took the name of his second cousin, Mr. Knight; Henry, a clergyman (died 1850); Francis William, and Charles; the two last became admirals, Francis dying in 1865, aged 91 [see Austen, Francis William], and Charles in 1832, aged 73. Her sister, Cassandra, who died unmarried in 1845, was three years older than herself. For the first twenty-five years of her life, Jane Austen lived with her family at Steventon. We are told that she took part in some private theatricals given in a barn in summer, and the dining-room in winter, between her thirteenth and sixteenth years, and occasionally visited Bath, where her uncle, Dr. Cooper, vicar of Sonning, lived for some years with his family. Her father took pupils to increase a modest income; and Jane learned French, a little Italian, could sing a few simple old songs in a sweet voice, and was remarkably dexterous with her needle, and 'especially great in satin-stitch.' She read standard literature; was familiar with the 'Spectator;' minutely acquainted with Richardson; fond of Johnson and Cooper, and specially devoted to Crabbe, of whom she used to say that if she ever married at all, she could fancy being Mrs. Crabbe. In later years she was charmed with Scott's poetry, and admired the first Waverley novels. In 1801 the family moved to Bath, living first at 4 Sydney Terrace, and afterwards at Green Park Buildings. She spent some weeks at Lyme in 1804; and upon her father's death in February 1805, his widow and daughters, after a few months in lodgings, moved to Castle Square, Southampton, whence Jane visited Kent and Bath. In 1809 they settled in a cottage at Chawton, about a mile from Alton, on the property of her brother, Mr. Knight. There she spent the rest of her life, with occasional visits to London, till her health, which had given symptoms of decline in 1816, broke down. In May 1817 she moved to Winchester, to be near Mr. Lyford, a doctor of reputation. She took lodgings in College Street, where she was nursed by her sister and attended by her two brothers, who were clergymen in the neighbourhood. She died quietly 18 July 1817, and was buried in the centre of the north aisle of Winchester Cathedral. The grave is marked by a slab of black marble. Jane is described as tall, slender, and remarkably graceful; she was a clear brunette with a rich colour, hazel eyes, fine features, and curling brown hair. Her domestic relations were delightful, and she was specially attractive to children. A vague record is preserved of an attachment for a gentleman whom she met at the seaside, and who soon afterwards died suddenly. But there is no indication of any serious disturbance of her habitual serenity.

Jane began to write stories in her childhood. Many had been written before she was sixteen. They were good-humoured nonsense; and one of them—a burlesque 'comedy'—is given in her memoir. She began 'Pride and Prejudice' in October 1796, and finished it in August 1797, having already written something similar to 'Sense and Sensibility' called 'Eleanor and Marianne.' 'Northanger Abbey' was written in 1798, but not prepared for the press until 1803. At Bath, about 1804, she began a story, never finished, called 'The Watsons.' In the first year at Chawton she prepared for the press 'Sense and Sensibility,' begun in November 1797, and 'Pride and Prejudice.' Between February 1811 and August 1816 she wrote 'Mansfield Park,' 'Emma,' and 'Persuasion.' She then began, but never finished, another nameless story. Besides these she wrote another story, called 'Lady Susan,' which, like 'Sense and Sensibility,' when first composed, was in the form of letters. Her father offered 'Pride and Prejudice' to Cadell on 1 Nov. 1797; but the proposal was rejected by return of post, without an inspection of the manuscript. 'Northanger Abbey' was sold to a publisher in Bath for 10*l.* in 1803. He did not venture to print it, and was glad to take back his money and return the manuscript to one of her brothers a few years later, not knowing, till the bargain was complete, that the writer was also the author of four popular novels. 'Sense and Sensibility' appeared in 1811; 'Pride and Prejudice' in 1813; 'Mansfield Park' in 1814; 'Emma' in 1816; 'Northanger Abbey' and 'Persuasion' in 1818 (posthumously). She received 150*l.* from the sale of 'Sense and Sensibility;' and under 700*l.* up to the time of her death from the four then published. Egerton was the publisher of the first, and Murray of the last three. They were published anonymously, though the authorship was an open secret to her friends. It was first made public in a short biographical notice prefixed to the two posthumous novels in 1818. Miss Austen's genius received little recognition during her life. In 1815 she was nursing her brother in London, when the Prince Regent, hearing of her visit through one of his physicians, sent his chaplain, Mr. Clarke, to wait upon her, to show her Carlton House, and to give her permission, of which she took advantage, to dedicate her next novel ('Emma') to him. Mr. Clarke recommended her to describe an accomplished clergyman, who should resemble Beattie's minstrel and the vicar of Wakefield; and, upon Miss Austen's declaring her incompetence for such a task, suggested that a 'romance illustrative of the august house of Cobourg would just now be very interesting.' Miss Austen politely ridiculed this brilliant suggestion. No writer ever understood better the precise limits of her own powers. She speaks of the 'little bit (two inches wide) of ivory on which I work with so fine a brush as produces little effect after much labour.' All critics agree to the unequalled fineness of her literary tact; no author ever lived, as G. H. Lewes told Miss Bronte (MRS. GASKELL'S *Life of Charlotte Bronte*, ch. xvi.), with a nicer sense of proportioning means to ends. Given the end, the lifelike portraiture of the social aspects with which alone she was familiar, the execution is flawless. The unconscious charm of the domestic atmosphere of the stories, and the delicate subsatirical humour which pervades them, have won her the admiration, even to fanaticism, of innumerable readers. Miss Bronte acknowledged the statement quoted from Lewes, but would not admit his further assertion that Miss Austen was also amongst the greatest artists or portrayers of human character. She was, Miss Bronte admitted, shrewd and observant, but devoid of poetry or sentiment. Such criticism applies to the limits of her sphere, not to her perfection within it. Miss Austen was first reviewed in the 'Quarterly' for October 1815, and afterwards (by Whately) in the same review for January 1821. Amongst her admirers were Warren Hastings, Southey, Coleridge, Sir Jas. Mackintosh, Lord Holland, Sydney Smith, and Sir Henry Holland. G. H. Lewes says that he would rather have written 'Pride and Prejudice,' or 'Tom Jones,' than any of the Waverley novels. Lord Macaulay declares (art. on Mme. d'Arblay) that she approaches Shakespeare nearer than any of our writers in drawing character; and he once proposed to edit her works with a memoir to raise funds for a monument. Sir Walter Scott declared (diary for 14 March 1826) Miss Austen's talent to be 'the most wonderful he had ever met with:' 'The big bow-wow strain I can do myself like any now going; but the exquisite touch which renders ordinary common-place things and characters interesting from the truth of the description and the sentiment is denied to me. What a pity such a gifted creature died so young!' Her first biographer in 1818 had only ventured to say that some readers ventured to place her books beside those of Miss Burney and Miss Edgeworth.

[Memoir of Jane Austen, by her nephew, J. E. Austen Leigh, London. This contains some letters and a few fragments of verse and other trifles. To the second edition, 1871, are added 'Lady Susan' and the imperfect 'The Watsons.' Letters of Jane Austen, edited by Lord Brabourne (1884), is a collection of letters to her sister Cassandra from 1796 to 1816. They are trivial, and give no new facts.] L. S.

AUSTEN, RALPH (*d.* 1676), writer on gardening, was, according to Anthony à Wood, a native of Staffordshire, and became a student of Magdalen College, Oxford. On 7 April 1630 he was chosen a university proctor, and he spent the remainder of his life in Oxford, devoting most of his time to gardening and the raising of fruit-trees. In 1647 he became deputy-registrary to the visitors, and subsequently registrary in his own right. According to Wood he was, in 1652, admitted into the public library to find materials for a book he was then meditating. In the following year he published 'A Treatise on Fruit-trees, showing the manner of grafting, setting, pruning, and ordering of them in all respects,' and along with it a voluminous pamphlet on the 'Spiritual Use of an Orchard.' It was in all probability to find materials for the latter book that he desired admission to the university; for in his preface to the 'Treatise on Fruit-trees' he states that he 'had set himself to the practice of this work about twenty years, endeavouring to find out things of use and profit by practice and experience, that he might speak upon better and surer grounds than some others who have written on this subject.' A second edition of the 'Treatise,' with additions and improvements, appeared in 1657. Wood states that its sale was hindered by its association with the treatise on the 'Spiritual Use of an Orchard,' 'which being all divinity, and nothing therein of the practice part of gardening, many refused to buy it;' but both Johnson and Watt mention editions in 1662 and 1667. The treatise on the 'Spiritual Use of an Orchard' was reprinted separately at London in 1847. In 1658 Austen published 'Observations on some parts of Sir Francis Bacon's Naturall History as it concerns Fruit-trees, Fruits, and Flowers.' Possibly through some misreading of the title-page, this work has been attributed by some to a Francis Austen, and there is apparently no foundation for the statement that it was published originally in 1631 and again in 1657. According to Wood, Austen was the author of 'A Dialogue or Familiar Discourse and Conference between the Husbandman and Fruiterer in his Nurseries, Orchards, and Gardens,' published in 1676 and 1679, and containing much of the substance of his earlier treatise. Watt erroneously attributes to Ralph Austen two books by John Austen. A work by a Ralph Austen appeared at London in 1676 entitled 'The Strong Man Armed;' but the fact that it was published at London, not at Oxford, and that it is entirely controversial, and contains no reference to gardening, militates against the supposition that its author was identical with the subject of the present notice. According to Wood, Austen died in his house in the parish of St. Peter-le-Bailey, Oxford, and was buried in the church belonging thereunto, in the aisle adjoining the south side of the chancel, 26 Oct. 1676, after he had been a practiser in gardening and planting trees fifty years.

[Anthony à Wood's Fasti Oxonienses, ed. Bliss, i. 453, ii. 174; Johnson's History of English Gardening, 93, 98; Felton's Portraits of English Authors on Gardening, 18, 19; Watt's Bibliotheca Britannica; S. D. U. K. Biog. Dict.; Burrow's Register of the Visitors of the University of Oxford, published by the Camden Society (1881), pp. viii, 84, 312, 357.]

T. F. H.

AUSTIN, CHARLES (1799–1874), lawyer, the second son of Jonathan Austin, of Creeting Mill, in the county of Suffolk, was born in 1799. He was educated at Bury St. Edmunds grammar school. He was for a time apprenticed to a surgeon at Norwich, but disliking that occupation he quitted it, and was sent to Cambridge, entering at Jesus College. In 1822 he won, much to the amazement of his friends who knew his heterodox opinions, the Hulsean prize for an essay on Christian evidence. In 1824 he graduated B.A. The late Mr. John Stuart Mill, in his 'Autobiography,' has described the immense influence exercised by Austin over his contemporaries at Cambridge in terms which might seem exaggerated but for the concurrent testimony of others. 'The impression he gave,' writes Mr. Mill, was that of boundless strength, together with talents which, combined with much force of will and character, seemed capable of dominating the world.' An ardent, brilliant, and paradoxical exponent of the doctrines of Bentham at a time when utilitarianism had the zest of novelty, a militant radical of a type new at Cambridge, he won admiration in debates at the union and in conversation with his most distinguished rivals. It is recorded as one proof of his influence that the opinions which Macaulay brought from his Clapham home were modified by converse with Austin. Austin was one of a brilliant group, including Macaulay, Praed, Moultrie, Lord Belper, Romilly, Buller, and Cockburn; and none of these young men who rose to distinction gave more promise than Charles Austin. Moultrie, who has sketched that group in his poem, 'The Dream of Life,' describes Austin as

> A pale spare man of high and massive brow,
> Already furrowed with deep lines of thought
> And speculative effort—grave, sedate,
> And (if the looks may indicate the age)
> Our senior some few years. No keener wit,
> No intellect more subtle, none more bold,
> Was found in all our host.

Mr. Trevelyan, in his 'Life of Lord Macaulay,' tells a story which illustrates Austin's brilliancy as a converser, while on a visit to Lord Lansdowne at Bowood. Macaulay and Austin happened to get upon college topics one morning at breakfast. 'When the meal was finished they drew their chairs to either end of the chimneypiece, and talked to each other across the hearthrug, as if they were on a first-floor in the old court of Trinity. The whole company—ladies, artists, politicians, and diners-out—formed a silent circle round the two Cantabs, and, with a short break for lunch, never stirred till the bell warned them that it was time to dress for dinner.' Having chosen law as a profession, Austin entered as a student at the Middle Temple, read in the chambers of Sir William Follett, then in the height of his fame as an advocate, and was called to the bar in 1827. He joined the Norfolk circuit, and went the

Ipswich, Bury, and Norwich sessions. The reputation which he brought from Cambridge was sustained in London, and his conversational powers were regarded by those who knew Macaulay and Sydney Smith as unmatched. He wrote much for the 'Parliamentary History and Review,' and contributed occasionally for the 'Retrospective Review' and the 'Westminster Review.' But his rapid success at the bar soon led him to quit all literary labour. The late Mr. Sumner, who met Austin frequently in 1839, describes him as 'the first lawyer in England *me judice*,' adding that he was 'a more animated speaker than Follett; perhaps not so smooth and gentle, neither is he ready or instinctively sagacious in a law argument, and yet he is powerful here, and immeasurably before Follett in accomplishments and liberality of view. He is a fine scholar, and deeply versed in English literature and the British constitution.' It was the wish of Austin's friends that he should enter parliament, and the elder Mill used his offices with Joseph Hume to get him returned for Bath. But he never presented himself as a candidate to any constituency. In 1841 he was made queen's counsel. Such was his professional position that he is said to have been offered the solicitor-generalship. His success at the parliamentary bar was unprecedented. In 1847, the year of the railway mania, his income was enormous—the computations of it vary from 40,000*l.* to 100,000*l.* There is a story that, when he left his chambers one morning in the year of the great gold discoveries, some one wrote on the door 'Gone to California;' and there is another of his having been seen riding in the park during the height of the parliamentary session, and of his saying to one who asked how he came to be there, that he was doing equal justice to all his clients. At the parliamentary bar there linger traditions of his skill as a cross-examiner and his oratorical force. The trying work of his profession had overtaxed a constitution never very strong; and in 1848 he retired from practice with a large fortune. From that time to that of his death he lived in retirement, reading much, interested in public affairs, but withdrawn from all active participation in them, and content to do his duties as a landlord. He indulged his passion for the ancient classics, and kept abreast of modern literature. He lost the anti-theological asperity which had in early years marked his speculative opinions, and 'wisely or unwisely,' writes one who knew him well, 'in his later years he accepted the religion of his country in the manner sanctioned by Elisha and practised by Socrates.' He was high-steward of Ipswich and chairman of the quarter-sessions of East Suffolk, and his duties in that position he performed admirably. Throughout the twenty-six years which elapsed between his quitting the bar and his death the world received no hint that the forensic equal of Follett and Scarlett, the most eloquent disciple of Bentham, the rival in conversation of Macaulay and Sydney Smith, was still living; and the news of his death, on 21 Dec. 1874, was a surprise to many of his old friends who believed that he had long ago passed away. He married, in 1856, Harriet Jane, daughter of the late Captain Ralph Mitford Preston Ingelby. He died at Brandeston Hall, near Wickham Market, on 21 Dec. 1874.

[Fortnightly Review, March 1875; Law Times, 2 Jan. 1875; Bain's Life of James Mill; John Stuart Mill's Autobiography; Moultrie's Dream of Life.] J. M-L.

AUSTIN, HENRY (17th cent.), was the author of a poem called 'The Scourge of Venus, or the Wanton Lady. With the Rare Birth of Adonis. The Second Impression, corrected and enlarged, by H. A.' (1614). It has been reprinted in Dr. Grosart's 'Occasional Issues of Unique and Extremely Rare Books' (1876). The poem was for long anonymous beyond its initials on the title-page and the 'epistle to the reader,' but an incidental reference to it by Thomas Heywood discloses its authorship. In his address to the reader before his 'Brazen Age' (1613) Heywood writes:—'What imperfection soeuer it haue, hauing a brazen face it cannot blush; much like a Pedant about this Towne, who, when all trades fail'd, turn'd Pedagogue, and once insinuating with me, borrowed frō me certaine Translations of Ouid, as his three books "De Arte Amandi," and two, "De Remedio Amoris," which since, his most brazen face hath most impudently challenged as his own, wherefore I must needs proclaime it as far as *Ham*, where he now keeps schoole, *Hos ego versiculos feci, tulit alter honores*, they were things which out of my iuniority and want of iudgement, I committed to the veiw of some priuate friends, but with no purpose of publishing, or further cōmunicating thē. Therfore I wold entreate that *Austin*, for so his name is, to acknowledge his wrong to me in shewing them, and his owne impudence and ignorance in challenging thē. But courteous Reader, I can onely excuse him in this, that this is the *Brazen Age*.'

This invective referred to the first edition of the 'Scourge,' published in 1613. It is noticeable and suggestive that H[enry] A[ustin], so far from pleading guilty or acknowledging Heywood's claim, quietly republished his poem, and, what must have been exasperating to Heywood, with Heywood's own publisher of the 'Brazen Age.' A third edition appeared in 1620, also printed by Nicholas Okes. The full justice of Heywood's accusation may be reasonably doubted. Its *gravamen* seems at most to amount to this, that Austin had constructed his poem by help of Heywood's 'juvenile' translations, and in his rather ambiguous epistle to the reader Austin apparently admits so much. 'If it were my owne wit,' he says in reference to his book, 'and you condemne it, I should be ashamed of my publike intrusion; but since it was the labour of a man wel-deseruing, forbeare open reprehending: For as I haue heard, 'twas done for his pleasure, without any intent of an Impression: thus much I excuse him that I know not, and commend that which deserueth well. If I be partiall, I pray patience.' The 'Scourge of Venus' shows traces of the influence of Shakespeare's poems upon its author.

[Dr. Grosart's Occasional Issues (1876), as above.] A. B. G.

AUSTIN, JOHN (1613–1669), a catholic writer under the pseudonym of William Birchley, was born in 1613 at Walpole in Norfolk, and studied under Mr. Trevillian in the grammar school of Sleaford, Lincolnshire, for a year and a half before entering the university of Cambridge, where he was admitted a pensioner of St. John's College under Mr. Clerke. He remained at St. John's till about 1640, when, having embraced the catholic religion, he found it necessary to quit the university. He entered as a student at Lincoln's Inn, and there is reason to believe that he distinguished himself as a lawyer; but the turbulence of the times and his religious belief prevented him from continuing the practice of his profession as a means of livelihood. During the civil war he resided for some time as tutor in the family of Walter Fowler, Esq., of St. Thomas in Staffordshire. About 1650 he returned to London. In a postscript to one of his works, the second part of the 'Christian Moderator' (1652), Austin alludes to a mournful event, by which he was unexpectedly called into the country; and as, after this date, he was enabled to retire to private lodgings in the metropolis, it has been inferred that he had acquired some property by the death of a relative. His death occurred in Bow Street, Covent Garden, in the summer of 1669, and he was buried in the parish church of St. Paul.

The Rev. John Sergeant, in the epistle dedicatory to the second edition of Austin's 'Devotions' (Rouen, 1672), says of his deceased friend the author: 'He was a Gentleman, so far from retirement, that his Chamber was generally open to Multitudes, who either lov'd his friendly Affability, or needed his useful Advice or Charitable Assistance. His Conversation and outward behaviour were exceedingly cheerful and pleasant. He appear'd Severe in nothing but sincere Honesty, in nothing Singular but perfect Innocence consistent with so much Freedom. The Great Business of his Life, that concern'd Heaven, was transacted in the inmost recess of his Soul, and never disclos'd it self without reluctancy and constraint. He was a Traveller, and brought home from Forreign Countries all that could conduce to a Manly becomingness and wise carriage, leaving the Extravagancies and follies where he found them. He was well skill'd in the best of our European Languages, and an absolute Master of our own.' And Dodd (*Church History*, iii. 257) says: 'Mr. Austin was a gentleman of singular parts and accomplishments, and so great a master of the English tongue that his stile still continues to be a pattern for politeness. His time was wholly spent in books and learned conversation; having the advantage of several ingenious persons' familiarity, who made a kind of Junto in the way of learning —viz., Mr. Thomas Blount, Mr. Blackloe, Francis St. Clare [Christopher Davenport], Mr. John Serjeant, Mr. Belson, Mr. Keightley, &c., all men of great parts and erudition, who were assistants to one another in their writings.'

Austin's works are: 1. 'The Christian Moderator, or Persecution for Religion condemned; By the Light of Nature, Law of God, Evidence of our own Principles' [London], 1651, 4to, pp. 28. The postscript is signed William Birchley. This first part was reprinted in 'An Introduction to the Bishop of Bangor's Intended Collection of Authorities,' 1718. A second part appeared in 1652 'with an Explanation of the Roman Catholick Belief, concerning these four points: Their Church, Worship, Justification, and Civill Government.' A third part was published in 1653, entitled 'The Christian Moderator, or The Oath of Abjuration arraign'd by the Common Law and Common sence, Ancient and modern Acts of Parl., Declarations of the Army, Law of God and consent of Reformed Divines. And humbly submitted to receive Judgment from this Honorable Representative.' The anonymous author of 'The Beacon flaming with a Non obstante' (1652) asserts that the 'Christian Moderator' was written by Father Christopher Davenport, better known as Franciscus à Sancta Clara; but Anthony à Wood informs us that the Rev. John Sergeant assured him that it was the production of Austin, who was his particular friend, and formerly his contemporary at St. John's College, Cambridge. Dodd and Butler are of the same opinion. In this work Austin, assuming the disguise of an independent, shows that catholics did not really hold the odious doctrines vulgarly attributed to them, and makes an energetic appeal to the independents to extend to the adherents of the persecuted church such rights and privileges as were granted to other religious bodies. A violent reply to this plea for toleration was published in a book called 'Legenda Lignea,' by D. Y., 1652. 2. 'Reflexions upon the Oaths of Supremacy and Allegiance; or, The Christian Moderator, the fourth part. By a Catholick gentleman, an obedient son of the Church, and loyal subject of His Majesty,' 1661. 3. 'Devotions. First part, In the Antient Way of Offices. With Psalms, Hymns, and Pray'rs; for every day in the Week, and every Holiday in the Year,' second edition, corrected and augmented, Rouen, 1672, 8vo. This was a posthumous edition brought out by Sergeant, who remarks that Austin composed these 'Devotions,' which 'were long used by divers private friends, and transcripts of them so multiply'd, that they were already become half publick, ere he thought fit to let them be printed.' Sergeant adds that 'less then a year had vended the whole first impression;' but when or where the first edition was published is unknown. There was an edition at Paris in 1675, and a third volume of the work was written, but never published. Dodd mentions that the prayers were added to the work by Austin's friend, Mr. Keightley, 'which some have been pleased to quarrel with, upon a pretence that they favour'd Mr. Blackloe's opinion concerning the middle state of souls. A handsomely printed edition of the 'Devotions' was published at Edinburgh in 1789. In the preface it is stated that 'the "Devotions" were at first published in two volumes. The second, from what cause we know not, is now almost neglected. It consisted of the four gospels reduced to the form of lessons; besides which a third volume remains in manuscript.' Numerous editions of the 'Devotions' were published by the celebrated Dr. Hickes for the use of his protestant congregation, and consequently the book was commonly known among protestants as 'Hickes's Devotions.' 4. 'The Four Gospels in One,' in short chapters, with a verse and prayer at the end of each; mentioned by Butler, who gives no date nor imprint. This doubtless formed the second volume of the first edition of the 'Devotions.' A 'protestantized' version of it was published under the title of 'The Harmony of the Holy Gospels, digested into one History, according to the order of time, done originally by the author of the Devotions by way of Offices, publish'd by Dr. Hickes. Reformed and Improved by James Bonnel,' London, 1705. 5. 'A Letter from a Cavalier in Yorkshire to a Friend.' 6. 'A Punctual Answer to Dr. John Tillotson's Book, called the Rule of Faith;' an unfinished work, only six sheets being printed. 7. Several anonymous pamphlets against the Assembly of Divines at Westminster.

[MS. Addit. 5862 f. 9 *b*; Dodd's Church Hist. iii. 256; Wood's Athen. Oxon. ed. Bliss, iii. 149, 150, 1226, 1227; Mr. George Bullen, in Biog. Dict. Soc. D. U. K.; Life of Austin prefixed to his Devotions, Edinb. 1789; Butler's Hist. Memoirs of the English Catholics, 3rd ed. iv. 459.]
T. C.

AUSTIN, JOHN (1717–1784), an Irish Jesuit, was born in Dublin 12 April 1717, and entered the Society of Jesus in Champagne 27 Nov. 1735. After completing the higher studies, he was employed in teaching humanities for several years, and he held the office of prefect of the Irish College at Poitiers. In 1750 he returned to Dublin, where he obtained renown as a preacher. He was professed of the four vows 2 Feb. 1754. Topham Bowden, an English protestant, in his 'Tour through Ireland' (1791), remarks 'that Austin was a very remarkable character, of extraordinary learning and piety; he was a great preacher, and injured his health by his exertions in the pulpit.' Father Austin died in Dublin 29 Sept. 1784, and was buried in St. Kevin's churchyard. The inscription over his grave describes him as 'pius, doctus, indefessus operarius, apostolicis confectus laboribus. Divites admonuit, pauperes sublevavit, juventutem erudivit, orphanis loco parentis fuit, de omni hominum genere præclarè meruit, omnibus omnia factus ut omnes Christo lucrifaceret.' His portrait, painted by Petrie, and engraved by Brocas, was published in 1792.

[Hogan's Chronological Cat. of the Irish Province S. J. 73; Oliver's Collectanea S. J. 232; Evans's Cat. of Engraved Portraits, i. 13.] T. C.

AUSTIN, JOHN (*fl.* 1820), a Scotch inventor, was a native of Craigton. He published at Glasgow, in or about 1800, a system of 'Stenography which may be learned in an hour,' on a single folio engraved sheet, price 2*s.* 6*d.* A note at the end announces the publication of a complete system by the same author, price one guinea, but this does not appear to have been brought out. He was also the author of an elaborate work entitled 'A System of Stenographic Music, invented by J. Austin, Glasgow. Dedicated to the Musical World, in English, French, Italian, German, and other Languages,' Glasgow, 50 engraved pages, oblong folio, no date, but published, according to the British Museum catalogue, about 1820. On the title-page is an engraved portrait of the author, who states in the preface that 'the design of this work is to represent to the musical world a new, easy, concise, and universal method of writing music completely on one line only, and adapted to all kinds of vocal and instrumental music and musical instruments, whereby an expert writer may note it down as he hears it performed, so that to those who make it their amusement or profession it will be equally interesting, together with the pleasure of improving and profiting by the art,' and, in conclusion, he remarks that 'if the shorthand writer is pleased in taking from the mouth of an orator, the musical stenographer will be no less so when catching those dulcet sounds which vibrate through the soul, convincing her that she is more than mortal.' Austin likewise appears to have turned his attention to the improvement of weaving machines.

[Thompson Cooper, in Notes and Queries, 3rd series, ix. 533; Works cited above; Evans's Catalogue of Portraits, ii. 20.] T. C.

AUSTIN, JOHN (1790–1859), the celebrated jurist, was born 3 March 1790. He was the eldest son of Jonathan Austin, of Creeting Mill, in Suffolk—a remarkable man of sturdy good sense and great mental vigour, who had made a fortune by taking government contracts during the French war. About the age of sixteen, John Austin entered the army, and served for several months with his regiment in Sicily, under the command of Lord William Bentinck. He remained in the army about five years, and then sold his commission and began to study for the bar, to which he was called in 1818 by the Inner Temple. His name appears for the first time in 1819, in the 'Law List,' as an equity draftsman, practising at 2 Old Square, Lincoln's Inn. He is said to have gone the Norfolk circuit; but his name does not occur in the list of counsel practising upon it. About this time Austin became acquainted with James Mill and his son, John Stuart Mill. With the latter in the winter of 1820–21 he went through a course of legal reading. It included a considerable part of Blackstone and Heineccius. In 1820 Austin married a gifted lady, Miss Sarah Taylor, of Norwich. In June 1821 their only child, Lucie, afterwards Lady Duff Gordon, was born. 'They lived,' writes Mrs. Ross, in a sketch of her grandfather's and grandmother's lives, 'in Queen Square, Westminster, almost next door to the house belonging to Mr. James Mill, the historian of British India, and their windows looked into the garden of Jeremy Bentham. These were the most intimate friends of John Austin; and here, it may be said, the utilitarian philosophy of the nineteenth century was born. Bentham's garden was the playground of Lucie Austin and the young Mills; his coachhouse was turned into a gymnasium, and his flower-beds were intersected by threads and ropes to represent the passages of a panopticon prison.' In the drawing-room of the modest London house of the Austins was often found a brilliant company. There might be seen, in his old age, Bentham, the two Mills, Carlyle, the rising lawyers Bickersteth, Erle, and Romilly; wits of the brilliancy of Charles Buller, Sydney Smith, and Luttrell; and among poets, critics, and statesmen, Rogers, Jeffrey, and Lansdowne. Austin did not obtain at the bar the success to which his great talents, acuteness, and powers of lucid and eloquent exposition entitled him in the opinion of his friends. His inability to work rapidly, his habit of taking trouble quite out of proportion to the importance of the matter in hand, were grave obstacles. His health was uncertain; he was subject to fits of feverishness which left him in a state of extreme debility. 'If John Austin had had health, neither Lyndhurst nor I should have been chancellor,' Brougham is said to have observed; and, no doubt, Austin's friends entertained the highest hopes of his success. Finding his profession unremunerative and uncongenial, he gave up in 1825 all thoughts of practice, though not until 1829 did his name disappear from the list of those who took out certificates as equity draftsmen. In 1826 the university of London (now University College) was established mainly through the efforts of Austin's friends; and he was appointed by the council to the chair of jurisprudence. He took great pains to prepare himself for the task. He resolved to go to Germany, and profit by the teaching of the great jurists who flourished there. He visited Heidelberg, where Thibaut then taught the civil law. He then settled for six months at Bonn, where a group of brilliant scholars, including Niebuhr, Brandis, Schlegel, Arndt, Mackeldey, and Heffter, resided. There, with the assistance of a young *privatdocent*, he read many German works on law. He returned to England in the spring of 1828, and began his lectures at University College. His class was never large; but it included several men who rose to eminence, among others Sir George Cornewall Lewis, Lord Belper, Lord Romilly, Lord Clarendon, Mr. Charles Villiers, Mr. Hare, and Mr. Whiteside, subsequently lord chief justice of Ireland. Congenial occupation seemed to be before him. He was enthusiastic and zealous, and his earnest and eloquent exposition seemed likely to attract many students. 'Demand explanations and ply me with objections—turn me inside out,' was his characteristic advice to them. But again he was unsuccessful. Pupils flocked to the lecture-room of his colleague, Mr. Amos; his was almost deserted. The number of men attending his lectures dwindled down to five (SARGANT's *Essays*); and it soon became plain that there was in England no demand for teaching of a high order in jurisprudence. 'There is some hope,' said the 'Law Magazine' in 1832, 'of his being induced to prepare a course on the Roman law, or the law of nations, for the ensuing session. But it is almost too much to ask him to make an extraordinary exertion for such a meagre audience as he hitherto has had.' Seeing no prospect of obtaining even the small audience with which he would have been content, he resigned his chair in 1832. The year before he published an 'outline' of his course of lectures; and this, corrected and enlarged, was appended to his work, 'The Province of Jurisprudence determined,' which was published in 1832. It was, at first, little read; and its value was not always appreciated by the few who read it. Lord Melbourne's remark about it, as recorded in the Greville memoirs, expressed a too common opinion. 'In answer to the observation that "the Austins were not fools," he said, "Austin? Oh, a damned fool! Did you ever read his book on Jurisprudence?" I said I had read a great part of it, and that it did not appear to be the work of a fool. He said that he had read it all, and that it was the dullest book he ever read, and full of truisms elaborately set forth' (iii. 138). In 1833 Austin was appointed by Lord Brougham a member of the Criminal Law Commission. He did not find the position or the opportunities of giving effect to his views all that he desired. 'He used to come home,' writes his wife, 'from every meeting of the commission disturbed and agitated, and to express his repugnance to receiving the public money for work from which he thought the public would derive little or no benefit. Some blurred and blotted sheets which I have found bear painful and affecting marks of the struggle that was going on in his mind between his own lofty sense of dignity and duty and the more ordinary sense of duty which subordinates public to private obligation.' He accordingly resigned his position upon the commission. In 1834 he was requested by the society of the Inner Temple to deliver a course of lectures on jurisprudence; but they, too, failed to attract students, and they were soon discontinued. His powerful friends, however, still entertained the highest opinion of his capacity, and a new channel of activity was opened to him. In 1836 he and his friend, Sir George Cornewall Lewis, were appointed commissioners to inquire into the administration and state of government of the island of Malta. The task was eminently congenial to a man of Austin's acquirements. The commissioners were instructed to examine into the laws and usages, the administration of the government, the state of the judicature, the civil and ecclesiastical establishments, the revenue, trade, and resources of the island; and they were also requested to make suggestions as to changes which they thought advisable. No commission ever did its work more carefully, and its reports to the colonial office are remarkable papers, dealing with great ability and thoroughness with some of the most important questions of political economy and jurisprudence. Among those possessed of permanent interest are the despatch urging the establishment in Malta of liberty of printing and publishing; the history of the origin of the corn monopoly in that island; the account of the government charities, of which last paper Lord Glenelg, the colonial secretary, said: 'It is impossible that all the necessary facts should have been brought together with greater brevity and clearness, or that the principles which should direct his Majesty's government should have been stated with greater force and perspicuity.' The reform of the tariff which the commission effected was pronounced by Sir James Stephen 'the most successful legislative experiment he had seen in his time.' What was the precise share which Austin had in the laborious work is a little uncertain; but his peculiar ideas and vigorous language are often clearly discernible—for example, in the account of the history of Maltese law and the proposals with respect to legal education. The elaborate ordinance as to liberty of printing and publishing is interesting as a sample of his style of legal drafting. The commission did not accomplish all that was anticipated, and the government of Malta has been repeatedly subjected to considerable changes since 1837. But Austin did much to improve the institutions of the island. Being ill when he returned from Malta, he went to Carlsbad, and spent there the summers of 1841, 1842, and 1843. The winters he passed in Dresden and Berlin, where he and his wife knew most of the eminent men of the time. While living at Dresden he wrote for the 'Edinburgh Review' a refutation of the arguments in favour of protectionism propounded by Dr. List in 'Das nationale System der politischen Oekonomie.' Though regarding Dr. List's 'desultory' treatise as 'a theory of trade unworthy of grave criticism,' he refuted it with unsparing thoroughness. To see his copy of List's work preserved in the Austin collection in the Inner Temple Library—the book copiously annotated in a bold, clear hand, and scored as a lawyer might score his brief—is to get an idea of the conscientious zeal which Austin carried into all he executed. Austin was at this time under the spell of German scholarship, and he wrote with fervour of his obligation to a land in which he and his wife had so long lived. 'Germany is one of the countries which we respect the most, and to which we are the most attracted, having found in the works of her philosophers, her historians, and her scholars, exhaustless mines of knowledge and instruction, and exhaustless power of pleasure or consolation. Above all we admire the spirit of comprehensive humanity which generally comes through the writings of her classical authors; and it is one of the causes of quarrel with Dr. List that he labours to diffuse a spirit of exclusive and barbarous nationality in the country of Leibnitz, Kant, and Lessing.' To the 'Edinburgh Review' of January 1847 he contributed an elaborate article on centralisation. Taking as his text 'De la Centralisation,' by Timon [Cormenin], and other French works, he endeavoured to dissipate the crowd of fallacies which had gathered round the idea of centralisation. He sought to clear up certain ideas concerning it, and, among them, the confusion between centralisation and over-government, and the common assumption that the former is incompatible with free or popular government, or local government of popular origin. The article concluded with two suggestions still well worthy of consideration—one that the function of private or specific legislation ought to be delegated to subordinate judicial functionaries; the other that there should be a permanent commission, composed of experienced lawyers, whose business it would be to examine and report upon bills submitted to either house of parliament.

In 1844–48 Austin lived in Paris. Shortly after his arrival he was made by the Institute a corresponding member of the moral and political class. Driven from France by the revolution, he settled with his wife at Weybridge in Surrey, where they took a 'long, low rambling old house,' and there the remainder of his days was spent in retirement. It was the happiest period of his life. His interest in jurisprudence, political economy, and politics was undiminished. He followed the course of events with unflagging interest. The *coup d'état* deeply excited his wrath, and Napoleon III was an especial object of aversion to him. 'I can see him now,' writes a relative, 'with his magnificent hazel eyes flashing as he struck the table with his fist, saying "By God, sir, he is a scoundrel!"' Dissatisfied with all he did, Austin wrote little. He could not even be induced to prepare a second edition of his work on jurisprudence. In 1859 he wrote an article intended as a review in one of the quarterlies of Earl Grey's book on 'Parliamentary Reform.' It was rejected by the editor, and he published it as a pamphlet under the title of 'A Plea for the Constitution.' It was an acute defence of the English constitution as it existed and a warning of the danger of widening the suffrage and putting political power into the hands of people who were not fit to use it. 'It will be remarked,' he says in a sentence in the preface, which strikes the keynote of the pamphlet, 'by those who do me the honour of reading the essay, that the consequences I anticipate from any parliamentary reform are all of them mischievous.' The whole essay indicates that Austin's political opinions had been much influenced by his residence abroad; that the 'insane' revolution of 1848 had inspired him with dread of democracy, and that he had abandoned most of the political ideas of Bentham and the radical friends of his youth. He died in December 1859, just as his principles with respect to codification were triumphing in India. His death was little noted; even the legal journals of the time did not mention it; and Mr. J. S. Mill's article in the 'Edinburgh Review' of October 1863 was the first intimation to the majority even of English lawyers that they had lost a great jurist. In 1861 his widow edited a new edition of the 'Province of Jurisprudence,' and added to it a preface, in which she told the chief facts of her husband's life with much pathos. Two years afterwards she published two volumes of his lectures, or such remains of them as she, with remarkable sagacity and zeal, could discover. She was engaged in preparing another edition when she died, and the work was completed by Mr. Robert Campbell. The record of Austin's life is, in many respects, one of failure and disappointment. 'I was born out of time and place,' he himself said. 'I ought to have been a schoolman of the twelfth century or a German professor.' Asked why he did not do more for his brother, the brilliant and successful Charles Austin said: 'John is much cleverer than I, but he is always knocking his head against principles.' He found for his teaching no appreciative public. When first published his 'Province of Jurisprudence' was little noticed. The hope expressed in one of his lectures that laymen would come to take an interest in jurisprudence was crushed by his failure to procure the attention even of lawyers. Abroad he was, and still is, little known. His name is not found in such a work as 'Holtzendorff's Rechts-Lexicon,' which contains notices of almost every obscure mediæval jurist; and German jurists still confound law proper with morality, as if he had never written. It is doubtful whether he even made in the last forty-two years of his life, by his profession, by his pen, or as a lecturer, a hundred pounds. The end of his life was, to use his wife's words, one of obscure and honourable poverty. There is no reason, however, to lay the blame of this neglect solely upon an inappreciative generation. He was not well equipped for active work. Outwardly austere, he had also a softness of nature which unfitted him for the battle of life. His friend, John Stuart Mill, who has sketched his character with kindly but truthful touches, points out one signal weakness when he says: 'The strength of will of which his manner seemed to give such strong assurance expended itself principally in manner. He spent so much time and exertion on superfluous study and thought that, when his work ought to have been completed, he had generally worked himself into an illness without having finished what he undertook.' His style, too, militated against him. It was clear, and occasionally eloquent; but it abounded in repetitions and amplifications which, however suitable in an instrument settled by an equity draftsman, were repulsive even to intelligent readers. Though a brilliant talker — Macaulay said that he scarcely knew his superior—he wrote in a manner which repelled and disheartened even his admirers. In some respects his labours have been as successful as he could have desired. He helped to revolutionise jurisprudence. He found it, in spite of Hobbes's and of Bentham's labours, an undigested mass of loose theories and vague terminology. The late Mr. Phillimore, speaking of the terminology used by English lawyers, compares it with too much appropriateness to 'the gabble of bushmen in a craal.' Austin introduced exactness of thought and expression. He gave to such terms as 'law,' 'status,' 'sovereignty,' a degree of precision unknown before. He clearly distinguished law proper from objects to which, by metaphor or analogy, it is extended. He showed the relation of custom to law. He described the nature of judicial legislation and its disadvantages without repeating Bentham's exaggerated vituperation. Not the least of Austin's services is that he gave a great impetus to the work of codification. It is inaccurate to speak of his main doctrines as truisms. The best proof of this is that they are still unknown to, or opposed by, the chief jurists of Germany and France. A reaction against his teaching has, it is true, begun. Sir Henry Maine and other students of law from its historical side have criticised his conception of law — general commands of a superior enforced by sanctions —as inapplicable to much that should form part of jurisprudence; and the tendency is to extend that science beyond positive law, to which he would confine it. It is said that he did not take sufficient account of the genesis of law. He confined the domain of positive law to 'law set by a sovereign body of persons, to a member of the independent political society wherein that person or body is sovereign or supreme.' Having regard to Austin's definitions of sovereign and political society, it is often objected that he would exclude from jurisprudence law as known in all barbarous and semi-barbarous and not a few civilised societies. It is also urged that his account of customary law as being either positive morality or law properly so called, only by reason of its being the command of the sovereign, is violently at variance with facts. There is not universal agreement as to the accuracy of his criticisms on the classification of Gaius and Justinian. It is often also objected that he who sought to confine jurisprudence to its true domain too frequently diverges into the region of politics, religion, or ethics. But his work has stood remarkably well the test of criticism. The majority of the objections to Austin's method and conclusions come to little more than a contention that jurisprudence may with advantage be studied historically as well as analytically, and that a large class of facts excluded by his definition from that science must always have especial interest for the jurist.

[Austin's Introduction to Lectures on Jurisprudence; Mill's Autobiography; Parliamentary Papers for 1839, vol. xvii.; Times 12 Aug. 1867; Mrs. Ross's Preface to Lady Duff Gordon's Letters from Egypt.] J. M-L.

AUSTIN, ROBERT, D.D. (*fl.* 1644), puritan divine, published in 1644 a tract, entitled 'Allegiance not impeached, viz. by the Parliament's taking up of Arms (though against the King's Personall Commands) for the just Defence of the Kings Person, Crown, and Dignity, the Laws of the Land, Liberties of the Subject, &c.,' 4to. In an 'address to the reader,' the author protests that he had lost much by siding with the parliament; that he had been actuated solely by motives of patriotism in publishing his views to the world; and that he looked forward to the time when the king would 'return in safety, and his throne be established in judgment and in justice.' In 1647 Austin published 'The Parliaments Rules and Directions concerning Sacramental Knowledge drawn into Questions and Answers,' a duodecimo of eight leaves.

[Works.] A. H. B.

AUSTIN, SAMUEL, the elder (*fl.* 1629), religious poet, was the son of Thomas Austin, Esq., of Lostwithiel, Cornwall. He entered Exeter College, Oxford, in 1623, at the age of seventeen, took the degree of B.A. in 1627, and that of M.A. in 1630, 'about which time, being numbered with the Levites,' he 'was beneficed in his own country' (Wood, *Athen. Oxon.* ed. Bliss, ii. 499). At Oxford he spent much time in composing a long poem on scriptural subjects, which was given to the world in 1629 under the title of 'Austin's Urania, or the Heavenly Muse,' 8vo. In the dedication to Dr. Prideaux, rector of Exeter College, the author describes the difficulties under which the book was written: 'If you knew but the paines I have suffer'd in travell hereof, how many precious houres and dayes I have detain'd from those sports and vanities which are common to others; yea, how much time I have stolne from my other private studies (which lay of necessitie on mee in this place), and sacred them only to this . . . in briefe, what heavy and hard conflicts, and what a tedious travell I have had (as God knowes) in the producing of it, I dare promise my selfe it would make your yielding heart e'en bleed to thinke on't. . . . But now (thankes bee to my God) I have at length finished it.' Such prefatory words as these do not tempt the reader to proceed; but on the next page is a most interesting address in verse to 'my ever honoured friends, those most refined wits and favourers of most exquisite learning, Mr. M. Drayton, Mr. Will. Browne, and my most ingenious kinsman, Mr. Andrew Pollexfen.' It is pleasant to see with what affection and respect this devout young aspirant to poetic honours addresses the authors of the 'Polyolbion' and of 'Britannia's Pastorals,' and implores them to neglect the rural Pan and sing the praises of Divine Providence. Was it in answer to this appeal that Michael Drayton, in 1630, when publishing his 'Muses' Elysium,' appended to the dainty pastorals, as leaden weights to drag them down, his 'Noah's Floud' and 'David and Goliath'? The 'Urania' itself is not so poor as one would have supposed from the author's admissions in the dedication. Book i. describes the Fall of Man, and book ii. deals with the Redemption. The verse runs fluently, and is not disfigured by harsh grammatical constructions. Evidently the writer had given a close study to 'Britannia's Pastorals;' but though there is little to blame, there is little to commend, and we must be content to admire the piety rather than the poetry of Austin's 'Urania.'

[Wood, Athen. Oxon. ed. Bliss, ii. 499; Corser's Collectanea, i. 85–90; Boase and Courtney, Biblioth. Cornub. i. 8.] A. H. B.

AUSTIN, SAMUEL, the younger (*fl.* 1658), poetical writer, inherited little of his father's humility, and seems, indeed, to have been an arrant coxcomb. He became a commoner of Wadham College, Oxford, in 1652, took his B.A. degree in 1656, and afterwards migrated to Cambridge. At Oxford he made a laughing-stock of himself by his inordinate self-conceit. Wood is very severe on him: 'Such was the vanity of this person that he, being extremely conceited of his own worth, and overvaluing his poetical fancy more than that of Cleveland, who was then accounted the "hectoring prince of poets," fell into the hands of the satyrical wits of this university, who, having got some of his prose and poetry, served him as the wits did Tho. Coryat in his time.' These pieces of verse and prose, rendered more ridiculous by grotesque alterations and additions, were published in 1658 'by express order from the Wits,' under the title of 'Naps upon Parnassus; a sleepy Muse nipt and pincht, though not awakened.' A number of satirical commendatory verses is prefixed, among the contributors to which were Thomas Flatman, fellow of New College; Thomas Sprat, of Wadham College, afterwards bishop of Rochester; George Castle, of All Souls'; Alexander Amidei, a Jew and teacher of Hebrew at Oxford; Sylvanus Taylour, of All Souls', and others. At the restoration of Charles II, Austin came before the public with a fulsome 'Panegyrick' (1661). Luckily this awkward attempt in the Pindaric measure fell stillborn from the press. In a prefatory note to the 'Panegyrick' he threatens that 'the author, according as these find acceptance, intends a larger book of poems.' Then he enumerates the subjects that he intends to take in hand, among which are 'Christ's Love to his Church, shadowed out in Joseph and Potiphar's Daughter in a familiar Dialogue betwixt them,' 'Two Lovers in one Heart,' 'The Young Man's speech to a silent Woman,' &c. What became of him after the publication of the 'Panegyrick' is not known.

[Wood, Athen. Oxon. ed. Bliss, ii. 499, iii. 675; Corser's Collectanea, i. 90–93; Boase and Courtney, Biblioth. Cornub. i. 8.] A. H. B.

AUSTIN, SAMUEL (*d.* 1834), water-colour painter, was a native of Liverpool. He commenced life as a banker's clerk, but eventually gave up a good position in order to devote himself entirely to the art in which he had excelled as an amateur, and of which he was enthusiastically fond. He exhibited water-colour drawings at the Society of British Artists from 1824 to 1826, and from 1827 at the annual exhibitions of the Society of Painters in Water-Colours, of which body he was elected an associate in the last-named year. He painted landscapes, and occasionally rustic figures; but his best works were coast scenes, introducing boats and figures, some of which were from sketches in Holland, France, and on the Rhine. An example of his work, 'Shakespeare's Cliff, Dover, with Luggers on the Beach,' is in the South Kensington Museum. A 'View of Dort' has been engraved after him by William Miller. He died at Liverpool in July 1834.

[Redgrave's Dictionary of Artists of the English School, 1878; Society of British Artists, Exhibition Catalogues, 1824-6; Society of Painters in Water-Colours, Exhibition Catalogues, 1827–34.] R. E. G.

AUSTIN, SARAH (1793-1867), translator, wife of John Austin the jurist, was born at Norwich in 1793. Her father, John Taylor, a yarn maker of that city, and a descendant of John Taylor, a celebrated divine, was a man of literary tastes. Her mother, whose maiden name was Susanna Cook, was accomplished and beautiful. Sarah Austin, who was the youngest of her family, received an excellent education under the direction of her mother. She was remarkably handsome and attractive, and it caused some surprise in Norwich when she married the grave John Austin [see Austin, John]. The marriage, which took place in 1820, was a union of rare intellectual sympathy, and one to which she brought an unusual share of devotion. During the first years of their married life they lived in Queen's Square, Westminster. Mrs. Austin's stately yet charming manners, her talk always full of information, interesting and sensible, if not brilliant, and her many-sided nature made her many warm friends. The younger Mill testified the esteem which he felt for her by the title of *Mutter*, by which he always addressed her. The only child of the marriage, Lucie (afterwards Lady Duff Gordon), was born in 1821. Her husband's scanty measure of success stimulated Mrs. Austin's literary labours, and for many years she was unceasingly busy with her pen. In 1833 she published 'Selections from the Old Testament,' arranged under heads to illustrate the religion, morality, and poetry of the Hebrew Scriptures. 'My sole object has been,' she wrote in the preface, 'to put together all that presented itself to my own heart and mind as most persuasive, consolatory, or elevating, in such a form and order as to be easy of reference, conveniently arranged and divided, and freed from matter either hard to be understood, unattractive, or unprofitable (to say the least) for young and pure eyes.' In the same year she published one of the many admirable translations by which she is best known: 'Characteristics of Goethe from the German of Falk, Von Müller, and others,' with valuable original notes, illustrative of German literature. Her own criticisms are few, but they are excellent, and are marked by that temperance and good sense which distinguished every line she wrote.

In 1834 she translated 'The Story without an End' by Carové, and this admirable translation has since been often republished. In the same year she translated the famous report on the 'State of Public Instruction in Prussia,' addressed by Cousin to Count Montalivet, minister of public instruction. In the preface she pleads eloquently for the cause of national education. 'Society,' she says, 'is no longer a calm current, but a tossing sea; reverence for tradition, for authority, is gone. In such a state of things who can deny the absolute necessity of national education?' In 1839 she returned to the same subject in a pamphlet, originally published in a short-lived periodical, Cochrane's 'Foreign Quarterly Review.' Arguing from the experience of Prussia and France, she urged the establishment in England of a national system of education. One of her last publications (1859) consisted of two letters addressed to the 'Athenæum' on girls' schools and on the training of working women. In these she shows that she had modified her opinions. Speaking of the old village schools, she admits that the teachers possessed little book lore. They were often widows 'better versed in the toils and troubles of life than in chemistry or astronomy. . . . But the wiser among them taught the great lessons of obedience, reverence for honoured eld, industry, neatness, decent order, and other virtues of their sex and stations,' and trained their pupils to be the wives of working men. In 1827 Mrs. Austin went with her husband to Germany and settled in Bonn. She collected in her long residence abroad materials for her work, 'Germany from 1760 to 1814,' which was published in 1854. Some chapters of it had previously appeared as articles in the 'Edinburgh Review' and the 'British and Foreign Review.' This book, by which she is best known, still holds its place as an interesting and thoughtful survey of German institutions and manners. In the autumn of 1836 she accompanied her husband to Malta, busying herself while there with investigations into the remains of Maltese art. On their return from that island, she and her husband went to Germany. Thence they passed to Paris, where they remained until they were driven home by the revolution of 1848. In 1840 she translated Ranke's 'History of the Popes,' which was warmly praised by Lord Macaulay and Dean Milman. When this translation was published, her intimate friend Sir George C. Lewis wrote to her saying, 'Murray is very desirous that you should undertake some original work. Do you feel a *Beruf* of this sort?' But she did not feel such a *Beruf*; most of her subsequent works consisted of translations. In 1861 she wrote, as a preface to a new edition of 'The Province of Jurisprudence determined,' a memoir of her husband full of pathos. From that time to 1863 she was laboriously engaged in preparing for the press a large mass of manuscript notes of his lectures, and in that year appeared 'Lectures on Jurisprudence, or the Science of Positive Law.' She was meditating the preparation of a new edition when she died on 8 Aug. 1867 at Weybridge from an acute attack of heart disease. Sarah Austin did not possess genius, but all she wrote is marked by nice discrimination and the touch of the true literary artist. Her style is clear, unaffected, and forcible. She had a high standard of the duties of a translator, and she sought to conform rigorously to it. 'It has been my invariable practice,' she herself said, 'as soon as I have engaged to translate a work, to write to the author of it, announcing my intention, and adding that if he has any correction, omission, or addition to make, he might depend on my paying attention to his suggestions.' She did much to make the best minds of Germany familiar to Englishmen, and she left a literary reputation due as much to her conversation and wide correspondence with illustrious men of letters as to her works.

The following is a list of her principal works, besides those already named: 1. 'Translation of a Tour in England, Ireland, and France by a German Prince,' 1832. 2. 'Translation of Raumer's England in 1835,' 1836. 3. 'Ranke's History of the Popes,' 1840. 4. 'Fragments from German Prose Writers,' 1841. 5. 'Niebuhr's Stories of the Gods and Heroes of Greece,' 1843. 6. 'Ranke's History of the Reformation in Germany,' 1845. 7. 'Translation of Guizot on the Causes of the Success of the English Revolution,' 1850. 8. 'Letters of Sydney Smith,' 1855 (second volume of Lady Holland's Life and Letters). 9. 'Memoirs of the Duchess of Orleans,' 1859. 10. 'Lady Duff Gordon's Letters from Egypt,' edited by Mrs. Austin, 1865.

[John Stuart Mill's Autobiography; Sir George C. Lewis's Letters; Times, 12 Aug. 1867; Athenæum, August 1867.] J. M-L.

AUSTIN, WILLIAM (1587–1634), miscellaneous writer, was a barrister of Lincoln's Inn, and resided for many years in Southwark, where he acquired a great local reputation. His works, which are mainly of a religious character, were all published posthumously, but in his lifetime he distributed copies of them among his friends, among whom he reckoned James Howell, the author of the 'Epistolæ Ho-Elianæ,' and his neighbour, Edward Alleyn, the founder of Dulwich College. Austin's name appeared, with those of the chief contemporary men of letters, on the proposed list of members of the Royal Academy of Literature, projected in 1620, but subsequently abandoned (*Archæologia*, xxxii. 142). In a letter dated 20 Aug. 1628 Howell thanks Austin in extravagant terms for 'that excellent poem . . . upon the Passion of Christ' which 'transported me into a true Elysium,' and urges him to publish 'the other precious pieces of yours which you have been pleased to impart unto me' (*Epist. Ho-El.* bk. i. sect. 5, § 12). But Austin died on 16 Jan. 1633–4 at the age of forty-seven without having followed his friend's advice. He was buried in the parish church of St. Mary Overy or St. Saviour's, Southwark, on which he and his family had bestowed many rich gifts (Stow, *Survey of London* (1633), 453 *b*). An elaborate monument still stands above his grave. It bears a curious inscription, and was erected by Austin himself from his own designs to the memory of his first wife.

In 1635 there appeared a folio volume entitled ‘Devotionis Augustinianæ Flamma, or Certayne Devout, Godly, and Learned Meditations: written by the Excelently Acomplisht Gentleman, William Austin of Lincolnes Inne, Esquier.’ The title-page, which contains an admirably engraved portrait of the author, states that the work had been ‘set forth after his decease by his deare wife and executrix, Mrs. Anne Austin.’ The book opens with a meditation for Lady day, written in 1621, and closes with a funeral sermon in prose, and an epicedium or funeral dirge in verse, composed by Austin for himself, in which he deplores the loss of his first wife and many of his children. Two series of poems, entitled respectively ‘Carols for Christmas Day’ and ‘Meditations for Good Friday,’ are included in the volume, and to the latter Howell probably referred in the letter already noticed. Almost every page of the book displays a wide knowledge of the Bible and patristic literature, and justifies to some extent a friend's estimate of Austin as ‘a gentleman highly approved for his religion, learning, and exquisite ingenuity.’ A second edition of the ‘Meditations’ was published in 1637, and its success encouraged Austin's friends to produce in the same year another of his works entitled ‘Hæc Homo, wherein the Excellency of the Creation of Woman is described by way of an Essay,’ 12mo. The book consists of dreary scholastic disquisitions based on scriptural and classical quotations, and is said to have been suggested by Agrippa's ‘De Nobilitate et Præcellentia Fœminei Sexus.’ It is inscribed to ‘Mistresse Mary Griffith,’ to whom the editors refer as the author's ‘paterne.’ Before 1671, a third work of Austin's, a translation of Cicero's ‘Cato Maior, or the Book of Old Age . . . with annotations upon the men and places,’ 12mo, was published by a London stationer into whose hands the manuscript had accidentally fallen. It reached a second edition in 1671, and a third in 1684.

[Corser's Collectanea Anglo-Poetica, i. 94; Lowndes's Bibliographers' Manual; Prefatory Addresses in Austin's Hæc Homo and Cato Maior; Rendle's Old Southwark, pp. 188–90; Le Neve, Monumenta Anglicana, 1600–49, p. 146; Stow's Survey of London, ed. Strype, ii. 15.] S. L.

AUSTIN, WILLIAM (*fl.* 1662), a writer of verse and classical scholar, was the son of William Austin, the religious writer, and was a barrister of Gray's Inn. On the marriage of Charles II with Catherine of Braganza, Austin wrote two poems to celebrate the union, which were ‘presented to their majesties’ on their passage down the Thames from Hampton Court to Whitehall (23 Aug. 1662). The first was entitled ‘A Joyous Welcome to the most Serene and most Illustrious Queen of Brides, Catherine the Royal Spouse and Consort of Charles II,’ London, 1662, folio, and the second ‘Triumphus Hymenæus, London's solemn Jubilee for the most auspicious Nuptials of their great Sovereign, Charles the Second,’ London, 1662, folio. Both poems were elaborately printed, and are now highly prized as bibliographical rarities. They are full of bombastic eulogy, and are crowded with classical allusions, explained in voluminous and learned notes. In an address to the reader Austin not inaptly refers to his work as ‘this thatcht Tugurium of Poesie.’ In 1664 he produced a doggerel poem of similar calibre, bearing the title of ‘Atlas under Olympus. An Heroick Poem by William Austin, of Gray's Inn, Esq. London, printed for the author, 1664,’ 8vo. It was dedicated to Charles II and Monck, duke of Albemarle, and was a fulsome paneygric upon their achievements. Almost every line is based on a classical quotation, which is printed in each case at the foot of the page. Austin's most readable production is a prosaic description in verse of the plague of London. Its title runs: ‘’Επιλοίμια ἔπη· or the Anatomy of the Pestilence. A Poem in three parts, describing the deplorable condition of the city of London under its merciless dominion, 1665. What the Plague is, together with the causes of it. As also, the Prognosticks and most effectual meanes of safety both preservative and curative. By William Austin, of Grayes Inne, Esq.’ London, 1666, 8vo. In an address to the reader it is stated that the poem was written at the request of ‘very worthy persons in the countrey at the time of the sickness when the mortality in London’ reached ‘seven or eight thousand a week with some hundreds over and above.’ Although Austin here dispenses with classical allusions and annotations, he employs a number of Latin and Greek words in a slightly anglicised form. A portrait of the author is prefixed to the volume. Austin was buried in the parish church of Southwark, near the monument of his father, but the year of his death is uncertain.

[Corser's Collectanea Anglo-Poetica, i. 93–6; Hazlitt's Bibliographical Collections; prefatory addresses in Austin's Poems; Stow's Survey of London, ed. Strype, ii. 15.] S. L.

AUSTIN, WILLIAM (1754–1793), a physician of extensive practice, and author of a treatise on the stone, was born at Wotton-under-Edge, in Gloucestershire, 28 Dec. 1754. His forefathers for several generations had been clothiers in the town. William was the youngest of eight children. After receiving a classical education at the local grammar school he was admitted, in 1773, a commoner of Wadham College, Oxford. Here he began the study of Hebrew, and had in a short time made sufficient progress to obtain an exhibition. In body as well as mind he was distinguished by the extraordinary energy which he threw into his pursuits. He often walked from Oxford to London in a day, and, though a man of slender make, mowed an acre of heavy grass in a single day with his unaided scythe. He became a scholar of his college, and, as he had successfully studied Hebrew to obtain one exhibition, now mastered botany to gain another. His studies in botany determined his choice of a profession in the direction of physic. He made, however, one more learned digression, and, after graduating B.A. in 1776, was elected assistant tutor to Dr. White, Laudian professor of Arabic. After giving some lectures on Arabic, Austin in 1779 came to London and began his medical studies in earnest at St. Bartholomew's Hospital. Percival Pott, the famous surgeon, formed a high opinion of Austin, and said to Earle, his colleague: 'You will see Austin at the head of his profession.' Austin went back to Oxford, and proceeded M.A. 1780, M.B. 1782, M.D. 1783. Among his many tastes was one for mathematics, and in 1781 he published some remarks on Euclid, Books I. to VI. In the same year, and after he had begun to practise as a physician at Oxford, he lectured on mathematics during the absence of the Savilian professor of geometry. In 1784 he planned, but did not deliver, a course of lectures on physiology, and in 1785 he was elected professor of chemistry. He became also physician to the Radcliffe Infirmary. In 1786, on a vacancy at St. Bartholomew's, Dr. Austin was elected physician to that hospital, and removed to London. He rapidly acquired a large private practice, but continued his chemical studies, and was the first to institute regular chemical lectures in the school of St. Bartholomew's. In 1790 he delivered the Gulstonian Lectures at the College of Physicians, of which he had been elected a fellow in 1787. The lectures were on the stone, and were published in 1791. Dr. Austin was twice married, and left four children by Miss Margaret Alanson, his second wife. He died on 21 Jan. 1793 of a rapid febrile disorder. He is known to have written sermons, but none of these have been printed, and his short mathematical treatise is not now to be found. Two papers (1788 and 1789) of his on 'Heavy Inflammable Air' were read before the Royal Society (*Phil. Trans.* lxxx. 51). His Gulstonian Lectures are printed as 'A Treatise on the Origin and Component Parts of the Stone in the Urinary Bladder' (London, 1791). This work contains a series of experiments made according to the defective chemistry of their time and of no permanent value. Their erroneous result is 'that the stone is formed generally in very small part, and often in no degree whatever, from the urine as secreted by the kidneys, but chiefly from the mucus produced from the sides of the different cavities through which the urine passes;' and this led the author to a melancholy conclusion as to a common form of the affection: that 'those who suffer this species of the disorder must either bear it for life or submit to a dreadful alternative, to an operation which few surgeons ever acquire the art of performing dexterously, and which, performed even by the most skilful, is by far the most dangerous of any that is practised in surgery.' The imperfect chemistry of his time was sufficient to lead Austin to one accurate conclusion, the variety of composition of hard concretions found throughout the body; and he also points out correctly that the hard matter found in the arteries of old people is calcareous, while the white substance covering the surface of gouty joints is not so. His last remark as to lithotomy led his surgical colleague, James Earle, to write a defence of the operation, in which he states that Austin afterwards modified his gloomy views as to the treatment of stone. Earle showed his remarks to Austin shortly before the doctor's death, and is the author of the kindly memoir of Austin prefixed to 'Practical Observations on the Operation for the Stone,' London, 1796.

[Earle's Memoir; Munk's College of Physicians, ii. 377.] N. M.

AUSTIN, WILLIAM (1721–1820), engraver and draftsman, was born in London in 1721. He was a pupil of George Bickham; but after having engraved a few plates, chiefly landscapes of no great merit, he relinquished the practice of the art, and devoted the remainder of his life to teaching drawing, first in London and afterwards in Brighton. Among his engravings are four plates of the 'Ruins of Ancient Rome,' after Pannini, four plates of the 'Ruins of Palmyra,' six 'Sea-pieces,' after Van Goyen, and 'The Four Times of the Day,' views in Holland after Waterloo, Ruisdael, Van Goyen, and Van der Neer. He likewise engraved with Paul Sandby, Vivares, and others, some views of 'Windsor Park' and 'Virginia Water,' and also published in 1781 a series of thirty plates, slightly etched from drawings by Andrea Locatelli, entitled 'A Specimen of Sketching Landscapes.' He for some time kept a print-shop, and published some political caricatures, which were mostly directed against the French, and in support of the administration of Charles James Fox. Six of these, 'French Spies attacked by British Bees,' and others, were engraved by himself in 1780. He died at Brighton 11 May 1820, at the age of ninety-nine.

[Ottley's Notices of Engravers, 1831; Gent. Mag. 1820, i. 476.] R. E. G.

AUVERQUERQUE, Count of (1641–1708). [See Nassau, Henry.]

AVANDALE, Lord. [See Stewart.]

AVELING, THOMAS WILLIAM BAXTER (*d.* 1884), independent minister, received his theological training at Highbury College, and in 1838 was appointed to the pastorate of the Kingsland Congregational Church. Here he acquired a high reputation for eloquence and learning, and his connection with the congregation was only terminated by his death, which took place at Reedham, near Croydon, 3 July 1884. In 1876 he was appointed chairman of the Congregational Union. He was also for many years the honorary secretary of the Asylum for Fatherless Children at Reedham. Some years before his death he received from the Washington University the degree of D.D. During his half-century of ministerial labour he published a large number of sermons and other fugitive pieces, and one work of a more substantial character, viz. 'Memorials of the Clayton Family,' 8vo, 1867, which, as it contains correspondence never before published of the Countess of Huntingdon and other persons eminent in the religious world of the last century, has some pretensions to the character of an original authority.

[Times, 5 July 1884; Congregational Year-book; Brit. Mus. Cat.] J. M. R.

AVERELL, ADAM (1754–1847), Irish primitive Wesleyan clergyman, was born on 7 May 1754 at Mullan, county Tyrone, where his family had settled in the sixteenth century. His parents were of the established church, and related to Dr. John Averell, bishop of Limerick, who died in 1771, aged 58. In 1773 Averell went to Trinity College, Dublin, the provost being the Right Hon. Francis Andrews, nephew of Bishop Averell. In 1774 he became private tutor to Sir Richard St. George. He was ordained at Clonfert by Bishop Cope on 25 July 1777, but took no charge. At this period he met John Wesley in Dublin, and heard him preach. In 1781 he went to Eton with his pupils; the next year he became alienated from his patron, St. George. On 18 Dec. 1785 he married the daughter and heiress of the Rev. R. Gregory of Tentower, Queen's County. He was at this time in the habit of preaching against the methodists, and lived as a man of the world, enjoying cards, hunting, and dancing. Two circumstances produced a change—the reading of Wesley's 'Appeal,' and an illness which seized him during some private theatricals. Becoming evangelical in his views and habits, he acted as curate to Dr. Ledwich at Aghaboe, 1789–91. He was offered in 1792 a curacy at Madeley, but preferred to exercise a gratuitous ministry nearer home. On 7 Oct. 1792 he preached for the first time to a methodist congregation; in 1796 the Dublin conference admitted him to full connection. In 1797 he was separated from his wife. In the division which was the result of the controversy respecting the administration of the sacraments by the preachers (1814–18), Averell took a prominent part with the conservatives who adhered to Wesley's polity, declaring on 21 Jan. 1818 at Clones that the methodists 'are not a church but a religious society.' The first meeting of the Primitive Wesleyan Methodist Conference was held on 10 July 1818; Averell was elected president, and constantly re-elected till after 1841, when his infirmities led him to decline office. He died on 16 Jan. 1847. The primitive Wesleyan body he represented (re-united since 1878, with few exceptions, to the Irish Wesleyan Conference) must not be confounded with the primitive methodists of English origin, who go to an opposite extreme.

[Memoirs by Alexander Stewart and George Revington, 1849, where a portrait is given.] A. G.

AVERY, BENJAMIN, LL.D. (*d.* 1764), physician, was originally a presbyterian minister at Bartholomew Close, London, but quitted the ministry in 1720, in consequence of the Salters' Hall controversy on subscription, 1719. He practised as a physician, and was treasurer of Guy's Hospital. He retained the confidence of his presbyterian brethren, and acted for several years as secretary to the dissenting deputies, organised 1732, for the protection of the rights and redress of the grievances of the three denominations. He also rendered important services to political and theological liberalism by contributing to the 'Occasional Papers,' collected in three volumes, 1716–19, sometimes called the 'Bagweell' papers, from a word formed by the initials of their authors' surnames (Simon Browne, Avery, B. Grosvenor, D.D., Sam Wright, D.D., John Evans, D.D., Jabez Earle, D.D., Moses Lowman, Nathaniel Lardner; see *Monthly Repos.*, 1813, p. 443. Lowndes, under 'Occasional Papers,' erroneously gives Barnes for Browne, Eames for Earle, and omits Lardner), and not to be confounded with the 'Occasional Paper,' 1697–8, by Bishop Willis. Avery also conducted the 'Old Whig, or Consistent Protestant,' a weekly publication, 13 March 1735 to 13 March 1738, his chief coadjutors being G. Benson, S. Chandler, B. Grosvenor, C. Fleming, J. Foster, and M. Towgood; the collected issue, in two volumes, 1739, is not complete. In 1728 Avery edited James Peirce's posthumous sermons and 'Scripture Catechism;' he was probably the author of the Latin inscription prepared for Peirce's tomb. He was not concerned in the 'Independent Whig,' 20 Jan. 1720 to 4 Jan. 1721, edited by Thomas Gordon (reissued 1732–5 and 1743). He was a trustee of Dr. Williams's Library, 1728–64, and his portrait hangs in the library. He died 23 July 1764.

[Evans's List, Dr. Williams's Library; Bohn's Lowndes, 1864, pp. 1714, 2892; Turner's Lives of Eminent Unitarians, 1840, i. 207; Christian Reformer, 1848, p. 162; Inquirer, 29 June 1878.] A. G.

AVERY, JOHN? (*fl.* 1695), was a pirate, whose depredations in the Eastern seas, in the year 1695, occasioned much embarrassment to the East India Company and to the government. Having fitted out in the West Indies a ship mounting 46 guns, and with a motley crew of 130 men, he established himself at Perim and levied toll on all vessels passing in or out of the Red Sea, and especially on a large ship belonging to the Mogul himself, which he taxed to the extent of upwards of 300,000*l.* The Mogul retaliated on the company's officers at Surat, and put a stop to the English trade; but Avery, satisfied, for the time being, with his booty, and perhaps anticipating danger, returned to the West Indies, sold his ship, and dispersed the crew. Several of these were afterwards caught in Ireland or England, and some were executed; but of Avery himself—notwithstanding large rewards offered for his apprehension by both the government and the company—nothing was ever positively known. The received story is that he was a native of Plymouth; that, on his return to England, he lived for some time at Bideford; and that, having been cheated out of his vast wealth by some Bristol merchants, he died there, of rage and vexation, in extreme poverty. But the authority for these statements is extremely doubtful.

[John Bruce's Annals of the Hon. East India Company, vol. iii. pp. 188–223; Hamilton's New Account of the East Indies (1727), vol. i. p. 42; Captain Johnson's General History of the Pyrates (1724), p. 45, &c. Other and more detailed accounts—e.g. 'The Life and Adventures of Captain John Avery . . . now in possession of Madagascar, written by a person who made his escape from thence (1700);' or, 'The King of Pirates, being an account of the famous enterprizes of Captain Avery, the mock king of Madagascar, in two letters from himself' (1720), which has been attributed to Defoe—are fiction, with scarcely a substratum of fact.] J. K. L.

AVESBURY, ROBERT OF. [See Robert.]

AVERSHAWE, LOUIS JEREMIAH. [See Abershaw.]

AVISON, CHARLES (1710?–1770), musician, born at Newcastle, studied music in Italy, and on his return to England became a pupil of Geminiani. In 1736 he was appointed organist of St. Nicholas, at Newcastle, in which town he spent the remainder of his life. In 1752 he published his celebrated 'Essay on Musical Expression,' a work which created at the time considerable sensation by the boldness the author displayed in acknowledging his preference for the French and Italian school, and depreciating the Germans, with Handel at their head. The essay was translated into German, and was answered in 1753 by Dr. Hayes's 'Remarks on Mr. Avison's Essay,' which was published anonymously, though the name of the author was an open secret. Avison replied in the same year, but it was generally considered that Hayes had the best of the argument, although Avison's work was superior from a literary point of view. Avison died at Newcastle 9 May 1770. Besides his essay he published several sets of sonatas and concertos, some of which long continued popular, and he also edited an edition in eight volumes of Marcello's Psalms. A life by Avison is prefixed to the first. Very little is known of his life, but he had the reputation of being a man of great culture and polish, and for many years was the chief of a small circle of musical amateurs in the north of England who were devoted to his views.

[Hawkins's History of Music, vol. ii. (ed. 1875); Georgian Era, vol. iii. 1834; Gent. Mag. 1808; art. by E. Taylor in S. D. U. K. Dict.] W. B. S.

AVONMORE, Viscounts. [See Yelverton.]

AWDELAY, JOHN (*fl.* 1426), was a canon of the monastery of Haghmon, Shropshire, in the early part of the fifteenth century. He wrote some verses, chiefly devotional, which are preserved among the Douce MSS. in the Bodleian Library. A selection from these pieces was made by Mr. J. O. Halliwell in 1844 for the Percy Society. The author describes himself as deaf and blind. Judged by his writings, he seems to have been of an unworldly and devout character. The verses have some interest as being early specimens of the Salopian dialect.

[Percy Society Publications, 1844.] A. H. B.

AWDELAY, or AWDELEY, JOHN, otherwise called John Sampson and Sampson Awdelay (*fl.* 1559-1577), was a London printer and miscellaneous writer. Dibdin assumed that he was an original member of the Stationers' Company, which was incorporated by charter in 1556; but from a reference to him in the company's register of that date, he would appear to have been merely a printer's apprentice at the time (Arber's *Transcript of the Stationers' Register*, i. 47). Before 1559, however, he had become a freeman of the company; on 24 Aug. of that year he 'presented' an apprentice of his own, and on 6 Nov. obtained licenses for printing his first publication, a 'morning and evenyng prayer.' From 1561 to 1571 his name occurs repeatedly in the Stationers' Registers as obtaining licenses for printing books and pamphlets, and as 'presenting' apprentices, and throughout those years he apparently drove a thriving trade. On several occasions he was fined for illegally printing 'other men's copy,' and on 22 July 1561 a penalty of 'xij^{d}' was imposed on him 'for that he ded revile Rychard Lante with unseemely words.' The last mention of him in the Stationers' Registers is under the year 1577, when with other printers he signed a petition to the queen against certain monopolies in printing recently granted by her, and nothing is known of him after that date. He dwelt in Little Britain Street, described on his title-pages as 'without Aldersgate' or 'by Great S. Bartholomew's.'

Awdelay's publications were of an essentially popular kind, and consisted mainly of ballads, news sheets, and religious tracts. One of the most important books reprinted and published by him was Fitzherbert's 'Boke of Husbandry.' Many of his publications were of his own composition. One of the earliest of them, 'The Wonders of England,' 1559, a folio sheet of eleven ten-line stanzas, relating to English historical events from the death of Edward VI to the accession of Elizabeth, was from his pen. But the most important of his literary efforts was a little volume entitled 'The Fraternitye of Vacabondes,' licensed about July 1561, and published by himself in 1565. It is an elaborate description of the habits and organisation of the beggars of the day, and is of great value to the student of social history. On the back of the title-page are some doggerel verses by the author. It was reprinted in 1565 and in 1575, and Harman's 'Caveat,' a book on the same subject published in 1567, was obviously largely indebted to it. Awdelay was strongly opposed to catholicism, and wrote some verses to warn 'the symple sorte' against its delusions, as a preface to 'A briefe Treatise agaynst certayn Errors of the Romish Church, by Gregory Scot,' published by him in 1574. Awdelay's other works were: 1. 'Ecclesi. xx., Remember death and thou shalt never sinne,' 30 April 1569 (sheet). 2. 'Cruel Assault of God's Fort,' in verse (sheet). 3. 'Epitaphe upon Death of Mayster John Veron, preacher. Quod John Awdelay' (fol. sheet). 4. 'A Godly Ditty or Prayer to be song unto God for the preservation of his Church, our Queene and Realme, against all Traytours, Rebels, and Papistical Enemies, by John Awdelay,' 1570 (broadside). 5, 6. It is probable that the epitaphs of 'Doctour Hodden' and 'Masterr Fraunces Benyson,' published by Awdelay in 1570–1, were also written by him.

[Arber's Transcript of the Stationers' Registers, i. 47–442 passim; Hazlitt's Bibliographical Handbook, p. 18; Hazlitt's Collections (1867–1876), p. 18; Ames's Typographical Antiq. ed. Herbert and Dibdin, iv. 563; Watt's Bibliotheca Britannica; Collier's Stationers' Registers, i. 23, 42; Awdelay's Fraternitye of Vacabondes, ed. Viles and Furnivall, reprinted for the Early English Text Society in 1869, and for the New Shakspere Society in 1880.] S. L.

AXTEL, DANIEL (*d.* 1660), parliamentarian, of whose early life nothing is known, was of good family, and apprentice to a grocer in Watling Street—facts not then inconsistent with each other. At a fast-day sermon he was convinced of the righteousness of the parliament cause, and forthwith entered the army. He rose to the rank of lieutenant-colonel, and was active in the 'Purge' associated with the name of Colonel Pride, and in the subsequent transactions leading to the king's trial. On that occasion he commanded the soldiers in Westminster Hall. He accompanied Cromwell in his Irish expedition, and was appointed governor of Kilkenny. When the Long parliament had been expelled and Henry Cromwell took charge of Ireland, Axtel was one of the malcontents who demurred to his authority and resigned their commissions, but resumed his position in 1659. After the Cromwell family had fallen from power, and Ludlow had taken the command of the soldiers in Ireland, Axtel was one of those sent back to England to maintain the republic against the imminent Restoration. But when Monk was marching on London, and Lambert advanced to oppose him, Lambert's troops, the Irish contingent of which was under Ludlow's officers, revolted to their former Cromwellian commanders, and so weakened Lambert's army that Monk marched on peaceably to London. Axtel retired into private life, only emerging to support Lambert in his futile attempt to revolt, April 1660. At the Restoration Axtel was excepted from the bill of indemnity in July, and from the general pardon in August. On 10 Oct. he was arraigned at the Old Bailey for compassing and imagining the death of the king. The chief overt acts adduced in support of the charge were his command of soldiers at the trial, his threat to shoot Lady Fairfax for her interruption of the proceedings, his beating the soldiers to make them cry 'justice' and 'execution,' and his personal insults to Charles. These last he positively denied; for the rest he pleaded justification, since what he had done was by the authority of parliament and the command of Fairfax. He made the absurd suggestion that he might have beaten the soldiers for crying out, and repeated their words, 'I'll justice you!' 'I'll execution you!' and added, 'But the word execution of justice is a high and glorious word.' The court disposed of his main plea by the reminder that the House of Commons had been reduced to its eighth part by the violence of the army, twenty-six only voting for the act in question, and that, even had the house retained its full numbers, it could still have possessed no coercive power over the sovereign. After protesting that he had had no hand in the king's death, Axtel was condemned. Then his self-confidence returned. He was murdered, he said, for the good old cause. He assumed the tone of a martyr, and even ventured a prophecy that the surplice and Common Prayer Book would not be long in England. He bewailed his general depravity, but justified everything he had done, and hinted a parallel between his own sufferings and those of the Redeemer. The sentence for treason was fully carried out, and his head was set up 'on the further end of Westminster Hall.'

[Ludlow's Memoirs; State Trials.] R. C. B.

AYLESBURY, Sir THOMAS (1576–1657), a patron of mathematical learning, was born in London in 1576, the second son of William Aylesbury and Anne Poole, his wife. Of his father's position nothing is known beyond the fact mentioned by Lloyd (*Memoirs* (1677), p. 699), that his ancestors were high-sheriffs of Bedfordshire and Buckinghamshire in the reigns of the second and third Edwards. From Westminster School Aylesbury passed in 1598 to Christ Church, Oxford, where he took the degrees of B.A. and M.A. in 1602 and 1605 respectively. His strict application to study, especially of a mathematical kind, brought him into favourable notice; and on quitting college he was appointed secretary to the Earl of Nottingham, lord high admiral of England. So well did he use the opportunities both of improvement and distinction offered by this post, that he was continued in it by Buckingham, Nottingham's successor (1618), who befriended him actively, procuring for him the additional offices of one of the masters of requests and master of the mint, with (19 April 1627) the title of baronet. This prosperity enabled him to exercise the utmost liberality towards men of learning. To the indigent he allowed regular pensions, or maintained them at his country seat in Windsor Park, while many more enjoyed his patronage and the hospitality of his table in London. Amongst his dependants were Thomas Warner, a mathematician, who at his request wrote a treatise on coins and coinage; Thomas Allen, of Oxford, whom he recommended to Buckingham, and who made him the depositary of his astrological writings; and the celebrated Thomas Harriot, who bequeathed to him, with Viscount Lisle and Robert Sidney, the whole of his valuable papers. Many of these, with other precious manuscripts and rare books collected by or bestowed upon him, were either lost during the civil war, or sold in Aylesbury's time of distress abroad. For in 1642 he was, as a steady royalist, stripped of his fortune and places, and on the death of the king retired with his family to Antwerp, whence he removed in 1652 to Breda, and there died in 1657 at the age of 81. He was, Anthony à Wood says, 'a learned man, and as great a lover and encourager of learning and learned men, especially of mathematicians (he being one himself), as any man in his time.' He had issue one son, William Aylesbury, and a daughter Frances, married to the great Earl of Clarendon, by whom she became the mother of Anne Hyde, first wife of James II., and mother of the two queens, Mary and Anne.

[Biog. Brit. (1747), i. 308; Wood, Fasti Oxon. i. 306; Archæologia, xxxii. 142.]

A. M. C.

AYLESBURY, THOMAS (*fl.* 1622–1659), theologian, was educated at Cambridge, where he took the degrees of M.A. and B.D. By incorporation he was granted similar degrees at Oxford, the first on 9 July 1622, and the second on 10 July 1626. He was the author of: 1. 'Sermon preached on Paul's Cross, June 1622, on Luke xvii. 37,' London, 1623. 2. 'Paganisme and Papisme parallel'd and set forth in a Sermon at the Temple Church upon the Feast Day of All Saints, 1623, by Thomas Ailesbury, Student in Diuinite' (dedicated to the Earl of Southampton). 3. 'Treatise of the Confession of Sin, with the Power of the Keys,' 1657. 4. 'Diatribæ de æterno divini beneplaciti circa creaturas intellectuales decreto, ubi patrum consulta, scholasticorum scita et modernorum placita ad Sacræ Scripturæ amussim et orthodoxæ ecclesiæ tribunal deferuntur,' Cambridge, 1659, and republished (according to Watt) in 1661. This work, which, like all Aylesbury's writings, was of a strongly Calvinistic character, was dedicated to the protestant churches of Europe.

[Wood's Fasti Oxon. (ed. Bliss), i. 408, 427; Watt's Bibliotheca Britannica; S. D. U. K. Biog. Dict.; Brit. Mus. Cat.] S. L.

AYLESBURY, WILLIAM (1615–1656), a translator from the Italian, who, although a supporter of Charles I, obtained an office under the Commonwealth, was the son of Sir Thomas Aylesbury [see Aylesbury, Sir Thomas]; in 1628 he became a gentleman-commoner at Christ Church, Oxford, and took his bachelor's degree in 1631, at the early age of sixteen (Wood, *Fasti Oxon.* i. 460). His sister Frances married Sir Edward Hyde, afterwards Lord Clarendon. Although possessing a large fortune, Aylesbury soon afterwards became, at the invitation of Charles I, governor to the young Duke of Buckingham and his brother, Lord Francis Villiers, and travelled with them through France and Italy. In 1640 Aylesbury was residing at Paris, and in his correspondence with his brother-in-law, Sir Edward Hyde, which is preserved in the Bodleian Library among the 'Clarendon Papers,' bitterly lamented the course of English politics under the Long parliament. In the middle of May 1641 he returned from Paris to London with the Earl of Leicester, the English ambassador at the French court, with whom he had been apparently living in an official capacity for some months (*Cal. State Papers*, 1640–1, pp. 558, 561, 562). Shortly afterwards he presented his former pupils to the king at Oxford, who promised him the next vacancy among the grooms of the chambers, but the promise was never fulfilled, and Aylesbury continued in the service of the Duke of Buckingham, as his agent, until the final defeat of the royalists.

During his interview with Charles I, the king urged Aylesbury, who was well acquainted with Italian, to continue a translation of Davila's 'History of the French Civil Wars,' which he had just begun, and during the following years he was mainly engaged in the work; but he was only in England at intervals, and witnessed his royal patron's disasters from the safe distance of Paris or Rome. He and his friend, Sir Charles Cotterel, who materially aided him, received, however, frequent encouragement from the king. In spite of his political troubles, Charles, in fact, read through the whole of the manuscript before the book was printed. The translation was published with a dedication to the king in 1647, and bore the title, 'The Historie of the Civil Warres of France, written in Italian by H. C. Davila. Translated out of the originall.' London, 1647, fol.

On the fall of Charles I, Aylesbury sought refuge with his father, first at Amsterdam, and afterwards at Antwerp; and he took under his protection his sister, Lady Hyde. But his poverty, caused by the confiscation of the property of his family, forced him in 1650 to return to England, and retiring to the neighbourhood of Oxford, he lived on the charity of his more fortunate friends. Early in 1656, however, he obtained the office of secretary to Major-general Sedgwick, who had just been appointed governor of Jamaica, and finally left England. For a few months he took an active part in the government of the island, but he died on 24 Aug. in the same year. A letter conveying the news of his death to Secretary Thurloe describes him as 'a man well versed in the weighty affairs of state, who in his counsels and advice, both to army and fleet, was very useful, for the want of which we shall have more and more to grieve.' Aylesbury's translation of Davila was republished in 1678 with a preface by Sir Charles Cotterel, who there claimed for himself the execution of the greater part of the original version.

[Wood, Athen. Oxon. (ed. Bliss), iii. 440; Biographia Britannica; Macray's Calendar of Clarendon State Papers, i. and ii.; Addit. MS. 15857, f. 23; Thurloe's State Papers, v. 154, 155, 170; Dedication to the translation of Davila (1647); Prefatory Address to the edition of 1678.] S. L.

AYLESFORD, Earl of. [See Finch.]

AYLETT, ROBERT (1583–1655?), was author of a volume of religious verse entitled 'Divine and Moral Speculations in Metrical Numbers upon Various Subjects. By Doctor R. Aylet, one of the Masters of the High Court of Chancery. London . . . 1654.' It was dedicated to 'Henry Lord Marquesse of Dorchester and his incomparable lady,' as 'the humblest of their servants.' There are prefixed commendatory poems by Sir Robert Beaumont, Bart., and James Howell, and a W. Martin. In some copies there is inserted before the title-page a cunningly engraved portrait, with this inscription on the upper left-hand corner, 'Æt. 52, 1635.' Aylett was thus born about 1583. He was educated at Trinity Hall, Cambridge, and commenced LL.D. in 1614. He is represented as a hard student who lightened his professional labours with 'the relaxation of poetry.' Except his odd 'A Wife not ready-made but bespoke, by Dicus the Batchelor, and made up for him by his fellow shepheard Tityrus; in four pastoral eclogues' (1653), his entire verse is 'sacred.' Its main feature is pious aphoristic thought, after the type of George Herbert's poems of 'The Temple.' His 'Divine and Moral Speculations' start with a semi-paraphrase of the 'Song of Songs,' which is succeeded by 'The Brides Ornaments'—a series of meditations of 'Heavenly Love,' 'Humility,' 'Repentance,' Faith,' 'Hope,' 'Justice and Righteousness,' 'Truth,' 'Mercy,' 'Fortitude,' 'Heavenly Knowledge,' 'Zeal,' 'Temperance,' 'Bounty,' 'Joy,' 'Prudence,' 'Obedience,' 'Meeknesse,' 'God's Word,' 'Prayer,' &c. These 'four books' of meditations are followed firstly by 'Five Moral Meditations' of 'Concord and Peace, Chastity, Constancy, Courtesy, and Gravity;' and secondly by 'Five Divine and Moral Meditations' of 'Frugality, Providence, Diligence, Labour and Care, and Death.' The whole closes with 'A Funerall Elegy, consecrated to the memory of his ever honoured lord John King, late Lord Bishop of London.' We gather from the volume two personal facts, (*a*) that his 'muse' had been 'whilome swayd by lust of youth' to spend 'her strength in idle wanton toys,' but was now summoned to holy strains; (*b*) that he was in 1654 a sufferer from ague (p. 476).

The 'Divine and Moral Speculations' were probably published separately long before 1654. Earlier impressions are found of two other poems by Aylett: 'Svsanna, or the Arraignment of the Two Unjust Elders' (in four books), and 'Joseph, or Pharaoh's Favorite'—both of which are often bound up with the 'Speculations,' and usually dated 1654. Of 'Svsanna' an anonymous R. C. (wrongly assigned to Richard Crashaw) wrote:—

> In all thy poems thou dost wondrous well,
> But thy Susanna doth them all excell.

Of 'Joseph' another wrote:—

> Susanna was of all thy poems best,
> But Joseph her excels, as she the rest.

'Peace with her Four Gardens' (1622) (mentioned along with others in *Censura Literaria*, vol. v.) was incorporated with the 'Meditations' above enumerated, as was 'Thrift's Equipage' (1622).

Anthony à Wood queried whether Dr. Aylett were not author of 'Britannia Antiqua Illustrata,' published under the name of Aylett Sammes. Aylett disappears about 1655.

[Works, ut supra; Cens. Liter.; Wood's Fasti Oxon. (Bliss), i. 328, ii. 363; Granger's Portraits; Hazlitt's Handbook.] A. B. G.

AYLIFFE, JOHN, LL.D. (1676–1732), jurist, was born at Pember, Hampshire, in 1676. He was educated at Winchester and New College, Oxford, where he matriculated February 1696, became B.A. 1699, M.A. 1703, LL.B. and LL.D. 1710. Up to 1710 he practised as a proctor in the chancellor's court, and 'had a prospect,' he tells us, 'of succeeding to some chancellorship or other preferment in the church of the like nature.' But his political opinions stood in the way. He was an ardent whig at a time when Oxford was the home of Jacobitism; and as he seems to have omitted no occasion of making his opinions known, he was subjected, according to his own account, to 'lawsuits and other persecutions, for the sake of my adhering to the principles of the Revolution; which shall be the test of my loyalty so long as I live.' What these lawsuits and other persecutions were we have no means of knowing; but the publication of the book from which we quote this complaint brought his sufferings to a climax. In 1712, on the advice of his friends, he issued a specimen of a work on Oxford for which he had collected materials while practising in the chancellor's court; but, whether from a belief that he would so sketch the history of the university as to malign the Stuarts, or that he would pry too curiously into the internal affairs of colleges, the scheme was received with such disfavour that he had thoughts of abandoning it. The book was published, however, in 1714, about a week before the queen's death. A few months afterwards Ayliffe was summoned before the university court at the suits of Dr. Gardiner, then vice-chancellor, and of Dr. Braithwaite, the former vice-chancellor, for certain words highly reflecting on them. In the passage which gave offence (i. 216) he had gone out of his way to say that the funds of the Clarendon Printing House had been misappropriated—an accusation which he afterwards said should have been made more specifically, as he had evidence to prove that Gardiner was a partaker in the spoil. The result was that Ayliffe was expelled from the university, and deprived of all privileges and degrees. Meanwhile he was attacked by Cobb, the warden of New College, for another passage (i. 322), where he remarked on the thin crop of eminent men of which that college could then boast 'through the supine negligence of a late warden, and the discouragements arising from domestick quarrels, and the forgetfulness of such as owe some gratitude to the memory of a munificent founder.' He was accused, moreover, of disobedience, and of having in a conversation with one Prince threatened to pistol the warden. This last charge Ayliffe did not deny. According to his own account he had said 'that if the warden shou'd distress him by any unjust expulsion, he might be driven to such an extremity for want of a subsistence (having only a fellowship to live on) as to pistol the warden; and the said Prince did readily agree with this respondent, that it was only doing himself justice.' Rather than make submission he resigned his fellowship. The whole story is told in a pamphlet, called the 'Case of Dr. Ayliffe at Oxford,' and published in 1716. In the 'Gent. Mag.' (lxxiv. 646) the pamphlet is referred to as 'a vindication of himself,' and certainly its heated style and the nature of the legal knowledge which it displays leave little doubt that Ayliffe either wrote or inspired it. Apart from the matters directly in question he mentions among the real causes of the proceedings his insinuation that the unwillingness of several colleges to give him an account of their benefactors was 'an argument of their perverting the uses of the charity,' his protest against the negative voice claimed by some heads of colleges, and his political opinions. On the last point there is some confirmation in a letter from Oxford published in the 'Political State of Great Britain' (1716, xii. 649). The writer gives instances to show how difficult it was for a whig to live at Oxford, and says: 'Dr. Ayliffe too must be publicly expelled. Several points were pretended, but they were easily seen thro'. If Oxford be a Jacobite seminary, who can expect Hanoverian principles should be there tolerated?' And Amherst tells us of a public speech delivered just after the king's accession, in which Ayliffe was violently abused, and which contained the words: 'hisce mediis ad aulam affectat viam; abeat, discedat; conveniunt mores' (*Terræ Filius*, xiv.) The greater part of Ayliffe's 'Ancient and Present State of Oxford,' which occasioned these attacks, is avowedly an abridgment of Wood's 'History and Antiquities of Oxford,' 'deliver'd,' as he says, 'from the many errors and evident partiality of that laborious undertaker and searcher into antiquities.' The work enters into legal details at tedious length, and is now nearly forgotten. Ayliffe's chief titles to fame are his two treatises on the canon law and the civil law, into which he threw the whole learning of his life. The 'Parergon Juris Canonici Anglicani' appeared in 1726, and, though time and the labours of later writers on ecclesiastical law have diminished its value, it is still regarded as a work of high authority (see 'Veley *v.* Burder,' 12 A. and E. 302). He died 5 Nov. 1732. In 1734 was published the first volume of a 'New Pandect of the Civil Law,' which he had written some years before, but had kept back from lack of subscriptions. There was at the time an awakening interest in the civil law, and Ayliffe designed his book not only for the lawyer, but also for the politician and the diplomatist. He considered, moreover, that his subject had a higher educational value than philosophy. 'Whoever consults Justinian's Institutes,' he had said in his history of Oxford, 'will find more sound reasoning therein than in all the works of Ramus, Ockham, and the rest of that tribe.' Ayliffe's treatise has been described as dull, tedious, and confused (Browne's *Comp. View of the Civil Law*, p. ii), and with some justice; for under his great weight of learning he did not move easily. And this may be the reason why, in spite of its comprehensiveness and accuracy, it has not had the reputation of works so much inferior as Wood's 'Institutes' and Taylor's 'Elements.' Though never finished, it remains to our own day the most elaborate treatise on modern Roman law written in English.

1. 'The Ancient and Present State of the University of Oxford,' 2 vols, 1714, reprinted in 1723. The appendix contains a number of charters, decrees, &c., relating both to Oxford and Cambridge. 2. 'The Case of Dr. Ayliffe at Oxford: giving, *first*, an Account of the Unjust and Malicious Prosecution of him in the Chancellor's Court of that University, for Writing and Publishing a Book, entituled the *Antient and Present State of the University of Oxford:* And *secondly*, an Account of the Proceedings had against him

in his College, chiefly founded on the Prosecution of the University; whereby he was oblig'd to quit the one, and was expell'd the other,' 1716. Probably written by Ayliffe.) 3. 'Parergon Juris Canonici Anglicani; or a Commentary by way of Supplement to the Canons and Constitutions of the Church of England,' &c., 1726; 2nd edition, 1734. The titles are alphabetically arranged. There is an historical introduction, and appended to the work is a catalogue of the monastic and religious houses dissolved by Henry VIII, with their yearly value. 4. 'The Law of Pledges, or Pawns, as it was in use among the Romans, and as it is now practiced in most foreign Nations,' 1732. This was a publication by anticipation of Book IV. Tit. 18 of the work on the civil law, and was addressed to the House of Commons, then making inquiries into what Ayliffe called 'the dark recesses and malepractices of pawn-brokers and their accomplices in iniquity.' 5. 'A New Pandect of *Roman* Civil Law, as anciently established in that Empire, and now received and practiced in most European Nations,' &c., vol. i., 1734. The second volume never appeared. The entry of '2 vols.' in the 'Biblioth. Jurid.' of Lipenius is a mistake.

[The Case of Dr. Ayliffe at Oxford; references to himself in his other works; Notice by Burton in S. D. U. K. Biog. Dict.; Gent. Mag. lxxiv. 646, 855, lxxxix. 956; Rawlinson's MSS. fol. 16, 105.] G. P. M.

AYLMER, CHARLES, D.D. (1786–1847), an Irish Jesuit, born at Painstown, county Kildare, 29 Aug. 1786. He entered the Society of Jesus at Stonyhurst College, in Lancashire, and was created D.D. in 1814 while at Palermo, where he was stationed for several years. For the use of the British catholics in that city he, in conjunction with two of his brethren, Paul Ferley and Bartholomew Esmonde, compiled 'A short Explanation of the Principal Articles of the Catholic Faith' (Palermo, at the royal printing-office), 1812, 12mo; and 'The Devout Christian's Daily Companion, being a Selection of pious Exercises for the use of Catholics' (Palermo, 1812, 12mo). He became rector of Clongowes College, in Ireland, in 1817, was professed of the four vows 16 Jan. 1820, and lived in Dublin from about the year 1821 till his death on 4 July 1847. He was superior of the Dublin Residence in 1816, 1822, and 1829 (when the first stone of the church in Gardiner Street was laid), and again in 1841. Father Aylmer promoted in Dublin a society for the printing of catholic books. His brother was an officer of Austrian cuirassiers, and was considered one of the best swordsmen in that service.

[Caballero, Bibliothecæ Scriptorum Soc. Jesu Supplementa. Supplementum alterum (Rome, 1816), 3; Hogan's Chronological Cat. of the Irish Province S. J. 88; Narbone's Bibliografia Sicola, iii. 342; De Backer's Bibliothèque des Ecrivains de la Société de Jésus (1869), 348.] T. C.

AYLMER, JOHN (1521–1594), bishop of London, whose name, contracted from the Saxon Æthelmær, appears also as Ælmer or Elmer, was born of an ancient family long resident at their ancestral seat of Aylmer Hall, in the parish of Tivetshall St. Mary, Norfolk. When a schoolboy he attracted the notice of Henry Grey, marquis of Dorset, and afterwards duke of Suffolk, by whose liberality he was sent to be educated at Cambridge. He is said to have been a fellow of Queens' College, at that time a noted resort of the more advanced reformers, but this is a matter of some uncertainty. He proceeded B.A. in 1541, and, shortly after taking orders, was installed by his patron as his private chaplain and also as tutor to his children at Bradgate in Leicestershire. In this latter capacity he became the instructor of Lady Jane Grey, whose testimony to his merits as one who taught 'gently,' 'pleasantly,' and 'with such fair allurements to learning,' is preserved in the well-known story told by Ascham (*Scholemaster*, ed. Mayor, pp. 33–34). He appears to have turned his advantages at Cambridge to good account, for Thomas Becon, in his 'Jewel of Joy' (*Works*, ed. Ayre, ii. 424), speaks of him as being at this time 'excellently well learned' in both Latin and Greek.

On 15 June, 1553, Aylmer was installed archdeacon of Stow, in the diocese of Lincoln, but having ventured in convocation to oppose the doctrine of transubstantiation, he was deprived of all his preferments, and soon afterwards fled for safety to the Continent. He resided first at Strassburg, and afterwards at Zürich, both chief centres of reunion for the Marian exiles, until the accession of Elizabeth. During these years he occupied himself with the instruction of sundry young English gentlemen who had also temporarily quitted their country, and also in assisting John Fox, the martyrologist, in a Latin translation of the 'Acts and Monuments.' The fact that Aylmer was solicited by Fox to render him this assistance is evidence of his reputation as an accurate Latin scholar, while Aylmer's testimony (that of no lenient critic) to the correctness and merits of Fox's great work is still on record (Strype, *Life of Aylmer*, 8–10). On the accession of Elizabeth he returned to England, and was appointed one of eight divines to hold a disputation at Westminster with a corresponding number of Roman Catholics. He was restored to the archdeaconry of Stow in 1559. In 1562, through the influence of one of his pupils abroad (Thomas Dannet) with Cecil, he was promoted to the valuable archdeaconry of Lincoln, and received three prebends in Lincoln cathedral. For the next fourteen years he resided in that city, and occasionally assisted Archbishop Parker in his efforts on behalf of learning by researches in the cathedral library. He sat in convocation in 1562, and subscribed to the Thirty-nine Articles. In 1573 he received by accumulation the degrees of B.D. and D.D. at Oxford.

On 24 March, 1576–7, Aylmer was consecrated bishop of London in succession to Sandys, and from this time his arbitrary and unconciliatory disposition comes frequently into unpleasing prominence. He quarrelled with his predecessor (a man like himself of hot temper) respecting their relative claims to the revenues of the bishopric, and again on the question of dilapidations. His rule of his diocese was characterised by exceptional severity, fines and sentences of imprisonment being frequently imposed on those who differed from him on doctrinal questions, whether puritans or catholics. A young bookseller who had sold a copy of the celebrated 'Admonition to Parliament,' a work attributed to Cartwright, in which the episcopal office in the abstract and the actual holders of it in the English church were alike unsparingly criticised, was also committed by him to prison. He used his best endeavours to crush the recently revived university press at Cambridge (*State Papers, Domestic*, Eliz. clxi. 1). The unpopularity which he evoked by these and similar measures is indicated by an information which was laid against him about this time for having felled all the elms at Fulham, a charge which Strype denounces as a 'shameful untruth.' Aylmer appears, however, to have become conscious that his opportunities for usefulness in his diocese were to a great degree lost, and made more than one unsuccessful attempt to obtain his removal to a less laborious see, to Ely or Winchester. Whitgift, who appears to have approved his policy in general, appointed him to preach before the queen on her birthday in 1583; but Aylmer having shortly after ventured to obtain the royal warrant for committing Cartwright, the great puritan leader, to prison, Elizabeth, with her habitual disingenuousness, deeming it prudent to disavow the proceedings, manifested signs of her displeasure. His enemies, who were not few, endeavoured to avail themselves of this circumstance by bringing forward charges against him of misappropriation of the episcopal revenues, an accusation which he appears to have successfully repelled by furnishing Burghley with a detailed account of his financial position and that of the see. In the same year, when on a visitation in Essex, he only escaped a public insult in Maldon Church through having been apprised of the design beforehand. Having learned the names of the instigators, he showed his usual resentful temper by sending them to prison. It is not surprising to find that when, in 1588, the Martin Marprelate tracts appeared, Aylmer was singled out for their fiercest satire. The closing years of his life showed, however, no softening in his policy. He took a leading part in the deprivation of Robert Cawdrey, a clergyman at Luffenham, for some injudicious remarks respecting the prayer-book—a measure that resulted in four years of irritating litigation. He also suspended, on like grounds, 'silver-tongued Smith,' a young and able divine, and the most popular preacher of the day; and again (much against the wish and advice of Burghley) Robert Dyke, of St. Albans.

Elizabeth appears to have been desirous of seconding Aylmer's wish to be removed to another see, and suggested that of Worcester, and Bancroft as his successor in London. Negotiations with this view were accordingly commenced, but Aylmer's impracticability of temper led him to insist on conditions which Bancroft would not accede to, and after three ineffectual endeavours to arrive at an understanding the latter abstained from all further discussion on the subject. Shortly before his death, however (3 June, 1594), Aylmer expressly intimated his hope that Bancroft might succeed him (*MSS. Baker*, xxxvi. 335).

He was interred in St. Paul's Cathedral, but the 'fair stone of grey marble' which marked the place of his interment no longer appears. The inscription, which was altogether free from fulsome eulogy, sententiously recorded that he

> Ter senos annos Præsul; semel Exul, et idem
> Bis Pugil in causa religionis erat.

He married Judith Bures, a lady of Suffolk, by whom he had seven sons and three daughters. Of the former, one (Samuel) was sheriff for the county of Suffolk; another (John) was knighted, and resided at

Rigby in Lincolnshire. Later descendants of Aylmer are Colonel Whitgift Aylmer, who died 1701 (Le Neve, *Monum. Angl.*, 1650–1718, pp. 190, 197), and Brabazon Aylmer, Esq., of the Middle Temple, who married Miss Bragge 31 July 1735 (*Gent. Mag.*, 1735, p. 500 *a*). Aylmer was succeeded in his see after some interval by Richard Vaughan, whom he had befriended in his lifetime, and who appears to have been related to him either by marriage or descent (Baker, *Hist. of St. John's College*, ed. Mayor, p. 255).

Aylmer is supposed to be designated by Spenser in his 'Shepheard's Calendar' (July) under the name of Morrell, the 'proude and ambitious pastour'—the name being formed by syllabic transposition from Elmer, just as Algrind, in the same eclogue, is formed from Grindal. The puritans in like manner nicknamed him Marelme (*Hay any Worke for Cooper*, ed. Petheram, pp. 24, 26).

It can hardly be questioned that, both from his views and his temperament, Aylmer was ill qualified to fill the episcopal office in the trying times in which he lived. He gave especial offence to the puritans by his endeavour to introduce that conception of Sunday observance which the Anglican party at large subsequently sanctioned, and his practice of playing at bowls on the sacred day was a source of much scandal (Marprelate's *Epistle*, pp. 6, 52, 54). Like Laud, whom in some respects he much resembles, he deserves to be commended for his attachment to learning and for his discerning patronage of scholars. He was an accomplished logician, was well acquainted with Hebrew, Greek, and Latin, had studied history, and had the reputation of being a good civilian. His reputation as a scholar and a writer is indicated by the fact that, like Dr. Still and Alexander Nowell, he was requested to compose a confutation of the 'Disciplina' of Walter Travers, the recognised text-book of both the earlier and the later puritanism (Churton's *Nowell*, p. 223); Burghley also urged upon him the task of replying to the 'Ten Reasons' of Campian, the Jesuit. With neither of these requests did he think fit, however, to reply.

The only one of his works that here calls for notice is his reply to the 'Monstrous Regiment of Women' of John Knox, entitled 'An Harborowe for faithfull and trewe Subjects, against the late blowne Blaste, concerning the Government of Women. Strasburgh, 1559'—a composition the merits of which are admitted by Knox's own biographer, Dr. M'Crie. Of his other writings (chiefly sermons and devotional works) full particulars will be found in Cooper's 'Athenæ Cantabrigienses,' ii. 171–2.

[Life by Strype; see also a copy with MS. notes by Baker in St. John's Coll. Library, Cam.; Cooper, Athenæ Cantabrigienses; the Marprelate Tracts, *passim*; Maskell's History of the Martin Marprelate Controversy; Clarke's Ipswich, 447; Ashmolean MSS.; Nicolas's Life of Sir Chr. Hatton, index; Marshall's Genealogist's Guide; Marsden's Early Puritans; Haweis' Sketches of the Reformation; Hunt's History of Religious Thought, i. 73–76; Zürich Letters; Maitland's Essays on the Reformation, 200–225; M'Crie's Life of Knox, 162–167.] J. B. M.

AYLMER, MATTHEW, Lord Aylmer (*d.* 1720), admiral and commander-in-chief, was the second son of Sir Christopher Aylmer of Balrath, county Meath, and entered the navy under the protection of the Duke of Buckingham, as a lieutenant, in 1678. Early in the following year he was advanced to the rank of captain; and he appears to have served almost constantly, during the next ten years, on the coast of Algiers and in the Mediterranean. In October 1688 he was appointed captain of the Swallow in the Thames, but at once gave in his allegiance to the cause of the Revolution. In 1690 he commanded the Royal Katherine, and, in the battle off Beachy Head, was one of the seconds to Sir Ralph Delavall who commanded the blue squadron; and in 1692, still in the Royal Katherine, was one of the seconds of the commander-in-chief at Barfleur. In February 1693 he was advanced to the rank of rear-admiral, and to that of vice-admiral in 1694, when he accompanied Admiral Russell to the Mediterranean, and was also appointed a lord of the admiralty. After the peace of Ryswick he was sent, in 1698, as commander-in-chief, again into the Mediterranean, principally to confirm the treaties with the regencies of Tripoli, Tunis, and Algiers; which he happily accomplished, and returned home towards the end of the next year. In Nov. 1699, being, it is said, dissatisfied at the appointment of Admiral Churchill to the admiralty, he retired from active service, though he continued to act as one of the commissioners of the navy till July 1702. He took no part whatever in naval affairs beyond sitting in parliament as baron or member for Dover, till after the death of Prince George, and the retirement of Churchill in Nov. 1709, when he was appointed commander-in-chief of the fleet. In the following July, whilst cruising in the Soundings, he fell in with a French squadron and convoy, of which only one merchantman and the Superbe, of 56 guns, were captured; the rest escaped, owing, it was alleged, to the haziness of the weather. The want of success served the new ministry as an excuse to supersede him, which they did in January 1711. He held no further command till the accession of George I, when he was again appointed commander-in-chief, ranger of Greenwich Park, and governor of Greenwich Hospital. This office he held till his death; and during that time succeeded in establishing the hospital school for the sons of seamen, which gradually developed into a magnificent institution. In April 1717 he became one of the lords commissioners of the admiralty, but he resigned the appointment early the next year, when he was advanced to be rear-admiral of the United Kingdom, and at the same time raised to the peerage of Ireland as Lord Aylmer of Balrath. He had been elected whig M.P. for Portsmouth in 1695, and for Dover in 1697, 1713, and 1715. He was captain of Deal Castle. He died 18 Aug. 1720.

A portrait, half-length, presented by his descendant, the fifth Lord Aylmer, is in the Painted Hall at Greenwich.

[Charnock's Biog. Nav. ii. 35; Brit. Mus. MSS. Add. 28122–4; Official Papers in the Public Record Office.] J. K. L.

AYLOFFE, JOHN (*d.* 1685), satirist, educated at Trinity College, Cambridge, wrote one of the most drastic and powerful satires against the Stuarts, entitled 'Marvell's Ghost.' It was furtively circulated as a broadside, but was included in Nichols's 'Select Collection of Poems' (iii. 186), together with another poem 'On the Cambridge Commencement' (iii. 188–9). Ayloffe was executed before the gate of the Inner Temple on 30 Oct. 1685 for his participation in the Rye House plot. He went with the Earl of Argyle into Scotland, where he was taken, and made an attempt to destroy himself by inflicting a terrible wound in his belly. At his execution it came out that he was of the Temple; had been a 'clubber at the King's Head Tavern,' and 'a green-ribbon man.' 'Marvell's Ghost' is as burning and passionate in its invective as any of Marvell's own. A relative, William Ayloffe, wrote a poem on the death of Charles II and accession of James II.

[Brit. Museum Broadsides; Hunter MSS. 24, 490; Dryden Miscell.; Macaulay's Hist. c. 5.] A. B. G.

AYLOFFE, Sir JOSEPH (1709–1781), baronet, an eminent antiquary, was the great grandson of Sir William Ayloffe, first baronet, through his third wife [see Ayloffe, William, *ad fin.*], and was the son of Joseph Ayloffe, barrister-at-law of Gray's Inn and sometime recorder of Kingston-upon-Thames, who died in 1726. Born about 1709, Ayloffe was educated at Westminster, was admitted a student of Lincoln's Inn in 1724, and spent some time at St. John's College, Oxford, before 1728. In 1730 he succeeded, as sixth in succession, to the family baronetcy on the death of his unmarried cousin, the Rev. Sir John Ayloffe, a descendant of the first family of the original holder of the title. Sir Joseph seems very early in life to have manifested an interest in antiquities, which received at once the recognition of the learned, although for many years he was merely collecting information and published nothing. On 10 Feb. 1731–2 he was elected a fellow of the Society of Antiquaries, and on 27 May of the same year a fellow of the Royal Society. Seven years later he became a member of the well-known literary club—'the Gentlemen's Society at Spalding.' But he did not confine himself altogether to antiquarian research. In 1736–7 he was appointed secretary to the commission superintending the erection of Westminster Bridge; in 1750 he was auditor-general of the hospitals of Bethlehem and Bridewell; and in 1763, on the removal of the state archives from Whitehall and the establishment of a State Paper Office at the Treasury, he was nominated one of its three keepers. In 1751 Ayloffe took a prominent part in procuring a charter of incorporation for the Society of Antiquaries, of which he was for many years a vice-president, and at its meetings he very frequently read papers. He died at Kensington on 19 April 1781, and with him the baronetcy became extinct. He married, about 1734, Margaret, daughter of Charles Railton of Carlisle, by whom he had one son, who died of small-pox at Trinity Hall, Cambridge, in 1756. Both father and son were buried in Hendon churchyard. Sir Joseph was the intimate friend of his colleague at the State Paper Office, Thomas Astle, and of Richard Gough; the latter described Ayloffe as the English Montfaucon.

Ayloffe's published writings belong to his later life, and were never very successful with the general public. In 1751 he circulated proposals for printing by subscription the debates in parliament prior to the Restoration, in eight octavo volumes. But little favour was apparently extended to the scheme; although in 1773 it was advertised that the first volumes would soon be sent to press, none appear to have been published (cf. *Rawlinson MSS.* in the Bodleian, s. v. 'Ayloffe'). It was also in 1751 that Sir Joseph issued a prospectus inviting subscribers for a translation of Diderot's and D'Alembert's 'Encyclopédie,' with additional or expanded articles on subjects of

English interest. But the first number, which was published on 11 June 1752, obtained such scanty support, and was so severely handled in the 'Gentleman's Magazine' (xxii. 46), that the project was immediately abandoned. Some years previously Ayloffe had induced Joshua Kirby, a well-known draughtsman of Ipswich, to prepare a number of engravings of the chief buildings and monuments in Suffolk, and twelve of them were published with descriptive letterpress by Ayloffe in 1748. It was Ayloffe's intention to introduce Kirby's drawings into an elaborate history of the county upon which he was apparently engaged for the succeeding fifteen years. In 1764 he had made so much progress in collecting and arranging his materials that he published a lengthy prospectus for the publication of an exhaustive 'Topographical and Historical Description of Suffolk,' but unfortunately he here again received too little encouragement to warrant him in pursuing his elaborate plan. Subsequently he contributed several memoirs to 'Archæologia,' the journal of the Society of Antiquaries, which were highly valued at the time. On 25 Feb. 1763 he 'communicated' an interesting 'Copy of a Proclamation (1563) relating to Persons making Portraits of Queen Elizabeth' (ii. 169–170). In 1773 and 1774 there appeared in 'Archæologia' (iii. 185–229, 239–272, 376–413) three papers by Ayloffe, describing (1) a picture at Windsor of the famous interview in 1520 between Henry VIII and Francis I; (2) four pictures at Cowdray near Midhurst, the property of Lord Montague, illustrating Henry VIII's wars in France in the latter part of his reign; and (3) the opening of the tomb of Edward I at Westminster in 1774, an exhumation that Ayloffe with Daines Barrington superintended. Another paper prepared for the Society of Antiquaries, 'On Five Monuments in Westminster Abbey,' was published separately, with engravings, in 1780. An account of the chapel on London Bridge, by Ayloffe, was published with a drawing by George Vertue in 1777.

In 1772 Ayloffe published the work by which he is still known to historical students. It is entitled 'Calendars of the Antient Charters. . . and of the Welch and Scottish Rolls now remaining in the Tower.' In a lengthy introduction the author impresses on historians the necessity of scholarly research among the state papers. The book was begun by the Rev. Philip Morant, who was at one time employed at the State Paper Office, and was published at first anonymously. But in 1774 a new issue gave Sir Joseph Ayloffe's name on the title-page. Ayloffe also revised for the press new editions of Leland's 'Collectanea' (1771) and of the 'Liber Niger Scaccarii' (1771), and added valuable appendices of original illustrative documents. He saw through the press John Thorpe's 'Registrum Roffense,' which was published in 1769 by the compiler's son. Ayloffe's 'Collections relative to Saxon and English Laws and Antiquities' remain in manuscript at the British Museum (*Addit. MS.* 9051). We have been unable to trace the whereabouts of his other manuscript collections, which were clearly very numerous, and are stated by contemporaries to have been invaluable so far as they related to the abbey and city of Westminster. His library was sold by Leigh and Sotheby soon after his death.

[Annual Register for 1781; Gent. Mag. for 1781; Nichols's Literary Anecdotes and Illustrations of Literature; Burke's Extinct Peerage, p. 30; Morant's History of Essex; Brit. Mus. Cat.] S. L.

AYLOFFE, WILLIAM (*d.* 1585), judge of the Queen's Bench, was descended from a very ancient family settled originally in Kent and subsequently in Essex, whose origin has been traced to Saxon times. On 14 Feb. 1553–4 he was admitted a student of Lincoln's Inn, where two other near relatives, bearing the same name, distinguished themselves in the sixteenth century, and in 1560 he was called to the bar. After being appointed 'reader' at his inn of court in Lent term, 1571, he was made serjeant-at-law in 1577, at the same time as Sir Edmund Anderson, afterwards the well-known lord chief justice of the Common Pleas. A notice of a banquet in the Middle Temple hall, given by Ayloffe with other barristers upon whom a similar distinction had just been conferred, to celebrate their promotion, is preserved among the Ashmolean MSS. at Oxford (*Ashm. MS.* 804, ii. 1). No record is known of Ayloffe's elevation to the bench, but he is found acting as judge in the court of Queen's Bench in 1579 (*Calendar of State Papers*, 1547–1580, p. 637), and his judgments are reported by Dyer, Coke, and Savile after that date, which may therefore be regarded as the probable year of his appointment. He was present in 1581 at the trial of Edmund Campion and other seminary priests, and special attention is called to the part he played on that occasion in a pamphlet published by English catholics at Paris shortly afterwards, and bearing the title 'An Epistle of Comfort to the Reverend Priestes and to the Honorable, Worshipful and other of the Laye sort restrayned in Durance for the Catholike Fayth,' 12mo. It is there stated (p. 202), on the evidence of eye-witnesses, that while sitting in court after the other judges had retired, and while the jury were considering their verdict, Ayloffe took off his glove and found his hand and ring covered with blood without any apparent cause, and that, in spite of his endeavours to wipe it away, the blood continued to flow as a miraculous sign of the injustice that polluted the judgment-seat. Some correspondence of Ayloffe and the lord mayor of London about the appointment of his brother as town clerk, are among the city archives for 1580 and 1581 (*Remembrancia*, pp. 149, 150, 271).

Ayloffe died on 8 Nov. 1585. He married Jane, daughter of Sir Eustace Sulyard, by whom he had three sons. A baronetcy conferred by James I in 1612 upon William, the eldest of them, who had been knighted in 1603, continued in the family till 1781. Sir William, the first baronet, was thrice married, and a large family survived him.

[Foss's Judges of England, v. 445; Wright's Essex, ii. 443–4; Burke's Extinct Baronetage, p. 30; Notes and Queries (2nd series), iii. 376.]
S. L.

AYLWARD, THEODORE (1730–1801), musician, was born, probably at Chichester, in 1730. Of his early life and education nothing is known, though when young he seems to have sung at Drury Lane Theatre. He became a member of the Royal Society of Musicians 9 July 1763 (*Records of Roy. Soc. Musicians*), and was elected by a unanimous vote into the Madrigal Society 15 Nov. 1769 (*Records of Madrigal Soc.*). He was appointed organist of St. Lawrence Jewry in 1762, a post he held until 1788. In 1764 he was organist of Oxford Chapel, and from 1768 to 1781 organist of St. Michael's, Cornhill. In 1771 he was appointed professor of music at Gresham College, and in 1788 he succeeded Edward Webb as organist of St. George's Chapel, Windsor. In November 1791 he took the accumulated degrees of Mus. Bac. and Mus. Doc. at Oxford. He died at Windsor 27 Feb. 1801, and was buried in St. George's Chapel. Aylward published a few songs, duets, glees, and organ pieces; but most of his music is still in manuscript.

[Appendix to Bemrose's Choir Chant Book (1882); Catalogue of Collection of Music School, Oxford; Gent. Mag. 1801.] W. B. S.

AYLWORTH, WILLIAM, jesuit. [See Harcourt.]

AYMER or **ÆTHELMÆR** (Ethelmar) de Valence, or de Lusignan (*d.* 1260), bishop of Winchester, was a younger son of Isabella, widow of King John, by her second husband, Hugh X, count of La Marche. Isabella having died in 1246, and the fortunes of their house being depressed in consequence of the failure of their father's rebellion, Guy of Lusignan, William of Valence, and Aymer, who was then in orders, came to England in 1247 to enrich themselves. Henry III received his half brother with great joy. Besides procuring several livings for Aymer, he compelled different bishops and abbots to assign him 'innumerable' pensions, so that his revenues soon equalled those of an archbishopric. Among the various acts of injustice by which the king enriched his brother at this time, the strong pressure put on the abbot of Abingdon to force him to present Aymer to the rich church of St. Helen in that town excited special indignation. On the resignation of Nicolas, bishop of Durham, in 1249, Henry tried hard to procure the election of his brother. In spite, however, of the king's threats, the chapter rejected Aymer as too young and too ignorant for the office, and Henry was for the time forced to be content with adding the rectory of Wearmouth to his many benefices. So numerous had these and other sources of revenue become, that it was said Aymer might well forget what they were and what each was worth, and he was obliged to appoint a steward to manage his rapidly-increasing wealth. When William, bishop of Winchester died in 1250, Henry determined that his brother should succeed him, and sent two of his chief clerks to persuade the monks to elect him. They refused on account of his youth, his lack of full orders, for he was only an acolyte, and his ignorance. Then the king himself visited the chapter, and commanded them with threats to elect his brother. The monks yielded, for they knew that there was no help to be had from the pope. Very sorrowfully they obeyed the king's command, for the Poitevin thus forced upon them as the head of their noble and wealthy church could not speak their language, and would, they believed, avoid consecration, for they knew that he only sought the revenues of the see. Aymer was elected on 4 Nov. 1250, and his election was confirmed at Lyons by Innocent IV on 14 Jan. of the following year. On his return to England he gave a splendid banquet at Winchester to the king and queen to celebrate his entrance on his office. Few, if any, of his guests were Englishmen, and this neglect of the native nobility did not escape remark. The papal confirmation was doubly scandalous in the eyes of Englishmen. Not only was Aymer, they said, the first to hold an English bishopric without being a bishop, but the pope gave him leave to retain the revenues he derived from the church before his consecration. Although he was now splendidly provided for, the king forced the abbot of St. Albans to grant him a yearly pension of ten marks.

The bishop-elect of Winchester attended the assembly of bishops held at London on 13 Oct. 1252 to deliberate on the pope's grant to the king of a tenth of the revenues of the clergy for three years. Robert Grosseteste, bishop of Lincoln, opposed the demand. Aymer argued that, as pope and king were united, the clergy had no choice; and that, as the French had agreed to a like demand, the English ought to do the same. He seems, however, to have said this as the king's advocate, for he agreed with Grosseteste and most of the other bishops in refusing to be bound by the grant. The king was very wroth with him for this, and when Aymer took leave of him with the words, 'I commend you to the Lord God,' answered, 'And I you to the living devil,' reproaching him bitterly with ingratitude. Soon after this Aymer quarrelled with Boniface of Savoy, archbishop of Canterbury, the uncle of the queen. During the archbishop's absence from England, he instituted a certain clerk as prior of the hospital of St. Thomas the Martyr, at Southwark. The archbishop's official, finding that the rights of Canterbury had been infringed on, called on the prior to resign, and on his refusal excommunicated him. The prior continued contumacious, and the official had him seized and taken to the archbishop's manor of Maidstone. When Aymer heard this, he gathered a band of men, and with the connivance of William, his brother, and John of Warrenne, his brother-in-law, sent them to seize the official. They sought him at Southwark and then at Maidstone, and not finding him there, set fire to the house. At last they found him at the manor of Lambeth, and brought him with many insults to Farnham. Aymer did not dare to keep him, and drove him from the castle. The archbishop excommunicated all concerned in this outrage. Aymer, however, commanded the dean of Southwark and others to declare the sentence of no effect. The foreigners at the court were divided, the Poitevins against the Provençals, the king's men against the queen's men, while the English heartily wished that they would destroy one another. The archbishop succeeded in stirring up popular feeling against the bishop-elect by laying his case before the university of Oxford. At the festival of Epiphany in the next year, the king as usual being at Winchester for Christmas, a reconciliation was arranged, and Aymer swore that the violence done was without his knowledge and will. In the parliament held at London in April 1253, the bishop-elect, with two others, was sent by the bishops to the king to entreat him to allow the church liberty of election. Henry answered that the bishops of his appointment had better resign, and turning to Aymer, reminded him how he had gained his bishopric for him by threats and entreaties when, on account of his youth and his ignorance, he ought to have been at school. The next year Aymer appears to have promised to join the king, who was then fighting in Gascony.

Aymer made the monks of Winchester bitterly repent their compliance with the king's order to elect him, for he greatly oppressed them, keeping them shut up in the church for three days without food. They fled from his violence, and took shelter in other monasteries. He dispossessed the prior, and filled the convent with men of a baser sort, whom he made monks of his house. Even the king disapproved of his violence. The prior appealed to Rome. Henry warned his brother of the insatiable thirst of the papal court for gold, and in answer Aymer boasted that the spring of his wealth would not dry up. His gifts exceeded the gifts of the prior, and he gained the suit. The prior he had set up kept his office, but his false monks grew weary of their life and left the convent, and he made the old monks come back to their house again. He managed to get some profit even out of his suit with the prior. In order to gain money to carry on their case, the convent had recourse to the Caursins (or Caorsini), the great money-lenders of the day. Aymer paid the debt on condition of receiving the isle of Portland and some other places from the convent. After he was dead the monks petitioned the king that these places might be given back to them, for they said that they had been taken from them unlawfully. Aymer had no sympathy with English feeling in any shape, and when in 1255 the bishops were in difficulty owing to the demands of Rustand, the papal envoy, they suspected that his heart was not with them, and so took no counsel with him. In 1256 he was in Poitou from 25 Jan. to 17 Sept. On the death of Walter Gray, archbishop of York, the king refused to confirm the election of Sewall de Bovill, for he hoped to get the archbishopric for Aymer. Sewall, however, lost no time in applying to Rome; his election was confirmed by the pope, and the king's scheme failed. In January 1257 Aymer was sent on an embassy to France to gain a prolongation of the truce. Later in the year he was again sent with other ambassadors to the French court to demand the English rights, but he and his fellows had nothing but hard words. He was foremost in persuading Richard of Cornwall to accept the crown of Germany offered to him in this year. When in 1258 the parliament of Oxford created a committee of twenty-four for the redress of the grievances set forth in a petition of the barons, Aymer and his brothers, Guy and William, were among the twelve nominated by the king. They refused to swear to the provisions drawn up for the reform of the state, and would not give up the royal castles they held. For fear of Earl Simon, William, Guy, and Geoffrey left Oxford suddenly, and fled to Aymer at Wolvesey. The castle was attacked by the barons. In the negotiations which followed it was at first proposed to allow William and Aymer to remain in the country; but it was finally decided that all the brothers should go with their followers. Their property was seized, and they were not allowed to carry away more than 6,000 marks. The feeling against Aymer was very strong. Not long before this his men had ill-used and slain a clerk who had been appointed by John FitzGeoffrey to a church of which he claimed the patronage; and when complaint was made to the king, Henry excused him. It was generally believed that before he and his brothers left England they poisoned the Earl of Gloucester and others at a feast at Aymer's house at Southwark. On their arrival in France they met with a cold reception. Aymer asked leave to stay in Paris to study. As, however, the French queen complained that the Poitevins had insulted her sister, the Queen of England, Lewis would not have them in his capital. Almost as soon as they landed they were followed by Henry of Montfort, eager to avenge the insults they had heaped on his father. He stirred up the French against them. Aymer and his brothers shut themselves up in Boulogne, and were kept in there almost by a kind of blockade. At last the bishop-elect was allowed to pass into Poitou. The castellan of Dover intercepted 1,000 marks which were being sent to him from England. Part of this sum was employed by the barons in defraying the expenses of an embassy they sent to Rome to complain of his conduct. The ambassadors carried letters setting forth the mischief and wickedness of which he had been guilty, urging the pope to annul his appointment, and declaring that the barons were determined not to allow him to return, and that even were they otherwise minded, the people of England would never suffer it. The next year, 1259, the chapter of Winchester elected Henry Wengham, the chancellor, to the bishopric, and the king conferred the election conditionally, declaring his approval in case Aymer was unable to obtain consecration. Alexander IV, however, was by no means inclined to listen to the representations of the baronial party, and on 16 May 1260 consecrated Aymer at Rome. The bishop set out on his journey to England, intending to lay the country under an interdict in case he was not received. He died in Paris on 4 Dec., to the great joy of the English people. His body was buried in Paris, and his heart was sent to Winchester Cathedral, where his tomb may still be seen, and where, it is strange to read, many miracles were worked.

[Matthew Paris, Majora Chronica, Historia Anglorum; Annales de Theokesberia, Burton, Winton, Waverleia, Dunstaplia, Osneia, Chron. T. Wykes in Annales Monastici, Rolls Ser.; Prothero, Simon de Montfort; Pauli, Simon de Montfort; Stubbs's Constitutional History; Le Neve's Fasti Ecclesiæ.] W. H.

AYMER DE VALENCE (*d.* 1324), EARL OF PEMBROKE and lord of Montignac, was the third son of William of Valence, half-brother of Henry III and of Joan, daughter of Warine of Munchensi. His elder brothers died during the lifetime of their father, and Aymer succeeded to the earldom in 1296. He served in Flanders in 1297, and in Scotland in 1298. In 1302 he was employed in an embassy to France, and the following year assisted in making peace with Philip IV. He received a grant of land in Scotland, and built himself a castle at Selkirk. When Edward made war on Robert Bruce in 1306, Aymer was appointed guardian of Scotland, and led the van of the army. Bruce advanced to the neighbourhood of Perth and challenged him to battle. Aymer answered that he would not fight on that day, but on the same evening made a sudden attack on the Scots, and defeated them in the wood of Methven (TRIVET). He took captive the wife and daughter of the Scottish king, and crossed to Kantire, hoping to find Bruce himself. There he took Nigel Bruce, and sent him to Berwick, where he was put to death. The next year, on 10 May, he was defeated by Bruce at Loudon Hill, and forced, though without much loss, to retire to the castle of Ayr. There he and the Earl of Gloucester were besieged until the king sent a force to relieve them. On the accession of Edward II, Aymer lost the guardianship of Scotland. He was deeply offended at the insolence of Gaveston, who gave him the nickname of Joseph the Jew, because he was tall and of a pallid countenance (WALSINGHAM). When he and other great nobles attended the tournament held by Gaveston at

Wallingford, they were treated with insult, and for this and other reasons they took counsel together against him. In 1309 the earl joined with the other lords at the parliament held at Stamford in sending a letter to Clement V, remonstrating with him on his usurpations. He was one of the foremost of the discontented nobles who the next year were expressly forbidden to attend the parliament in arms. He disregarded the order, and, appearing with the rest in military array, demanded the appointment of a council of reform. The first step in the formation of this council was the choice of two earls by the bishops, and Aymer was one of the two then chosen to select the ordainers. When the king marched northwards, Pembroke and the other ordainers refused to leave London, but sent the number of men they were bound by their service to supply.

On the recall of Gaveston in 1312 the lords of Lancaster's party sent the Earls of Pembroke and Warenne against him. They besieged Gaveston in Scarborough Castle. He surrendered on 19 May, receiving a promise from Pembroke that his life should be spared. Pembroke took him towards Wallingford, and lodged him at Deddington. In his absence the Earl of Warwick seized on Gaveston, carried him to Gaversike, and there put him to death. Enraged at the dishonour thus done to his word, Pembroke left the Lancastrian lords, and joined himself to the court party. About this time he and Lord Badlesmere rescued Lady Clifford from the constable of Barnard Castle, who had carried her off. He went to France to seek aid for the king, and on his return negotiated between him and the earls. On 20 Sept. he appeared before a meeting of the Londoners at the Guildhall, and demanded the obedience of the city for the king. A fierce riot broke out, and the earl and his companions barely escaped in safety. His position seems to have been rather that of leader of the party opposed to Lancaster, to whom he never forgave the death of Gaveston, than of a supporter of the king's policy (Stubbs, *Const. Hist.* ii. 341). He received a grant of the New Temple and of other lands of the Templars in London. After long negotiations, in which Pembroke acted as one of the royal commissioners, peace was made with the Lancastrian earls. The affairs of Scotland demanded instant attention, and the king made him lieutenant of that country, and sent him on to insure the safety of the royal army in its northward march. Pembroke shared in the king's defeat at Bannockburn on 24 June 1314, and saved himself by flight. The next year he was sent with Lord Badlesmere to secure the marches against the Scots (Rymer, *Fœdera*, ii. 524). He was also employed to quell the insurrection at Bristol. In 1316 he went on an embassy to the pope. On his way home he was taken prisoner by a Burgundian named Moiller, who declared that the King of England owed him wages for service he had done him. He took the earl into Germany, and kept him until he was ransomed (Murimuth; Leland, *Collect.* ii. 548, 2nd ed.). In September 1317 he persuaded Edward not to provoke the Earl of Lancaster (Mon. Malm.). On 24 Nov. he entered into a bond with Roger d'Amory and Badlesmere, by which the confederates, who formed themselves into a kind of third party, agreed to work together to gain supreme influence in the council (Stubbs, *Const. Hist.* ii. 342). The party thus formed rapidly increased in power, and succeeded in effecting a formal pacification of the kingdom. In virtue of this agreement, signed at Leek on 9 Aug. 1318, a new council was appointed, in which Pembroke held a conspicuous place. On 24 March 1319 he sat with the earl marshal in the chapter-house of St. Paul's to hear and compose certain quarrels that had arisen among the citizens of London, and later in the same year accompanied the king on his unfortunate expedition against Berwick. At Christmas he negotiated a two years' truce with the Scots. Although he was at least secretly in league with Roger of Mortimer and the other lords who in 1321 ravaged the lands of the Despensers, he nevertheless assumed the part of a mediator, and pressed the king to banish his favourites. The Earl of Lancaster declared that he had acted treacherously, and advised the discontented lords to have nothing to do with him. When Edward at last took up arms, he once more attempted to mediate, and failing in this attempt, actively upheld the king. On 22 March 1322 he joined in the judgment and condemnation of Lancaster. He received Higham Ferrers and other of the earl's lands in Northamptonshire. Later in the year he accompanied the king in his expedition against Scotland, and on 30 May 1323 arranged a truce of thirteen years with the Scots. In 1324 Pembroke died suddenly near Paris, while on an embassy to Charles IV. He married three times. His third wife, married on 5 July 1321, was Mary of Chatillon, daughter of Guy IV, Count of St. Pol, the foundress of Pembroke Hall at Cambridge. He had no issue by any of his wives, and his childless death was held to be a just punishment of the part he took in the condemnation of the Earl of Lancaster (Walsingham, ii. 195).

[Trokelowe, Chron. Monast. S. Albani IV

(Rolls Ser.); Annales Lond.; Life of Edward II, by Monk of Malmesbury; T. de la Moor; Chron. Edw. I and Edw. II (Rolls Ser.); Walsingham (Rolls Ser.); Trivet (Eng. Hist. Soc.); Hemingburgh (Eng. Hist. Soc.); Murimuth (Eng. Hist. Soc.); Rymer's Fœdera, ii.; Stubbs's Const. Hist. ii., and Introd. to Chron. Edw. I and Edw. II.] W. H.

AYREMINNE, or **AYERMIN**, **RICHARD** de (*d.* 1340?), chancellor of the dioceses of Norwich and Salisbury, was younger brother of William de Ayreminne, bishop of Norwich [q. v.]. He was probably in early life a clerk of the exchequer. He became prebendary of York in 1316. On 26 May 1324 he was made keeper of the rolls in the place of his brother William. Between 16 Nov. and 12 Dec. of the same year he kept the great seal during the absence of the chancellor, Robert de Baldock, in Scotland. On 4 July 1325 Henry Cliff was substituted for Richard de Ayreminne in the keepership of the rolls, probably in consequence of the quarrel of his brother William with Edward II as to his right to the see of Norwich. In September 1325 Richard was appointed rector of Elveley (Alveley, co. Salop), and made by his brother chancellor of his diocese of Norwich. But shortly afterwards he, with another brother, Adam, left for France to join his brother William. In 1326 Edward II issued a writ complaining of the refusal of the brothers to appear before him, and directing the Archbishop of York to secure their attendance. After Edward III's accession in 1327 Richard was made clerk of the privy seal, and subsequently guardian of the Jewish converts for life. On 7 June 1339 he resigned this post. He was appointed chancellor of the diocese of Salisbury 16 July 1339; and since a successor to him was nominated in 1340, that year has been assumed to be the date of his death.

[Le Neve's Fasti; Blomefield's Norwich, i. 501; Rymer's Fœdera, iii. 791, iv. 61, 161, 804; Foss's Judges, iii. 214–15.] S. L.

AYREMINNE, or **AYERMIN**, **WILLIAM** de (*d.* 1336), bishop of Norwich, was descended from an ancient family settled at Osgodby, Lincolnshire. He was the eldest of three brothers, of whom Richard obtained many ecclesiastical offices [see Ayreminne, Richard de], and Adam became archdeacon of Norfolk. In early life William was probably a clerk of the exchequer. He sat in the parliament of Carlisle in 1306–7 as proxy for St. Augustine's Abbey, Canterbury. In 1316 he was deputed to record the proceedings of the parliament of Lincoln. In August of this year he became master of the rolls, and he temporarily performed for many years before and after this date the duties of both the keeper of the great seal and of the chancellor. In 1317 he was made guardian of the Jewish converts' house for life, although previously the office had only been held during the king's pleasure (Tovey's *Anglia Judaica*, 222). In 1319 he joined the Archbishop of York, the Bishop of Ely, and other ecclesiastics, who with a force of eight thousand men attempted to resist an invasion of the Scots in the North. The army was defeated near the river Swale with great slaughter. William was taken prisoner, and was not released for several months. In 1324 he resigned the mastership of the rolls to his brother Richard, and became keeper of the king's privy seal. In the church he meanwhile secured much preferment, although he was always manœuvring to obtain more. He was rector of Wearmouth and canon of St. Paul's, Lincoln, York, Salisbury, Hereford (1320), and Dublin. He held three prebends at Lincoln. In July 1325, while in France, he received news of the death of Salmon, bishop of Norwich. The pope was then at Avignon, and Ayreminne at once obtained his nomination to the vacant see, regardless of the known intention of Edward II to bestow the bishopric on his chancellor, Baldock. But there seems little doubt that William was living in France at the time, engaged in settling a dispute between the kings of England and France as to the possession of land in Aquitaine. His conduct of this business appears to have displeased Edward II, who had instructed him to offer certain concessions to France, which he failed to do. He had, however, friends at Rome, who undoubtedly obtained for him the papal nomination in 1325 to the see of Norwich, and he was consecrated bishop in France, 15 Sept. 1325, by the pope's agents against Edward's wish. In the course of the following year he returned to England, after frequent refusals to answer the king's summons to explain his recent conduct, and appears to have been reconciled to Edward II, in spite of the suspicions with which the Despencers and Baldock viewed him. He vigorously supported Edward III on the abdication of Edward II, and in 1331 held the office of treasurer. He died 27 March 1336, at his house at Charing, near London, and was buried in Norwich Cathedral. The old verdict on his career, which stigmatised him as 'crafty, covetous, and treasonable,' seems substantially just.

[Foss's Judges of England, iii. 215 et seq.; Blomefield's Norwich, i. 501; Fuller's Worthies, ed. Nichols, 9–10; Hist. MSS. Com. Fourth Report, 381, 384, 385; Rolls of Parliament, i. 190, 298, 350–1; Rymer's Fœdera, vols. iii. and iv. passim.] S. L.

AYRES, JOHN (*fl.* 1680–1700), an eminent English penman, was of very humble origin, but the date and place of his birth are unknown. Coming up from the country a poor lad, he became footman to Mr. William Ashurst, alderman of London, then resident at Hornsey, who was knighted in 1689, and lord mayor of London in 1693–4. His master, taking a great liking to him, sent him to school, where he attained great efficiency in writing and arithmetic. He continued some years in Ashurst's service, but marrying a fellow-servant with 200*l.*, he was enabled to set up as a teacher of writing and accounts in St. Paul's Churchyard, where his industry and ability soon procured him so many scholars that his income from teaching alone was nearly 800*l.* a year.

About 1680 he commenced the execution and publication of those calligraphic works which have made him so famous as one of the great reformers in the writing commonwealth, and the introducer into this country of the beautiful Italian hand. Robert More, in his essay on the 'First Invention of Writing,' prefixed to his own 'Specimens of Penmanship' (1716?), says: 'The late Colonel Ayres (a disciple of Mr. Topham) introduced the bastard Italian hand amongst us, which by the best masters has been admitted, naturalised, and improved. Nor is it a diminution of our characters which survive him that therein the colonel was the common father of us all. He carried the glory of English penmanship far beyond his predecessors.' Ayres continued teaching and publishing scholastic works until his sudden death, from apoplexy, while regaling some friends at Vauxhall. The date of this occurrence is not known; but it was before 1709, as Rayner, his scholar, who published his 'Paul's Scholar's Copy Book' in that year, alludes to his death.

His contemporaries speak of him as 'colonel' and 'major,' in reference, apparently, to his position in some of the city bands.

The works which he issued from the Rolling Press were: 1. 'The Accomplished Clerk, a Copy Book shewing the natural Freedom of y^e^ Pen in Writing all the usual hands of Eng^d^ [*sic*], by John Ayres. Sold at the Hand and Pen in St. Paul's Churchy^d^.' This was engraved by the celebrated John Sturt, and apparently issued about 1680, since in 1700 he reproduced the work as (2) 'The Accomplished Clerk Re-graved,' and in the preface speaks of his 'first essays, twenty years before, to introduce the engraving of writing, and overcome the difficulty of making the graver come up nicely to the nature and freedom of the pen.' (Only three of the twenty-five plates were from the original work.) 3. A work which seems to have been a second issue of his first book, 'The Accomplished Clerk, or Accurate Penman,' dedicated to his former teacher, Mr. Thomas Topham, and dated 25 April 1683. The last of these twenty-five specimens is a fine instance of the softness, delicacy, and ornamental beauty of the new Italian hand. 4. 'The Tradesman's Copy Book, or Apprentice's Companion, showing Varieties of Receipts, Bills, &c. written in all the modish Running-hands now used,' 20 pl. ob. 4to, 1687. 5. 'The Youth's Introduction to Trade; an Exercise Book.' 6. 'The Paul's School Round-hand, Strong Running-hand, and Mercantile Round-hand,' engraved by Sturt, 1700. 7. 'Alamode Secretarie, or Practical Penman, a Writing Book,' also engraved by Sturt, 28 long 8vo pl. 8. 'The Penman's Daily Practise, Shewing much Variety of Command of hand,' which he calls 'a cyfering book,' 34 plates of alphabets and tables of arithmetic, engraved by Sturt (n.d.). 9. 'The Writing Master, or Tutor to Penmanship,' 50 large plates of all the Varieties of English Writing (n.d.). 10. 'A Striking Copy Book,' 14 plates of capital-letters. 11. 'Materot Redivivus, the Italian M^r^., Shewing the great Variety and beauty of the Italian hand,' 1690. (Materot was the famous penman of Paris.) The grandest, however, of all his works was 12. 'A Tutor to Penmanship or the Writing Master,' which he dedicated to King William III in a most pompous and yet interesting address. It was in two parts, with 48 large obl. fol. plates. Engraved by John Sturt, who also puts forward a long and curious address. The preface is dated 15 Jan. 1697–8. Ayres's portrait was in this work, also in the 'Accomplished Clerk' (No. 3 above); but in the British Museum copies these works from Sturt's graver are wanting. There are only five of these famous books of penmanship in our national collection.

Ayres also published 'Arithmetic made Easie for the Use and Benefit of Tradesmen,' 1693, dedicated to his former master, Sir William Ashurst, Knt. The second edition, 'much corrected and enlarged,' 1695, is in 12mo, 190 pp. There were many editions before and after his death; the twelfth, published in 1714, has additional pages on bookkeeping by Charles Snell, his fellow-pupil and former rival in the reform of the art of writing, with whom it was said he had many bickerings in the course of their joint career. Ayres's poorly executed 'effigies' is given in the later editions of his 'Arithmetic.'

[Robert More, First Invention of Writing, 1716; William Massey, Origin of Letters, 1763; Ayres's Works; Chalmers's Biog. Dict.]

J. W.-G.

AYRES, PHILIP (1638-1712), the author of numerous books and pamphlets, flourished in the latter part of the seventeenth century; was born at Cottingham, and educated at Westminster, and St. John's College, Oxford. He became tutor in the family of Montagu Garrard Drake, of Agmondesham, Bucks, and lived in the family till his death, 1 Dec. 1712. His chief work is his 'Lyric Poems made in imitation of the Italians,' 1687, a not uninteresting collection of original pieces and translations. One copy of verses is addressed to 'his honoured friend' John Dryden. The following is a list of Ayres's works in chronological order: 1. 'A short Account of the Life and Death of Pope Alexander VII, by P. A. Gent.,' 1667. 2. 'Pax Redux, or the Christian Reconciler. Done out of the French by P. A.,' 1670. 3. 'The Fortunate Fool, written in Spanish by A. G. de Salas Barbadillo. Translated by Philip Ayres, Gent.,' 1670. 4. 'Count Nadasdy's Hungarian Rebellion, translated by P. A. Gent.,' 1672. 5. 'The Count of Gabalis,' 1680, from the French of the Abbé de Montfaucon de Villars. 6. 'Emblemata Amatoria. Emblems of Love. In four languages, Lat., Engl., Ital., Fr.,' 1683. 7. 'The Voyages and Adventures of Captain Barth. Sharp and others in the South Sea, &c.,' 1684. 8. 'Vox Clamantis, or an Essay for the Honour, Happiness and Prosperity of the English Gentry,' 1684. 9. 'Mythologia Ethica, or Three Centuries of Æsopian Fables in English,' 1689. 10. 'The Revengeful Mistress, being an Amorous Adventure of an English Gentleman in Spain,' 1696.

[Corser's Collectanea, i. 104-108; British Museum Catalogue; Rawlinson MSS. i. 197.]

A. H. B.

AYRTON, EDMUND (1734-1808), the most distinguished member of a race of musicians, was born at Ripon, where he was baptised 19 Nov. 1734. His father was one Edward Ayrton (1698-1774), a 'barber chirurgion,' of Ripon, who was appointed alderman of that town 14 Aug. 1758, and mayor 1 Jan. 1760. Edward Ayrton's eldest son, William (baptised 18 Nov. 1726), was organist of Ripon Minster from 7 June 1748 until his death, which took place 2 Feb. 1799. By his wife Catherine (who died at Chester 19 Sept. 1819) he had two sons, both of whom were organists of Ripon Minster. The elder of these, William Francis Morel, was born in 1778, and succeeded to his father's post on 25 June 1799. Soon after he moved to Chester, where he died 8 Nov. 1850. His brother, Thomas, was born in 1782, and was organist of Ripon Minster for nearly twenty years before his death, which took place 24 Oct. 1822. Edmund Ayrton, the second son of Edward Ayrton, the barber-surgeon, was originally destined for the church, but, displaying considerable musical talent, was placed under Dr. Nares, the organist of York Minster. He succeeded William Lee as organist, auditor, and rector chori of Southwell Minster in 1754. Here he married, on 20 Sept. 1762, Ann, the daughter of Benjamin Clay, by whom he had fourteen children, several of whom died in infancy. Ayrton became a member of the Royal Society of Musicians on 2 June 1765 (*Records of Roy. Soc. of Musicians*). In 1764 he was appointed a gentleman of the Chapel Royal, and soon after became a vicar choral of St. Paul's Cathedral, and a lay vicar of Westminster Abbey. He succeeded Nares as master of the children of the Chapel Royal in 1780. Ayrton took the degree of Mus. Doc. at Cambridge in 1784, on which occasion the anthem he wrote as an exercise was performed in the church of Great St. Mary's, and afterwards in London at the peace thanksgiving at St. Paul's on 29 July 1784. The Oxford degree of Mus. Doc. (ad eundem) was conferred upon him in 1788. Dr. Ayrton's wife died on 14 May 1800; he resigned the mastership of the children in 1805, and died on 22 May 1808, at 24 James Street, Buckingham Gate, Westminster, a large house with a garden of some three acres, but which had the reputation of being haunted, so that Ayrton had occupied it for many years at a low rent. He was buried in the west cloisters of Westminster Abbey on 28 May. His sister married Nicholas Thomas Dall, the Danish painter.

[The Harmonicon for 1833; Appendix to Bemrose's Choir Chant Book (1882); Parke's Musical Memoirs (1830); Chester's Registers of Westminster Abbey (1875); Gent. Mag. for 1800 and 1808; Ripon Registers; information from Mr. H. M. Bower.]

W. B. S.

AYRTON, MATILDA CHAPLIN, M.D. (1846-1883), one of those medical students to whose energy Englishwomen are indebted for their existing opportunities of studying and practising medicine, was born at Honfleur in 1846. Her maiden name was Matilda

Chaplin. After devoting herself to art for some years, she commenced in 1867 the study of medicine, which she pursued unceasingly until her death. She spent two years at the London Medical College for Women; and having passed the preliminary examination at Apothecaries' Hall in 1869, she presented herself for the later examination, but was refused admission on the ground of her sex. Thereupon she at once proceeded to Edinburgh, and matriculated there. But here again instruction in the highest branches of medicine was denied her. The aid of the law was invoked to reverse the decision of the authorities, but judgment was in 1872 finally given against women students. Mrs. Ayrton took, however, high honours in anatomy and surgery at the extramural examinations held in 1870 and 1871 at Surgeons' Hall, Edinburgh. In 1871, when she found the chief medical classes in England and Scotland closed to her, she resolved to complete her education at Paris, where every facility was afforded her. The university of Paris recognised her abilities by bestowing upon her the degrees of Bachelier ès-Sciences and Bachelier ès-Lettres. But, although studying regularly at Paris, Miss Chaplin did not sever her connection with Edinburgh, and still attended some of the classes open to her there. In 1872 she married Mr. William Edward Ayrton, an Edinburgh student, and a distinguished pupil of Sir William Thomson. Early in the following year she obtained a certificate in midwifery from the London Obstetric Society, the only medical qualification then obtainable by women in England, and shortly afterwards accompanied her husband to Japan, where he had been appointed to a professorship in the Imperial College of Engineering. In Japan Mrs. Ayrton pursued some interesting anthropological researches, and opened a school for native midwives, in which she lectured herself, with the aid of an interpreter. In 1877 signs of consumption made themselves apparent, and Mrs. Ayrton returned to Europe. In 1879 she took the degree of M.D. at Paris, and presented as her thesis the result of her Japanese studies, which was printed under the title of 'Recherches sur les dimensions générales et sur le développement du corps chez les Japonais' (Paris, 1879). Later Mrs. Ayrton became a licentiate of the King and Queen's College of Physicians in Ireland, and, although the only female candidate, came out first in the examination. In 1880 Mrs. Ayrton lived in London, chiefly studying diseases of the eye at the Royal Free Hospital. But her health was rapidly breaking down. She was compelled for the next two years to winter abroad, but at the hospital of Algiers during one winter, and in the physiological laboratory at Montpelier during another, she continued her studies. Mrs. Ayrton died in London on 19 July 1883, aged 37. Her daughter (Edith) married in 1903 Mr. Israel Zangwill.

From the time of her journey to Japan Mrs. Ayrton contributed to the 'Scotsman' and other periodicals a large number of articles on very various topics, including Japanese politics and customs, and the educational problems of the West. She published in London in 1879 a little book entitled 'Child Life in Japan,' which was illustrated from her own sketches. Mrs. Ayrton always took a lively interest in attempts to improve the educational opportunities and social position of women. She actively added to establish a club for women students in Paris, and the Somerville Club for women in London.

[Memorial notice by Eliza Orme, in the Englishwoman's Review for 15 Aug. 1883; Les Femmes et les Professions Libérales en Angleterre, by Professor Charles Rémy, in Le XIXe Siècle, 23 Aug. 1883; information from Prof. W. E. Ayrton.] S. L.

AYRTON, WILLIAM (1777–1858), musical writer, younger son of Dr. Ayrton [see Ayrton, Edmund], was born in London in 1777. On 17 May 1803 he married Marianne, the daughter of Dr. Arnold, the composer. In 1816 he went abroad to engage singers for the Italian opera at the King's theatre, of which he undertook the direction in the following year, producing for the first time in England Mozart's 'Don Giovanni,' and introducing to English audiences such great artists as Pasta, Camporese, Crivelli, and Ambrogetti. In spite of a very successful season Ayrton was obliged by the disputes of the company to retire from the direction. In 1821 he again (under the management of Ebers) took the post of musical director, but owing to the factious opposition he encountered from the committee he was again forced to resign. The remainder of his life he devoted entirely to literary pursuits, in which, both as a critic and writer in music, he occupied for many years a position far in advance of his contemporaries. From 1823 to 1833 he edited and contributed largely to the 'Harmonicon,' a periodical the value of which has hardly been exceeded by any of its successors. In 1834–5 he published his 'Sacred Minstrelsy,' and in 1834–5–6 the work known as the 'Musical Library,' one of the earliest and best cheap collections of vocal and instrumental music. Ayrton was a F.R.S., a F.S.A., and one of the original members of the Royal Institution and the Athenæum Club. He died at Bridge Street, Westminster, 8 March 1858.

[Ebers's Seven Years of the King's Theatre (1828); Annual Register for 1858; Chester's Registers of Westminster Abbey (1875); Gent. Mag. for 1803.] W. B. S.

AYSCOUGH, ANNE. [See Askew, Anne.]

AYSCOUGH, FRANCIS, D.D. (1700–1763), divine, was born at St. Olave's, Southwark, in 1700, became a member of Corpus Christi College, Oxford, on 28 March 1717, and graduated M.A. in 1723. After taking orders he was admitted probationer fellow of his college on 16 Jan. 1727, and after two years of probation became a candidate for an actual fellowship. Without giving any reason the president and majority of the fellows voted against his admission; whereupon Ayscough appealed to the visitor, the Bishop of Winchester. The college pleaded that they had a right to make elections to fellowships without being responsible to the visitor, but the plea was overruled by the bishop, and the college was compelled to receive Ayscough and pay the costs of the proceedings. In 1735 he took the degree of D.D., and in the following year published 'A Sermon preached before the House of Commons on Friday, 30 Jan. 1735–6, being the anniversary of the martyrdom of King Charles I.' In 1740 he became clerk of the closet to Prince Frederick, and was presented by him to the rectory of Northchurch, Berkhampstead. The right of presentation was disputed by the chapter of Windsor, but the case was decided in the prince's favour. At Oxford he had been during the years 1726–8 tutor to George Lyttelton, afterwards first baron Lyttelton [q. v.], whose sister Ann he married. By Lord Lyttelton's influence he was for a time preceptor to George III before his accession, and to his brother Edward, Duke of York. Finally he was appointed dean of Bristol in 1761. He died on 16 Aug. 1763. He left a son [see Ayscough, George Edward].

[Nichols's Literary Anecdotes, iii. 181, viii. 433, ix. 531; Proceedings of Corpus Christi College, Oxford, in the case of Mr. Ayscough Vindicated, 1730; Catalogue of Graduates of Oxford from 1659 to 1814; S.D.U.K. Biog. Dict.; Rawlinson MSS. v. 218.] A. H. B.

AYSCOUGH, GEORGE EDWARD (*d.* 1779), dramatist and traveller, was the son of Dr. Francis Ayscough, dean of Bristol, by a sister of the first Lord Lyttelton. For some time he held a commission in the Guards. In 1776 he produced at Drury Lane a version of the 'Semiramis' of Voltaire, Mr. Yates representing the chief character; an epilogue was provided by Sheridan. The tragedy obtained eleven representations, and the English author enjoyed three benefits on account of it. On the first performance Captain Ayscough's brother officers attended in great force and secured the success of 'Semiramis.' In the 'Biographia Dramatica' Ayscough is described as 'a fool of fashion,' 'a parasite of Lord Lyttelton;' and his tragedy is condemned as contemptible. He left England on account of his failing health, and afterwards published some account of his travels in Italy. He was the editor of the Miscellaneous Works of his uncle, Lord Lyttelton, published in 1774.

[Genest's History of the Stage, 1832.] D. C.

AYSCOUGH, SAMUEL (1745–1804), librarian and index-maker, was the grandson of William Ayscough, a stationer and printer of Nottingham, where he introduced the art of typography about 1710, and died on 2 March 1719, and the son of George Ayscough, who succeeded to his father's business, which he carried on upwards of forty years. George Ayscough was much esteemed in the neighbourhood, and was connected with some of the most respectable families in the county. His first wife died childless. He then married Edith, daughter of Benjamin Wigley of Wirksworth, by whom he had a son, Samuel, and a daughter, Anne. He inherited a good business, but, instead of devoting his energies to its development, launched into various wild speculations, among others being one to extract gold from the dross of coals. Having in this way gradually got rid of nearly all his money, about the year 1762 he took a large farm at Great Wigston in Leicestershire, where he was still more unfortunate, losing not only the remainder of his own property, but the fortunes of his two children.

Samuel Ayscough was born in 1745, and was educated at the free grammar school in Nottingham. The son assisted his father in the successive failures of business, speculations and farm. At last, when complete ruin confronted the family, Samuel hired himself to take care of a mill in the neighbourhood, and bravely laboured as a working miller to keep his father and sister. The new start in life proved unsuccessful, but an old schoolfellow and intimate friend of early life, Mr. Eamer (afterwards Sir John Eamer, lord mayor of London), hearing of his distress, about the year 1770 sent for him to come to town, clothed him, and procured for him a situation as overlooker of street-paviors. It was doubtless this employment which gave him the capacity for such rude labour as index-making. Soon afterwards he entered the shop of Mr. Rivington, bookseller, of St. Paul's Churchyard, and subsequently obtained an engagement at a very modest salary as assistant in the cataloguing department under the principal librarian of the British Museum. This was the turning-point of his laborious and useful career. His value was soon recognised by a small increase in his weekly stipend, and he was able to occupy some of his leisure in arranging private libraries. These additions to his income, added to some assistance from Mr. Eamer, enabled him to send for his father, whom he maintained in comfort till his death, in November 1783. Ayscough's excellent catalogue of the undescribed manuscripts in the British Museum was commenced in April 1780 and published in 1782 by leave of the trustees, but as a private venture of the compiler. The plan of the book was original, and the publication reflects credit upon the enterprise of Ayscough, who claims (Preface, p. x) that no work of like extent was ever completed in so short a time. He acknowledges the help received from previous catalogues and occasionally from frequenters of the reading room, but to all intents and purposes the two quarto volumes were the work of Ayscough's unaided efforts. He states that the catalogue was drawn up on 20,000 separate slips of paper. Each manuscript was specially examined. The classification is ample, and two indexes, the first of the numbers of the manuscripts and pages of the catalogue where they are described, and the second of all names mentioned in the two volumes, render the book of easy reference. In 1783 he issued anonymously a small pamphlet in reply to the 'Letters of an American Farmer,' printed the year before by Mr. Hector St. John [Crevecœur], a French settler. Ayscough contended that the writer was neither a farmer nor a native of America, and that his sole purpose was to encourage foreigners to emigrate to that country, called by a reviewer in the 'Gentleman's Magazine' (1783, liii. 1036) 'an insidious and fatal tendency, which this writer, as an Englishman, is highly laudable for endeavouring to detect and counteract.'

After wearily waiting for fifteen years, during which time he had vainly applied for five different vacancies, about 1785 Ayscough was appointed an assistant librarian at the museum. He had long desired to take holy orders, and in spite of some difficulties, the exact nature of which cannot be traced, was at length enabled to accomplish his desire. The precise period of the event is uncertain. Nichols places it soon after 1785, and a notice of the death of the father (*Gentleman's Magazine*, liii. 982) supports this view; but he styles himself 'clerk' on the title of his 'Catalogue' (1782), and a letter of the father, dated 13 Jan. 1781 (Nichols's *Illustrations*, iii. 571), styles the son 'Rev.' He was ordained to the curacy of Normanton-on-Soar in Nottinghamshire, and afterwards appointed assistant curate of the parish of St. Giles-in-the-Fields. Here his regular attendance to his duties and excellent character gained him the friendship of Dr. Buckner, afterwards bishop of Chichester, Mr. Southgate, Dr. Willis, and other eminent persons. A general index to the 'Annual Register' (1758–80), which came out in 1783, is ascribed to Ayscough without sufficient evidence. In 1786 the conductors of the 'Monthly Review' brought out an index to the first seventy volumes of that periodical, compiled by Ayscough, the first volume consisting of the articles, &c., classified under subjects with a full index, and the second forming an alphabetical index to passages in the body of the 'Review.' A continuation extending to the eighty-first volume, and issued in 1796, was from the same hand. His publications so far had been of a private nature; his next appearance was in connection with his official position. The catalogue of books in the British Museum, printed in 1787, 2 vols. folio, was compiled by Dr. P. H. Maty, S. Harper, and Ayscough; one-third of the work is due to the latter. On 12 March 1789 he was elected a fellow of the Society of Antiquaries.

All students of the history of the eighteenth century are grateful to Ayscough for his share in indexing the 'Gentleman's Magazine' (1731–86), consisting of the two volumes printed in 1789, the first of which includes an index of the essays, dissertations, and historical passages in one alphabet, and the second being divided into four parts, is devoted respectively to poetry, names of persons, plates, and books noticed. Useful as it is, the index is not by any means perfect. The lists of persons in each volume of the periodical had unfortunately never been furnished with christian names, and where more than one reference occurred no sort of distinction was introduced. This method was continued by Ayscough in his general index, so that in the case of common names, such as Smith or Williams, there are hundreds of references, making the task of hunting up any particular fact almost hopeless. In the continuation on the same plan, published in 1821, the evil is made worse by the increase of the materials, so that there are no less than 2,411 entries under Smith without further particulars. It has been calculated that, owing to the time taken up in referring back to each volume, it would occupy eighty hours of hard work to look through all the Smiths in search of one particular individual of that name (see WHEATLEY's *What is an Index?* p. 46). Until Ayscough brought out his 'Index' in 1790 there was no concordance to Shakespeare. This was a speculation on the part of the publisher, John Stockdale, who paid two hundred guineas for the index, which was specially designed to accompany his edition of the 'Dramatic Works,' in 2 vols. roy. 8vo. In this excellent compilation the words are arranged alphabetically with the lines in which they occur, then the name of the play, and in five separate columns the act, scene, page, column, and line. The last three particulars of course refer only to the edition of 1790, but the index may be made to serve any other text. Francis Twiss compiled a 'Verbal Index' in 1805, not so useful as that of Ayscough, and both were superseded by Mrs. Cowden Clarke's valuable 'Concordance' (1845). All three are devoted to the plays alone, and require to be supplemented by Mrs. Furness's 'Concordance to Shakespeare's Poems' (1874). There is still no complete concordance to the entire works.

Ayscough was chosen to deliver the Fairchild lectures, established in 1729 by Thomas Fairchild, gardener, of Shoreditch, who bequeathed a sum of money for a sermon on each Whit-Tuesday on the 'Wonderful Works of God in the Creation.' The first sermon was delivered by Ayscough in 1790 before the Royal Society at Shoreditch Church, and he completed the series of fifteen sermons in 1804. They were to have been printed after his death, but never appeared.

Dr. Birch had left for press among his papers at the Museum a collection of historical letters written during the reigns of James and Charles, which Ayscough proposed to publish if he could find two hundred subscribers at a couple of guineas apiece. But it was left to Mr. R. F. Williams to carry the scheme into effect in 1849, when the documents were printed under the title of 'The Court and Times of James I and Charles I,' 4 vols. 8vo. An important work which still remains in manuscript is Ayscough's catalogue of the ancient rolls and charters in the British Museum, forming three large folio volumes, with two indexes, the first to names of places and some other matters, and the second to names of persons. A table of contents records the number of charters, rolls, and seals at 16,000. The preparation of the catalogue occupied from 8 May 1787 to 18 Aug. 1792, with a few additions subsequently made. It is still used for reference. Ayscough's last work at the Museum consisted in arranging the books in classes and cataloguing the King's Tracts.

About a year before his death he was presented to the small vicarage of Cudham in Kent by Lord Chancellor Eldon. Although from his official position he was permitted non-residence, he conscientiously fulfilled his religious duties, making the journey of seventeen miles each Saturday, and returning on the Monday. He never passed the workhouse without calling to read prayers or to preach. He took great pains to excel as a preacher. In the national library may be seen a copy of Letsome's 'Preacher's Assistant' (1753, 2 parts, 8vo) marked with those sermons which might be consulted at the Museum, and with twenty-one leaves of manuscript additions not taken notice of by Letsome. Ayscough's salary had been recently increased, which, added to his clerical preferment, placed him in a position of comparative comfort; but his bountiful disposition led him to spend all his modest income, and he scarcely left sufficient to meet the claims upon his executors. In 1802 he edited, with John Caley, a volume of the patent rolls in the Tower, but does not seem to have been concerned in the 'Taxatio Ecclesiastica Nicholai IV' (1802) also published by the Record Commission, and sometimes ascribed to him. He died of dropsy in the chest, at his apartments in the Museum, on 30 Oct. 1804, and was buried in the cemetery of St. George's, Bloomsbury, behind the Foundling Hospital.

Ayscough has been termed the 'Prince of Index-makers,' and if the title conveys any idea of the extent and usefulness of his labours he well deserves it. Besides the many works already spoken of, he compiled the indices to Bridges' 'Northampton' (which took him nine months), to Manning's 'Surrey,' and, according to Nichols, the indices to the 'New Review,' edited by Dr. Maty. His life of indexing produced him altogether about 1,300*l.*, not to be compared with the vast sums gained by those fortunate persons who jobbed the indices to the journals of parliament, but sufficiently handsome when one remembers the usual rate of pay for such work. Ayscough was no mere drudge, but did his laborious tasks with careful skill and loving diligence, and the variety of his services is not to be exceeded in the annals of literary hewing and delving. In spite of imperfect education and a youth of toil, he attained by his own exertions a very extensive knowledge of history, antiquities, and bibliography. His acquirements in palæography caused him to be in request for copying documents and to assist in the arrangement of the records in the Tower. He was a frequent contributor to the 'Gentleman's Magazine.' Although somewhat blunt in manner, students found in him a ready and accomplished helper. His friend Nichols (*Gentleman's Magazine*, lxxiv. 1094) pays a touching tribute to his good heart and benevolent character. He was of tall and bulky figure, as is shown by his portrait (*ib.* 1804, lxxiv. 1093). A friend tells a long story (*ib.* 1811, p. 319) about a young lady who was reproved for her want of attention when being shown the 'curiosities' by Ayscough, 'than whom perhaps a kinder-hearted, better-humoured man never existed,' and 'who, although an old bachelor, was a great admirer of beauty.' One of the duties of the assistant librarians was to take round the parties of visitors, and Ayscough, unlike some of his brother officers, seems to have taken an interest in this service.

Besides two contributions to the 'Archæologia' (1797) and his share in the production of several books, Ayscough published the following works: 1. 'A Catalogue of the MSS. preserved in the British Museum hitherto undescribed, consisting of 5,000 volumes, including the collections of Sir Hans Sloane, the Rev. Thomas Birch, and about 500 volumes bequeathed, presented, or purchased at various times,' London, 1782, 2 vols. 4to. 2. 'Remarks on the Letters from an American Farmer; or a detection of the errors of Mr. J. Hector St. John, pointing out the pernicious tendency of those letters to Great Britain,' London, 1783, 8vo (Anon.). 3. 'A General Index to the Monthly Review from its commencement to the end of the 70th volume [1749–84],' London, 1786; a continuation down to the 81st volume (1784–9) was compiled by Ayscough in 1796, 8vo; and there is a continuation by another hand down to 1816. 4. 'A General Index to the first fifty-six volumes of the Gentleman's Magazine, from its commencement in 1731 to the end of 1786,' London, 1789, 2 vols. 8vo; continued by Nichols to 1818, 2 vols. 8vo, with an index to the plates (1731–1818), by Ch. St. Barbe. 5. 'An Index to the remarkable words and passages made use of by Shakespeare, calculated to point out the different meanings to which the words are applied,' London, 1790, roy. 8vo; reprinted in Dublin 1791, and 'second edition, revised and enlarged,' London, 1827, demy 8vo; the last is adapted to the edition of the plays published in 1823 by the booksellers. 6. 'A general index to the first 20 volumes of the British Critic, in two parts; part i. contains a list of all the books reviewed, part ii. an index to the extracts, criticism, &c.,' London, 1804, 8vo (Anon.), continued by Dr. Blagdon.

[Memoir of Ayscough contributed by Nichols to Gent. Mag. lxxiv. 1093–5, revised by Chalmers and reproduced in Literary Anecdotes (ix. 54–6). See also Gent. Mag. li. 69, 117, liii. 982, 1014, 1036, lxxiv. 518, lxxxi. 319; and General Index, v. 8; Nichols's Lit. Anecdotes and Illustrations; Description of Works printed by Record Commission, 1831; S.D.U.K. Biog. Dict.; Allibone's Dict. of English Literature.] H. R. T.

AYSCOUGH, WILLIAM, LL.D. (1450), bishop of Salisbury, is believed to have come of an ancient Lincolnshire family seated at Kelsey. The date of his birth is unknown, and the only thing which gives an interest to his name is the manner of his death. Indeed all that is recorded of him before he was made a bishop is that his name occurs in the list of prebendaries of Sutton in Lincoln Cathedral, where he was installed on 10 Nov. 1436. But on 11 Feb. 1438 he was promoted by papal bull to the bishopric of Salisbury, and was consecrated at Windsor on 20 July following; on which promotion he gave up his prebend. He was Henry VI's confessor, and appears to have been constantly called to council by that king, whom he married to Margaret of Anjou, at Titchfield, on 22 April 1445. He was also one of the bishops who examined Eleanor Cobham, the wife of Humphrey, Duke of Gloucester, for sorcery. His continual residence at court seems to have been the principal cause of complaint against him in his own diocese, where bishops were expected to keep open house with the profuse hospitality of the middle ages. It was, in fact, a novelty in those days for a bishop to be a king's confessor; and it exposed him to the further criticism that if he was the king's confessor and an influential member of the council he was responsible for everything that was done amiss. Nothing but covetousness, it was believed, could have reconciled him to the atmosphere of the court if he had given the king good advice without effect. These feelings found a vent one day when he really did visit his diocese. In that year of civil tumult, 1450, at the very time that Jack Cade and his followers were upon Blackheath just before they entered London, the bishop said mass at Edington, in Wiltshire, on 29 June, the feast of St. Peter and St. Paul. The sacred rite was scarcely completed when the people in church dragged him from the altar and carried him forcibly up a neighbouring hill, with his alb and stole upon him; then beat him and killed him with murderous weapons, stripping his body naked to the skin and leaving it lying in the fields unburied. Nor was their fury satiated even after the deed, but they tore his bloody shirt to pieces, and bore the fragments away with them in triumph, glorying in what they had done.

[Fuller's Worthies (ed. Nichols), ii. 10; Will. Wyrcestre; Davies's English Chronicle (Camd. Soc.), 58, 61, 64; Gascoigne's Theol. Dict. (Loci e Libro Veritatum), ed. Rogers, 39, 42, 158, 174.] J. G.

AYSCU, or AYSCOUGH, EDWARD (*fl.* 1633), historian, was educated at Christ's College, Cambridge, where he graduated B.A. in 1590. He afterwards resided at Cotham, in Lincolnshire, from which place he dates the preface to his only work, 'A Historie contayning the Warres, Treaties, Marriages, and other occurrents betweene England and Scotland, from King William the Conqueror untill the happy Union of them both in our gratious King James. With a briefe declaration of the first Inhabitants of this Island: And what severall Nations have sithence settled them-selves therein one after an other,' London, 1607, 4to. Ayscu appears to have been living in 1633.

[Cal. of State Papers, Dom., James I (1623–5), 128; Charles I (1627–8), 168, 232; (1629–31), 179, 236; (1633–4), 368; (1634–5), 466; MS. Addit. 5862, f. 34; Nicolson's Engl. Hist. Lib. (1786), 60.] T. C.

AYSCUE, Sir GEORGE (*fl.* 1646–1671), admiral, belonged to an old Lincolnshire family, many members of which took a prominent part in public affairs before and during the civil war. His father, William, was gentleman of the privy chamber to Charles I., by whom George was knighted, but for what reason or service no record remains. So far as we know, he held no command in the navy before 1646, when he was captain of the Expedition, one of the ships appointed for the winter guard. A few months later he was captain of the Antelope, and, in 1648, of the Lion (*Life of Penn*, i. 226, 236, 255), and throughout these services he appears to have ranked as one of the seniors in the fleet. During this time the navy had taken no distinct part in the struggle that was raging on shore, but had guarded England's coasts unaffected by party politics. In 1648, when the king was a prisoner and the Prince of Wales had fled the country, this neutrality could no longer be maintained, and in June a part of the fleet, under the command of Vice-Admiral William Batten, refusing obedience to the parliamentary authorities, weighed anchor from the Downs, and went over to Holland. That the whole or a still greater part did not go, was attributed mainly to the influence of Ayscue, whose service was rewarded by an appointment in the following year as admiral of the Irish seas. In this capacity, with his flag on board the St. Andrew, he was actively engaged in the operations on the coast of Ireland, and more especially in the relief of Dublin when besieged by the Marquis of Ormond, and for his conduct there he was officially thanked by order in parliament, dated 23 July 1649.

In April 1651, as second to Blake, he was engaged in the reduction of Scilly, then held for the Prince of Wales by Sir John Grenville, and was afterwards sent to the West Indies in command of a squadron, with which he reduced Barbadoes, after a stout defence on the part of Lord Willoughby, its royalist governor. Antigua, Nevis, St. Christopher's, as well as the settlements on the coast of Virginia, surrendered without further resistance, and Ayscue, finding his work in the West Indies finished, returned to England. He arrived at Plymouth in the end of May 1652, bringing in with him a number of Dutch merchant ships captured in accordance with the orders for reprisals which had been issued several months before the actual outbreak of the war. A few days later, having intelligence of a Dutch fleet sailing westward, he put to sea, and found it, on 12 June, a little to the west of the Lizard. It was, in fact, the outward-bound trade, under the convoy of a number of men-of-war, and, when attacked by Ayscue's squadron, stood stoutly on the defensive, and got away with the loss of some five ships. After this Sir George went round to the Downs, where he was left by Blake to command, and where, on 3 July, he was attacked by the Dutch with a much superior force. They were, however, unable to overcome the advantage of position, and were driven back; whilst Ayscue, following up his success, fell in with a number of Dutch merchant ships, of which he captured seven, and sank or ran ashore many more. Presently, however, the Dutch returned, mustering 102 men-of-war, besides ten fire-ships, against which Ayscue could oppose no more than sixteen vessels. Batteries for his support were erected on shore; but it might well have gone hard with him if a fortunate shift of wind had not driven the Dutch back (*Calendar of State Papers*, 11 July; Whitelocke, 13 July).

Afterwards, having received large reinforcements, which raised his fleet to some fifty sail all told, he went round to Plymouth, and off that port, on 16 Aug., met the Dutch under De Ruyter, whose force, on a comparison of the many differing and opposing estimates, may be considered to have been equal to that with Ayscue. After a close and confused action, which lasted from two or three o'clock in the afternoon till nightfall, the fleets separated without any decided advantage on either side. During the next day they lay in sight of each other, neither of them wishing to begin or to appear to shun a renewal of the fight; but towards evening the Dutch pursued their way to the westward, and the English, too shattered to follow them, went into Plymouth. Both claimed and have continued to claim the victory, which, so far as the immediate contest was concerned, belonged to neither, though undoubtedly the advantage rested with De Ruyter, since he had protected his convoy and pursued his voyage. And this would seem to have been the opinion of the parliament; for with implied, if not expressed censure, they superseded Ayscue in his command, assigning him, however, a pension of 300*l.* a year. Either by inheritance, by commerce, or by prize-money, Sir George would seem by this time to have amassed a comfortable fortune. Whitelocke relates how, on 13 Aug. 1656, the ambassador of Sweden was elaborately entertained at Sir George Ayscue's house in Surrey (Ham-Haw in the parish of Chertsey). 'The house,' he writes, 'stands environed with ponds, moats, and water, like a ship at sea: a fancy the fitter for the master's humour, who is himself so great a seaman. There, he said, he had cast anchor and intended to spend the rest of his life in a private retirement.' Within two years, however, he was persuaded by Cromwell to go to Sweden and take the command of the Swedish fleet; and though no opportunity for active service occurred, he stayed in Sweden, presumably as adviser on naval affairs, until the Restoration, when he returned to England, and was appointed one of the commissioners of the navy. On the outbreak of the second Dutch war, in 1664, he was appointed rear-admiral of the blue, and served in that rank in the action of 3 June 1665, with his flag in the Henry. On the Duke of York's quitting the fleet he was made vice-admiral of the red, under Lord Sandwich. The following spring he was admiral of the blue, in the Royal Prince; but on 30 May, when Prince Rupert had taken part of the fleet away to the westward, and with him Sir Thomas Allin, the admiral of the white, Ayscue was appointed admiral of the white in the division of the fleet that remained with Monck; and it was as admiral of the white that he took part in the four days' engagement off the North Foreland (*State Papers, Domestic*, Charles II, vol. clvii. No. 57, Clarke to Williamson, 30 May, 1666). On the third day of this great battle, whilst endeavouring to join Prince Rupert's division, which had just come on the scene, the Royal Prince struck on the Galloper—a dangerous shoal on the Essex coast—was surrounded by the Dutch and captured. They were unable, however, to get the ship off, and eventually set her on fire; but they carried Sir George Ayscue a prisoner to Holland, and are said, by all our contemporary writers, to have shown a most ignoble exultation over their illustrious captive. That they paraded him through their towns, exhibiting him to the populace, seems to be well established, even if we are unwilling to believe that they first painted him and fastened a tail on him (*Calendar*, 10 July 1666). He was kept a prisoner till after the peace, in October 1667. He arrived in London in November, and on the 12th was presented to the king, by whom he was graciously received. It may be doubted whether he ever served again, though he is said on doubtful authority to have hoisted his flag in 1668 on board the Triumph, and again in 1671 on board the St. Andrew. In the third Dutch war, beginning in 1672, he held no command; and it would therefore appear probable that he died about that time; but no record of his death has been preserved. His portrait by Lely is in the Painted Hall at Greenwich.

Sir George Ayscue always wrote his name thus; but contemporary writers, with the carelessness of their age, misspelt it, among many other ways, Ayscough and Askew.

[Campbell's Lives of the Admirals; Charnock's Biog. Nav. i. 89; Calendars of State Papers, 1649–52, 1660–66; Pepys's Diary; Whitelocke's Memorials; Brandt's Vie de De Ruyter. A number of contemporary pamphlets, mostly bearing such titles as 'A Bloudy Fight,' or 'Another Bloudy Fight at Sea' (Brit. Mus. Catalogue, s. n. 'Ayscue, George'), are mere crude, hasty, and exaggerated reports, without any authority.]

J. K. L.

AYTON, RICHARD (1786–1823), dramatist and miscellaneous writer, was born in London in 1786. His father, a son of William Ayton, banker in Lombard Street, removed some time afterwards to Macclesfield, Cheshire, and at the grammar school of that town young Ayton obtained a good elementary knowledge of Latin and Greek. In accordance with the wish of his father, who died in 1799, that he should be educated for the bar, he was sent to study law at Manchester, and at the end of a year became the pupil of a barrister in London; but conceiving from the beginning a distaste for the profession, he never set himself seriously to prepare for it. As soon as he came of age, he retired to the coast of Sussex, resolved to limit his expenses to his comparatively small income, and to consult only his own inclinations in the occupation of his time. There he amused himself with desultory reading and active outdoor exercise, boating being his special delight. In 1811 he returned to London, and accepted a situation in a public office; but this he relinquished in 1813, to accompany William Daniell, A.R.A., in a voyage round Great Britain. An account of the voyage, with views drawn and engraved by Daniell, appeared in 8 vols. folio, 1814–25 [see Daniell, William]; but the letterpress of only the first two volumes is by Ayton. Disagreeing with Daniell in regard to his plans for the future volumes, Ayton declined to proceed further with the book, and betook himself to play-writing. Two of his farces, acted at Covent Garden, were total failures; but he adapted from the French several pieces for the English Opera House with moderate success. During a voyage between Scarborough and London, Ayton was nearly shipwrecked, and received an injury to his ankle which confined him to bed for more than a year. In the spring of 1821 he was sufficiently recovered to go to the coast of Sussex, but his health continued uncertain and precarious. In July 1823 his illness assumed so serious a form, that he removed for medical advice to London, where he died shortly afterwards. During the last eighteen months of his life Ayton occupied himself in the composition of a number of essays, chiefly on pastimes and similar subjects, written in a genial and playful spirit, and displaying considerable sprightliness and humour. These, with a short memoir prefixed, were published in 1825.

[Memoir in Edinburgh Magazine, new series, x. 254–5, which contains some additional details to those given in Monthly Magazine, iv. 153–4, and Gent. Mag. vol. lxvii. part 2, pp. 731–2.]

T. F. H.

AYTON, or AYTOUN, Sir ROBERT (1570–1638), poet, was a descendant of the Norman house of De Vescy, lords of Sprouston in Northumberland. Gilbert de Vescy, a younger son of the family, settled in Scotland in the reign of King Robert Bruce, having received from him the lands of Aytoun in Berwickshire. Thereupon he changed his name to that of his estate.

In Berwickshire the Aytouns continued as landowners until James III (1460–1488), when a brother of the family of Home married the heiress, and carried the lands into that house. The uncle of the heiress, her father's younger brother, Andrew Aytoun, was captain of Stirling Castle and sheriff of Elgin and Forres during the reign of James IV (1488–1513). For 'faithful services' the king gave him several charters, confirming him in the lands of Nether Dunmure, Kilgour, and Glenduckie in western Fifeshire. By a new charter from the crown somewhat later these lands were constituted into a barony called Aytoun, the proprietor being designated 'of that ilk.'

This Captain Aytoun of Stirling had three sons and seven daughters. John, eldest son, succeeded his father in the estate of Aytoun; Robert, second son, obtained the estate of Inchdairnie; and Andrew, third son, succeeded in 1567 Robert Aytoun, his first cousin, in the estate of Kinaldie, which had come into the family about 1539. Andrew Aytoun, who was a student of the university of St. Andrews in 1539, married Mary Lundie, and she bore him three sons and two daughters. John, the eldest, succeeded to the estate of Kinaldie in 1590; Andrew, second son, proceeded to Ireland; and the third son was Robert, who devoted himself to literature.

Sir Robert Aytoun was born at the castle of Kinaldie, in the parish of Cameron, near St. Andrews, in 1570. He proceeded to the university of St. Andrews (St. Leonard's College) in 1584, and took his degree of M.A. in 1588. He obtained his patrimony in 1590, and thereupon went on the usual round of continental travel. He also studied civil law at the university of Paris. According to Thomas Dempster (*Historia Eccles. Gentis Scotorum*), 'he long cherished useful learning in France, and left there distinguished proof and reputation of his worth' in certain verses in Latin, Greek, and French. An overlooked book by David Echlin [Echlinus], 'Periurium Officiosum ad Vere Nobilem et Generosum optimeque de me meritum virum Robertum Aytonvm Equitem . . . 1626,' more than bears out the laudation of Dempster. He is thus addressed:—

> Rarum Aytone decus Britanniarum
> Musarum soboles Apollinisque . . .

Aytoun returned from the continent in 1603, bringing over with him a Latin poem in hexameters, addressed to James I: 'De Fœlici, et semper Augusto, Jacobi VI, Scotiæ Insularumque adiacentium Regis, Imperio nunc recens florentissimis Angliæ et Hiberniæ

Sceptris amplificato Roberti Aytoni Scoti Panegyris. Paris, 1603.' He was cordially received at the English court. He rose at once into royal favour, and shared in the king's lavish if rather indiscriminate bounty to his fellow-countrymen. He was appointed gentleman of the bedchamber and private secretary to the queen. He received knighthood at Rycot on 30 Aug. 1612. He was sent as ambassador to Germany to deliver the king's 'Apology,' before published anonymously, but now avowed and 'delivered' to all the sovereigns of Europe by its complacent author. On 11 Dec. 1619 he obtained a grant of 500*l.* per annum on certain 'royal profits' (*Docquet Book of Exchequer*) for 'thirty-one years;' but in 1620 this was commuted for a life-pension of the same amount. Dr. Charles Rogers has printed a number of his letters on these and other 'affairs.' In 1623 he was a candidate in competition with Bacon for the provostship of Eton. It fell to Sir Henry Wotton, notwithstanding an application addressed to James by Aytoun in verse. This correspondence and casual notices in state and domestic papers show him to have been on intimate terms with the literary men of the period. 'Rare Ben' told Drummond of Hawthornden proudly that 'Sir Robert Aytoun loved him [Jonson] dearly.' Aubrey says of him that 'he was acquainted with all the wits of his time in England,' and that 'he was a great acquaintance of Mr. Thomas Hobbes, of Malmesbury, who told me he made use of him (together with Ben Jonson) for an Aristarchus, when he drew up his epistle dedicatory for his translation of Thucydides.'

On the death of James I in 1625, all his offices and honours were continued to him by Charles I and Queen Henrietta Maria.

In 1633–4 he is found mixed up with a 'patent' quarrel. In 1636 he was appointed master of the royal hospital of St. Katherine, with 200*l.* a year. He was also made master of requests and of ceremonies and privy councillor. In his various offices, and on receiving his successive advances, it was acknowledged in his lifetime that 'he conducted himself with such moderation and prudence that when he obtained high honours in the palace, all held he deserved greater.' He died at Whitehall, February 1637–8, in his sixty-ninth year, having a few days before prepared his will. He was buried in Westminster Abbey, and his great monument, which includes his lifelike bust, 'remains with us unto this day.' He is thus entered in the Register of Westminster: '1637–8, Feb. 28, Sir Robert Aeton, secretary to his majesty, near the steps ascending to King Henry VII's chapel' (CHESTER, p. 133).

The literary repute of Sir Robert Aytoun is as much of a paradox as Sir Edward Dyer's. His Latin productions are stilted and unmellifluous, mere echoes of the iron age of classic Latinity, and simply grotesque beside Buchanan's and Johnston's. Sir John Scot of Scotstarvet indeed gives him a relatively large space in his 'Delitiæ Poet. Scot.,' but simply from his contemporary repute. Among his Latin poems appear several epitaphs and epigrams celebrating eminent contemporaries. The latest event to which any of them refers is the death of Buckingham in 1628, commemorated in elegiacs. Aytoun's 'Diophantus and Charidora' has a certain interest as having been among the earlier writing in English by a Scot, but it is poor in substance. His 'Inconstancy Upbraided' has a ring of truthfulness and touches of music. Such praise as is due to the elegant trifles of an accomplished man of the world is all that can be allowed his poems. If it could be proved that he wrote 'I do confess thou'rt smooth and fair,' of which Burns gave a Scottish version, it would not be necessary to modify this estimate; and it is all but certain that Sir Robert Aytoun did not write it. For (*a*) in the manuscript of his poems (*Add. MS.* 10308), so reverentially collected and prepared by Sir John Aytoun, his nephew and successor in the estate, it does not appear; (*b*) neither does it appear in Dr. Rogers's manuscript, also carefully and critically compiled; (*c*) while in Watson's 'Scots Poems,' which contains other of his poems with his name, this particular poem is placed apart and under no author's name. It seems clear that it came to be ascribed to him from confusion of its title, 'To an Inconstant Mistress,' with his 'Inconstancy Upbraided.' Sir Robert himself made no claim to be a poet. As Sir John Aytoun in his epistle (*Add. MS. ut supra*) put it, 'The author of these ensueing poems did not affect the name of a poet, having neither publisht in print nor kept coppyes of anything he writt, either in Latin or English.' A copy of his 'Basia' is in the Drummond collection of the university of Edinburgh. Dr. Charles Rogers, first in 1844, very uncritically, and more recently in a revised 'privately printed edition,' showing some advance on the former, yet needing improvement, published the poems of Aytoun, with a full if rather discursive life.

[Rogers's edition of Aytoun's poems; Campbell's Introduction to the History of Poetry in Scotland, 1798; notice by John Hill Burton in S.D.U.K. Biog. Dict.; Dr. Irving; Public Records; Hew Scott's Fasti Ecclesiæ Scoticanæ, 1869 (4to), i. 462, 464; Chester's Reg. of Westminster Abbey; Hobbes of Malmesbury's Life and Works—Aytoun assisted in his Thucydides; Addit. MS. 10308, in the Brit. Mus. Library; Rogers without any authority includes 'Auld Lang Syne' (pp. i and ii) and Raleigh's 'Sweet Empress' in Aytoun's Poems.]

A. B. G.

AYTOUN, WILLIAM EDMONDSTOUNE (1813–1865), poet, born in Edinburgh on 21 June 1813, was the son of Roger Aytoun, writer to the signet, and of Joan Keir. Through both father and mother he belonged to old Scottish families, his progenitors on the father's side being the Aytouns of Inchdairnie in Fifeshire, and the Edmonstounes, formerly of Edmonstoune and Ednam, and afterwards of Corehouse in Lanarkshire, and on the mother's side the Keirs of Kinmonth and West Rhynd in Perthshire. Among his ancestors he counted Sir Robert Ayton [q. v.], who followed James VI to England, and was attached to the court till his death in 1638, when he was buried in Westminster Abbey, having been a friend of all the leading men of letters in London, including Ben Jonson and Hobbes of Malmesbury, and himself taken rank among them as a poet. In that character he is chiefly known as the reputed author of two songs, which Burns worked into more modern shape, one of them being 'Should auld acquaintance be forgot,' the song, of all others, dear to Scotchmen [see Ayton or Aytoun, Sir Robert]. Both Aytoun's parents were of literary tastes; and by his mother he was early imbued with a passion for ballad poetry and an imaginative sympathy for the royal race of Stuart. She had seen much of Sir Walter Scott in his boyhood and youth, and supplied his biographer Lockhart with many of the details for his life of Scott. Her knowledge of ballad lore was great, and was very serviceable in enabling her son to fill up gaps, and to correct false readings when preparing his edition of the 'Ballads of Scotland' in 1858. Aytoun was educated at the Edinburgh academy and university, and wrote verses fluently and well while still a student. At the age of seventeen he published a small volume called 'Poland, Homer, and other Poems,' in which the qualities of his later style were already apparent. He thought of going to the English bar, but after a winter in London, attending the courts of law, he abandoned this intention. Aytoun disliked the idea of following his father's profession, but after a residence of some months at Aschaffenburg, where he devoted himself with enthusiasm to the study of German literature, he returned to Edinburgh. Having no fortune, he put aside the thought of devoting himself to literary pursuits, resumed his place in his father's office, and was admitted as a writer of the signet in 1835. The discipline of his legal practice was of great use in giving him a power of mastering the details of political and other questions which was of distinct service to him at a later period. In 1840 he was called to the Scottish bar, which had more attraction for him than the irksome monotony of a solicitor's practice, and made a fair position for himself there during the years in which he remained in active practice. His heart, however, was in literary pursuits, and he had already begun to feel his way in them by translations from Uhland, Homer, and others, as well as in original poems, which appeared in 'Blackwood's Magazine' during the years from 1836 to 1840. Between that period and 1844 he worked together with [Sir] Theodore Martin in the production of what are known as the 'Bon Gaultier Ballads,' which acquired such great popularity that thirteen large editions of them were called for between 1855 and 1877. They were also associated at this time in writing many prose magazine articles of a humorous character, as well as a series of translations of Goethe's ballads and minor poems, which, after appearing in 'Blackwood's Magazine,' were some years afterwards (1858) collected and published in a volume. It was during this period that Aytoun began to write the series of ballads known as 'Lays of the Cavaliers,' which first drew attention to him as an original poet, and which have taken so firm a hold of the public that no less than twenty-nine editions of them have appeared, eleven of them since Aytoun's death in 1865. In 1844 he became one of the staff of 'Blackwood's Magazine,' to which he continued till his death to contribute political and other articles on a great variety of subjects with unflagging industry and a remarkable fertility and variety of resource. Among these were several tales, in which Aytoun's humour and shrewd practical sense were conspicuous. Of these perhaps the most amusing were 'My First Spec in the Biggleswades,' and 'How we got up the Glenmutchkin Railway, and how we got out of it;' and they had a most salutary effect in exposing the rascality and folly of the railway mania of 1845. People laughed, but they profited—for a time—by the lessons there read to them. In 1845 Aytoun was appointed professor of rhetoric and belles lettres in the university of Edinburgh. Here he was in his element; and he made his lectures so attractive that he raised the number of students from 30 in 1846 to upwards of 1,850 in 1864. His professorial duties did not interfere with his position at the bar, and in 1852, when the tory party came into power, they requited his services as a political writer by appointing him sheriff of Orkney. In the following year Oxford conferred on him the honorary degree of D.C.L. The duties of Aytoun's sheriffship did not engross much of his time. These, and his work as professor, both most conscientiously discharged, left him leisure for literary work. In 1854 he produced the dramatic poem 'Firmilian,' perhaps the most brilliant of his works, which was written in ridicule of the extravagant themes and style of Bailey, Dobell, and Alexander Smith. It was, however, so full of imagination and fine rhythmical swing, that its object was mistaken, and what was meant for caricature was accepted as serious poetry. In 1856 Aytoun published 'Bothwell,' a poetical monologue, dealing with the relations between the hero and Mary Queen of Scots. It contained many fine passages, and three editions of it were published. In 1858 he published a collection, in two volumes, of the 'Ballads of Scotland,' carefully collated and annotated, of which four editions, the last in 1860, have been published. In 1861 his novel of 'Norman Sinclair' was published; it had already appeared in 'Blackwood's Magazine,' and is interesting for its pictures of society in Scotland, as Aytoun saw it in his youth, and for many passages which are, in fact, autobiographical. About this time Aytoun's health began to fail, and his spirits had sustained a shock, from which he never wholly recovered, in the death (15 April 1859) of his wife, the youngest daughter of Professor Wilson (Christopher North), whom he had married in April 1849, and to whom he was devotedly attached. He sought relief in hard work, but life had thenceforth lost much of its zest for him. Being childless, its loneliness became intolerable, and in December 1863 he married again. But by this time his constitution was seriously shaken, and on 4 Aug. 1865 he died at Blackhills, near Elgin, whither he had gone to spend the summer in the hope of recruiting his health. Aytoun's life had been, upon the whole, a happy one. He was of a genial, kindly disposition, full of playfulness, and of original and cultured humour, warmly esteemed by his friends, and constant in his attachments to them. Nature and education fitted him for a man of letters, and he took delight in the very varied literary labours by which his free and facile pen enriched the pages of 'Blackwood's Magazine,' and added a few books to literature of permanent interest.

His published works are:—1. 'Poland, Homer, and other Poems,' Edinburgh, 1832. 2. 'The Life and Times of Richard the First,' London, 1840. 3. 'Lays of the Cavaliers,' Edinburgh, 1848, 29th edition 1883. 4. 'Bon Gaultier's Ballads' (jointly with Theodore Martin), London, 1855, 13th edition 1877. 5. 'Bothwell,' London, 1856. 6. 'Firmilian, 1854. 7. 'Poems and Ballads of Goethe' (jointly with Theodore Martin), London, 1858. 8. 'Ballads of Scotland,' 2 vols. London, 1858, 4th edition 1870. 9. 'Nuptial Ode to the Princess Alexandra,' London, 1863. 10. 'Norman Sinclair,' 3 vols. London, 1861.

[W. E. Aytoun's Life, by Theodore Martin, 1867.] T. M.

B

BAALUN, or BALUN, JOHN DE (*d.* 1235), justice itinerant, was a baron who possessed estates in Gloucestershire, Herefordshire, and Wiltshire, and was descended from one Hameline de Baalun, who came over with the Conqueror, built the castle of Abergavenny, and died in 1089. His father was Reginald de Balun, and in 1207 John de Balun paid a fine for the lands of Hameline, on behalf of his father, to Geoffrey Fitz-Ace and Agnes, his wife, and 100 marks and a palfrey to the king. In 12 John (1210–11) Balun accompanied the king to Ireland, but at the end of John's reign lost his lands for taking part in the barons' attack upon the king. On the accession of Henry III he was restored on returning to his allegiance, and in 9 Henry III (1224–5) was appointed a justice itinerant for Gloucestershire along with Matthew de Pateshull, archdeacon of Norfolk, Richard de Veym, and the abbot of Tewkesbury. He died in 1235. His son John paid 100*l.* for his relief, and did homage for his inheritance, and, dying in 1274, was succeeded by another of John's sons, Walter (*Abb. Rot. Orig.* i. 24). A justice itinerant who was appointed 9 Henry III and died in the following year (1226) bore the name of ROGER DE BAALUN or BALUN, and was probably a son or grandson of Wynebald de Balun of Eastington Manor, in Gloucestershire, brother of Hameline de Balun.

[Foss's Lives of the Judges; Dugdale's Origines Juridic. (Chron. Ser.); Courthope's Historic Peerage.] J. A. H.

BAAN. [See DE BAAN.]

BABBAGE, CHARLES (1792–1871), mathematician and scientific mechanician, was the son of Mr. Benjamin Babbage, of the banking firm of Praed, Mackworth, and Babbage, and was born near Teignmouth in Devonshire on 26 Dec. 1792. Being a sickly child he received a somewhat desultory education at private schools, first at Alphington near Exeter, and later at Enfield. He was, however, his own instructor in algebra, of which he was passionately fond, and, previous to his entry at Trinity College, Cambridge, in 1811, he had read Ditton's 'Fluxions,' Woodhouse's 'Principles of Analytical Calculation,' Lagrange's 'Théorie des Fonctions,' and other similar works. He thus found himself far in advance of his tutors' mathematical attainments, and becoming with further study more and more impressed with the advantages of the Leibnitzian notation, he joined with Herschel, Peacock (afterwards Dean of Ely), and some others, to found in 1812 the 'Analytical Society' for promoting (as Babbage humorously expressed it) 'the principles of pure *D*-ism in opposition to the *Dot*-age of the university.' The translation, by the three friends conjointly (in pursuance of the same design), of Lacroix's 'Elementary Treatise on the Differential and Integral Calculus' (Cambridge, 1816), and their publication in 1820 of two volumes of 'Examples' with their solutions, gave the first impulse to a mathematical revival in England, by the introduction of the refined analytical methods and the more perfect notation in use on the continent.

Babbage graduated from Peterhouse in 1814 and took an M.A. degree in 1817. He did not compete for honours, believing Herschel sure of the first place, and not caring to come out second. In 1815 he became possessed of a house in London at No. 5 Devonshire Street, Portland Place, in which he resided until 1827. His scientific activity was henceforth untiring and conspicuous. In 1815–17 he contributed to the 'Philosophical Transactions' three essays on the calculus of functions, which helped to found a new, and even yet little explored, branch of analysis. He was elected a fellow of the Royal Society in 1816. He took a prominent part in the foundation of the Astronomical Society in 1820, and acted as one of its secretaries until 1824, subsequently filling the offices, successively, of vice-president, foreign secretary, and member of council. In 1825 he joined with Herschel in repeating and extending Arago's experiments on the magnetisation of rotating plates, reaching the conclusion that 'in the induction of magnetism, time enters as an essential element' (*Phil. Trans.* cxv. 484). The 'astatic' needle in its present form was devised for use in these researches (*ib.* p. 476).

It was at Cambridge about 1812 that the first idea of calculating numerical tables by machinery occurred to Babbage. The favourable opinion of Wollaston encouraged him in 1819 to make a serious effort towards its realisation. Machines, such as had existed since Pascal's time, for performing single arithmetical operations, afforded neither saving of time nor security against error, since the selection and placing of a number of arbitrary figures was no less laborious and uncertain than the calculation itself. The essential novelty of Babbage's design consisted in setting wheelwork to develop the numerical consequences of the law of any given series, thus insuring the accurate calculation of an entire table without any further trouble to the operator than a few original adjustments. The mathematical principle selected by him as the basis of his invention was the 'method of differences,' by which it appears that the numbers composing nearly all arithmetical series can be formed by the repeated addition to fundamental numbers of a common difference or 'element'—a process eminently capable of being performed by machinery.

A small engine, of which he constructed a model on this system between 1820 and 1822, was described by Babbage in a note read before the Astronomical Society on 14 June 1822 (*Memoirs*, i. 309). The announcement was received with enthusiasm, and the highest anticipations were formed as to the results eventually to be derived from the invention (see BAILY in *Phil. Mag.* lxiii. (1824) 355, and *Astr. Nach.* No. 46). It was rewarded on 13 June 1823 with the first gold medal bestowed by the society, in presenting which the president, Mr. Colebrooke, declared it to be 'in scope, as in execution, unlike anything before accomplished to aid operose computations' (*Mem. R. A. Soc.* i. 509).

Babbage now proposed to construct a machine upon a greatly enlarged scale, and made his views on the subject public in a letter dated 3 July 1822, addressed to Sir Humphry

Davy, president of the Royal Society. The prospect of vastly increased facility and accuracy in the production of the innumerable tables needed in navigation, astronomy, &c., could not be overlooked by the government, and the practicability of the scheme was on 1 April 1823 officially submitted to the judgment of the Royal Society. Having been favourably reported upon, an interview took place in July between Babbage and the chancellor of the exchequer (Mr. Robinson), at which some indistinct verbal agreement was come to. The upshot was that, aided by a grant of 1,500*l.* from the Civil Contingencies Fund, the works were without delay set on foot, and were continued actively for four years. At the end of that time Babbage went abroad under medical advice, and devoted a year to completing his extensive acquaintance with the resources of British mechanical art by the study of foreign workshops and factories. The results were embodied in an admirable little treatise 'On the Economy of Machinery and Manufactures' (1832, 4th edition 1835), of which the merit was attested by translation into four languages, and by reprints in America.

On his return to England towards the close of 1828 fresh applications to the treasury became necessary, which, after the council of the Royal Society had repeated its verdict of encouragement, and the Duke of Wellington, by a personal inspection of the works, had convinced himself of their satisfactory progress, were liberally responded to. Nevertheless, little more was done. Misunderstandings arose with Clement, the engineer; the previous prompt payment of his bills was suspended; and the removal of his business from Lambeth to the neighbourhood of Babbage's residence, No. 1 Dorset Street, Manchester Square, where the government had caused fire-proof buildings to be erected for the reception of the drawings and workshops, was made the occasion of an extravagant claim for compensation. On its refusal he withdrew his men, carried off (as he was legally entitled to do) the valuable tools made at the expense of his employers, and thus brought about a complete deadlock in the construction of the machine. In the interval of a year and a quarter which elapsed before an accommodation could be arrived at, Babbage's speculative mind had grasped the principle of an entirely new invention. The powers foreseen by him for the 'analytical engine' not only transcended, but superseded, those of its predecessor. It promised to do the work of the 'difference engine' with greatly increased rapidity, besides executing operations of a far higher range of complexity. These views he considered it his duty to communicate to the government, but failed, during *eight years*, to elicit any answer to the question whether, under the altered circumstances, they desired the fulfilment of his original (implied) engagement with them. At length, on 4 Nov. 1842, Mr. Goulburn (Sir Robert Peel's chancellor of the exchequer) acquainted him with the final decision to abandon, on the ground of excessive and indefinite expense, a construction which had already cost 17,000*l.* of public money, besides (probably) about 6,000*l.* of the inventor's private means.

The machine, of which the plan was thus rendered abortive, was to have had twenty places of figures with six orders of differences, and included mechanism for printing its results. A small portion, put together in 1833, capable of calculating to the third difference, gave a highly satisfactory earnest of the working of the whole. It was shown at the International Exhibition of 1862, and is now in the South Kensington Museum. An elaborate article on the subject by Dr. Lardner, published in the 'Edinburgh Review' for July 1834, led to the construction of the Swedish difference engines by Scheutz of Stockholm (whose original inventiveness Babbage was foremost in acknowledging), one of which was used by the late Dr. Farr in computing the 'English Life Table,' No. 3 (1864). As further secondary, but most important, results of Babbage's labours may be mentioned, first, improvements in machinery and tools, stated by Lord Rosse (*Proc. R. Soc.* vii. 257) to have more than repaid the sum expended on the unfinished machine; secondly, the invention of a scheme of notation applicable to the interpretation of all mechanical actions whatever, first explained in a communication by Babbage to the Royal Society, 16 March 1826 ('On a Method of expressing by Signs the Action of Machinery,' *Phil. Trans.* cxvi. part ii. 250), and afterwards more fully developed to meet the requirements of the analytical engine.

The capabilities of the new machine, to the perfecting of which Babbage devoted thirty-seven years of his life and no inconsiderable share of his fortune, were not limited, like those of the difference engine, to the tabulation of a particular function, but extended over a wide range of analysis. Two sets of perforated cards, similar to those used in Jacquard's looms, prescribed in the one case the numbers to be worked with ('variable cards'), and in the other the kind and sequence of operations to be performed upon them ('operation cards'). A committee appointed by the British Association in 1872 (including the names of Cayley and Clifford), to report upon the feasibility of the design, recorded their opinion that its successful realisation might mark an epoch in the history of computation equally memorable with that of the introduction of logarithms (*Report*, 1878, p. 100); yet did not counsel the attempt, the state of the drawings not being such as to admit of any reasonable estimate as to cost, strength, or durability, being founded upon them. This extraordinary monument of inventive genius accordingly remains, and will doubtless for ever remain, a 'theoretical possibility.'

Babbage occupied the Lucasian chair of mathematics at Cambridge during eleven years (1828–39), but delivered no lectures. He attended in 1828 the meeting of 'Naturforscher' at Berlin, and the scientific congress of Turin in 1840, when he was received with singular and unexpected favour by the king, Charles Albert (see chap. xxiv. of his *Passages in the Life of a Philosopher*). The drawings and models of the analytical engine exhibited by him on that occasion formed the subject of a valuable essay by Menabrea (*Bibl. Un. de Genève*, t. xli. October 1842), translated, with copious notes, by Ada, Lady Lovelace (Taylor's *Scientific Memoirs*, iii. 666). His outspoken attack upon the management of the Royal Society in a volume entitled 'The Decline of Science in England' (1830) contributed materially to the origin of the British Association in the following year. Of this body he acted as one of the trustees during six years (1832–8), and originated the statistical section at the Cambridge meeting in 1833. The foundation, moreover, of the Statistical Society of London on 15 March 1834 was mainly his work. Amongst his ingenious ideas, that of signalling by 'occulting solar lights,' brought into practice by the Russians during the siege of Sebastopol, deserves mention. It had been recommended by him as a mode of identification for lighthouses (see his tract, *Notes respecting Lighthouses*, 1852). He twice—in 1832 and 1834—unsuccessfully contested the borough of Finsbury on liberal principles. Nor were what he regarded as his equitable claims to remunerative employment under government recognised. He was, however, a member of scientific bodies in all parts of the world, including the Paris Academy of Moral Sciences, the Royal Irish and American Academies.

In his latter years Babbage came before the public chiefly as the implacable foe of organ-grinders. He considered that one-fourth of his entire working power had been destroyed by audible nuisances, to which his highly-strung nerves rendered him peculiarly sensitive. In the decay of other faculties, his interest and memory never failed for the operations of the extensive workshops attached to his house. There what might be called the wreckage of a brilliant and strenuous career lay scattered, and thence, after his death on 18 Oct. 1871, some fragmentary portions of the marvellous engine destined to have indefinitely quickened the application of science to every department of human life, were collected and removed to the South Kensington Museum.

Of the eighty works enumerated by Babbage himself (*Passages*, &c. pp. 493–6) scarcely one, except the 'Economy of Manufactures,' can be regarded as a finished performance. The rest are mostly sketches or enlarged pamphlets, keen and suggestive, but incomplete. The 'Comparative View of the various Institutions for the Assurance of Lives' (1826), however, though not exempt from error, was a highly useful work, and one of the first attempts to popularise the subject. It contained a table of mortality deduced from the experience of the Equitable Society, to the construction of which Babbage had been led by his appointment as actuary to the Protector Life Assurance Company (No. 1) on its establishment in 1824 (see Walford's *Insurance Cyclopædia*, iii. 10). The book was reviewed at length in the 'Quarterly' and 'Edinburgh' Reviews (January and March, 1827), was translated into German, and its table of mortality adopted by the Life Assurance Bank of Gotha, founded in 1829. The 'Table of Logarithms of the Natural Numbers from 1 to 108000' (1827), to the preparation of which Babbage devoted singular care, is still in repute. Several foreign editions were printed from the stereotyped plates. The 'Ninth Bridgewater Treatise' (1837, 2nd edition 1838), a work nobly planned, but very partially executed, was remarkable as one of the earliest attempts to reconcile breaches of continuity with the government of the universe by law, and vindicated the serviceableness of mathematics to religion. A volume entitled 'The Exposition of 1851; or Views of the Industry, the Science, and the Government of England' (1851), is the diatribe of a disappointed man, and, like his autobiographical 'Passages from the Life of a Philosopher' (1864), is disfigured by personal allusions, in giving utterance to which he wronged his better nature.

[Month. Not. R. Astr. Soc. xxxii. 101; Times, 23 Oct. 1871; Athenæum, 28 Oct. 1871; Ib. 14 Oct. and 16 Dec. 1848 (De Morgan); Weld's Hist. R. Society, ii. chap. xi.; Nature, v. 28; Ann. Reg. 1871, p. 159.] A. M. C.

BABELL or **BABEL, WILLIAM** (1690?–1723), musician, was the son of a bassoon-player, and received his first musical instruction from his father. He was for some time the pupil of Dr. Pepusch, under whose care he attained to great proficiency as a player both on the harpsichord and violin, and to some skill in composition. He was appointed one of George I's private musicians, and was also given the post of organist of All Hallows, Bread Street. Such celebrity as he attained was due rather to his arrangements for the harpsichord of popular airs from the operas of Handel and others, than to any original work of his own. He may claim to be regarded as the originator of those 'transcriptions' which have since his day been so fashionable in a certain circle of the world of music. Burney criticises him very severely, accusing him of 'wire-drawing the favourite songs of the opera of Rinaldo, and others of the same period, into showy and brilliant lessons, which by mere rapidity of finger in playing single sounds, without the assistance of taste, expression, harmony, or modulation, enabled the performer to astonish ignorance, and acquire the reputation of a great player at a small expense.' Hawkins, however, considers them to have deserved the celebrity which they attained. Besides these arrangements there exist several collections of solos for the violin, oboe, German flute, &c., and some concertos for 'small flutes' and violins mentioned by Hawkins. A Vivace with florid variations, and a Gavotte and Aria in manuscript, are contained in the British Museum (*Add. MS.* 31577). He died at Canonbury on 23 Sept. 1723, his early death being probably due to his intemperate habits. He was buried in All Hallows Church.

[Grove's Dictionary of Music and Musicians, i. 287; Burney's History of Music; Hawkins's History of Music; Manuscript and Printed Music in Brit. Mus.] J. A. F. M.

BABER, HENRY HERVEY (1775–1869), philologist, was born in 1775. He was educated at Oxford, and took his degree as master of arts in 1805. Two years later he entered the service of the British Museum, and in 1812 was promoted to the office of keeper of the printed books, in the general duties of which post, and in work upon the catalogue of books in the collection, he was actively engaged for twenty-five years. Besides his keepership, Baber also held the rectory of Stretham in Cambridgeshire, to which he was appointed in 1827. In the year 1837 he resigned his post at the British Museum, and retired to his rectory. His resignation was partly made in consequence of a recommendation of a parliamentary committee in 1836, that officials of the museum should not hold any other situation conferring emoluments or entailing duties. Mr. Baber died on 28 March 1869, at the age of 94. His chief published work was an edition of the Old Testament portion of the Codex Alexandrinus, 'Vetus Testamentum Græcum e Codice MS. Alexandrino . . . typis ad similitudinem ipsius codicis Scripturæ fideliter descriptum cura et labore H. H. Baber,' 3 vols. London, 1816–21 [28], fol.

[Cowtan's Memories of the British Museum (London, 1872); Statutes and Rules of the British Museum; Catalogue of Oxford Graduates; Clergy Lists.] W. W.

BABER, Sir JOHN, M.D. (1625–1704), physician to Charles II, was the son of John Baber, recorder of Wells, Somersetshire, and was born 18 April 1625. He was educated at Westminster school, whence he was elected in 1642 a student of Christ's College, Oxford. He graduated bachelor of medicine 3 Dec. 1646, being admitted by virtue of the letters of Colonel John Lambert, governor of the garrison for Oxford. Proceeding to the continent, he studied medicine at Leyden, and on 10 Nov. 1648 took the degree of M.D. at Angers. On his return to England he was made M.D. at Oxford 18 July 1650, candidate of the College of Physicians, London, 4 July 1651, and a fellow 17 Aug. 1657. He commenced to practise in London, his residence being in King Street, Covent Garden. Through the recommendation of a near neighbour, Dr. Manton, rector of St. Paul's, Covent Garden, who, with other presbyterian divines, had taken a prominent part in the restoration of Charles II, he was made physician to the king, the honour of knighthood being also bestowed on him 19 March 1660–1. Baber was frequently made use of by Charles in his negotiations with the puritans. North, who styles him 'a man of finesse,' states that he was 'in possession of the protectorship at court of dissenting preachers.' In September 1669 he informed Dr. Manton of the king's intention to do his utmost to 'get them accepted within the establishment;' but it would appear that Charles made use of him to inspire trust in intentions which were at the best feeble and vacillating. Baber died in 1704. He was three times married, and had three sons by his first marriage, but no issue by the other two marriages.

[Le Neve's Knights in Harl. Soc. Pub. vol. viii.; Wood's Fasti, i. 503, ii. 91 (163); Burrows's Register of the Visitors of Oxford (1881), 484; North's Examen; Manton's Memoirs; Baxter's

Reliquiæ; Munk's Roll of the Royal College of Physicians, i. 277; Donne's Humble Petition of Covent Garden against a Physician (1661); the Grateful Nonconformist (1665).] T. F. H.

BABINGTON, ANTHONY (1561–1586), leader of a catholic conspiracy against Queen Elizabeth, was descended from a family of great antiquity. John de Babington, who traced his ancestry to the Norman era, was, in the reign of Henry III, the owner of the district round Mickle and Little Babington, or Bavington, in Northumberland. By the marriage, early in the fifteenth century, of Thomas Babington, the fifth in descent from John, with the heiress of Robert Dethick, of Dethick, the main branch of the family became identified with Derbyshire, and by a series of intermarriages with neighbouring heiresses acquired additional property in adjoining counties. A northern branch of the family continued to flourish till the eighteenth century, and offshoots of the Derbyshire branch settled in Leicestershire and Oxfordshire. Lord Macaulay was named after his father's brother-in-law, Thomas Babington, of the Leicestershire branch, in whose house at Rothley Temple he was born.

Anthony was born at Dethick in October 1561. He was the third child and eldest son of Henry Babington, of Dethick, by his second wife, Mary, daughter of George, Lord Darcy, of Darcy, and granddaughter of Thomas, Lord Darcy, who was beheaded in 1538 as a principal actor in the Pilgrimage of Grace. Anthony's father is said to have been 'inclined to papistrie,' and to have 'had a brother that was a doctor of divinitie' of the same religious profession. He died in 1571, at the age of forty-one, and left Anthony his infant heir. To his three guardians —his mother, the descendant of a catholic rebel, to her second husband, Henry Foljambe, and to Philip Draycot, of Paynsley, Staffordshire—Anthony was indebted for his education. Although all the three outwardly conformed to protestantism, they were undoubtedly secret adherents of the Roman catholic faith, and in that belief Anthony was brought up. He apparently remained at Dethick till about 1577, only diversifying his life with occasional visits to Draycot's house at Paynsley, where his Roman catholic predilections were sedulously encouraged. There, too, he made the acquaintance of Margery, Draycot's daughter, whom he seems to have married about 1579, when barely eighteen. For a short time, probably before his marriage, he served as page to Queen Mary of Scotland, when she was imprisoned at Sheffield under the care of the Earl of Shrewsbury, and he then became passionately devoted to her and her cause. In 1580 Babington came to London, with the avowed intention of studying law, and he is stated to have entered as a student at Lincoln's Inn. But he soon abandoned all prospects at the bar for fashionable town life. His wealth, his cultivated intelligence, his charm of manner, his handsome features, secured for him a good reception at court, and he met there many young men of his own creed, infatuated admirers of Queen Mary, whom Jesuit conspirators from the Continent were drawing into treasonable practices. Early in 1580, on the arrival of Edmund Campion and Parsons, the Jesuits, in disguise in England, Babington joined a number of youths of good family in the formation of a secret society for the protection and maintenance of Jesuit missionaries in England. To the conversion of 'heretics' (i.e. protestants) all the members swore to devote their persons and abilities and wealth. On 14 April 1580 Pope Gregory XIII sent them a message blessing the enterprise (cf. Simpson's *Edmund Campion*, p. 157). Babington and his friends—Lady Babington, of Whitefriars, London, and Lady Foljambe, of Walton, Derbyshire—did all in their power to advance the society's cause, and frequently invited Fathers Campion and Parsons to lodge in their houses on their secret tours through England in 1580 and 1581. Early in 1582, after the capture and execution of Campion, Babington withdrew to Dethick. In the same year he came of age, and assumed the management of his vast landed property. He acknowledged the disinterested care with which his stepfather Foljambe had administered his estates during his minority by settling upon him an annuity of one hundred marks. At the same date the names of Babington and of his wife appeared in a list of Derbyshire recusants (*Cal. State Papers*, 1581–90, p. 88). Subsequently Anthony travelled in France and made the acquaintance of Charles Paget and Thomas Morgan, Mary Stuart's emissaries at Paris, who were vigorously plotting with Spain in their mistress's behalf. According to a passage in Leti's 'Vita di Sisto V' (iii. 103, ed. 1821), Babington extended his journey to Rome, and was accompanied by many fellow-members of the Roman catholic secret society. Queen Mary's friends abroad evidently marked Babington out, while on the continent, as a fitting leader of a catholic insurrection in England. After his return, in 1585, they sent him letters to be delivered to the imprisoned queen. But it was not until April 1586 that he was induced to take the leading part in the task of organising the famous conspiracy called after him, which aimed at a general rising of the catholics in England, the murder of Elizabeth and her chief advisers, and the release of Mary Stuart. John Ballard, a catholic priest of Rheims, had, in 1585, paid many secret visits to England at the instigation of the queen's supporters in France, and had secured promises of aid from the catholic gentry throughout the country towards a vigorous attack on the existing order of things. To him Babington chiefly looked for guidance. Ballard represented that the plot had already received the approval of the Spanish ambassador at Paris, and was to be supplemented by a foreign invasion. Babington eagerly consented to charge himself with the murder of Elizabeth and the release of Mary, and selected as his assistants a number of young catholic gentlemen, all members of the secret society formed in 1580. On 12 May 1586 Don Bernardino de Mendoza, the Spanish ambassador in Paris, who placed the fullest reliance in Babington, wrote to his government that news of the death of Elizabeth might be soon expected (*Papiers d'Etat*, Bannatyne Club, iii. 411). Throughout June 1586 the conspirators met in city taverns or in St. Giles's Fields almost nightly. To six of them was delegated the task of assassinating Elizabeth; for Babington, who also talked vaguely of sacking London, was reserved the duty of liberating Mary from the custody of Sir Amias Paulet at Chartley. Before the close of July all was finally determined. Babington was very sanguine of success, frequently entertained his associates at supper in London inns and at his house in Barbican, and had his portrait drawn, surrounded by his friends, and subscribed with the verse—

Hi mihi sunt comites, quos ipsa pericula ducunt,

a motto that was afterwards prudently changed to the enigmatic 'Quorsum hæc alio properantibus?' The conspirators appear to have heard mass regularly at a house in Fetter Lane, and to have been generally known among catholics at home and abroad as 'the pope's white sons for divers pieces of services, which they do to Rome against this realm' (Foley, *Records*, i. 205).

Babington's conduct was throughout marked by much 'foolish vanity.' From the first he was desirous that Mary should be informed of his plans, and was anxious to receive from her special marks of favour. As early as 29 April 1586 Morgan wrote to her from Paris that Babington was jealous of another person, whose services she had preferred to his, and that it would be expedient for her to send him an expression of gratitude by letter. On 28 June Mary sent Babington a friendly note. On 12 July the young conspirator forwarded to the Scottish queen a long reply, describing all the means to be taken for the murder of Elizabeth, and for her own deliverance. Five days later Mary wrote in answer a favourable criticism of the plot, and demanded further information. On 3 Aug. Babington informed her that a servant of Ballard had turned traitor, but, begging her not to falter, promised to carry out the enterprise or die in the attempt. Meanwhile, Mendoza was watching from Paris all the movements of Babington and his associates with the utmost anxiety, and he forwarded to Philip II on 13 Aug. a long account of their methods and of their hopes and fears. They had, he wrote, supporters throughout the country; they wanted a definite assurance that help would reach them from the Low Countries and Spain without delay; they relied on no foreign prince except Philip. The arrangements were so perfected that as soon as the queen was assassinated, the ships in the Thames were to be seized, and Cecil, Walsingham, Hunsdon, and Knollys to be captured or killed. Mendoza finally pointed out that this was the most serious of all catholic plots as yet attempted, but that all depended on the successful accomplishment of the murder of the queen. The original of this interesting letter is preserved among the Simancas archives, and its margin is scored with notes in the autograph of Philip himself. In reply the king dwelt with admiration on Babington's courage, and announced his resolve that the holy enterprise ('tan santa empresa') should not fail for lack of his assistance in money and troops (*Papiers d'Etat*, iii. 433–54).

But Babington was throughout in fear of treachery, and in this he was fully justified. Almost from the first Walsingham's spies had known of the conspiracy: by means of Godfrey Gifford, one of Ballard's adherents won over to the service of the government, every action of Babington and his associates was reported to the government during the months of June and July, and all their letters, which were always in cipher and in French, intercepted and deciphered before they were delivered. In July warrants against Ballard and Babington were prepared; but Walsingham was in no hurry to arrest the conspirators, and awaited further revelations from his spies. The letters that finally passed between Babington and Queen Mary proved to him that further delay was unnecessary, and on 4 Aug. Ballard was suddenly seized, after a meeting of the conspirators in London. No hint was given at the time that the government had information against any other member of the band, but Babington had been for some days previously thoroughly alarmed, and had already applied to Walsingham for a passport to France, where he promised to act as a spy upon Elizabeth's enemies. He had told his friends at the same time that his visit to France was necessary to supervise the final arrangements for a foreign invasion. But no passport was given him, and with unpardonable cowardice he subsequently sent word to Walsingham that he could reveal, if he chose, a dangerous conspiracy. Still Walsingham made no sign, but his servants were ordered to keep a careful watch upon Babington. One night the young man was invited to sup with them, but while in their company he caught sight of a memorandum concerning himself in Walsingham's handwriting. He hurried from the room on a trivial pretence, changed clothes with a friend who lived at Westminster, and hid himself in the thickest part of St. John's Wood. There he was joined by some of his associates. Babington disguised himself by cutting off his hair and staining his skin with walnut-juice, and travelled to Harrow, where he was sheltered by one Jerome Bellamy, a recent convert to catholicism. But before the end of August he was discovered and taken to the Tower. All the other conspirators were captured a few days later. On 13 and 14 Sept. Babington, Ballard, and five other young men (Chidiock Titchbourne, Thomas Salisbury, Robert Barnewell, John Savage, and Henry Donn) were tried before a special commission. Babington did not attempt to conceal his guilt: he declared all 'with a mild countenance, sober gesture, and a wonderful good grace;' but he laid the blame on Ballard. Ballard acknowledged the justice of the rebuke, and told Babington, before the court, that he wished the shedding of his blood could save his young companion's life. Two days later, seven more of the conspirators (Edward Abington or Habington, Charles Tilney, Edward Jones, John Charnock, John Travers, Jerome Bellamy, and Robert Gage) were tried. Sentences of hanging and quartering were passed on all the band. On 19 Sept. Babington wrote to Elizabeth, imploring her to work upon him 'a miracle of mercy,' if not for his own sake for that of his distressed family. To a friend he offered, on the same day, 1,000*l.* if his release could be procured. The next morning—on the day appointed for his execution—he explained the cipher which had been used in the letters to and from Mary.

Babington's prayers for pardon were not entertained, and on Tuesday 20 Sept. he and Ballard, with five of their companions, were drawn on hurdles 'from Tower Hill, through the cittie of London, unto a fielde at the upper end of Holborne, hard by the high way side to S. Giles, where was erected a scaffolde convenient for the execution' (*The Censure of a Loyall Subiect*, 1587). A great crowd collected to see the conspirators die. Babington declared from the scaffold that no private ends had influenced him, but that he honestly believed himself engaged in 'a deed lawful and meritorious.' Ballard suffered first, and Babington witnessed his barbarous death. According to an eye-witness he showed to the last 'a signe of his former pride' by standing, instead of praying on his knees, 'with his hat on his head as if he had been but a beholder of the execution' (*The Censure*). He himself followed Ballard, and underwent diabolical tortures. He was still alive when taken down from the gallows, and exclaimed, 'Parce mihi, Domine Jesu,' while the executioner was using the knife upon him (cf. Mendoza's account sent to Philip II 20 Oct. in *Papiers d'Etat*, iii. 481). When Elizabeth was informed of the revolting cruelty of his death, she directed that the other conspirators, who were to be executed on the following day, should hang till they were dead.

Babington expressed anxiety on the scaffold as to the fortunes of his property. By law the crown confiscated it all; but the entailed estates of Dethick, Derbyshire, and Kingston, Nottinghamshire, his largest manors, were allowed to pass to his brothers Francis and George. Some of his lands, and almost all his personal property, were granted by Elizabeth to Sir Walter Raleigh. Elizabeth herself took a valuable clock. At Dethick were found many books on theological controversies, and 'papers of prophecies' foretelling Elizabeth's downfall. According to the evidence of some of his tenants, examined previous to his death, Babington had been a hard landlord, and had systematically raised his rents. Shortly before his arrest he sold a large house in Derby, called Babington Hall, which was pulled down about 1822. Its site is still marked by Babington Lane. A cenotaph in Kingston Church, Nottinghamshire, among the tombs of other members of Babington's family, bears no inscription, and is locally believed on doubtful evidence to have been erected to the conspirator's memory (*Gent. Mag.* new ser. vii. 287). By his wife Margery, Babington had an only daughter, who died at the age of eight, in all probability before her father (*Harl. MS.* 1537, f. 115 *b*).

The discovery and death of Babington formed the subject of many contemporary ballads (cf. *Notes and Queries*, 1st ser. v. 572). One of them, full of valuable biographical details, entitled 'The Complainte of Anthonie Babington,' by Richard Williams, is among the Arundel MSS. (418, art. 3) at the British Museum. Another, entitled 'A proper new ballad, breefely declaring the Death and Execution of fourteen most wicked Traitors,' which bitterly vituperates 'proud young Babington,' has been reprinted in J. P. Collier's 'Broadside Ballads' (1868), pp. 36–41. A third poetical tract is entitled 'A short discourse; expressing the substance of all the late pretended treasons against the Queenes Maiestie;' and a fourth, by William Kempe, who is to be distinguished from the actor of the same name, bears the title 'A dutiful invective against the moste haynous treasons of Ballard and Babington,' 1587. A full description of the execution is found in 'The Censure of a Loyall Subiect,' by G[eorge] W[hetstone], 1587. Dr. George Carleton gives an account of the conspiracy in his 'Thankfull Remembrance' (1609), and reproduces there the picture of Babington and his confederates drawn in 1586. A Dutch translation of the correspondence between Babington and Queen Mary was circulated in Holland and the Low Countries in 1587.

The historical importance of the conspiracy lies in Mary Stuart's complicity. The discovery of the letter sent by her to Babington approving of the murder of Elizabeth in July 1586 brought her to the scaffold. Apologists for Mary in vain deny the genuineness of this letter, and represent it to have been a forgery of Walsingham. Babington never doubted its authenticity, and, as we have seen, on the day of his death fully explained the cipher in which it was written. And Mendoza, the Spanish ambassador at Paris, writing to Philip II on 10 Sept., states that Mary had written him a letter which left no doubt in his mind that she was fully acquainted with the whole business (*Papiers d'Etat*, iii. 458). In the presence of evidence of this kind, it is impossible to attach any weight to Mary's indignant denial at Fotheringay of all knowledge of Babington and his conspiracy (*State Trials*, i. 1182). But it is unnecessary, on the other hand, to credit the rumour circulated, as it was said, on the authority of Cecil, that Queen Mary had resolved to marry Babington.

[Collectanea Topog. and Genealog. viii. 313 et seq.; W. D. Cooper's Notices of Anthony Babington, reprinted from the Reliquary for April 1862; State Trials, i. 1127 et seq.; Thorpe's Cal. Scottish Papers; Cal. State Papers, 1581–90, and Addenda, 1580–1625, p. 202; Turnbull's Letters of Mary Stuart, pp. 344 et seq.; Froude's Hist. vol. xii.; Papiers d'Etat relatifs à l'histoire de l'Ecosse au xvi^e Siècle (ed. A. Teulet), pub. by Bannatyne Club, vol. iii.; Camden's Annals; Simpson's Edmund Campion.] S. L. L.

BABINGTON, BENJAMIN GUY (1794–1866), physician and linguist, was the son of Dr. William Babington, and was born in Guy's Hospital when his father was resident apothecary there. He entered the navy as a midshipman, and served at Walcheren and Copenhagen, but left the service early, and, having obtained a nomination for the Indian civil service, studied at Haileybury College, and was appointed to the Madras presidency. He possessed a remarkable faculty for languages, and soon became distinguished as an oriental scholar. He translated into English the Tamul-Latin Grammar of C. J. Beschius, and published other translations. Though a man of powerful frame, Babington found the climate of India trying to his health, and, returning to England, studied for his father's profession at Guy's Hospital and Cambridge. Entering the university comparatively late in life, and a widower with a family, he did not (says his contemporary, Sir James Alderson) go out in honours, but became M.D. in 1830. He was elected fellow of the College of Physicians, 1831; assistant physician to Guy's Hospital, 1837; and full physician in 1840. He was also fellow of the Royal Society, and in 1861 president of the Royal Medical and Chirurgical Society. He was the founder, and for some years the president, of the Epidemiological Society. He was appointed by the crown a member of the medical council of the General Board of Health. He was also physician to the Deaf and Dumb Hospital, and to other charities. He resigned his appointments at Guy's Hospital in 1855, and died on 8 April 1866.

Dr. Babington was a man of remarkable and very versatile intellectual power. He was proficient in several sciences, and in all of them exact and thorough. Soon after his appointment at Guy's Hospital he gave much attention to the subject of animal chemistry, and assisted Sir Astley Cooper, Dr. Bright, and others of his colleagues by making analyses of morbid products. He also wrote in the 'Medico-Chirurgical Transactions' two memoirs on the blood, in one of which he described the fat constantly present in the serum; in another he employed for the first time an expression now always used for the fluid portion of the blood, 'liquor sanguinis.' He wrote some more strictly medical papers in the 'Guy's Hospital Reports,' which are thoroughly done, but not very notable. He translated from the German Hecker's 'Epidemics of the Middle Ages,' and edited a translation of Feuchtersleben's 'Medical Psychology' for the Sydenham Society (London, 1847).

Those who knew Dr. Babington best had the highest opinion of his abilities; by the profession in general he was greatly respected, but he hardly enjoyed the public reputation or gained the success which might have been considered his due. Partly this was owing to his retiring and unambitious character; partly, perhaps, to his having entered the profession somewhat late in life. He was a man of genial character, and physically well-favoured. His wife, a daughter of Mr. Benjamin Tayler, died before him.

Dr. Babington wrote no independent and separate work in medicine, but published: 1. 'A Grammar of the High Dialect of the Tamil Language. Translated from the Latin of Constantius Josephus Beschius,' Madras, 1822, 4to. 2. 'The Adventures of the Gooroo Paramartan,' by C. J. Beschius. With a translation and vocabulary (Tamul and English), London, 1822, 4to. 3. 'The Vedàla Cadai, being the Tamul version of a collection of ancient tales in Sanscrit,' translated by B. G. Babington. Oriental Translation Fund, London, 1831, 8vo. 4. 'An Account of the Sculptures and Inscriptions at Mahâma Laipûr, in Captain M. W. Carr's Descriptive Papers relating to the Seven Pagodas on the Coromandel Coast,' Madras, 1869, 8vo. 5. An English Translation of Hecker's 'The Black Death in the Fourteenth Century,' London, 1833, 12mo. (This is included in the translation of Hecker's 'Epidemics of the Middle Ages,' London, 1844 (Sydenham Society) and 1859.) Besides papers in 'Guy's Hospital Reports:' 'Cases of Small-Pox which occurred in the Deaf and Dumb Asylum,' series 1, i. 159; 'Experiments and Observations on Albuminous Fluids,' series 1, ii. 534; 'Observations on Epilepsy,' series 1, vi. 1; 'On Chorea,' series 1, vi. 411. Also papers in the 'Philosophical Transactions,' in the 'Cyclopædia of Anatomy and Physiology,' and elsewhere.

[Obituary Notice in Proceedings Roy. Med. and Chir. Society, v. 249, 1867; Lancet, 21 April 1866; Medical Directory, London, 1866.]

J. F. P.

BABINGTON, BRUTE (*d.* 1610), bishop of Derry, is said to have been a native of Cheshire. He was admitted into Christ's College in 1572, was B.A. 1575–6, and became a fellow in 1576. He was incorporated at Oxford 15 July 1578, on the same day with Gervase Babington. He was collated to the prebend of Bishopshall, in Lichfield Cathedral, 18 Sept. 1592. He was also rector of Thurcaston, Leicestershire, and Tatenhill, Staffordshire. On the death of Dr. Boleyn, Babington applied for the deanery of Lichfield unsuccessfully. On 6 July 1603 he complains to the Earl of Shrewsbury that the chancellor of the diocese, Zachary Babington, had obstructed his suit and dispossessed him of his divinity lectureship. In 1610 he was appointed to the bishopric of Derry, after some opposition from supporters of Dean Webb: resigning Thurcaston 8 Nov. 1610, but holding his prebend and Tatenhill *in commendam.* He was consecrated at Drogheda, and died in 1611, probably on 10 Sept. O'Sullivan tells the story that his death was ascribed to a divine punishment for his sacrilege in attempting to burn a statue of the Virgin Mary, which, however, remained unconsumed, while the perpetrators of the outrage were either struck dead on the spot, or, like the bishop himself, died a lingering death.

[Le Neve's Fasti, i. 590, iii. 316; Dyer's Hist. of Camb. Univ. ii. 65; O'Sullivan's Hist. Cath. iv. 13; Cal. State Papers (Dom. 1603–10), pp. 614, 641, (Irish, 1608–10) pp. 448, 487, 490; Cotton's Fasti Eccl. Hib. iii. 316, v. 254; Lodge's Illustrations (1838), iii. 36; Talbot Papers, M. 97, 374; Ware's Bishops of Ireland (Harris), 292; Willis's Cathedrals, i. 427; Wood's Fasti (Bliss), i. 211.]

T. A. A.

BABINGTON, FRANCIS (*d.* 1569), Oxford divine, is said to have been a native of Leicestershire; to have entered Christ's College, Cambridge, in 1544, and to have taken his B.A. degree in 1548–9. Two years later he was appointed fellow of St. John's, and in 1552 became M.A. By 1555 he must have changed his religion, for at that date his name is found appended to the Roman catholic articles of belief (Lamb, *Cambr. Doct.* 176). About the same time he seems to have transferred his residence to Oxford, where he 'incepted' in arts 1554. (Gutch's *Wood*, App. 95). After three years he was unanimously chosen proctor of his new university (1557), being already a fellow of All Souls. In 1557 and 1558 he successively took his bachelor's and doctor's degree in divinity; but Wood adds a special warning that such rapid promotion was only due to the fact that the university was very empty, and wanted 'theologists' to perform the requisite offices. 'There were only three doctors in theology who proceeded in six years; and sermons were so rare, that scarce one was given.' It is only fair, however, to add that in another passage Wood mentions Francis Babington as renowned for his philosophical and logical disputations.

In 1559 the Queen's visitors removed Dr. Wright from the mastership of Balliol, and appointed Dr. Babington in his stead; for with him conscience never seems to have stood in the way of preferment. Nor had Dr. Babington any objection to heaping together a plurality of livings and offices. Between 1557 and 1560 he was rector of at least four parishes, Milton Keynes, Twyford, Sherrington Aldworth, and Adstock; and two or three of these he must have held together. Besides these preferments he was, in May 1560, appointed rector of Lincoln College, and was Sir John Mason's commissary or vice-chancellor in 1560, 1561, and 1562. He even held the Lady Margaret readership in divinity for 1561, although the statutes forbade its being held by the vice-chancellor. In March 1562, he appears in conjunction with 'Anthony Forster, of Cumnore, gent.' (Sir W. Scott's Tony Foster), as assisting in forcing a protestant warden upon the Roman catholic fellows of Merton College. Wood has given a graphic description of the whole scene (*Annals*, anno 1562). Dr. Babington was the Earl of Leicester's chaplain, and seems about this time to have been high in favour with that nobleman. Anthony à Wood tells us that he was one of Leicester's five most trusted advisers in Oxford, and was chosen to preach Amy Robsart's funeral sermon at St. Mary's, on which occasion he 'tript once or twice by recommending to his auditors the virtues of that lady so pitifully murdered instead of so pitifully slain.' His text was 'Beati mortui qui in Domino moriuntur' (1560) (BARTLETT's *Cumnor*). In the same year Dr. Babington stood as the representative of the more conservative party for the deanery of Christ Church against Dr. Sampson, the great pillar of the puritanical body. Strype, in his account of this contest, describes Dr. Babington as 'a man of mean learning and of a complying temper' (*Annals of Refor.* i. chap. 43), and it is hardly necessary to say that he failed in his candidature. He seems by this time to have been losing Leicester's favour, and was more than suspected of being a concealed papist. In 1563 he had to resign the rectorship of Lincoln, and two years later was forced to flee beyond seas, where he is said to have died in 1569.

[Cooper's Athen. Cantab. i. 557; Wood's Athenæ Oxonienses, Fasti, and History and Antiquities of Oxford; Lipscombe's History of Buckingham, ii. 515, iii. 133, iv. 249, 336; Nares's Burghley, i. 55; and authorities cited above.] T. A. A.

BABINGTON, GERVASE (1550–1610), bishop in succession of Llandaff, Exeter, and Worcester, is described in his 'Effigies before his Works' (published posthumously in 1615) as aged fifty-nine; and assuming this to have been his age at death (in 1610), the date of his birth has been set down as 1551, though doubts are raised by Dr. Berkenhout (KIPPIS's *Biogr. Brit.* i. 413). From the 'Reg. Bancroft' (as cited in LE NEVE's *Fasti*, by Hardy, iii. 66) we learn that his age at death was sixty, and thus 1549 or 1550 was the date of his birth. Fuller (in his *Abel Redivivus*, 1651, and *Church History*, 1655) states that he was of Nottinghamshire, while Izacke ('Catal. of Bishops of Exeter,' in *Antiq. of Exeter*), and after him Prince (*Worthies of Devon*) claim him for Devonshire. Sir William Musgrave's 'MS. Memoranda' (KIPPIS, as before) confirm Fuller, and connect him with the ancient family of the Babingtons of Nottinghamshire [see BABINGTON, ANTHONY]. Of his early education nothing has been transmitted. He was first sent to Cambridge University, being entered at Trinity College, of which he became fellow (*Preface to his Questions and Answers to the Ten Commandments*). As was not infrequent, he passed to Oxford University, where, on 15 July 1578, he was incorporated M.A. (WOOD's *Fasti*, ed. Bliss, i. 211). He returned to Cambridge, and became known as a 'hard student' of theology. In the dedicatory epistle to his collected works (published in 1615), addressed to the brothers William earl of Pembroke and Philip earl of Montgomery, it is told how their father had received Babington at his house as tutor to the family, having been 'sent thither by the ancients and heads of the said university.' And mention is made of the intimate relations in which he stood to their mother,

> Sidney's sister, Pembroke's mother.

He was credited with having assisted her in her versification of the Psalms, but on shadowy grounds: 'For it was more than a woman's skill to express the sense so rightly as she hath done in her verse, and more than she could learn from the English and Latin translations' (KIPPIS, as before, i. 412). Ballard gravely controverts the allegation, which originated with Sir John Harington (*Brief View*, 1653, and BALLARD's *Memoirs of British Ladies*).

By his patron's influence he was appointed treasurer of Llandaff, collated 28 Jan. 1589–90 (LE NEVE's *Fasti*, ii. 262). He had previously, in 1588, obtained the prebend of Wellington in Hereford Cathedral (*ibid.*

i. 531). By the same influence he was elected bishop of Llandaff 7 Aug. 1591, confirmed on the 27th, and consecrated at Croydon on the 29th (*Reg. Whitg.* i. fol. 77, and LE NEVE). Four years later he was translated to the see of Exeter, elected 4 Feb. 1594–5, and enthroned 22 March (*ibid.*) He is severely condemned for having alienated from this bishopric 'the rich and noble manor of Crediton, in the county of Devon,' which Prince pronounces 'an irreparable injury.' Finally, he was nominated by the queen to Worcester, on 30 Aug. 1597, elected 15 Sept., and confirmed 4 Oct. (*ibid.*) Among other subsidiary offices held by him was that of queen's counsel for the Marches of Wales (FULLER). Early in 1600 Babington was believed to favour the Earl of Essex. On 5 March 1599–1600 Chamberlain wrote to Carleton that Queen Elizabeth had called him to account while he was preaching a sermon before her, because of the hints he made in behalf of the earl. In 1604 Babington was summoned to the Hampton Court conference. He died 17 May 1610, and was buried in his cathedral.

Before and after his advances in the church Babington was a constant preacher and a laborious student. Lovers of Elizabethan literature contend eagerly for copies of his many little quartos, some of the rarest of which are to be found in the British Museum. In 1583 he issued his 'Very fruitful exposition of the commandements by way of questions and answers,' which was republished in 1590, and again about 1600. A similar work on the Lord's Prayer was issued in 1588. In 1584 appeared his 'Briefe conference betwixt man's frailtie and faith wherein is declared the true use and comfort of those blessings pronounced by Christ in the fifth of Matthew. . . . Laide downe in order of dialogue.' This was republished in 1590 and again in 1596. In 1592 the first edition was published of 'Certaine, plaine, briefe, and comfortable notes upon everie chapter of Genesis,' of which an enlarged edition appeared in 1596 and 1602. In 1604 he issued his 'Comfortable notes upon the bookes of Exodus and Leviticus.' Several sermons preached at St. Paul's Cross by Babington were also published. The great folio of his works (edited by Miles Smith, afterwards bishop, and T. C.), having been issued originally in 1615, was republished in 1622 and 1637. The volume consists of Babington's 'Comfortable Notes upon the Five Books of Moses, also an exposition upon the Creed, the Commandments, the Lord's Prayer, with a conference betwixt man's frailtie and faith, and three sermons,' &c. Throughout his multiplied divisions are scholastic and complicated; his reading extensive and varied. He was well acquainted with Hebrew and Greek, and his style is quaint and pleasant. Some passages from Babington's treatise on the commandments, in which the vices of his age are forcibly exposed and attacked, are reprinted in the New Shakspere Society's edition of Stubbes's 'Anatomy of Abuses,' pt. i. pp. 75–93. A sermon preached by Babington in 1590, and published in his 'Works,' was reprinted by Sir Richard Hill as an appendix to his 'Apology for Brotherly Love,' in 1798.

[In addition to authorities quoted, see Willis's Survey of the Cathedrals, 1727; Godwin de Præsul., 1616; Hooker's Catalogue of the Bishops of Exeter; Strype's Whitgift; Berkenhout's Biogr. Literaria, i. 244–5; Cal. State Papers (Dom.), 1595, 1600, 1608.] A. B. G.

BABINGTON, HUMFREY, D.D. (1615–1691), divine, the second son of Humfrey Babington of Rothley Temple, Leicestershire, was educated at Trinity College, Cambridge. He succeeded Sanderson, on his appointment to the bishopric of Lincoln, as rector of Boothby Painel in Lincolnshire. He preached a sermon at the Lincoln assizes, which, at the request of his hearers, was published at Cambridge in 1678. It is a curious instance of the style of the time, being elaborately learned and crammed with quotations in Latin and Greek, and even Hebrew. Its political views may be estimated by its assertion that 'monarchy is the best safeguard to mankind, both against the great furious bulls of tyrannical popery, and the lesser giddy cattle of schismatical presbytery.' This sermon probably procured him the degree of D.D. *per literas regias* in 1669. He afterwards became vice-master of Trinity College, built two sets of rooms for the use of the Babington family in the college, and founded the Barrow Hospital.

[Notes and Queries, 2nd series, ix. 152, 195; Brit. Mus. Cat.] R. B.

BABINGTON, JOHN (*fl.* 1635), mathematician and gunner, published in 1635 a folio volume, entitled 'Pyrotechnia, or a Discourse of Artificiall Fireworks,' to which was added a 'Short Treatise of Geometrie . . . with the tables for the square root to 25,000, and the cubick root to 10,000 Latus, wherein all roots under those numbers . . . are extracted onely by ocular inspection.' The first part of the book, which dealt with the use of fireworks for military purposes as well as for amusements, was dedicated to the 'Earl of Newport, Master of his Majesties Ordnance,' and in the preface the author says of himself, 'I have been for certaine yeeres past, and so at present am, one of the inferiour gunners of his Majestie.' Three copies of English verses in praise of the author are prefixed, of which one is by John Bate, the author of 'Mysteries of Nature and Art.' The second part, the geometrical treatise, was especially designed for the use of guns, and is dedicated to 'Sir John Heyden, Lieutenant of his Majesties Ordnance.' The logarithmic tables, which form the third part of the book, were the earliest published in England. A portrait of Babington by J. Droeshout is in the Duke of Devonshire's copy of the work at Chatsworth.

[Babington's work; Chatsworth Libr. Cat.; Brit. Mus. Cat.] R. E. A.

BABINGTON, Sir WILLIAM, (*d.* 1455), judge, of an ancient Northumbrian family, was the second son of Sir John Babington, Knt., of East Brigford in the county of Nottingham, by Benedicta, daughter of Simon Ward, Esq., of Cambridgeshire, who held the offices of escheator (a functionary whose business it was to safeguard the interests of the crown in escheats, wardships, and the like incidents of the royal prerogative) for the counties of Northampton and Rutland, and custos of the castle and manor of Okeham. Babington married Margery, daughter of Sir Peter Martell, Knt., of Chilwell in Nottingham, through whom he became possessed of estates in that place, and by whom he had five sons and five daughters. He was appointed king's attorney on 16 Jan. 1414, and in the following year (11 July 1415) was commanded to take the rank of serjeant-at-law, at that time one of greater dignity than that of king's attorney, but generally shunned as a barren and expensive honour. Accordingly, in company with several other 'apprentices of the law' who were summoned about the same time, he neglected to appear to the writ, and it was only under pressure of an order from parliament (November 1417) that he and his colleagues were induced to comply. This incident is referred to by Pym in his speech in impeachment of the Duke of Buckingham (in 1626) as one which might be distorted, though manifestly irrelevant, into a precedent for the practice of compelling the purchase of titles of honour, which was one of the offences with which the duke was charged. It is about this date (1417) that Babington's name begins to appear with frequency in the year books. His rise henceforward must have been rapid, for he was appointed chief baron of the exchequer in 1419, and in 1420 justice of the common bench. In 1423 he became chief justice of the common bench, and so continued until 1436, when he retired. In that year his name appears in the list of those called upon to contribute to the loan raised for the purpose of infusing new vigour into the war in France, the sum exacted from him being 100*l.* He endowed the Babington chantry at Flaforth in Nottinghamshire with some houses and rents, and is said by Foss to have founded 'a chantry for two chaplains at the altar of St. Catherine in the church at Thurgarton' in the same county. There occurs in the St. Alban's Registry the following memorandum: 'For one cup given to W. Babington, Knt., Chief Justice of the Common Bench, for favours done to the Monastery, c. s.' Babington died in 1455, and was buried at Lenton Priory in Nottinghamshire.

[Burke's Landed Gentry; Foss's Judges; Rot. Parl. iv. 107, 1353; State Trials, ii. 1315, 1353; Dugdale's Chronica Series, 57, 58, 62; Proceedings of the Privy Council, 316, 327; Calendarium Inquisitionum post mortem et Escætarum, iv. 263, 298.] J. M. R.

BABINGTON, WILLIAM (1756–1833), physician and mineralogist, was born at Portglenone, near Coleraine, in the county of Antrim, Ireland. He was first apprenticed to a practitioner at Londonderry, and afterwards completed his medical education at Guy's Hospital. London, but without at that time taking a medical degree. In 1777 he was made assistant surgeon to Haslar (Naval) Hospital, and held this appointment four years. He then obtained the position of apothecary to Guy's Hospital, and also lectured on chemistry in the medical school attached to the hospital. Of these appointments Babington made stepping-stones to a higher professional position. He resigned the post of apothecary, and, having obtained the necessary degree of M.D. from the university of Aberdeen in 1795, was in the same year elected physician to Guy's Hospital. In 1796 he was licentiate of the College of Physicians, and remained so till 1827, when he received the unusual honour of being elected fellow by special grace. In 1831 he was made honorary M.D. by the university of Dublin. He ceased to be physician to Guy's in 1811.

Dr. Babington was a very able and successful physician, whose skill and knowledge are attested by the general verdict of his contemporaries; while a not less unanimous voice testifies to the elevation and purity of his character. 'History does not supply us,' says Dr. Munk, 'with a physician more loved or more respected than was Dr. Babington.'

If in the course of his busy life he made no conspicuous addition to the science of medicine, it was that his energies were devoted to the sciences of chemistry and mineralogy. He lectured on chemistry at Guy's Hospital for many years, and published some memoirs in 'Nicholson's Journal.' In mineralogy his interest was still greater, and he achieved more. While apothecary to Guy's Hospital he became possessed of the valuable cabinet of minerals which had belonged to the Earl of Bute; of this he made an elaborate catalogue, which probably served as the foundation of one of his books. His works on mineralogy are described by Mr. Greenough, president of the Geological Society in 1834, as having well represented the state of the science when they were written, but they have long ceased to have any importance. Dr. Babington did more by encouraging science than by his own work; and as such he has some claim to be regarded as the founder of the Geological Society. The circumstances are thus stated by Mr. Greenough (Presidential Address to the Geological Society, 1834): 'In 1807, with a view to enable Count Bournou, of whom he had been a pupil, to publish his elaborate monograph on the carbonate of lime, Dr. Babington invited [to his own house] a number of gentlemen the most distinguished for their zeal in the prosecution of mineralogical knowledge. A subscription was opened and the necessary sum readily collected. The object having been accomplished, other meetings of the same gentlemen took place, for the joint purpose of friendly intercourse and mutual instruction. From such small beginnings sprang the Geological Society, and among the names of those by whose care and watchfulness it was supported during the early period of its history that of Dr. Babington must always stand conspicuous.' He was president of the society in 1822, but did not contribute to its 'Transactions.' It is recorded that after this he took lessons in geology of a Mr. Webster, and attended the chemical lectures at the London University the year before his death. He was appointed by government one of the referees to put a price upon the Greville collection of minerals, bought by the nation, and now in the British Museum. Dr. Babington was elected a fellow of the Royal Society, and took part in founding the Hunterian Society. He rapidly acquired a large and lucrative practice, and continued in the full exercise of professional and scientific activity till within four days of his death, which occurred from influenza, during the severe and destructive epidemic of that disease in London, on 29 April 1833. Dr. Babington was buried in the church of St. Mary's, Aldermanbury. Four years after his death a monument was erected to him in St. Paul's Cathedral by public subscription, Behnes being the sculptor. His bust is in the College of Physicians, and his portrait by Medley has been engraved by Branwhite. He left a son, Benjamin Guy Babington, also physician to Guy's Hospital, and one of his daughters married the eminent physician, Dr. Richard Bright.

He wrote: 1. 'A Systematic Arrangement of Minerals reduced to the Form of Tables, founded on the joint consideration of their chemical, physical, and external characters,' 4to, 1795. 2. 'A new System of Mineralogy in the form of a Catalogue, after the manner of Baron Born's Catalogue of the Fossils of Mdlle. E. de Raab,' 4to, 1799. 3. 'A Catalogue of the genuine and valuable Collection of Minerals of a Gentleman Deceased' (by Dr. Babington and others), 8vo, London, 1805. 4. 'Syllabus of the Course of Chemical Lectures at Guy's Hospital,' 1789, &c. 5. 'A Case of Exposure to the Vapour of Burning Charcoal' (Med.-Chirurg. Transactions, vol. i. 1806).

[Annual Biography and Obituary, 1834; Gent. Mag. 1833; Munk's Roll Coll. Physicians, ii. 451; Medical Gazette, 1833.] J. F. P.

BABYON, or BABYO, or BABION, PETER (*fl.* 1317–1366), poet and divine in the reign of Edward II, by birth an Englishman, was educated from his earliest youth in the *literæ humaniores* by masters of approved ability and long experience. He practised so diligently both prose and verse writing that he soon became an elegant poet and most adept rhetorician. His compositions excited the wonder of the age in which he lived. When speaking of him as a poet, Pits says that he was chiefly remarkable for talents which are rarely found in combination—

Ingenium felix, inventio, lucidus ordo,
Gratia, majestas, ad rem bene congrua verba.

As his judgment became more matured by years, he was unwilling to spend all his life and all his ability in exercises of ordinary choice. He therefore betook himself to the reading of the holy scriptures, and in the midst of that labour he undertook the task of preaching the divine word, for which his previous education had so eminently qualified him. All the polite learning of his youth was now devoted to this sacred purpose. He achieved, as might be expected, a great success, and made for himself a name amongst theologians of no little fame. He was still living, according to Possevino, in 1366. His chief work was a 'Commentary on the Gospel of St. Matthew,' in one book, which is bound up in the older editions of the works of St. Anselm. His other works are 'De officio Missæ Liber unus;' 'Sermonum Septuaginta Liber unus;' 'Homiliarum Liber unus;' 'Comœdia carmine Liber unus;' 'Carminum diversorum Liber unus.'

[Jöcher's Gelehrten-Lexicon; Pits, De Illustribus Angliæ Scriptoribus, p. 406; Bale's Scriptor. Brit. p. 467; Oudin, De Script. Eccles. iii. 799; Possevino's Apparatus Sacer. ii. 240; Tanner's Bibl. Brit.-Hibern. p. 59; MS. Bibl. Bodl. Arch. B. 52; MS. Cotton. Titus A. xx. 30; Theoph. Raynaud, De malis ac bonis Libris, p. 126.] J. M.

BACHE, FRANCIS EDWARD (1833–1858), musician, born 14 Sept. 1833 at Birmingham, was the eldest son of Samuel Bache [q.v.]. From a very early age he showed extraordinary talent for music, learning assiduously the piano, organ, and violin, in the last of which instruments he made such progress under the tuition of Alfred Mellon as to play in the orchestra of the Birmingham festivals of 1846 and 1847. Having determined to adopt music as his profession, he left school in the summer of 1849, and, after studying for a short time with Mr. James Stimpson, came to London, and continued his studies with Sir Sterndale Bennett. In Oct. 1850 he obtained the post of organist at All Saints Church, Gordon Square, and in November of the same year his first overture was performed at the Adelphi Theatre. From 1849 to 1853 he worked hard in London, teaching, studying, and composing numerous pianoforte pieces. In Oct. 1853 he went to Leipzig, where he remained till the end of the following year, returning to England, after a short stay in Paris, in 1855. He obtained an appointment as organist at Hackney, but he was soon forced by illness to return home. In 1856 Bache went to Algiers, where for a time the consumptive symptoms from which he suffered were arrested. From Algiers he returned by way of Paris to Leipzig, spending the following winter in Rome. In June 1857 he returned home, and spent the next winter at Torquay, but on his return to Birmingham in April 1858 he gradually sank, dying on 24 Aug. of the same year. In estimating Bache's position as a composer, it cannot be denied that as far as regards his published works his promise was greater than his performance; of his unpublished works, which include two complete operas, a polonaise for pianoforte, orchestra, &c., there has been, unfortunately, no opportunity of judging the merits. But though much that he wrote was obviously the ephemeral and immature work of one whose powers were prevented by illness from attaining their full development, yet there are some of his compositions, notably amongst his songs, which show that he was possessed of genius of no mean order, and which will continue to occupy an honoured position amongst the best productions of English musicians.

[The Christian Reformer for December 1858; information from Miss Constance Bache.] W. B. S.

BACHE, SAMUEL (1804–1876), unitarian minister, was born on 24 Dec. 1804 at Bridgnorth, where his father, Joshua Tilt Bache (*d.* 28 Oct. 1837, aged 63), was a grocer. His mother was Margaret Silvester, of Newport, Salop. On her death, in 1808, he was entrusted to his father's sister, Mrs. Maurice, at Stourbridge, and he became the pupil of Rev. Ebenezer Beasley, a dissenting minister at Uxbridge. He was some time assistant in the school of the Rev. Lant Carpenter, LL.D., at Bristol, and was educated for the ministry (January 1826–29) at Manchester College, York, under Charles Wellbeloved (theology), John Kenrick, M.A. (classics), and William Turner, M.A. (science). He was minister at the Old Meeting, Dudley, 1829–32, and in 1832 became colleague of John Kentish (1768–1853) at the New Meeting, Birmingham (Priestley's congregation), and married Emily (*d.* 1855), second daughter of the Rev. Edward Higginson of Derby (1781–1832), whose eldest daughter, Helen (*d.* 1877), was the wife of the Rev. James Martineau. He had seven children, of whom F. E. Bache, the composer [see BACHE, FRANCIS EDWARD], was the eldest; another is Walter Bache, the musician; the youngest son, John Kentish, some time a dissenting minister, took Anglican orders in 1876. For many years Mr. Bache kept a school. In 1859 he took a leading part with the Rev. Dr. Miller, rector of St. Martin's, in the establishment of Hospital Sunday, an institution originated in Birmingham. He was visitor of Manchester New College, London, 1861–65. In 1862 the New Meeting, Moor Street, was sold to Roman catholics, the congregation removing to a handsome structure in Broad Street, called the Church of the Messiah (foundation laid 11 Aug. 1860). Mr. Bache had as colleague in 1863–7 the Rev. Henry Enfield Dowson. In 1868 he resigned the ministry from failing health, and, being afflicted with softening of the brain, he resided for the last two years of his life in the house of a physician at Gloucester, where he died on 7 Jan. 1876. He was a preacher and public man of strong powers, correct attainment, and cultivated taste; formal and urbane in manner. Among unitarians he represented that conservative school which aims to carry out the principles of Locke's 'Reasonableness of Christianity,' regarding Jesus Christ as the miraculously attested exponent of a pure morality and a simple theology, and the revealer, by his resurrection, of an eternal life. On 23 May 1866 he proposed the embodiment in the constitution of the British and Foreign Unitarian Association of a 'recognition of the special divine mission and authority, as a religious teacher, of Jesus Christ,' which was met by carrying the previous question. A list of twenty-two of his publications (1833–70) is given by J. Gordon, including 'Harmony of Science and Revelation,' 1839; 'Funeral Sermon for J. Kentish,' 1853; 'Exposition of Unitarian Views of Christianity,' 1854; 'Miracles the Credentials of the Christ,' 1863.

[Roll of Students Man. New Coll. 1868; Birm. Daily Gazette, 13 Jan. 1876; Funeral Sermon by John Gordon, 1876; Unitarian Chronicle, 1832; Report of B. and F. Unit. Ass. 1866; Beale's Memorials of Old Meeting Ho. Birm. 1882.] A. G.

BACHE, SARAH (1771?–1844), hymn writer, was born at Bromsgrove, but brought up at Worcester by relatives named Laugher, members of the Rev. T. Belsham's congregation. Rev. Timothy Laugher, of Hackney (*d.* 1769), was her uncle, and she was a cousin of Joshua Tilt Bache. She removed to Birmingham (before 1791, for she had attended the ministry of Dr. Priestley), and for many years kept the Islington School, in conjunction with a half-sister, Miss Penn. Another half-sister, Anna Penn, married the Rev. Lant Carpenter, LL.D. She was the author of the hymn 'See how he loved,' which first appeared in the Exeter collection in 1812, compiled by Dr. Carpenter. She died at Birmingham on 23 July 1844, æt. 74.

[Chn. Reformer, 1844, obituary by N. (Rev. John Kentish); Birm. Daily Gazette, 13 Jan. 1876.] A. G.

BACHHOFFNER, GEORGE HENRY (1810–1879), one of the founders of the London Polytechnic Institution, and in his day a well-known and popular lecturer on scientific subjects, was a native of London. It was in 1837 that he, in conjunction with a few others, established the Polytechnic, which was intended for a place of popular instruction, and, indeed, while it was under Bachhoffner's control, sufficiently fulfilled that intention. Here he held the position of principal of the department of natural and experimental philosophy till 1855. Afterwards he became lessee and manager of the Coliseum in the Regent's Park, and there gave lectures similar to the courses he had established at the Polytechnic. In the later part of his life he held a post as registrar of births and deaths in Marylebone. Bachhoffner was an inventor, and took out several patents for inventions connected with the electric telegraph, gas stoves, oil lamps, &c.

[The above details were communicated by some of Dr. Bachhoffner's relatives.] H. T. W.

BACK, Sir GEORGE (1796–1878), admiral and Arctic navigator, was born at Stockport, in Cheshire, and entered the navy as midshipman of the Arethusa in 1808. He was present at the destruction of the batteries at Lequeitio, in the north of Spain, and after being repeatedly under fire was, in 1809, taken prisoner by the French at Deba, while on a cutting-out expedition with the Arethusa's boats. The prisoners were sent to St. Sebastian, and Back was small enough to be carried in one of the panniers of a sumpter mule across the Pyrenees. While a prisoner at Verdun, he occupied himself in the study of mathematics, French, and drawing. In the winter of 1813–14 he travelled on foot through a large part of France, and on reaching England was appointed midshipman to the Akbar, and in her served against the French on the North American station. The Akbar was dismasted in a hurricane off Cape Hatteras, and nearly foundered. In 1816 she was paid off, and in 1817 Back was appointed admiralty mate of the Bulwark. Next year he volunteered for service in the Trent, under Franklin, who was then entering on the first modern voyage of discovery in the Spitzbergen seas. Of that voyage his friend—afterwards Admiral—Beechey is the graphic historian. On his return he rejoined the Bulwark, but in the very next year set out with Franklin on his expedition by land to the Coppermine river, the object of which was to determine the latitude and longitude of the northern coast of North America, and the trend of the coast east of the Coppermine. In that terrible expedition it was to Back's dauntless determination that the safety of the survivors was to a great extent due. At Fort Enterprise Franklin sent him back to Fort Providence, and he was in imminent danger of starvation on the way. In five months he travelled 1,204 miles on snow shoes, with no other covering at night in the woods but a blanket and a deerskin, when the thermometer was frequently at 48 deg. and once at 67 deg. below zero, and sometimes without tasting food for two or three days at a time. Later on, when Franklin was in dire straits, he again sent Back to get help from the Indians, and after incredible exertions and sufferings, and after seeing one of his companions die on the road, he succeeded in his mission just in time to save Franklin's life. On coming back to England he was made lieutenant in 1822. In 1823 he was appointed to the Superb, and sailed to the West Indies. Next year, while at Lisbon, he was invited to join Franklin's expedition to the Mackenzie river, and hastened to do so. In that memorable expedition he rendered Franklin signal service, especially in his dealings with the Esquimaux, and on coming home in 1827 found himself promoted to the rank of commander. His repeated applications for a ship met with no response, and he went to Italy to improve himself in the arts. At Naples he heard of the supposed loss of Captain Ross in the Arctic regions, and offered the Royal Geographical Society to go in search of him. He had been informed by Copper Indians on his previous journey of the existence of a river rising in the neighbourhood of the Great Slave Lake, and debouching on the Polar Sea, and by tracing this river to its mouth he hoped to make his way to Regent's Inlet, where he thought Captain Ross might be beset. The council accepted his offer, and a grant from government, supplemented by a public subscription, supplied the funds for the expedition, on which he set out with only one companion of his own rank, Dr. Richard King, as surgeon and naturalist, in February 1833. His instructions were, in brief, first to make for the sea by the aforesaid river and, if possible, aid Captain Ross, and, secondly, to survey the sea-coast as far as possible. The first winter was spent by him at Fort Reliance—a house which he constructed near the Great Slave Lake, when himself half starved and amid starving Indians. The cold was so extreme that while washing his face close to a fire his hair froze before he could dry it. In April he received news of Captain Ross's arrival in England, but he was ordered to push on to the river and survey the coast thence to Cape Turnagain. His first difficulty was to discover where the river lay, and to avoid embarking on the wrong one. The name of it was Thlew-ee-choh-deeseth, or Great Fish River, and how doggedly he traced it to the sea, amid perils from the ice and the rapids, managing the Indians, and making friends with the Esquimaux, he has vividly recounted in his 'Narrative of the Arctic Land Expedition to the Mouth of the Great Fish River, in 1834 and 1835.' The narrative is beautifully illustrated by sketches made by himself. Some falls on the river Ah-hel-Dessy, which he named Parry Falls, he describes as far surpassing the Falls of Niagara in splendour of effect. The ice prevented his proposed survey of the coast, and after again wintering at Fort Reliance he reached La Chêne, the Hudson's Bay station, whence he had started over two years before, in August 1835, having since he quitted it travelled 7,500 miles, including 1,200 of discovery. Besides his discovery of a river, over 440 miles long, he had made important observations of the Aurora Borealis, and had given the name of Montreal to an island, afterwards to be so sadly familiar in connection with the fate of Franklin. In October he reached England, was awarded the Geographical Society's gold medal, and was promoted by the admiralty to the rank of captain, by order in council—an honour which no other officer in the navy had received except William IV. In the following year he was, at his own proposal, appointed to the command of an expedition, the object of which was to complete the coast line between Regent's Inlet and Cape Turnagain. On his return home he published a narrative of his voyage, and a terrible story it is. Off Cape Comfort the ship was frozen in, and then drifted up Frozen Channel. From December to March she was driven about, and floated powerless till 10 July, and for three days was on her beam ends, but on the 14th suddenly righted. When 'it wanted but one day to complete four months since the ship had been thrown upon the ice,' she was 'once more in her own element, and subject to the will of man.' But the crazy vessel nearly sank in a gale as she crossed the Atlantic, and it was not till 3 Sept., 'fifteen months since the pleasing sound of a falling anchor had greeted' his ears, that she anchored in Lough Swilly. Two extracts from Back's account of this voyage will illustrate the perils which he encountered, and the style in which he narrated them. 'The ship was still setting fast along shore and much too close to the fixed ice, but it was not till 8 P.M. that any suspicious movement was noticed near us. Then, however, a continually increasing rush was heard, which at 10.45 P.M. came on with a heavy roar towards the larboard quarter, upturning in its progress, and rolling onward with it, an immense wall of ice. This advanced so fast that though all hands were immediately called they had barely time, with the greatest exertion, to extricate three of the boats, one of them, in fact, being hoisted up when only a few feet from the crest of the solid wave, which held a steady course direct for the quarter, almost overtopping it, and continuing to elevate itself until about twenty-five feet high.' 'On 14 July they beheld the strange and appalling spectacle of what may be fitly termed a submerged berg, fixed low down, with one end to the ship's side, while the other, with the purchase of a long lever advantageously placed at a right angle with the keel, was slowly rising towards the surface. Meantime, those who happened to be below, finding everything falling, rushed or clambered on deck, where they saw the ship on her beam ends, with the lee boats touching the water, and felt that a few moments only trembled between them and eternity. Yet in that awful crisis there was no confusion.' It may be safely said that few sailors ever survived more terrible perils and hardships than Back did in the two expeditions under Franklin, and the two which he commanded himself. 'Arctic work,' as Lord Brougham said of Franklin, 'had got into his blood,' and he could not help going again and again if he had the chance. But the exposure and anxiety of eleven years' service in the northern seas at last told even on his iron frame. For six years he was more or less an invalid, and was never sufficiently restored to resume the ordinary duties of his profession afloat. In 1837 he received from the Geographical Society both its medals. In 1839 he was knighted. He also received the gold medal of the Geographical Society of Paris, and was presented with a service of plate by the subscribers to the Arctic Land Expedition. He was employed by government to report on the harbour of Holyhead, but afterwards lived in retirement on half-pay. He was a vice-president and long on the council of the Geographical Society, and contributed many reports. He was made admiral in 1857, and was also D.C.L. and F.R.S. Of all these honours he was indeed worthy, for in bravery, intelligence, and love of adventure he was the very model of an English sailor. Sir George died 23 June 1878.

[Information given by the Rev. Henry Back; Narrative of an Expedition in H.M.'s ship Terror, in the years 1836–7; Narrative of the Arctic Land Expedition to the mouth of the Great Fish River in 1833–5, both by Back; Journey to the Shores of the Polar Sea, and Second Journey to the Shores of the Polar Sea, by Franklin.]

A. H. B-y.

BACKHOUSE, EDWARD (1808–1879), author of 'Early Church History,' was born at Darlington on 8 May 1808. He lived from early boyhood at Sunderland, where he was partner in collieries and in the bank with which his family had been connected for many years. He took no active part in business, and was a man of cultivated tastes, fond of travel, a good amateur painter, and a student of natural history. He devoted himself chiefly to the promotion of philanthropic and religious purposes. He was a most generous and judicious supporter of various institutions in Sunderland, and is said to have spent over 10,000*l.* a year in charities. In politics he was an energetic liberal, and especially interested in questions bearing directly upon morality. In later life he was a prominent opponent of the Contagious Diseases Acts. He was a devoted member of the Society of Friends, to which his family belonged. He began to preach in 1852, and two years later was 'recognised' as a minister. He married Katharine Mounsey in 1856. He had no family, but he always delighted in the society of children and the promotion of their happiness. In 1874 he was impressed by the belief that he ought to devote himself to writing upon church history. He laboured at this task till his death on 22 May 1879. His manuscripts were entrusted to Mr. Charles Tylor, who published in 1884 'Early Church History to the Death of Constantine; compiled by the late Edward Backhouse; edited and enlarged by Charles Tylor.' The book, which makes no pretence to profound research, is interesting as an account of the early church by an intelligent writer from the quaker point of view.

[Preface to Early Church History by Charles Tylor; Northern Echo, 24 May 1879; Sunderland Daily Echo, 23 and 28 May 1879; information from the family.]

L. S.

BACKHOUSE, WILLIAM (1593–1662), Rosicrucian philosopher, a younger son of Samuel Backhouse, Esq., of Swallowfield, in Berkshire, was born in that county 17 Jan. 1593, and entered Christ Church, Oxford, as a commoner, in 1610, but left the university without taking a degree. At length, settling on his patrimony, he devoted his time to the study of the occult sciences, became a renowned alchemist, Rosicrucian, and astrologer, and gave great encouragement to those who were addicted to similar pursuits, especially Elias Ashmole, whom he adopted as his son, and to whom he freely imparted the arcana of his mysterious lore. The subjoined laconic entries in Ashmole's diary show the intimacy of the friendship subsisting between them:—26 April 1651: 'Mr. William Backhouse, of Swallowfield, in *com.* Berks, caused me to call him father thenceforward.' 10 June

1651: 'Mr. Backhouse told me I must now needs be his son, because he had communicated so many secrets to me.' 10 March 1652: 'This morning my father Backhouse opened himself very freely, touching the great secret.' And finally, under date 13 May 1653, Ashmole writes: 'My father Backhouse lying sick in Fleet Street, over against St. Dunstan's church, and not knowing whether he should live or die, about eleven of the clock told me, in syllables, the true matter of the Philosopher's Stone, which he bequeathed to me as a legacy.' It is almost superfluous to add that no hint is given as to the nature of this wonderful secret. Backhouse died at Swallowfield 30 May 1662. He married Ann, daughter of Bryan Richards of Hartley Westfield, Hampshire, by whom he had two sons (who predeceased him), and a daughter, Flower, who married, first, William Bishop, of South Warnborough, Hampshire, and secondly, her father's kinsman, Sir William Backhouse, Bart., who died 22 Aug. 1669.

Backhouse left in manuscript: 1. 'The pleasant Founteine of Knowledge: first written in French anno 1413, by John de la Founteine of Valencia in Henault;' translated into English verse in 1644. MS. Ashmol. 58. 2. A translation of 'Planctus Naturæ: The Complaint of Nature against the Erroneous Alchymist, by John de Mehung.' MS. Ashmol. 58, art. 2. 3. 'The Golden Fleece, or the Flower of Treasures; in which is succinctly and methodically handled the stone of the philosophers, his excellent effectes and admirable vertues; and, the better to attaine to the originall and true meanes of perfection, inriched with Figures representing the proper colours to lyfe as they successively appere in the pratise of this blessed worke. By that great philosopher, Solomon Trismosin, Master to Paracelsus;' a translation from the French. MS. Ashmol. 1395. Wood adds that 'he was also the inventor of the "Way wiser" in the time of George Villiers, the first duke of Bucks.'

[MS. Addit. 14284 f. 20; Lives of Ashmole and Lilly (1784), 313, 314, 315, 319, 329, 335; Wood's Athenæ Oxon. ed. Bliss, ii. 86, iii. 575, iv. 355, 361, 715, Fasti, i. 422; Black's Cat. of Ashmol. MSS. 94, 221, 222, 514, 529, 533, 1089.]

T. C.

BACKWELL, EDWARD (*d.* 1683), alderman, a celebrated London goldsmith, and the principal founder of the banking system in England, was descended from a family which at a very early period had settled at Backwell, Somersetshire. The earliest member of the family of whom there is special mention is Roger de Backwell, who was one of the squires to Lord James Audley at the battle of Poictiers in 1356. Edward Backwell was the second son of Barnaby Backwell of Backwell, who, after his marriage to Jane, daughter of John Temple, Esq., of Burton Dasset, Buckinghamshire, settled in that county (Pedigree from manuscript in possession of William Praed, Esq., of Tyringham, printed in Lipscomb's *Buckinghamshire*, iv. 376). Possibly the father had some business connection with London, for John, the eldest son, like his younger brother Edward, married the daughter of a London merchant. The earliest mention of Edward Backwell in the State Papers is under date 30 April 1650, as having been asked to 'provide 500*l.* in pieces of eight.' In 1653 he has a bill of 1,380*l.* for the victualling of ships. That he was already a person of considerable wealth and enterprise is proved by his purchase from the parliament of Old Bushy Park and other grounds connected with Hampton Court Palace, which after a long negotiation were rebought from him by the Commons in the beginning of 1654 for 6,202*l.* 17*s.* The principal causes of the rapid fortunes made at this time by the more enterprising of the goldsmiths are stated, in a curious pamphlet, published in 1676, entitled 'The Mystery of the New-fashioned Goldsmiths or Bankers discovered,' to have been the facilities afforded them for obtaining large profits by melting down money of more than the proper weight, and the introduction of the system of taking money on deposit and lending it again at a higher rate of interest. The deposit system may be said to have originated about the time of the civil war. After Charles I in 1640 seized 200,000*l.* which, according to the custom of the period, was lodged for safety in the Tower, it gradually became a habit to lodge money with the goldsmiths. The goldsmiths, who already were money changers, now became money borrowers and lenders. For the money deposited they gave receipts called 'goldsmiths' notes,' the earliest kind of bank notes issued in England. There is every reason to suppose that Backwell was the chief originator of the system, as he was undoubtedly the most successful and best known banker of his day. Besides the rents of the country gentlemen, the goldsmiths received clandestinely from servants the money of their masters, which was lent them at the rate of 4*d.* per cent. per day. The deposits were lent out by the goldsmiths at a high rate of interest to necessitous merchants; and in addition to this, as is stated in the pamphlet above quoted, 'when Cromwell usurped the government, the greatest of them began to deal with him to supply his wants of money upon great advantage, especially after they had bought those dollars whereof he robbed the Spaniards to about the value of 300,000*l.*' The 'dollars' referred to are the 'eight-and-thirty wagonloads of real silver' (Carlyle, *Cromwell*, iv. 224) taken by Blake when he captured and burned the Plate fleet, and which Cromwell sold to Sir Thomas Viner and Edward Backwell, who together paid for it 130,000*l.*, and coined it at the Tower mint on their own charge.

The dealings of Backwell with Cromwell were not remembered against him at the Restoration, for he was not only able to carry on a much more lucrative banking business under the auspices of Charles II, but was employed to negotiate the king's principal money transactions. 'As soon,' we are told, 'as the parliament had voted the king certain sums of money out of particular taxes, the bankers advanced at once the money voted by parliament, and were repaid in weekly payments at the exchequer as the taxes were received.' In 1660 (or 1666) an accusation was brought against Backwell for concealing large sums from the king; but, as it had no result, it probably originated in envy. In addition to the king and the queen mother, most of the nobility and persons of celebrity, the farmers of customs, the excise, several city companies, the East India Company, and all the leading goldsmiths had accounts with Backwell. His shop, which bore the sign of the Unicorn, was situated at the south end of Exchange Alley, next to Lombard Street, its site being now probably occupied by No. 70. In 1663 his premises were greatly extended, but they were burned down in the great fire of 1666, when, at the request of the king, he obtained accommodation in Gresham House. Pepys, who was on intimate terms with him and mentions him frequently in his 'Diary,' refers to his having a residence in Mark Lane. He was the owner of several farms, one of which was at Crestloe near Aylesbury, and he also bought in 1668 an estate at Buckeworth, Huntingdonshire, in addition to which his name several times occurs in county histories as the temporary possessor of estates which doubtless had come into his hands through the pecuniary difficulties of their owners. The wife of Backwell, whom Pepys praises for her beauty and sprightliness, was his second wife Mary, daughter of Richard Leigh of Warwickshire, who died in 1670, and was buried in St. Helen's Church, Bishopsgate (Malcolm, *Londinum Redivivum*, iii. 556). Of the death of his first wife, Alice Brett, the daughter of a London merchant, there is no record.

In October 1662 Backwell was sent to Paris to receive the money (180,000*l.*) for the sale of Dunkirk to the French; and for discharging this duty he obtained from the king in 1664 a present of 1,500*l.* That he was employed by the king in negotiations of even greater importance, is evident from an entry in the State Papers in 1664 of 12,000*l.* paid to him for secret services without account, and in 1665 of 1,750*l.* After the treaty of Dover in 1670 he was also a frequent intermediary in the money transactions between Charles II and Louis of France. Under date of 21 Jan. 1666, there is an entry in the State Papers of a 'warrant for Edward Backwell to be a baronet;' but possibly he declined the honour. The prediction of Pepys that 'the king and kingdom must as good as fall with that man' was scarcely fulfilled; for when Charles in 1672 found himself involved in hopeless money difficulties he had recourse to the expedient of closing the exchequer. Of the 1,328,526*l.* in the exchequer, the amount borrowed from Backwell was 295,995*l.* In the year 1673, as appears from the 'Commons' Journal,' his name was sent to the House of Commons as elected to represent Wendover, but on petition the name of Thomas Wharton was inserted instead. Towards the close of the year, we find from 'Hatton's Correspondence' (Camden Society, 1878, i. 101) that he had been sued by several of his creditors and judgment given against him. Indeed it was currently, though erroneously, reported, that it was for refusing to interfere on his behalf that Sir Orlando Bridgman, the lord keeper, was removed from office. 'Backwell,' says Hatton, 'moved the late L^d^ Keeper upon pretence y^t^ he had lent all y^e^ money to y^e^ king, whose exchequer was now shut up, to grant him an injunction to stop y^e^ proceedings of all his creditors, and for denying this it is generally reported y^e^ seales were taken away.' Whether Backwell subsequently obtained an injunction to stop the proceedings of his creditors does not appear, but possibly it was at this time that, as tradition has it, he took refuge in Holland. He discontinued in any case his banking business, and in the list of the merchants and bankers of London for 1677 (the oldest printed list, republished in 1878) the name of John Ballard appears as occupying his shop at the Unicorn, Lombard Street. In whatever way he satisfied the claims of his creditors, he continued till 1674 comptroller of the customs at a salary of 250*l.* a year; and he was also frequently employed by the king in receiving sums of money from abroad.

The letters patent granted under the great seal in 1677 to each of the goldsmiths who had lent money to the exchequer, 'of a yearly rent for ever upon the revenue of the excise, equal in value to the interest of their debts after the rate of 6 per cent. per annum,' must have removed the money embarrassments of Backwell, and, as the whole debt was discharged in the reign of William IV, his heirs ultimately suffered no pecuniary loss by the transaction. The statement of Mr. Hilton Price that Backwell removed to Holland in 1676 and died there in 1679, is contradicted, not merely by the pedigree printed in Lipscomb's 'History of Buckinghamshire,' which gives the year of his death as 1683, but also by the fact that he was a member for Wendover in the parliament of 1679, and in the Oxford parliament of 1681.

Backwell was chosen an alderman for Bishopsgate ward 31 Jan. 1659–60, and was discharged from that office on payment of 700*l.* on 13 June 1661.

The unverified tradition that Backwell took refuge from his creditors in Holland and died there seems to have had its origin in a statement of Cole (*MSS.* xxxviii. 389) that he heard the two maiden daughters of Tyringham, grandson of Edward Backwell, say in their father's lifetime at Tyringham, that 'Alderman Backwell, on some failure of the government security, was forced to retire to Holland, where he died, and being embalmed was brought over to England and buried at Tyringham.' As Tyringham Backwell died in 1754, or only seventy years after the death of his grandfather, a part of the main substance of his daughters' statement is doubtless correct; but as there is no record of a failure of government security after 1677, he had no reason for remaining after this in retirement in Holland, and possibly at the time of his death was there merely on business.

John Backwell, eldest son of Alderman Backwell by his first wife, succeeded to the property of Tyringham through marriage with Elizabeth, only daughter of Sir William Tyringham. John Backwell's son Tyringham married Elizabeth, daughter of Sir Francis Child the elder [q. v.], banker, by whom he had two sons, Barnaby and William, both of whom became partners of Child. The latter son in 1756 began a bank of his own in Pall Mall.

[Lipscomb's History of Buckinghamshire; Diary of Samuel Pepys; Cole's MSS. vol. xxxviii.; State Papers, Domestic Series; The notices of Backwell by F. G. Hilton Price in Temple Bar or some Account of 'Ye Marygold' (1875), in Handbook of London Bankers (1876), and especially in vol. vi. part i. (1883) of Transactions of London and Middlesex Archæological Society, pp. 191–230. These notices are in several respects incomplete, but contain various interesting particulars of Backwell, gleaned from his ledgers in possession of Messrs. Child.] T. F. H.

BACON, ANN, Lady (1528–1610), mother of Francis Bacon, was second daughter of Sir Anthony Cooke [q. v.]. Her mother was Ann, daughter of Sir William Fitzwilliam, of Gains Park, Essex. Her eldest sister was Mildred, second wife of William Cecil, Lord Burghley; of three younger sisters, Katharine became the wife of Sir Henry Killegrew; Elizabeth, the wife of (1) Sir Thomas Hoby, (2) Lord Russell, son of Francis, earl of Bedford; and Margaret married Sir Ralph Rowlett 27 June 1558.

Ann was born in 1528, and had the same liberal education as her elder sister Mildred, and indeed all the remarkable household, under the vigilant eyes of a father 'eminent in the whole circle of arts and learning.' When her father was appointed tutor to young Edward VI, Ballard and subsequent authorities allege that his daughter Ann was associated with him as governess. She very early won repute for learning, being reported to read Latin, Greek, Italian, and French 'as her native tongue.' It was probably in 1556–7 that she married Sir Nicholas Bacon. Anthony, the first child of this marriage, was born in 1558; the younger son, Francis, was born on 22 Jan. 1560–1.

Lady Bacon's religious faith grew with her years, and all her extant letters testify to her puritan fervour. Before her marriage, she is believed to have translated into English some sermons of Bernardine Ochine; and the little volume entitled 'Foureteene Sermons of Barnardine Ochyne . . . translated . . . in to oure natyue tounge by A. C.' (1550?), and dedicated to the translator's mother, has been attributed to Ann Cooke. The fourteen sermons were reprinted in the collection of Ochine's sermons issued by John Day, the printer. In 1564 Lady Bacon was occupied with a translation from the Latin of Bishop Jewel's 'Apologie of the Church of England.' She received permission from the author to publish the work (1564), and benefited by the assistance of her husband's friend, Archbishop Parker. The 'Apologie' was reprinted in 1600. Theodore Beza, who learned of her piety and ability from her son Anthony, dedicated to her his 'Meditations.'

It is as a letter-writer that Lady Bacon appears in her most attractive light. Most of her extant letters are addressed to her sons Anthony and Francis, and have been printed in Spedding's 'Life of Bacon.' Of her solicitude for the spiritual welfare of her sons, and of the jealousy with which she regarded her authority over them long after they had reached manhood, they all give ample proof. She is always fiercely rebuking them for disregard of her wishes, and seeking to keep herself informed of all the details of their daily life. Plays and masques were abominations to her; the nonconformists she admired, and in one long letter to Lord Burghley she prayed that they might be treated fairly. All her letters are interspersed with lavish quotations from Greek and Latin. Her mind gave way during the later years of her protracted life. 'She was but little better than frantic in her age,' writes Bishop Goodman in his 'Court of James I,' i. 285 (cf. SPEDDING'S *Life*, iv. 217). But she lived on little noticed until 1610. A letter from Bacon, dated 27 Aug. 1610, invites Sir Michael Hicks to 'the mournful occasion' of her funeral (SPEDDING'S *Letters and Life*, iv. 216–18). When her illustrious son drew up his own last will, its second clause ran: 'For my burial, I desire it may be in St. Michael's Church, near St. Albans —there my mother was buried' (*ibid.* vii. 539).

[Kippis's Biogr. Britannica, iv. 96–8; Ballard's Memoirs of British Ladies, 126–32 (2nd edit.); Birch's Memoirs of the Reign of Queen Elizabeth; Spedding's Life of Bacon, vols. i.–iv.; Goodman's Court of King James the First, i. 285.] A. B. G.

BACON, ANTHONY (1558-1601), diplomatist, and friend of the Earl of Essex, was born in 1558, probably at Gorhambury, Hertfordshire. He was the elder of the two sons of Sir Nicholas Bacon, lord keeper, by his second wife, Ann, daughter of Sir Anthony Cooke. The younger son was the great Francis Bacon. From infancy Anthony was in very delicate health. In a letter dated 17 June 1560 his father writes of his recovery from a dangerous fever. At fourteen his sight was in danger. Throughout his life he was lame. On 5 April 1573 he and his brother Francis went into residence at Trinity College, Cambridge, as fellow-commoners. They matriculated on 10 June, and shared the same rooms. Their tutor was John Whitgift, master of the college and afterwards archbishop of Canterbury. They remained at Cambridge till Christmas 1575, but between August 1574 and the following March the plague kept them from the university. They were both diligent students, but Whitgift's accounts of the money spent 'for Anthonie beeing syck' between 1573 and 1575 prove his studies to have been repeatedly interrupted by serious illness. In June 1576 the two brothers were admitted 'ancients' (being the sons of a judge) of Gray's Inn. In February 1578–9 their father died, and Anthony succeeded to much of his landed property in Hertfordshire and Middlesex. The estate of Gorhambury in the former county was bequeathed to his mother for her life, with remainder to himself. His half-brother, Nathaniel Bacon, Sir Nicholas's second son by his first marriage, disputed these bequests; but the quarrel, on being referred to Lord Treasurer Burghley, the husband of Lady Bacon's sister, Mildred, and thus Anthony's uncle by marriage, was settled in Anthony's favour.

Late in 1579 Bacon set out, at Lord Burghley's suggestion, on a long continental tour in search of political intelligence. He stayed for some time at Paris, and there, to the alarm of his relatives—all sturdy protestants—he made, for diplomatic purposes, the acquaintance of William Parry, LL.D., an English catholic refugee, who was executed for treasonable conspiracy in London in 1585. Bacon began, very soon after his arrival on the continent, to correspond regularly with Walsingham, and in 1580 he entertained at Paris one of Walsingham's secretaries, Nicholas Faunt, who became his most intimate friend and correspondent. In August 1580 Anthony removed to Bourges, whence he wrote two very affectionate letters to his uncle Burghley (14 Jan. and 13 Feb. 1580–1; *Cal. State Papers*, 1581–90, pp. 2, 5), but the corrupt life led by the inhabitants of the city induced him to hurry thence to Geneva. There he lodged in the house of Theodore Beza, who esteemed him so highly as to dedicate, 'out of respect to him,' his 'Meditations' to his mother, Lady Bacon, and to send to Lord Burghley for presentation to the university of Cambridge an ancient copy of the Pentateuch in six languages (STRYPE'S *Annals*, III. i. 110, ii. 197). Early in 1582 he was staying at Lyons, whence he journeyed to Montpellier and Toulouse. In May of that year he received permission through Faunt to remain abroad for three years longer. He afterwards proceeded to Marseilles and to Bordeaux, where he was living at the close of 1583. Thence he forwarded letters addressed by the Duke de Montmorenci to Elizabeth, and she expressed to him, through the Earl of Leicester, her satisfaction in having 'so good a man as you to have and receive letters by' (7 Oct. 1583). Bacon used his influence at Bordeaux to improve the position of the protestants there, an undertaking in which, as he wrote to his old tutor, Whitgift, then archbishop of Canterbury, he ran the risk of personal danger, and he made the acquaintance of

Montaigne, the essayist. After some fifteen months' sojourn at Bordeaux, he removed to Bearn, where he visited Henry of Navarre and met Lambert Daneau, an eminent protestant theologian, better known as Danæus. Daneau dedicated to Anthony his commentary on the minor prophets, which was published at Geneva in 1586; and in the 'Epistola Dedicatoria' speaks with affectionate admiration not only of Anthony himself, but of his father, Sir Nicholas, and of his half-brother, Edward. Early in 1585 Bacon settled at Montauban, and for the five following years lived on close terms of intimacy with Navarre's counsellors, the leaders of protestant France. In 1590 he was driven from Montauban by the persecution of Madame du Plessis, who desired him to marry her daughter, and he retired for a second time to Bordeaux. He subsequently made friends with Anthony Standen, an English catholic—well known as a spy of Walsingham—who was at the time in prison at Bordeaux on suspicion of holding treasonable correspondence with Spain. Bacon's influence with the English government procured his release in 1591, and Standen was afterwards one of Bacon's many regular correspondents. At the end of 1591 Bacon returned to England, where he arrived in very poor health in February 1591-2. During his continental tour Bacon had corresponded regularly with Walsingham's secretary, Faunt, with his brother, and with the English agents in various parts of Europe. Very many of these letters are extant in manuscript, and prove him to have utilised every opportunity of obtaining information on foreign politics.

But his mother and brother had by no means approved of his long absence, and Lady Bacon had exerted all her influence with the English ministers to induce them to recall him earlier. She had feared the effects on his religious opinions of his intimacy with foreign papists, and had found his vast expenditure a severe strain upon her own resources, and his health a continual source of anxiety. As early as 1583 she, with Francis Bacon and Walsingham, had entreated him to leave Bordeaux for England on account of 'the troubled state of France' and 'the sickly state of his body.' In 1586 Walsingham sent Anthony a message of recall from the queen, but this was disregarded. In 1589 Lady Bacon contrived to have Anthony's servant, Lawson, who brought despatches to Burghley, arrested on suspicion of being a papist, and Bacon had to send a friend, Captain Allen, to England to reassure her on this point. His subsequent relations with Anthony Standen confirmed in his mother's eyes her worst suspicion of his religious instability. In his pecuniary difficulties there was more substantial ground for Lady Bacon's dissatisfaction. Anthony was clearly living beyond his means. In 1584 Francis drafted in his behalf a power of attorney enabling persons in England to raise money on his landed property. While at Montauban he was constantly borrowing money of the King of Navarre and of his counsellors, and his mother declared at the time that 'she had spent her jewels to supply him, and had borrowed the last money she had sent him of seven different persons.'

But Lady Bacon's anger cooled as soon as she heard of her son's arrival in England, and she desired Faunt, an undoubted protestant, to conduct him to his brother's lodgings at Gray's Inn. Soon afterwards she addressed to him a series of letters which prove how sincere was her interest in his physical and spiritual welfare. In August 1592 he stayed with her at Gorhambury, but gout prostrated him there, and he was unable to pay his respects to Queen Elizabeth—a duty that he never found an opportunity of performing later, and thus fatally injured his chances of preferment. When Bacon sought the favour of his uncle, Lord Burghley, in the hope of securing a post at court, he was disgusted to receive nothing but fair words—such words, according to his own account, as 'make fools fain, and yet even in these no offer or hopeful assurance of real kindness, which I thought I might justly expect at the lord treasurer's hands, who had inned my ten years' harvest into his own barn without any halfpenny charge.' In February 1592-3 he was returned to parliament as M.P. for Wallingford, and did not increase his influence with his powerful relative by opposing a government bill imposing new penalties on recusants.

Early in 1593 he took the decisive step of entering the service of the rival of the Cecils, the Earl of Essex [see Devereux, Robert, second Earl of Essex, 1567-1601], to whom, he says, he found (1592) his brother 'bound and in deep arrearages,' and in whom he recognised 'rare virtues and perfections.' Francis, in his 'Apologie . . . concerning the late Earle of Essex,' claimed to have been the author of this arrangement (Spedding's *Life*, iii. 143). Anthony—'being' (in his brother's words) 'a gentleman whose ability the world taketh knowledge of for matters of state, especially foreign'—undertook in Essex's behalf to obtain earlier foreign intelligence than the queen's advisers were in the habit of receiving, and the earl hoped to secure the royal favour permanently by communicating Bacon's information to Elizabeth. To Essex Anthony remained faithful till death, and worked industriously for seven years as his private 'under-secretary of state for foreign affairs.' So long as this relationship lasted, Essex's confidence in Anthony increased year by year, and they corresponded with each other on terms of closer and closer intimacy. And Anthony never ceased to urge his brother to remain firm in his adherence to their common patron. But Burghley still continued to hold out shadowy hopes of preferment to both the brothers, and wrote to their mother (29 Aug. 1593) that they were 'so qualified in learning and virtue, as if they had a supply of more health they wanted nothing.'

Anthony at once entered into elaborate correspondence with agents in Scotland, where Essex was anxious to advance James VI's claims to the English throne. He was soon fully trusted by King James, and received in 1594 the king's thanks for the zeal he was displaying in his behalf. With the French king, Henry IV, Bacon similarly endeavoured to keep on the friendliest terms. On 14 April 1596 Henry sent Bacon an autograph letter, in which he expressed his high esteem of his 'prudence in the conduct of public affairs,' and in May of the same year Anthony was visited by the Duke de Bouillon, Henry IV's envoy to England. His regular correspondents from 1596 onwards included Sir Thomas Bodley, the English ambassador at the Hague; Sir Anthony Sherley, the far-famed traveller; John Napier, the Scotch inventor of logarithms, who sent him mathematical papers; Dr. Hawkins, the ambassador at Venice; and Sir Thomas Challoner, an accomplished scholar, whom Anthony had introduced into Essex's service.

Bacon lived until 1594 chiefly with his brother Francis, either at Gray's Inn or at Twickenham Park, by the Thames. At intervals he visited his mother at Gorhambury, or went to reside at Kingston and Redbourne in Hertfordshire, where he had inherited property from his father. In 1594 he hired a house in Bishopsgate, London, but its contiguity to the Bull Inn—a playhouse—was so bitterly disapproved of by his mother, that in the following year he removed to Chelsea. In October 1595 Essex invited him to take up his residence in Essex House by the Strand, and, in spite of Lady Bacon's protest that such a step would expose him to the taunt that he was no longer Essex's 'worthy friend,' but 'his follower'—'a rare kind of good wit and speech'—the invitation was gratefully accepted. The gout and stone still oppressed him, and money troubles did not cease. Before the close of 1593 he sold his estate of Baily, and he was constantly borrowing of his friends in the following years, but these loans were often contracted to supply Francis's needs rather than his own. Early in 1595 he made a fruitless application to his uncle, Sir Henry Killigrew, for a loan of 200*l*. In 1597 Essex in vain appealed to Nicholas Bacon, Anthony's half-brother, to assist him. The only one of his half-brothers who showed Anthony any kindness was Edward Bacon, and Anthony endeavoured in 1597 to obtain a small post at court for him from Sir Robert Cecil, who 'had of late professed very seriously an absolute amnesty of all misconceits passed.' In 1600 Bacon seems to have contemplated the alienation of Gorhambury, which his brother Francis, then no longer poor, was anxious to secure for himself.

In Francis's advancement at court and in health Anthony meanwhile showed an assiduous anxiety. Constantly in his correspondence with Essex in 1596 he implores his patron to secure for Francis the mastership of the rolls. Francis, who had the highest opinion of Anthony's political abilities, partially reciprocated these kindnesses, but the fraternal sentiment was certainly better developed in Anthony than in his brother. At one time Francis was endeavouring, through his friend Sir John Fortescue, to bring Anthony's diplomatic services to the notice of the queen, but the scheme met with no success. Francis also dedicated the first edition of his essays (published in 1597) to Anthony, and he wrote there: 'I sometimes wish your infirmities translated upon myself, that her majesty might have the service of so active and able a mind and I might be with excuse confined to those contemplations and studies for which I am fittest.' Anthony, in his cherished hope that Francis would still adhere to Essex, was anxious that the dedication should be transferred to the earl, and at once forwarded a copy to him begging for 'leave to transfer any interest unto your lordship, then humbly to crave your honourable acceptance and trustworthy protection [for the book].'

In the early months of 1596 the court-factions of Essex and the Cecils (Sir Robert Cecil was then secretary of state) were in hot dispute as to the advantages to be derived from the Cadiz expedition, upon which Essex was resolved, and Anthony did his best to support his friend's policy. In the autumn of the same year his aunt, Lady Russell, made a strong endeavour to detach him from Essex. The attempt was doubtless prompted by Lady Bacon, who preferred the serious demeanour of her brother-in-law Burghley to the impulsiveness and gaiety of Anthony's patron. Lady Russell told Bacon that he was too well beloved in Scotland to be a true Englishman, and that he had not only abandoned the kind old nobleman (Burghley), but did him ill offices, not only with the earl here but in France and Scotland. She proceeded to reproach him (in his mother's vein) with all his past life, and he defended himself in a detailed speech which is very useful to his biographer. An account of the lengthy interview was sent by Bacon to Essex, and there Anthony stated that there was a mortal enmity between himself and his cousin, Sir Robert Cecil (which seems in the next year to have somewhat abated), and he reiterated 'the entire devotion of his heart' to the earl. On the return of Essex from Cadiz, where he had been hampered by the home government in all his movements, he forwarded to Anthony from Plymouth a 'True Relation of the Action' for publication; but the council forbade this step, and Bacon had a number of manuscript copies and translations distributed in Scotland, the Low Countries, and France (cf. *Cal. State Papers*, 1598–1601, p. 203). In 1597 Bacon was returned to parliament a second time as M.P. for Oxford, and in the same year Essex parted from him to take the command of another expedition by sea against Spain; but its failure to gain any decisive victory brought Essex into disfavour with the queen, and he retired for a time from public life, only to re-enter it to involve himself in more serious complications. Bacon had twice in the early part of the year warned Essex against allowing acts prompted by personal pique to give colour to the malicious reports of his enemies, and Essex in 1598 addressed to Bacon, as his 'true friend,' a paper for publication to refute the report that he was 'the only hinderer of the peace and quiet of his country.' A manuscript copy of this tract is in the Public Record Office; it was published for the first time in 1603.

With the close of 1597 Bacon's correspondence with Essex comes to an end, and it has been reasonably inferred that the later letters were burnt by Anthony to prevent their exposure and misapplication when Essex was in disgrace in 1599 and 1600. After Essex's return to England from Ireland and his imprisonment in the former year, Bacon was ordered by the queen to quit Essex House (10 March 1599–1600), so that the earl might be kept in confinement there. Both Francis and Anthony seemed to be then working together in the earl's behalf. On 5 June 1600 Essex was sentenced, after an informal trial at York House, to virtual suspension from all his offices of state. Francis, although he acted with the government on this occasion, took no prominent part in the proceedings, and immediately afterwards, at Anthony's suggestion, he drew up a pretended correspondence between Anthony and the earl, in which the attempt was made to 'picture forth unto her Majesty my Lord's mind to be such as . . . her Majesty would fainest know it.' Here Francis, in his brother's name, begged Essex not to despair, but humbly to wait for a change of fortune, while, as the spokesman of Essex, he represented Anthony to be the most devoted of the earl's friends. The letters, 'by the advice of Mr. Anthony Bacon and with the privity of the said earl, were to be showed to Queen Elizabeth' (cf. *Addit. MS.* 4130 f. 50).

Nearly three months later Essex was released from confinement (26 Aug. 1600). Soon afterwards he entered into further clearly treasonable practices, and was arrested again (8 Feb. 1600–1). An important part in the prosecution was then entrusted to Francis Bacon, and Essex suffered on the scaffold (25 Feb. 1600–1). At the final trial Essex referred to the correspondence between himself and Anthony, drawn up by Francis in the preceding June, as proof of the latter's sudden change of front. Although we have no direct information as to Anthony's relations with the earl or with his brother during the last six months of Essex's life, it is clear that Anthony anticipated as little as the earl the *rôle* played by Francis in its closing scenes. From a long letter addressed (30 May 1601) to Anthony by an anonymous writer, which was never seen by him, for he died some days before it was written (Camden, *Annales*, ed. Hearne, 957–61), we learn that Anthony was interesting himself to the last to prove his patron innocent of the worst accusations brought against him. The story related by Sir Henry Wotton—at one time a secretary of Essex and the companion of Anthony Bacon — to the effect that Anthony — 'a gentleman' (in Wotton's words) 'of impotent feet but nimble head'—was faithless to the earl, and extorted money from him on several occasions by threatening either to reveal diplomatic secrets to the Cecils, or to abandon Essex's service, may justly be rejected as false (cf. *Reliquiæ Wottonianæ*, p. 13; *Notes and Queries*, 2nd ser. iii. 121, 190, 252). We know that Anthony received little or no money from Essex. He had lodgings in Essex House, but maintained himself out of his private resources. Soon after his removal thither his mother, who treated him as a wayward child to the last, complained of his extravagant expenditure in coals (Birch's *Memoirs*, ii. 371). So far from growing rich in Essex's household, it is clear that he grew poorer and poorer. Essex appears to have promised, and to have made some effort, to repay him for his self-denying services, but the schemes did not take effect. 'The Queen hears,' wrote Chamberlain to Carleton (28 June 1599), 'that he [Essex] has given Essex House to Antony Bacon, which displeases her; I believe it is but instead of 2,000*l.* he meant to give him with a clause of redemption for that sum' (*Cal. State Papers*, 1598–1601, p. 222).

Anthony died just before 27 May 1601, three months after his patron's execution, aged 43. Doubtless the shock which the last events of Essex's life caused him hastened his death. 'Anthony Bacon,' writes Chamberlain to Carleton under date 27 May 1601, 'died not long since, but so far in debt that I think his brother [to whom his property reverted] is little the better by him.' After James I's arrival in England in May 1603, Francis sought the favour of the king mainly on the ground of 'the infinite devotion and incessant endeavours (beyond the strength of his body and nature of the times) which appeared in my good brother towards your majesty's service . . . all which endeavours and duties for the most part were common to myself with him, though by design (as between brethren) dissembled' (Spedding's *Life*, iii. 62–3). On 25 Aug. 1604 Francis received the grant of a pension of 60*l.* a year, in consideration (in the words of the patent) of his brother's 'good, faithful, and acceptable service' (Rymer's *Fœdera*, xvi. 597). There seems every reason to accept Dr. Birch's inference that this grant formed the king's reply to Francis's petition of the previous year (*Historical View*, p. xx).

Bacon's voluminous correspondence, in sixteen volumes, is mainly preserved in Lambeth Palace Library, to which it was presented by Archbishop Tenison. There are sixteen volumes of transcripts from the Lambeth papers at the British Museum (*Addit. MSS.* 4109–24). Some additional letters are also at the museum, and others are in the Public Record Office. These letters and papers are the only source of Anthony Bacon's biography, but they cover far more ground than his personal history. Besides the letters from and to his mother, his steward, his creditors, his brother, his friends, doctors, and money-lenders, there are notes of political intelligence from spies and ambassadors stationed in all parts of Europe. His papers present, in fact, as full a picture of European history of the period as any extant collection of documents. Mr. Spedding, who made an examination of the manuscripts, described Bacon as a grave, assiduous, energetic, religious man, remarkable for his power of attaching men to him, generous beyond his means, a little too apt to suspect and resent an injury, driven at times into injustice by pecuniary embarrassments, but generally fair and tolerant. We should add that in his religious opinions he showed a liberality far in advance of his age. He did not permit his strong personal sympathy with the principles of the Reformation to debar him from numbering men of other religious professions among his friends. His epistolary style, although occasionally cumbersome in expression, is full of quaint humour, and the writer's unswerving honesty of purpose gives a very pathetic interest to the whole of his correspondence with Essex.

[Dr. Thomas Birch printed in 1754, in two volumes, a large number of extracts from the Anthony Bacon MSS. at Lambeth, under the title of 'Memoirs of the Reign of Queen Elizabeth,' but he injured the literary effect of the letters by transferring them, in almost all cases, from the first to the third person. Dr. Birch also made use of a few of these papers in his Historical View of the Negotiations between France and England, 1592–1617, published in 1749, and has given an account of Bacon in the introduction, pp. xix–xxii, which proves of very little value. Mr. Spedding, in the first three volumes of his life of Bacon, makes many references to Anthony Bacon. See also Dr. Abbott's Bacon and Essex (1877); Devereux's Lives and Letters of the Earls of Essex; Cooper's Athenæ Cantab. ii. 314–16; Todd's Cat. Lambeth MSS.]

S. L.

BACON, FRANCIS (1561–1626), lord chancellor, born at York House on 22 Jan. 1561, was the son of Lord Keeper Bacon, by his second wife, Ann, second daughter of Sir Anthony Cooke, and sister of the wife of Sir William Cecil, better known by his later title as Lord Treasurer Burghley. In April 1573, at the age of twelve years and three months, he entered Trinity College, Cambridge, leaving it in March 1575. On 27 June 1576 he was admitted to Gray's Inn.

Bacon was thus destined to the profession of the law. Few youths of his age, however, are content to look forward to a life of merely professional success; and in Bacon's case, partly by reason of his own mental qualities, and partly by reason of the influence of the exciting events of the great national struggle in the heart of which he lived, the visions of youth were peculiarly far-reaching. The boy already longed not merely to do something for the defence of protestantism against its enemies, and something for the improvement of the government of his native country, both which thoughts were likely to arise in the mind of Elizabeth's 'young lord keeper,' as she playfully called him, but also to achieve a task which was peculiarly his own, to create a new system of philosophy to replace that of Aristotle, not merely for the satisfaction of the cravings of his own speculative reason, but for the practical benefit of humanity at large.

In 1576 young Bacon was attached to the embassy of Sir Amias Paulet to France. He was still abroad when, on 20 Feb. 1579, his father died, leaving him with but a small fortune. On his return to England, which followed soon after he received the bad news, he devoted himself to the study of the law, though he was not without hope of more suitable work. In 1580, at least, he was looking to his uncle, Lord Burghley, to support a suit for some kind of preferment, the exact nature of which is unknown. As, however, he did not receive a favourable answer, he continued his legal studies, and on 27 June 1582 was admitted utter barrister.

Bacon's rise in life was brought about by his election to the parliament which met on 23 Nov. 1584, in which, no doubt through Burghley's interest, he sat for the borough of Melcombe Regis. The time was one in which the greatest questions were at issue. The danger arising from the activity of the supporters of Mary Stuart was coming to a head, and at the same time, though the queen and the House of Commons were completely at one in their desire to establish the national independence by keeping the catholics in check, there was a division of opinion between them on the form of religion to be maintained in the country, the commons wishing to see the established religion modified in the direction of Calvinistic puritanism, and the queen wishing to preserve the worship of the Prayer-book intact.

Bacon's views upon the political situation were embodied in a 'Letter of Advice to Queen Elizabeth,' written in the end of 1584 or the beginning of 1585. There is nothing crude or immature in this his first political memoir. Every line of it, in fact, is full of a wisdom too far in advance of the time to be palatable either to the queen or to the commons. Most remarkable at that day was Bacon's recommendation of the best mode of dealing with the catholics. Arguing on the hypothesis that they were the queen's enemies, he spoke of the impossibility of contenting them, and of the danger of driving them to despair. The latter, however, was precisely what the government was doing by urging the oath of supremacy. It would, thought Bacon, be 'better to frame the oath in this sense: That whosoever would not bear arms against all foreign princes, and namely the pope, that should any way invade her majesty's dominions, should be a traitor.' Having thus not merely anticipated but improved upon the oath of allegiance of 1606, he touched upon another string. 'For preachers,' he wrote, 'because thereon grows a great question, I am provoked to lay at your highness's feet my opinion touching the preciser sort, first protesting . . . that I am not given over, no, nor so much as addicted, to their preciseness; therefore till I think that you think otherwise, I am bold to think that the bishops in this dangerous time take a very evil and unadvised course in driving them from their cures.' His reasons were two: first, because it injured the queen's reputation to have it known that there were divisions amongst her protestant subjects; and secondly, 'because, in truth, in their opinions, though they are somewhat over squeamish and nice, and more scrupulous than they need, yet with their careful catechizing and diligent preaching they bring forth that fruit which your most excellent majesty is to wish and desire, namely the lessening and diminishing of the papistical number.' Other suggestions for indirectly weakening the catholics follow, after which the writer turns his attention to foreign affairs.

By any one who wishes to understand Bacon's career this letter should be attentively studied. He must very early have got into the habit of entertaining thoughts for which persons in authority were not yet ripe, and of looking about for means by which he might alter their judgment. The way open now was not open then. He could not stir up opinion by public writing or public speaking. His words as a member of parliament would not go beyond the walls of parliament, and were likely to fall on deaf ears within them. Not only did the one way of influencing the course of affairs lie in ability to win the queen and those immediately around her, but Bacon was well content that it should be so. In the queen and her council, with all their defects, was to be found the regulative authority which controlled the manifestations of the national life, and Bacon had no wish to subordinate the queen's government to the irregular impulses of a House of Commons untrained by experience in the management of great affairs. To say this is to say that Bacon must look to achieve a statesman's ends by the means of a courtier, to gain access, to offer services, to watch the rise and fall of favourites. To do so soon became a habit with him, but there is nothing to show that it was ever repulsive to him. The breadth of his intellect left little room for any strength of emotional nature. In the 'Letter of Advice' there is a singular want of enthusiasm where enthusiasm would be expected in so young a writer.

In the parliament which met on 29 Oct. 1586 Bacon sat for Taunton. In the course of this year he became a bencher of Gray's Inn, and was thus enabled to plead in the courts of Westminster. In the parliament which was opened on 4 Feb. 1589 Bacon was member for Liverpool. He had by this time caught the ear of the house, and was frequently employed on committees. He was aware, however, of the importance of gaining the queen to his views. The execution of Mary and the defeat of the Armada, indeed, had made the question of the treatment of catholics less pressing; but the appearance of the Marprelate libels had brought into greater prominence the question of the conduct to be pursued towards the puritans. In 'An Advertisement touching the Controversies of the Church of England,' a paper written in 1589 though not printed till 1640, Bacon amplified the opinion which he had expressed in the 'Letter of Advice,' deprecating the factious temper of the puritans on the one hand, and the rigid insistence on conformity by the government on the other.

It was Bacon's fate through life to give good advice only to be rejected, and yet to impress those who received it with a sufficiently good opinion of his intellectual capacity to gain employment in work which hundreds of other men could have done as well. At the end of 1589 or the beginning of 1590 Bacon wrote a letter in the name of Sir Francis Walsingham in defence of the queen's proceedings in ecclesiastical causes. He must have longed to get an opportunity of doing more than this, and now that opportunity seemed to have arrived at last.

At some time, probably not later than July 1591, Bacon made the acquaintance of the young Earl of Essex. In this way began the first of Bacon's so-called friendships. That the earl soon became warmly attached to Bacon is beyond doubt. The intelligent, but impulsive and passionate nobleman of twenty-three found in the cool and wary adviser, who was in years his senior, those qualities so different from his own which were likely to rivet his affection. It was Bacon's misfortune that he never passed through the stage of admiration which goes far to develope a complete character. The author of the 'Letter of Advice' knew himself to be capable of giving lessons in politics to Burghley, and, if he did not expect intellectual assistance from Essex, he failed to perceive that the young nobleman's generosity of temper was at least as admirable as any power of brain could possibly be. In his intercourse with men there was none of that intellectual give-and-take which is the foundation of the highest friendship. What he gave was advice, the best that he had at his disposal. What he hoped to receive, as he looked back upon the past after fourteen years, may be given in his own words: 'I held at that time,' he wrote, 'my lord to be the fittest instrument to do good to the state; and therefore I applied myself to him in a manner which I think happeneth rarely among men.' In 1596 he put it in another way, in asking Essex 'to look about, even jealously a little if you will, and to consider whether I have not reason to think that your fortune comprehendeth mine' (Spedding, ii. 40; see also Abbott's *Bacon and Essex*, 36). It is not necessary to suppose that Bacon meant to refer merely to his personal fortune. That would no doubt be included, but the allusion must in fairness be understood to imply that he looked to Essex to carry through to success all that Bacon was, the political reformer as well as the aspirant after promotion.

Of the nature of the advice given to Essex by Bacon during the early years of their intimacy we have no direct evidence. In November 1592 he wrote a set of discourses to be used in a 'device' prepared by Essex (*A Conference of Pleasure*, edited by Spedding), and shortly afterwards he enlarged one of these discourses into an argumentative defence of the queen's government, under the title of 'Certain Observations made upon a Libel published this present year, 1592,' and which therefore must have been composed before 25 March 1593, according to our present reckoning. Before that date, on 19 Feb., a new parliament met, in which Bacon sat for the county of Middlesex.

The circumstances under which this parliament met were critical. A Spanish intrigue in Scotland had been discovered, and the queen stood in need of supply to enable her to defeat it. The committee of the lower house appointed to consider the amount reported in favour of granting two subsidies with their accompanying four-fifteenths and tenths, in spite of the prevalent feeling against giving more than one subsidy at a time. Upon this, however, the commons were sent for to the upper house, and were informed by Burghley not only that the lords would not consent to a bill granting less than three subsidies, but also that the amount to be granted must be discussed at a conference. In the commons Bacon led the opposition to this proposal. He was ready to vote for increased supply, but he objected to join with the lords in a discussion about supply as prejudicing the privileges of the lower house. The result was that after some days' confused discussion the lords tacitly abandoned their claim to join with the commons in discussing a subsidy.

So far Bacon had only come into open collision with the lords, though there can be little doubt that the demand of the lords was made at the instance of the queen. The next stage of the debate brought him into collision directly with the crown. In their original statement the lords had proposed that three subsidies payable in three years should be granted, whereas the practice had been that each subsidy should be spread over two years. In speaking for the government Sir R. Cecil now contented himself with asking that the three subsidies should be payable in four years. Bacon, however, opposed the demand on the ground that by causing discontent this increase of the burden of taxation would do more harm than good. Though it is not known what he himself proposed, except that he wished to spread the payment over six years and in some way to mark the payment of the last subsidy as extraordinary, yet, as the house unanimously decided against him, 'we may,' as Mr. Spedding says, 'at least conclude that there was no popular party in opposition strong enough to be worth conciliating at the expense of offending the party in power.'

There is every reason to believe that Bacon's opposition was a conscientious one. When called on by Burghley for an explanation, he simply claimed his right to speak according to his conscience. Every personal reason must have influenced him to make an apology, as he was at the time in pecuniary difficulties, and, though the evidence is not complete, it would seem that at this time he was again contemplating a withdrawal from the court. The attorney-generalship was, moreover, likely to be vacant, and, though Coke was a candidate for the office, some one, probably Essex, urged Bacon to apply for it, and warmly advocated his cause with the queen. Elizabeth, however, was too angry with his behaviour in parliament even to see him. On 25 Jan. 1594 Bacon removed one objection to his promotion, that he had never held a brief, by appearing in court, where he acquitted himself so well that Burghley congratulated him on his success, and the reputation thus gained he increased by further arguments on 5 and 9 Feb. Yet, though Essex with all the impetuosity of his nature continued to plead for Bacon, Burghley stood firmly by Coke, and by the end of March 1594 it was understood that Bacon's suit for the attorney-generalship was finally rejected. The solicitor-generalship was, however, now vacant; and as both Essex and Burghley concurred in recommending him for that, there would have been no difficulty in his way if he could have soothed the displeasure of Elizabeth.

At last, in the beginning of June 1595, Bacon learned from Burghley that the queen was still offended with him for his conduct in parliament. If Elizabeth was waiting for an apology, Bacon had none to offer. 'It is not unknown to your lordship,' he wrote to Burghley, 'that I was the first of the ordinary sort of the lower house of parliament that spake for the subsidy; and that which I after spake in difference was but in circumstance of time and manner, which methinks should be no great matter, since there is variety allowed in counsel, as a discord in music to make it more perfect.' Such language did not satisfy the queen, and on 5 Nov. the solicitor-generalship was given to Serjeant Fleming.

The story just told is not only most creditable to Bacon; it settles in his favour the question whether he was the fawning sycophant which he has been represented as being. Everything that he could desire for the higher and the lower objects of his life was in the scale on one side; on the other the mere confession that he had done wrong where he believed himself to have done right. Nor can the evidence in his favour be set aside as merely proving that he still retained the ingenuousness of youth. During the life which remained to him he was consulted on a great variety of subjects under a great variety of circumstances. An intellectual unity pervades the whole of the advice which he gave. He may sometimes have held his tongue when he knew that his counsel would be disregarded, but he never prophesied smooth things to suit the wishes of those by whom his counsel was required.

To the impetuous Essex, who had thrown himself heart and soul into Bacon's suit, the result of his repeated applications was a deep disappointment. Too generous to feel only his own share in the rebuff, he offered to do his best to make up the loss to Bacon. 'Master Bacon,' he said, according to the account of the conversation subsequently given by Bacon himself, 'the queen hath denied me yon place for you, and hath placed another; I know you are the least part of your own matter, but you fare ill because you have chosen me for your mean and dependence; you have spent your time and thoughts in my matters. I die if I do not somewhat towards your fortune; you shall not deny to accept a piece of land which I will bestow upon you.' Bacon told the earl that it was not well for him to turn his estate into obligations, for he would find bad debtors. As Essex continued to press the gift, Bacon accepted it. 'My lord,' he said, 'I see I must be your homager and hold land of your gift; but do you know the manner of doing homage in law? Always it is with a saving of his faith to the king and his other lords; and therefore, my lord, I can be no more yours than I was, and it must be with the ancient savings.'

The land which Bacon received was probably in Twickenham Park, and was afterwards sold by him for 1,800*l.* The manner in which the gift was made and received was characteristic of both parties.

Bacon's next letter to Essex contained a warning similar to that which he had given in conversation: 'I reckon myself as a common—and as much as is lawful to be enclosed of a common, so much your lordship shall be sure to have.' He seems to have begun to think that Essex was too self-willed and impetuous to be the instrument for the public good which he had hoped that he would be. Before the end of the year 1595, however, Essex had fully recovered the queen's good graces, and Bacon employed himself in drawing up a 'device' to be presented by Essex on the anniversary of her accession.

In the letter just quoted Bacon expressed a wish to retire from the practice of the law, and to devote himself to philosophy. His pecuniary embarrassments, which were the greater from his long expectancy of office, probably stood in the way. The queen was at least sufficiently favourable to him now to employ him as one of her learned counsel. Though Essex warmly recommended him in May 1596 for the mastership of the rolls, he did not himself make suit for it after his late disappointment.

The year 1596 marks the highest point in the life of Essex. In the capture of Cadiz he acquitted himself well in every respect. On his return home he showed himself captious and jealous of his fellow commanders, whilst the favour which he acquired in the eyes of soldiers and sailors might easily make him a dangerous man to a queen who had no standing army on which to rely. It was to this latter point especially that Bacon applied himself in a letter of advice written to Essex on 4 Oct., a letter in which Bacon unintentionally displays the worst side of his character as fully as he did afterwards in the 'Commentarius Solutus' of 1608. At the bottom the advice given is thoroughly sound. Essex is to convince the queen that he is not a dangerous person by avoiding further connection with military enterprises, and by shunning all suspicion of popularity, that is to say, of courting the people with the object of obtaining an independent position in opposition to the government. All this, however, is fenced about with recommendations to use a variety of petty tricks, to make agreeable speeches, and to appear otherwise than he is. No doubt the character of Elizabeth has to bear much of the blame for the possibility that such advice could be given, but Bacon cannot be altogether cleared. Firm as a rock on the principles on which he acted, he had learned early and too well the lesson that it was only by personal flattery and petty hypocrisies that he could hope to accomplish his ends.

It was at this time that Bacon was preparing for publication the shrewd observations on men and affairs which appeared under the name of the 'Essays.' The dedication to his brother Anthony in the first edition is dated 30 Jan. 1597, and a copy was sold on 8 Feb. One passage has a special pathos in it: 'There is little friendship in the world, and least of all between equals, which was wont to be magnified, whose fortunes may comprehend the one the other.' In his letter of advice Bacon had written to Essex that 'your fortune comprehendeth mine.' In the 'Essays' he shows his belief that the obligation of friendship ought to be mutual, though it looks also as if he were longing for a friend who might give him counsel as well as receive it. If he had this feeling, it would explain his dedication to his brother instead of the earl better than other reasons which have been suggested. His relations with his brother seem to have come nearer to his ideal of friendship than anything which he found elsewhere.

If Bacon wanted friendship, he also wanted money. In the spring of 1597 he obtained, in vain, the good word of Essex to help him to a marriage with a rich young widow, Lady Hatton, and about the same time he offered a reversion of the clerkship of the Star Chamber, which had been given him some time before by the queen, to lord keeper Egerton for his son, on condition of arriving through his mediation at the mastership of the rolls. The mere proposal would properly shock us at the present day; and if, as seems probable, Bacon's second letter of 12 Nov., in which his offer was repeated, was written after he knew that Egerton had been named a member of the commission which had been appointed to examine certain charges brought against the actual holder of the clerkship, the transaction assumes an aspect which ought to have opened Bacon's eyes to its questionable character, though, judging from his subsequent proceedings as chancellor, his eyes were very hard to open.

In the parliament which opened on 24 Oct. 1597, Bacon, as member for Southampton, had the satisfaction of seeing legislation proposed and carried for objects of which he heartily approved, such as the maintenance of husbandry and the relief of the poor.

In the meanwhile Bacon's doubts of the possibility of making a statesman of Essex must have been growing. In the summer of 1597 the earl was absent from England on what is known as the Island Voyage. On his return after failing to capture the Spanish treasure fleet, he showed himself more discontented and unreasonable than ever. Bacon, who wished him to give up military enterprises, was not likely to obtain a cordial response from a man who would resent such a proposal as thrusting him off a field in which he believed himself specially qualified to shine, in order to give him a position in which Bacon would be his master and inspirer. However this may have been, in the middle of February 1598 circumstances concurred to assist Bacon's wishes. The secretary, Sir Robert Cecil, left England on a diplomatic mission to France, and Essex was employed to do his work in his absence. At this time, therefore, Bacon thought the opportunity had come to fix Essex in the career of a statesman by interesting him in that problem of the government of Ireland which was one of the most important of the political questions of the day. In a letter of advice he skilfully selected the ground on which he was most sure of gaining the good will of Essex, by speaking of the subject as 'one of the aptest particulars for your lordship to purchase honour upon.' For the present, however, he contented himself with recommending Essex to take advice from those who were best qualified to give it.

Essex appears to have been willing enough to take up the Irish question, and to have listened to Bacon's advice on the subject of the negotiations which were then pending with Tyrone. Before anything was settled, however, Essex's hot temper had again blazed up into defiance of the queen; and though a reconciliation was effected about the end of October, it was then too late to bring Ireland into order by peaceful statesmanship, as the greater part of the country was already in insurrection.

In the meanwhile Bacon's own private necessities had been growing upon him, and on 23 Sept. he was arrested for debt. He was not long detained, and soon after he recovered his freedom he found the whole world agitated by the question whether Essex was to take the command in Ireland or not.

Of the whole of the advice given by Bacon to Essex on his assumption of the Irish command we cannot speak with certainty. In his subsequent 'Apology' Bacon said that he had dissuaded Essex from going, on the ground that he would not only risk the loss of the queen's favour, but would find the Irish as difficult to conquer as the Romans had found the Gauls, Britons, or Germans. On the other hand we have an actual letter in which Bacon encourages Essex to go, on the grounds that he is likely to succeed, and that, as the Romans gained greater glory by reducing to civilisation barbarians like the Germans and Britons, he might gain glory by bringing the Irish under a just and civil government. He ends by begging Essex to remember 'that merit is worthier than fame,' and 'obedience is better than sacrifice,' and, in short, that he is not to act in the hot-headed manner usual to him. It is possible, as Dr. Abbott has suggested (*Bacon and Essex*, 115), that there was but one letter, and that Bacon's memory played him false; and it is also possible that there were really two written, the one before Essex had made up his mind, and the other after he had determined on his course, and that Bacon might urge at one time that people like the Britons and Gauls were hard to conquer, and at the other that glory might be achieved by bringing them under law and order. Such repetitions are very much after Bacon's style. At all events, even if this explanation be rejected, it is plain from the published letter that Bacon took the opportunity of warning Essex against a very real danger in his path.

On 27 March 1599 Essex set out. He was neither a good strategist nor a good administrator. By the beginning of August he had lost the greater part of his army in useless marches, so that the Irish council advised him not to proceed to Ulster against the chief rebel, Tyrone, that year at all. Just at this time, however, he received a letter from the queen forbidding him to return to England before he had attacked Tyrone. On this Essex lost his temper, and talked wildly to his confidants of going to England with two or three thousand soldiers, apparently to drive away from the queen those enemies to whose influence he attributed his misfortunes.

The idea, however, was promptly abandoned. Essex marched into Ulster, failed signally, and, fearing what might be the effect on the queen if his rivals had the telling of the tale, took ship for England, and on 28 Sept. presented himself before Elizabeth in his travel-stained attire. He was well received at first, but before night was ordered to keep his chamber and satisfy the lords of the council. A day or two later Essex was transferred to the custody of the lord keeper. The queen did not wish to be hard with him. Bacon did what he could to encourage her in this frame of mind, and to urge Essex to submission. As nothing was yet known of the earl's conversation about bringing 3,000 men to England, he might reasonably hope to accomplish his object. The queen, however, insisted on a public declaration of the offences of Essex in the Star Chamber, which took place 29 Nov. As Essex was not called upon to answer, he grew more popular than ever, as a man struck without the means of making a defence.

Bacon was not present in the Star Chamber. From the disjointed evidence which has reached us, it is impossible to track his conduct in details. He seems to have wished to see Essex once more in favour at court, and removed from further temptation to aspire after success in a military career for which he had shown himself unfit. To accomplish this he had to use his utmost diplomacy, as Elizabeth was bent on humbling Essex and punishing him in some way for his misconduct. Bacon, therefore, with the best wish to serve Essex, would have to suggest not such treatment as he considered Essex to have merited, but the least bad treatment which would seem at any given moment to be likely to satisfy the queen. Add to this that even his mind did not work with the accuracy of a calculating machine, but was liable to make mistakes, and even—as appears from his letter to the queen on his absence from the Star Chamber—to occasional ill-temper, and there will be no difficulty in understanding how it was that he offended both parties, and was thought by the queen to be remiss in her service, and by the numerous friends of Essex to be betraying his patron.

At last, on 5 June 1600, Essex had to submit to an informal trial at York House. In the proceedings, which were intended to satisfy public opinion, Bacon, as one of the queen's learned counsel, took part. He admits that he handled his part of the charge 'not tenderly,' as it was only by a show of vigour that he would be able to retain the queen's favour so as to be able to use his influence on behalf of Essex. It is no wonder that his conduct did not appear to the friends of Essex in the same light as it did to himself. His calculation, however, was for the time justified by the result, and in six weeks after the proceedings Essex was once more at liberty, though he was debarred from appearing at court.

In a letter to Essex of 20 July Bacon used words which may be taken as expressing his innermost thoughts on his relation to Essex: 'I desire your lordship,' he wrote, 'also to think that though I confess I love some things much better than I love your lordship, as the queen's service, her quiet and contentment, her honour, her favour, the good of my country, and the like, yet I love few persons better than yourself, both for gratitude's sake and for your own virtues, which cannot hurt but by accident or abuse.'

Before long Bacon was called on to weigh one against the other his obligations to the queen and the earl. As months passed on without bringing with them a restoration to favour, the discontent of Essex took the form of wild projects, ultimately settling down into a determination to make himself master of the court by violence, to bring to justice his enemies amongst the queen's ministers, and to substitute for them himself and his supporters. On 8 Feb. 1601, having reason to suppose that his purpose was known, he was persuaded by his followers to betake himself to the city with some two hundred armed men at his heels, and to call on the citizens to rally round him. Failing to gain support he returned to Essex House, and was soon a prisoner in the hands of the government. On 11 Feb. Bacon was appointed among others to investigate the causes of the sudden revolt, and on the 18th information was obtained which brought to light the earl's previous treasonable intrigues. On the 19th Essex was brought up for trial.

In obtaining the conviction which followed, Bacon was most serviceable. He called back the attention of the court from Coke's digressions, and he fixed upon Essex the responsibility for his actions, arguing that they afforded evidence of an intention to collect an armed force, and that for 'armed petitioners' to present petitions 'must needs bring loss of liberty to the prince,' and was therefore treasonable.

To Bacon's conduct on this occasion exception has been taken on two grounds. In the first place, it has been said that he ought not to have appeared against his benefactor at all. That the course which he took indicates poverty of moral feeling cannot be denied. Yet our sentiment on the precedence of personal over political ties is based upon our increased sense of political security, and is hardly applicable to a state of affairs in which anarchy, with all its attendant miseries, would indubitably follow on the violent overthrow of the queen's right to select her ministers, even if her person continued for a time to be outwardly respected; and it is, at all events, one which Bacon studiously renounced from the very beginning of his connection with Essex. In the second place it has been alleged (Abbott, *Bacon and Essex*, 194–242) that Bacon sinned in charging Essex with a consistent purpose of treason which was foreign to his nature. It is no doubt true that Essex never did anything consistently, and that an analysis of character would spare his heart at the expense of his head. It does not, however, follow that Bacon went deliberately wrong. On the day of the trial he had only very recently become acquainted with the earl's very questionable proceedings in Ireland, and it was only in consonance with the weak side of his intellect to adopt a compact theory rather than one which left room for vagueness and uncertainty. As was afterwards the case in the opinion which he formed of Raleigh's guilt in the Guiana voyage, he left out of sight those tentative and shadowy intentions which had no place in his own mental constitution. At all events, whatever the character of Essex may have been, his actions were none the less dangerous to the state. A government without the protection of an armed force was liable to be overturned by a man who, like Essex, was the darling of the military class which was at that time forming, without that tie of discipline which, in standing armies, counterbalances the tendency of military men to use force rather than persuasion. The new form of danger which had succeeded to the danger from a feudal nobility lent weight to the opinion to which Bacon gave expression in his attack on Essex: 'You, my lord,' he said, 'should know that though princes give their subjects cause of discontent, though they take away the honours they have heaped upon them, though they bring them to a lower estate than they raised them from, yet ought they not to be so forgetful of their allegiance that they should enter into any undutiful act, much less upon rebellion, as you, my lord, have done.' To Bacon the maintenance of the authority of the state was a sacred work, and in the sixteenth century the authority of the queen was the equivalent of the authority of the state.

The two years which succeeded the trial of Essex were not years of great importance in Bacon's life. He drew up the official declaration of the treason of Essex, but that paper was so altered by others that it is impossible to say how much proceeded from himself.

In the parliament which met on 27 Oct. 1601 Bacon contributed to induce the house to apply to the queen by petition to redress the grievance caused by monopolies instead of proceeding in a more offensive manner by bill. In the autumn of 1602, after the defeat of the Spanish invasion of Ireland, he wrote a letter to Cecil, in which he boldly advocated, for that country, a toleration in religion, and the establishment of courts to do justice unfettered by the technicalities of English law. English and Irish were to be treated as one nation. In Ireland, however, the difficulty of maintaining order, in consequence of the inability of the English exchequer to maintain there a large military force, always stared the reformer in the face, and Bacon, like the rest of his contemporaries, had no better remedy to propose than the introduction of English settlers as a standing garrison, a plan which, when actually adopted, spoiled the whole scheme of reform.

The death of Elizabeth on 24 March 1603 opened a new prospect to Bacon, which might be turned to account if he could gain the ear of James. At first, however, his hope of usefulness was rather discouraged by the change. He was indeed continued as one of the king's learned counsel, and on 23 July was knighted at the same time as three hundred others; but neither Coke nor Cecil was likely to help him to that familiarity of access to James which he had long enjoyed at Elizabeth's court. It was probably in these days of expectancy that be wrote the 'Apology' concerning the late Earl of Essex, of which the earliest known printed copy bears the date of 1604. During the same period, besides a slight sketch of a proem to that great work on the interpretation of nature which was never quite out of his mind, he dedicated to James a paper on the mode of carrying out the union between Scotland and England which they both desired, and another on the pacification and edification of the church of England, in which he once more restated those comprehensive and tolerant principles which animated his former treatise on the same subject. James was to Bacon, at this stage of his career, very much what Essex had been before, a man powerful for carrying out Bacon's plans; but with this difference, that he was himself the head and representative of the state, and that in his case, therefore, there could never be that collision between personal and political claims to devotion which had brought about so tragic an ending to Bacon's relations with the favourite of Elizabeth. Unfortunately, though the natures of Essex and James were entirely dissimilar, they were equally incapable of serving Bacon's high purposes, the king's want of earnestness and unsteadiness of purpose being as fatal to his chance of proving a successful ruler as the inconsistent vehemence of the earl. In weighing the terms of adulation in which Bacon continued to address him to the end, it must, however, be remembered that, if there was some hypocrisy, it was for the most part unconscious, and that Bacon's hopeful disposition was apt to fix as long as possible rather on the signs favourable to success than upon the indications of failure. In James's case the reasons for hoping better things than ultimately resulted from his reign were certainly not wanting. The mind of the new king was capable of taking in large ideas, and he had a dislike of intolerance which promised well, and which must have led Bacon to contrast him favourably with the average Englishman of the time, whose views were represented in the House of Commons.

An unhappy indication of the mode in which James was likely to deal with the ideas which he had in common with Bacon was given at the Hampton Court conference which opened on 14 Jan. 1604, where the intention of introducing rational reforms in the church was smothered in an outbreak of temper, and was followed before long by a resolution to draw the bonds of conformity even more tightly than in the days of Elizabeth.

To James's first parliament, which met on 19 March 1604, Bacon was returned for both Ipswich and St. Albans. He sat for the former. The possibility that his scheme of church reform might be to some extent carried out, was not quite at an end. Bacon, when he took his seat, might still hope to do something in this direction, and might cherish even greater hopes in the direction of the union with Scotland. Yet it would be to misunderstand Bacon to associate him merely with the desire to pass particular reforms. Eager as he was to provide remedies for the disorders of his time, he was still more eager to avert that breach of sympathy between the king and the House of Commons which is now understood to have been the root of the miseries of the seventeenth century far more than any special tyrannical propensities of the Stuart kings. It was this intuitive perception of the source of danger which raises Bacon to the first rank amongst statesmen, whilst, at the same time, his failure to recognise that it was as impossible to bring James and the House of Commons to work together, as it had been to bring Elizabeth and Essex to work together—a failure the causes of which lay in Bacon's moral as well as his intellectual nature—led to the great catastrophe of his misused life.

The session of 1604 gave Bacon many opportunities of exercising his reconciling powers. The commons wanted to obtain from the king the redress of grievances arising from feudal tenures, from purveyance, and other antiquated rights of the crown, without sufficiently acknowledging the necessity of providing a sufficient income for the fulfilment of the duties of government. On the other hand, James was anxious to press on the union with Scotland without fitting consideration of the prejudices of his new subjects. On all these points, as well as on certain questions of privilege which arose, Bacon had much to say, and what he did say was conciliatory in the best way, by suggesting plans which might carry out the most justifiable desires of both parties. When, however, the end of the session arrived on 7 July, Bacon had effected no reconciliation. The question of the union was referred to a joint committee of Scottish and English commissioners to be put in shape for a future parliament; and the question of the grievances had been discussed with such acrimony, that, in dismissing the commons, the king gave vent to his feelings in a speech of mere scolding.

The breach thus accomplished was practically final; but it was not in Bacon's nature, perhaps not in the nature of any man, to acknowledge that the case was hopeless. His own political position was very similar to his scientific position. In both he had teaching to give which his own generation was incapable of comprehending. In both, therefore, all that he could really hope to accomplish was to expound his principles in such a way that future generations might act upon them. It is no wonder that from time to time he felt regret that he had not devoted himself to a scientific life, especially as he was himself unaware that he had not the qualifications of a scientific observer. It is no wonder either that, in addition to the attraction of worldly success, the great attraction of possibly averting the coming evil weighed with him in chaining him to the oar of political service. In so doing he no doubt underestimated the obstacles caused by the commonplace industry of men like Coke and Cecil, and overestimated the receptivity of James's mind. The fact is, that he stood to the English revolution with all its miseries as Turgot stood to the French revolution, and he was as distrustful as Turgot was of the domination of elected political assemblies. Turgot's stern independence of character, however, contrasts nobly with Bacon's suppleness; but both Bacon and Turgot undertook a task in itself impossible, that of reconciling classes who already stood too far apart to be reconciled.

For the moment Bacon found employment suitable to him. He was chosen as one of the commissioners to discuss with the Scottish commissioners the terms of union. His interest in the matter had gained him the notice of James, and on 18 Aug. 1604 he was confirmed by patent in his office of learned counsel, with a pension of 60*l.* a year. He was soon busy in drawing up papers on the subject of the union. The actual business of discussion between the commissioners began on 29 Oct., and the last meeting was held on 6 Dec. Bacon, who had been an active member of the commission, might have expected to be soon employed in defending its scheme in the House of Commons. As it happened, however, partly through the prorogation of parliament, and partly through the interruption caused by the Gunpowder Plot, the subject was not brought forward till nearly two years later, towards the end of 1606. Bacon had therefore time to devote himself to literary work. About the end of October 1605 he published his 'Advancement of Learning.' In a letter to Sir T. Bodley he gave vent to his feeling of satisfaction in returning to the work in which he was able to do his best in the place of work in which others did not allow him to do his best. 'I think,' he wrote, 'no man may more truly say with the Psalmist, *Multum incola fuit anima mea*, than myself. For I do confess, since I was of any understanding, my mind hath in effect been absent from that I have done; and in absence are many errors which I do willingly acknowledge, and amongst the rest this great one that led the rest: that knowing myself by inward calling to be fitter to hold a book than to play a part, I have led my life in civil causes, for which I was not very fit by nature, and more unfit by the preoccupation of my mind.' This confession must not be taken too literally. Every man deeply engaged in politics sighs at times for a freer life; and if Bacon had a special reason for longing for it, in order that he might develope his scientific work, it is unnecessary to suppose that, except in moments of weariness, he regarded his political work as unworthy of himself.

In the session of 1605–6, which followed the Gunpowder plot, Bacon was once more immersed in civil causes, contributing to the discussion on purveyance and supply, the chief business of the session, that of providing new laws against the catholics being in other hands. The sense of a common danger to king and people arising from the Gunpowder plot had, however, brought about a more friendly temper, which was shown in the grant of three subsidies with their accompanying fifteenths.

On 27 May parliament was prorogued. On 10 May Bacon had been married to Alice Barnham, whose father had been a sheriff of London [see Barnham, Benedict], and was dead, and whose mother, a 'little violent lady,' as Chamberlain calls her, had married Sir John Packington. About the same time Bacon had a prospect of legal promotion. In October 1604 there had indeed been a vacancy in the solicitor-generalship; but as Bacon did not at that time even ask for the place, it is probable that he did not wish to have it as long as the attorney-generalship was held by Coke. On 29 June 1606 this obstacle was removed by Coke's promotion to the bench as chief justice of the common pleas. The attorney-generalship, however, was given to Hobart, upon which Bacon wrote to the king, reminding him that promotion had been promised to him, and asking that a suggestion which had been already made, of appointing him solicitor-general and providing for Doderidge, the actual solicitor-general, in another way, might be carried out. In the same way he wrote to Ellesmere and Salisbury. Nothing, however, was done for the present, and it was only in the beginning of 1607 that Bacon received a distinct promise of the place whenever Doderidge should be removed. It is quite possible that the obstacle lay with Cecil, now known as the Earl of Salisbury, who was as profuse in promises as Bacon was in compliments, but no evidence exists on the point. It is possible too, though evidence is here equally wanting, that the king was attracted to Bacon by his energy in supporting the union with Scotland in parliament, and was thus led to overrule Salisbury's objections.

The session which opened on 18 Nov. 1606 was mainly taken up in discussing the proposals of the commissioners for the union. They had suggested, besides measures for the abolition of hostile laws and for the extradition of criminals, to which no serious opposition was offered, one for freedom of commercial intercourse, and another for the naturalisation of Englishmen in Scotland and of Scots in England. To both these latter proposals the sentiment of the House of Commons was incurably hostile. Bacon, who had taken no inconsiderable part as a commissioner in drawing up the plan, now became its warmest champion in the House of Commons. The view taken in the house was the narrow one which was natural to occur to average human intelligence. The commercial rivalry of the poor and hardy Scots was a danger which every one could foresee. To look forward imaginatively to the value of the union required either the mind of a Bacon, or one which, like that of James, was brought to consider the question from a special point of view. Bacon's great speech, delivered on 17 Feb. 1607, seems to indicate that in the high view which he took of the subject he stood alone, and he found himself obliged to refer to the natural belief that he spoke to please the king rather than to satisfy his conscience. 'If any man,' he said, 'shall think that I have sung *placebo* for mine own particular, I would have him know that I am not so unseen in the world but that I discern it were much alike for my private fortune to rest a *placebo* in this business. But I have spoke out of the fountain of my heart. *Credidi, propter quod locutus sum*—I believed, therefore I spake. So as my duty is performed.' There is every reason to suppose that Bacon spoke truly on the 17th. From a letter written on the 22nd we learn that he had received the promise of the solicitor-generalship, for which he had long been hoping. All through the session he struggled in the cause of the union. Long before parliament was prorogued on 4 July, however, it was evident that, as far as the commons were concerned, it was hopeless to expect to gain their consent to the king's proposals. On 25 June Bacon became solicitor-general. The post was not indeed as important as it is now, but it gave a definite place in the service of the crown with the hope of rising higher, as well as an income of about 1,000*l.* a year, equivalent to one of about 4,000*l.* at the present day.

For the time being Bacon acquired no political influence. Salisbury had possession of the king's ear, and Bacon was not likely to be allowed to reach it. It is, therefore, all the more interesting to know something of his political views at a time when they were not warped by the consciousness of the possession of power. This we are enabled to do through a paper, entitled 'A View of the Differences in question betwixt the King's Bench and the Council in the Marches,' which was written not later than June 1606, and therefore at least a year before Bacon secured his first important advancement.

The paper refers to a quarrel which had sprung up between the president and council of Wales and the court of King's Bench, which claimed a right to interfere with the jurisdiction of the former body over the four English border counties. In the course of this quarrel the question was mooted whether the king could give jurisdiction without the authority of an act of parliament. In arguing in the affirmative, Bacon fell back on the assertion 'that the king holdeth not his prerogatives of this kind mediately from the law, but immediately from God, as he holdeth his crown; and though other prerogatives by which he claimeth any matter of revenue, or other right pleadable in his ordinary courts of justice, may be there disputed, yet his sovereign power, which no judge can censure, is not of that nature; and therefore whatsoever partaketh or dependeth thereon, being matter of government and not of law, must be left to his managing by his council of state. . . . God forbid also, upon pretence of liberties or laws, government should have any head but the king. For then, as the popes of Rome, by making their seat the only oracle of God's religion, advanced themselves first above religion, and then above God; so we may fear what may in time become of our laws, when those reverend fathers, in whose breasts they are safe, shall leave them to others, perchance of more ambition and less faith.'

From these words, and still more from the part of the paper headed 'The Reasons of Convenience or Inconvenience,' it is evident from what quarter Bacon apprehended danger. The lawyers struggling for fees and importance, the members of the House of Commons as yet with no experience in the conduct of national politics, and with no definite leadership, would put an end to all intelligent guidance of the state. 'All who know those parts,' he writes, 'must acknowledge that the power of the gentry is the chief fear and danger of the good subject there; and even this is the sum of all their heinous complaints against the president and council, that for incontinency, striking, and every disorder, they are forthwith molested with process and fines.' Further, if the jurisdiction were taken away, those who sought for justice would be put to the expense of seeking it at Westminster. In order that justice might be done, the king's authority must be maintained. Bacon evidently thought that it was not to be had from the rule of an assembly in which the country gentlemen were predominant. So opposed was this view to the course which national progress took, that it is difficult for us now to put ourselves in Bacon's position or to realise the earnestness with which he threw himself into the cause of the supremacy of the monarchy as a means of carrying out what would now be considered as radical reforms in spite of a conservative and interested opposition.

Bacon's position was, in fact, not unlike that of Burke in the eighteenth century. Both these great men were anxious to effect important improvements, and both of them.

in accordance with that law of our nature by which desire for change in one direction is always accompanied by a strong dislike of change in another, were as conservative in their respect for the existing constitution as they were eager to cut themselves loose from the old moorings in political action. What the Rockingham whigs were to Burke, King James was to Bacon, the depositary of existing constitutional authority, with the help of which the ignorant masses—to Bacon the masses represented in the House of Commons, to Burke the masses unrepresented in it—might safely be controlled.

It was only in the nature of things that Bacon should think more of James, as Burke thought more of Rockingham, than he was really worth; and Bacon unfortunately had none of that moral dignity which Burke possessed. He calculated on winning ground by appealing to the lower side of men's natures as well as to the higher. He had had a bad training in the court of Elizabeth, and there was nothing in his nature to make that training innocuous.

To give us an insight into Bacon's mind, we have a collection of private memoranda known as the 'Commentarius Solutus,' set down in the end of July and the beginning of August 1608. It is full of hints as to the advancement of his great schemes in science and politics as well as to the advancement of his own fortunes. Great ideas jostle with small ones, and the thought of a restoration of philosophy or of laying the foundations of a showy and attractive foreign policy is found side by side with a plan for flattering the lord chamberlain who might be helpful, or exposing the demerits of an attorney-general who is a rival. Altogether Bacon's character is nowhere else depicted so completely as a whole as in these loose jottings.

To the same year are to be assigned the treatise 'In felicem memoriam Elizabethæ,' which, as composed in honour of a sovereign who had no longer anything to give, is valuable as another key to Bacon's real thoughts, and a 'Discourse on the Plantation of Ireland,' presented to the king as a new-year's gift at the opening of 1609. As, however, the question of the treatment of the native population, which is now known to have been the most important part of the business, is not even alluded to, it is enough to speak of the paper as containing excellent advice, on the hypothesis that such a settlement as that which was proposed was a good thing in itself.

Bacon's correspondence during 1609 is the best evidence that he was not making way with James as a political adviser. Salisbury, in fact, blocked his path, having become lord treasurer in 1608, and being now at the height of his credit as a financial reformer, with hopes of so far increasing the revenue and diminishing the expenditure of the crown as to restore the financial balance. Letters to Toby Matthew, on the other hand, show Bacon pushing forward the 'Instauratio Magna' which was to reform philosophy, and one of them of 10 Oct. was accompanied by a fragment of the work, supposed to have been the 'Redargutio philosophiarum.' About the same time he sent to Andrewes his 'Cogitata et Visa,' and on 17 Feb. 1610 forwarded to Toby Matthew his 'De Sapientia veterum.'

By this time parliament was already in session, having met on 9 Feb. With his longing for harmony between the public powers, Bacon must have felt this session to be unusually trying. Salisbury, having failed to bring about a balance between revenue and expenditure, attempted to strike a bargain with the commons which came to be known as the Great Contract. It was precisely the method which Bacon thoroughly distrusted. He thought that failure in making a bargain would only leave both sides more irritated with one another than before, and he knew that Salisbury had already caused considerable irritation by laying on the new impositions, the levy of which was justified as legal by the judgment of the court of Exchequer in Bate's case, but which alarmed the House of Commons as endangering the principle of the parliamentary basis of taxation. On the legal question involved, Bacon argued in defence of the king's claim; but his argument was no measure of his political judgment, and he was probably well satisfied at the compromise offered by James, by which the commons were to grant about two-thirds of the impositions levied, whilst James was to bind himself never to levy more without their consent. In the same way Bacon would, no doubt, have been pleased if the Great Contract could have been carried into effect, by which James was to abandon his income from feudal tenures and other obnoxious sources, while he was to receive in exchange 200,000*l.* a year, a sum which, though it would not make him altogether independent of future subsidies, would, with the exercise of due economy, raise him above that constant necessity of courting the commons for subsistence' sake which Bacon deprecated. Bacon, however, can hardly have felt much surprise when both bargains were wrecked in the following session, and when, on 29 Feb. 1611, James dissolved his first parliament in anger.

During the next fifteen months there is little of political importance from Bacon's pen. The only exception is his 'Advice touching Sutton's Estate.' He must have felt that as long as Salisbury lived there was no chance of gaining the king's ear for his greater projects, though he succeeded in obtaining from him a promise of the attorney-generalship whenever it fell vacant. In writing to Salisbury he continued to use the language of high-flown compliment; but the thorough hatred with which he regarded the lord treasurer, whose policy he despised, and to whose personal intervention he ascribed his own long exclusion from political influence, burst out after Salisbury's death on 24 May 1612 in the essay 'On Deformity,' which he now added to a new edition of his essays.

A week after Salisbury's death Bacon offered his political services to the king. 'The great matter and most instant for the present,' he wrote, 'is the consideration of a parliament for two effects: the one for the supply of your estate, the other for the better knitting of the hearts of your subjects unto your majesty, according to your infinite merit, for both which parliaments have been and are the ancient and honourable remedy. Now, because I take myself to have a little skill in that region, as one that ever affected that your majesty mought in all your causes not only prevail, but prevail with the satisfaction of the inner man; and though no man can say but I was a perfect and peremptory royalist, yet every man makes me believe that I was never one hour out of credit with the lower house, my desire is to know whether your majesty will give me leave to meditate and propound unto you some preparative remembrances touching the future parliament.' This letter was followed by another, in which Bacon directly offered to abandon the law for the council table. It was perhaps in pursuance of this idea that Bacon asked for the mastership of the wards vacant by Salisbury's death, and drew up a declaration to be made by the new master on his entry upon office. He was, however, disappointed, as the place was given to Sir George Carew, and on Carew's dying shortly afterwards it was given, not to Bacon, but to Sir Walter Cope. It is said that on this latter occasion he was so certain of success that he 'put most of his men into new cloaks.' Some jester observed 'that Sir Walter was master of the wards, and Sir Francis Bacon of the liveries.'

During the year and a half which followed Salisbury's death Bacon found employment as solicitor-general in a charge against the Countess of Shrewsbury for assisting the flight of Arabella Stuart, and in another charge against Whitelocke for what was considered to be an attack on the king's prerogative. Of far greater importance is the use which he made of James's permission to write to him on affairs of state, which might possibly pave the way to the higher political employment for which he had asked.

Of summoning parliament there was no immediate thought. It was still believed possible that a body of sub-commissioners, of whom Bacon was one, might succeed where Salisbury had failed, in procuring an adequate revenue for the crown without recurring to parliament. On 18 Sept. 1612 Bacon wrote to the king to have patience, begging him not again to have his wants and necessities in particular, as it were, hung up in two tablets before the eyes of his 'lords and commons to be talked of for four months together.' Some months later, when the scheme of supplying the king without a parliament had broken down, these words were expanded by their writer into a series of remarkable state papers, in which he indicated the relations which ought to subsist between king and parliament.

In these papers there is indeed much which it is impossible to regard with complete satisfaction. There is in them too much respect for mere management, and too strong an inclination to regard the opposition to the king as in the main personal. Yet, on the whole, the ground which they take is unassailable. There is to be no more bargaining between king and subjects. The king is to show his determination to lead in the right direction, and to be content to wait till his subjects are prepared to follow. He is not to press for supply, but to wait till the commons are sufficiently impressed with his devotion to the nation to offer him all that he needs. 'In bargains,' wrote Bacon in some notes which he drew up for the king's speech to the new parliament, 'the manner is for either part chiefly to take care of the other. "Charitas non quærit quæ sua sunt." The king to take care of his subjects, and the subjects to take care of their king.' The easiest way to understand Bacon's political position is to read these papers in connection with the paper on the jurisdiction of the council of Wales, in which he advocates the maintenance of prerogative government in the interests of the humbler classes, and with the papers on the church, in which he advocates a relaxation of the restrictions on nonconformity.

To carry out this programme would have been to avert the evils of the next half-century. No one to whose mind the history of that half-century is present can agree with those numerous writers who speak of Bacon's political work as inferior to his scientific. He was the one man capable of preventing a catastrophe by anticipating the demands of the age. Humanity would have been at least as much benefited if the civil war, with its attendant evils, could have been made impossible, as it was by the completion of the 'Novum Organum. Unhappily for Bacon he could publish as much of the 'Novum Organum' as he could find time to write; but he could not procure acceptance for his political ideas. Salisbury and Coke turned a deaf ear to all of them; the House of Commons would take part of them, and James another part, whereas it was only in their entirety that they could exercise a healing influence.

In the advice given to James in 1613 it becomes manifest that Bacon could not venture to lay his whole thoughts before the king. There is a reticence in it on the higher matters of statesmanship, which does not suit the trusted adviser. Even the argument cut short was too large for James. He opened the parliament of 1614 with a renewed attempt to bargain with the commons, and without any serious attempt to come to a friendly understanding with them on the subject of the impositions. The result was that after a stormy session parliament was dissolved, and James once more thrown on his own resources.

Bacon's personal position in the second parliament of James was as high as it had been in the first. On 27 Oct. 1613 he had become attorney-general, and the commons on meeting declared that no attorney-general in future should sit in the house; but they made a special exception in Bacon's favour. He was in 1614 elected for Ipswich, St. Albans, and Cambridge University, and sat for the last constituency. He had reason to think that if a reconciliation could be effected between the king and the house he was himself specially qualified by his relations with both parties for bringing it about.

Perhaps if any date can be fixed as that on which Bacon's chance of serving the nation politically was at an end, it is that of the dissolution which took place on 7 June 1614; James then deliberately took one way, and the nation took another. Yet it does not follow that Bacon was likely to see that this was the case. Of James's secret understanding with the Spanish ambassador, which preceded the dissolution, he was entirely ignorant, and he may have argued that as it was by disregarding his advice that James had failed, it was possible that he would be better listened to on a subsequent occasion. Add to this his inborn habit of placing himself on the side of authority, and the difficulty which any man would feel in throwing up a course of life on which he has embarked, and it becomes unnecessary to throw undue stress upon that which, after all, must not be left out of calculation—his disinclination, after tasting the allurements of competency and station, to choose, in advanced middle age, obscure poverty as his bride. Yet, however we may explain Bacon's choice, his future life was sad enough, and that none the less because he was not himself conscious of wrong. The support of power for the sake of doing good became a support of power from which no good was to be hoped. The lower part of Bacon's nature was perhaps not more active than it had been before; but the higher part had no prospect of being called into action. The subservience to authority and the flattery of the great were there as they had been before; but not only was there nothing to show in return, but the impartial spectator has to acknowledge that it ought to have been evident to Bacon himself that there never would be any prospect of his being able to accomplish any statesmanlike work.

That Bacon did not see this may have been to some extent owing to his view of the political circumstances of the time. Even before Salisbury's death James had taken a liking to a young Scotchman, Robert Carr, and had successively created him Viscount Rochester and Earl of Somerset. The young man had attached himself to Lady Essex, procured her divorce from her husband under circumstances which appear to us to be peculiarly disgraceful, though it is only fair to remember that the divorce was approved at the time by Andrewes, and had married her with every demonstration of James's satisfaction. As the new countess of Somerset was a Howard, James's favourite and James through him were brought into close connection with the family of the Howards, and more especially with its leading member, the Earl of Northampton. Northampton was a concealed catholic, and an advocate of a Spanish alliance. He had done all he could to frustrate the meeting of the parliament of 1614, and was suspected of having a hand in the disputes which brought about a dissolution. His death, however, which took place on 15 June 1614, removed from the scene a powerful influence hostile to Bacon's ideas; and Bacon, who had followed the fashion by presenting a gorgeous masque on the occasion of Somerset's marriage, but who had never shown any inclination to support the policy of Somerset and the Howards, may have thought once more after Northampton's death that his chance of gaining the king's ear was more favourable than it had been before.

Nor was this all. A quarrel was impending between James and Coke, on which all

Bacon's sympathies were on the side of James. As Bacon had pleaded for a larger statesmanship than Salisbury's, he now pleaded for statesmanship itself as against the technical legality of Coke. His fundamental strength lay in recognition of the truth that political wisdom is greater than legality. His fundamental weakness lay in his failure to discover that political wisdom was not to be expected from James, and that consequently it would be necessary to reconstruct the whole framework of the state.

The claim of the judges to be the supreme mediators in political disputes had ripened partly through the weakness of the king, and partly through the wide learning and masterful temper of Coke, who had reduced the other judges to be scarcely more than satellites of himself. In 1613 the struggle between Bacon and Coke was opened by the removal of the latter, at Bacon's advice, from the chief justiceship of the common pleas to that of the king's bench, where it was thought that he would be less able to do mischief.

On the question of the issue of a demand for a benevolence, Bacon and Coke did not come into collision. Bacon strongly advised that it should be as voluntary in reality as it was in name, but as he was not a privy councillor he had nothing to do with any pressure that was put on those who were backward. In the prosecution of St. John in 1615 for the abusive terms in which he had urged resistance to the benevolence, the language used by Bacon may have been justly aimed at so intemperate an opponent of the government as St. John was, but it shows an entire incapacity to understand the grounds on which honourable men were at this time tending to resist the court.

The actual collision between Bacon and Coke was brought about by the proceedings taken against Edmond Peacham, a clergyman of Somerset, amongst whose papers had been found a paper reprobating the king's proceedings, and apparently intended to be read from the pulpit in the form of a sermon. The council, knowing that grave dissatisfaction existed, suspected that Peacham was only the mouthpiece of others, and ordered him to be tortured, in the hope of obtaining disclosures from him. Of his torture Bacon was an official witness, but he had nothing to do with the order for it, though there is no reason to suppose that he would have objected. As, however, the torture produced no hint of a conspiracy, the government resolved to proceed against Peacham himself on a charge of treason. It had, in fact, resolved, even before the torture, to consult the judges of the king's bench as to whether Peacham's offence was treasonable or not.

To consult the judges was at that time the usual practice. In this case, however, there was a special difficulty. Coke's masterful temper, combined with his legal attainments, was apt to reduce the other judges to dependence on himself, and James therefore ordered that the four judges should be consulted individually. To this unusual proceeding Coke not unnaturally objected. 'Such particular and auricular taking of opinions,' he said, 'is not according to the custom of the realm.' The three puisne judges gave a compliant answer. Bacon, as attorney-general, was intrusted with the examination of Coke, and, as might have been expected, did not receive a reply which was satisfactory to himself. Whatever might be the true decision according to the legal doctrines then prevalent, it is evident that Coke and Bacon approached the constitutional question from opposite points of view. Coke wished the bench to be so organised as to be appealed to as an independent authority between the crown and the subject. Bacon, with a wider political instinct, wished to confine it to purely legal questions, leaving political matters to political men. He forgot to ask whether James, standing as he did apart from the nation, could justly claim the respect due to the supremacy of a political government. What was still worse is that he advised that a false rumour should be given out as to the opinion of the judges, lest others should be encouraged to publish attacks on the crown.

This reliance on management at the expense of truthfulness was Bacon's worst fault. It cannot, however, be said of him that if he defended James overmuch, he did not try his best to make James's policy other than it was. In a paper written at the end of September or the beginning of October 1615, at the time when the council recommended the calling of another parliament, Bacon gave his opinion strongly, not only in the same direction, but in favour of the course, which he had always advised, of abandoning all attempts at bargaining. 'Let there be an utter silence,' he wrote, 'as of the king's part, of money or supply, or of the king's debts or wants; they are things too well known. And let not the king doubt but some honest man will, after they have sat awhile, fall upon them, though it proceed not from the king. Nay, I will presume further to say (as putting a case speculative, which in act and event I hold an impossibility), if subsidies should never be given nor spoken of in the next parliament, yet the meeting and parting of the king and his parliament with due conservation of the majesty and authority of the king, which heretofore hath suffered, and will suffer as long as money is made the mere object of the parliament, and without heats or contestations, or oppositions between him and his parliament, I hold to be a thing of invaluable consequence, both in reputation and towards the substance of future affairs.' If Bacon wished to see the king formally absolute, he wished him to be surrounded by the impalpable atmosphere of a sympathetic union with his people.

It was not entirely to James's discredit that he could not realise Bacon's ideal. One of the modes of winning favour recommended by Bacon in this paper is that of taking advantage of the good understanding between France and Spain, to 'give fire to our nation, and make them aspire to be again umpires in those wars; or, at least, to retrench and amuse the greatness of Spain for their own preservation.' Bacon could give this advice honestly because he had always advocated a stirring foreign policy, pushed even to warlike action, as a means of bringing king and people together. With all his powers he was an English politician; James, on the other hand, with all his faults, was an international politician. To make war to advance his own greatness or the greatness of England was hateful to him. Unfortunately he was already deep in a negotiation for a marriage between his son and a Spanish infanta. Bacon's allusion to this is characteristic of the tenderness with which he handles the king's actions, and of the way in which he manages to spoil even the best advice by overmuch cleverness. James, he says, might frighten the commons into a grant of supply upon the opinion of some great offer for a marriage of the prince with Spain. 'Not,' he proceeds, 'that I shall easily advise that that should be really effected; but I say the opinion of it may have singular use, both because it will easily be believed that the offer may be so great from that hand as may at once free the king's estate; and chiefly because it will be a noteable attractive to the parliament, that hates the Spaniard, so to do for the king as his state may not force him to fall upon that condition.' How much higher would Bacon have stood with posterity if he had boldly spoken out the opinion which he indicated, instead of advocating such a poor trick as this!

No parliament was summoned at this time. The court was for some months fully occupied in the questions arising out of the detection of the murder of Sir Thomas Overbury. When on 25 May 1616 Somerset was tried, Bacon appeared as chief prosecutor, doing his part with decorum, being anxious to secure a conviction, though he was aware that James intended to pardon both the earl and the countess.

Some time before Somerset's disgrace Bacon had welcomed the rise of Villiers. If there was to be a favourite at all, the change may well have seemed to be a good one, for Villiers was supported by the men of the anti-Spanish party. Villiers, too, was affable whilst Somerset had been morose, and Bacon once more hopefully believed that he had discovered that for which he had so long been seeking in vain, an influential personage who would support him in his great undertakings. Once more that yearning for political and scientific achievement which in Bacon was so inseparably mingled with desire for the good things of life, blinded his eyes to the instability of the foundations on which he was building, and he threw himself with unabated ardour into the service of Villiers, advised him as to his conduct, and assisted him in the management of his estate. His own hope of advancement was now greater than it had ever been before. When, in January 1616, lord chancellor Ellesmere was apparently dying, Bacon proposed himself as his successor. James gave him the promise for which he asked. Ellesmere, however, recovered, and Bacon had to wait about a year longer. His language to Villiers was, as it remained to the end, that of devotion too warm to be altogether real. 'I am yours,' he wrote, 'surer to you than my own life. For, as they speak of the turquois stone in a ring, I will break into twenty pieces before you have the least fall.'

In asking to succeed Ellesmere as chancellor, Bacon was not asking merely for his own personal advancement. It was the system of Ellesmere that he wished to continue. 'Let me tell your majesty,' he explained himself to James, 'that that part of the chancellor's place which is to judge in equity between party and party . . . concerneth your majesty least. . . . But it is the other parts, of a moderator amongst your council, of an overseer over your judges, of a planter of fit justices and governors in the country, that importeth your affairs and these times most.'

The part of an overseer over the judges was that which had the greatest immediate interest for Bacon. The struggle with Coke, of which the separate consultation with the judges on Peacham's case had been the preliminary skirmish, was by this time at its height. An action had been brought in the King's Bench in which the king's right of appointing to office was involved, and in 1615 Bacon, as attorney-general, produced a writ, 'De non procedendo Rege inconsulto,' prohibiting the court from proceeding till the question had been referred to chancery, and its permission obtained for the parties to proceed at common law. Bacon's object was to secure for the king the support of the chancellor who, as a great political officer, was likely to decide in his favour. On 25 Jan. 1616 he pleaded on the king's behalf in what Coke himself acknowledged to be 'a famous argument.' The dispute ended in a compromise, and Bacon failed to obtain from the judges any recognition of the position which he had claimed for chancery.

Before long Coke's arrogant temper gave Bacon the advantage. Coke was indignant at the attempt to place his own court under the orders of chancery, and he replied to it by an attempt to place chancery under the orders of his own court. He instigated two rascals, who had obtained judgments in their favour in a common law court, and whose victims had subsequently obtained the protection of chancery, to prefer indictments of *præmunire* in the King's Bench, not only against the suitors, but against all who had taken part in the proceedings in chancery.

On the immediate point at issue Coke was baffled by the refusal of the grand jury to bring in a true bill. Bacon, however, recommended James to settle the question whether the King's Bench had a right to interfere with the equitable jurisdiction of chancery, and the law officers being consulted gave it as their opinion that it had not.

Before anything could be done to give effect to this opinion, a new dispute arose. In a case before the twelve judges in the exchequer chamber, relating to a commendam, one of the counsel argued against the king's real or supposed prerogative, after which, by James's orders, Bacon wrote to Coke on 25 April requiring him to inform the other judges that they were not to proceed till the king had spoken to them. The judges, however, went on with the case, and on the 27th they signed a letter drawn up by Coke, in which they gave reasons for refusing obedience. On 6 June they were all summoned before the king, when Coke was alone in protesting that to put off the argument would have been a delay of justice. After some further dispute the judges were asked 'whether, if, at any time, in a case depending before the judges, his majesty conceived it to concern him either in power or profit, and therefore required to consult with them, and that they should stay proceedings in the meantime, they ought not to stay accordingly.' Eleven of the judges answered in the affirmative; Coke alone held out. On 20 June the king came into the Star Chamber and laid down the principle that it was the office of the crown to settle all questions of jurisdiction between courts. On the 26th Coke was summoned before the council, on the 30th he was suspended from his office, and on 15 Nov. he was dismissed. Bacon's rise kept pace with Coke's decline. On 9 June he had become a privy councillor, on 7 March 1617 he succeeded Ellesmere with the title of lord keeper.

Bacon's mounting fortunes were thus raised by his successful struggle with Coke. As in all great political questions, the point at issue was by no means so simple as it looked. To Bacon the question was one of the relation between law and politics. The judges, as he expressed himself in one of his essays, should be 'lions, but yet lions under the throne, being circumspect that they do not check or oppose any points of sovereignty.' Coke's attempt to erect the bench into the position of an arbiter of the constitution was rightly distasteful to him, and so far as Bacon succeeded in thwarting this his success was well deserved. It was the last real success that he was ever to have. The greater the political power acquired by the king, the sooner would the question be asked whether he deserved to exercise it. Bacon's constitutional view presupposed a king standing above all parties and all interests, and thoroughly sensitive to the deeper currents of public opinion. His character rendered him over-trustful of persons in authority, and he was now to pay the penalty. James took so much of his policy as made for the enhancement of the royal dignity, and rejected all that made for the subordination of his own ideas to those of the nation. Thus it came about that the appointment of Bacon as lord keeper was but the signal of his disastrous failure in all the higher purposes of his political life, a fact which has been too easily forgotten in the more dramatic spectacle of his fall from the appearance of political power.

The unity of Bacon's thought in science and politics may be gathered from his incomplete work entitled 'The New Atlantis,' which has hitherto been ascribed to a later period in his life, but which is twice mentioned by him in an unpublished paper (*Harleian Charters*, iii. D. 14), the date of which lies between the dissolution of the parliament in 1614 and Bacon's appointment as lord keeper in 1617. In the 'New Atlantis' there are two conspicuous points. On the one hand is the desire to benefit mankind by a science founded on observation and experiment; on the other hand is the tendency to under-estimate the difficulty of the task, which leads to the belief that it can be entrusted to an official body organised for the purpose. If Bacon had been allowed to carry out his scheme, it would probably have been found that officialism would have smothered scientific inquiry. At all events, he reached a somewhat similar result in politics. He had improved the official organisation of the state only to find it useless for all good purposes in his hands.

Even before his elevation Bacon learned how little his advice was likely to be followed on the great question of the day. On 2 March 1617 James announced to a body of commissioners, of whom Bacon was one, that he had practically accepted the terms offered by Spain for a marriage between Prince Charles and the Infanta Maria. To this declaration the commissioners replied on the 7th, giving a somewhat hesitating assent, and on the 23rd Bacon proposed certain additional instructions for Sir John Digby, who was going as ambassador to Spain, suggesting that the alliance between Spain and England might be used to establish a court of arbitration between christian princes, and to head a general defensive war against the Turks. Among all Bacon's state papers there is none more characteristic of his habit of making the best of a disagreeable situation. Regarding, as he did, the Spanish alliance as not only bad in itself, but as fatal to the good understanding which he wished to see established between king and parliament, he was yet able to sit down coolly to ask whether any advantage could be reaped even from what appeared to him to be a policy fraught with disaster.

It is only the extraordinarily unemotional character of Bacon's mind which made it possible for him to act as he did during the next four years. He had not long been lord keeper before he learned how far Buckingham—for by that name Villiers was now known—fell short of the ideal of a favourite. While the court was absent in Scotland a marriage was agreed on between Buckingham's brother, Sir John Villiers, and Frances Coke, the daughter of the late chief justice. Bacon saw in the project, what it no doubt really was, an attempt once more to ingratiate Coke with the king. He accordingly took part with the young lady's mother, who opposed the match, and wrote to James to protest against it. He found that Buckingham was warmly interested in the project, and was not only angry himself, but made James angry with the lord keeper's interference. Buckingham talked of Bacon as showing the same ingratitude to himself which he had formerly shown to Essex and Somerset. It was only by the most profuse apologies that Bacon made good his imperilled position. The political danger which he feared was indeed averted, and Coke was no nearer to restoration to the bench than he was before, but Bacon learned a lesson regarding the manner in which Buckingham was to be approached. That Buckingham demanded obsequiousness and flattery was as much a fact as that James wished to ally himself with Spain, and Bacon was as ready to take account of one of these facts as he was of the other.

For the time he had his reward. On 7 Jan. 1618 he became lord chancellor, and on 12 July he was raised to the peerage as Baron Verulam. During the whole of Elizabeth's reign no one had borne the title of lord chancellor, and no lord keeper had been made a peer.

Bacon was obliged mainly to content himself with judicial work. On 8 June 1617, three months after he had taken his seat in chancery, he had cleared off all the arrears of business in that court. As far as we know, his justice was, on the whole, as exemplary as his energy. Not only were no complaints heard at the time, which may easily be accounted for, but in later years, when every man's mouth was opened against him, no successful attempt was made to reverse his decisions. Yet even in his court he was made to feel the weight of the favourite's patronage, and was exposed to a constant flow of letters from Buckingham asking him to show favour to this person or to that, of course under the reservation that he would do so only so far as was consonant with justice. One of the cases in which Buckingham's favour was invoked has recently been subjected to a searching criticism by Mr. D. D. Heath (SPEDDING, vii. app. i.). A certain Dr. Steward appealed to Buckingham against a decision pronounced by Bacon in favour of Steward's nephew, and Bacon, instead of openly maintaining the justice of his own decision or openly acknowledging his mistake, allowed the affair to be settled by arbitration. As there is no record of the decision of the arbitrators, it has been presumed that the young man abandoned his case, as knowing that the decision was likely to go against him on other grounds than those which would have availed him before a just and competent tribunal. If this is a correct representation of the matter—and it seems probable, though far from absolutely certain, that it was so—Bacon's conduct was distinctly blameworthy, though the appointment of arbitrators may have veiled for him the real nature of the offence, which consisted in transferring to others the responsibility which should have been borne by himself alone.

Of judicial matters outside the court of Chancery the most notable with which Bacon was concerned were the prosecution of Raleigh [see Raleigh, Sir Walter] in 1618, of Suffolk in 1619, and of Yelverton [see Yelverton, Sir Henry] in 1620. In the first two of these cases Bacon's feelings, as well as his official duty, were enlisted on the side of the court. Raleigh was to him an unscrupulous pirate, and Suffolk [see Howard, Thomas] an unscrupulous peculator. Yelverton's case was somewhat different. He had, through inadvertence, given his assent to a charter for the city of London which contained larger powers than he was warranted to allow. Bacon urged strongly that carelessness was an offence of presumption, and contributed to the passing of a heavy sentence.

Looked at from the point of view of a guardian of official duty, the sentence on Yelverton might easily be justified. What did not appear in court was that Buckingham was hostile to Yelverton. That hostility arose out of a series of transactions in which Bacon also was involved. Though Elizabeth at the end of her reign, and James at the beginning of his, abolished the greater number of the existing monopolies, the future issue of similar grants was not regulated by statute law. By degrees many new patents were issued, conveying to certain persons the sole right of manufacturing various articles, sometimes in cases where the patentees were the actual inventors of some new process of manufacture, but frequently where public policy, as then understood, demanded that the manufacture should be placed in the hands of persons who might be accountable for the production of the various articles in accordance with the ideas of the government. In this way a patent was issued for the manufacture of glass, because the patentees offered to use coal instead of wood, so as to spare the timber of the realm; whilst another patent protected the manufacture of gold and silver lace, because the patentees offered to use bullion imported from abroad instead of bullion within the realm, which, according to the economical ideas of the day, constituted the wealth of the country. Besides these patents of monopoly there were also commissions issued for the regulating of inns and alehouses. There is every reasen to suppose that Bacon was in favour of these patents, and there was nothing in them which might not have been expected to commend itself to the ideas of the age.

Various circumstances, however, concurred to render these patents unpopular. In the first place the government was itself unpopular at the time, and when it was known that some payments out of the proceeds were reserved for Buckingham's kinsmen and followers it was suspected that the whole affair had been arranged for the purpose of bringing money to Buckingham. In the second place, some of the grants had been supported against competitors in violation of the law, and there was a growing feeling that the prerogative of the sovereign had lately been made to override the law more than had been the case before. Bacon, therefore, when the summoning of a new parliament was announced, knowing as he did what was the state of public opinion on the subject, recommended the withdrawal of the most obnoxious patents. In his most characteristic style he announced to Buckingham what he had done. 'The king,' he wrote, 'did wisely put it upon a consult, whether the patents which we mentioned in our joint letter were at this time to be removed by act of council before parliament. I opined (but yet somewhat like Ovid's mistress, that strove, but yet as one that would be overcomen) that yes.' Bacon's habit of suiting at least the mode in which he expressed his thoughts to the pleasure of those in power, never found a stronger expression.

The summoning of parliament itself was all that Bacon wished. The king was at last appealing to the nation for assistance in the defence of the Palatinate; and whether that policy were right or wrong, there can be no doubt that Bacon believed it to be thoroughly right, not only in itself, but as bringing forward a question on which the king could sympathise with his people. Once more, however, Bacon was disappointed. James hesitated, asked for money to prepare for war, and announced his intention of making a fresh diplomatic effort, which would enable him to avoid war. The commons were puzzled, offered him two subsidies in token of their goodwill, and waited to see in what his diplomacy might end.

It looked very much as if the slight gleam of hope which had shone upon that foreign policy which, in Bacon's mind, was so closely connected with his home policy, would die away. Of his personal position he never felt more assured than when parliament was opened. On 12 Oct. 1620 he published the 'Novum Organum.' On 22 Jan. 1621 he had kept his sixtieth birthday at York House, and received the homage of Ben Jonson as one

Whose even thread the fates spin round and full
Out of their choicest and their whitest wool.

On 27 Jan. he was raised a step in the peerage, and became Viscount St. Albans. Nor had he reason to suspect that the new House of Commons, which met on 30 Jan., would be otherwise than friendly to him. He had long advocated the policy of which the commons approved; and he had always given his voice in favour of a good understanding between them and the king. Yet, for all that, a storm was gathering against him.

Naturally Bacon had made enemies. Coke, who was a member of this parliament, and was soon to appear as a very influential one, both hated and despised him. Cranfield, the master of the wards, who was also a member, must have discovered that Bacon looked down on him as a mere accountant, and consequently was as bitterly disposed towards him as Coke had always been. Taken alone the opposition of the practical commonplace official might not have led to much, but it had at its back a sentiment which was all the more dangerous, because it did not imply any personal dislike of Bacon himself amongst the members of the house. That sentiment was one of dissatisfaction with the government of which Bacon had made himself the instrument, not sufficiently pronounced to make the house wish to place itself in direct opposition to the king, but sufficiently strong to make it ill-disposed to one who, like Bacon, had allowed his devotion to monarchical principles to be publicly known, whilst he had thrown a veil of secrecy over his disapproval of the policy of the actual monarch.

To this sentiment the strong feeling against the monopolies was certain to minister. The natural desire of finding some one to punish when things had gone wrong led men to search for victims. Mompesson and Michell were not of sufficient importance to satisfy this desire. Buckingham could not be touched without touching the king, and, besides, he expressed an ardent wish to join the commons in hunting down abuses. There remained the referees, who had certified that the monopolies were either good in law or beneficial in practice, and of these referees Bacon was the most conspicuous. For a time there was a call, strongly supported by Coke and Cranfield, for bringing the referees to account; but James stood firm, and the question of ministerial responsibility was shelved for the time.

If Bacon's conduct as a referee escaped inquiry, he was more exposed to attack than before. Those who wished to bring charges of any kind against him would know that they would have a favourable audience in the House of Commons, and probably also in the House of Lords. On 14 March Cranfield, who had led the attack upon the referees, complained of the court of chancery for the protection which it offered to insolvents, and Coke followed in the same strain. Before anything could be done to put the charge into shape, a certain Christopher Aubrey presented a petition to the commons in which the chancellor was directly charged with bribery. He was followed by Edward Egerton, who made much the same complaint. The peculiarity of these cases was that Bacon had decided against the persons who had given him money.

On 17 March the commons resolved to send the complaints before the lords for inquiry, without committing themselves on one side or the other. Bacon's own feeling during these days was one of assurance that the charges against him had been concocted by those who had failed to punish him as a referee. 'Your lordship,' he wrote to Buckingham, 'spoke of purgatory; I am now in it, but my mind is calm, for my fortune is not my felicity. I know I have clean hands and a clean heart, and I hope a clean house for friends or servants; but Job himself, or whoever was the justest judge, by such hunting for matters against him as hath been used against me, may for a time seem foul, especially in a time when greatness is the mark and accusation is the game. And if this be to be a chancellor, I think if the great seal lay upon Hounslow Heath nobody would take it up.'

Under the trial his health broke down. On the 18th he was unable to leave his house, and on the following day begged for time to reply to the accusations against him. Fresh charges were soon brought, amongst them that of Lady Wharton, who had given money directly into Bacon's hands and had received a crushing sentence almost immediately afterwards. That Bacon had taken the money as a bribe is most improbable, but he had certainly sinned against the rule which he laid down for himself, that though, according to the custom of the day, presents might be taken from suitors, they should never be accepted while the suit was pending. The best explanation of his conduct is that, according to his usual habit of caring to do the right thing without regarding how it was done, he had satisfied himself with judging justly, and had been almost incredibly careless of the appearance of his conduct in the eyes of others. On 16 April Bacon, who was sufficiently recovered to leave his house, had an interview with the king. The memoranda of what he intended to say to James have been preserved. 'There be three causes of bribery,' he wrote, 'charged or supposed in a judge: the first, of bargain or contract for reward to pervert justice; the second, where the judge conceives the cause to be at an end by the information of the party or otherwise, and useth not such diligence as he ought to inquire of it; and the third, when the cause is really ended, and it is *sine fraude*, without relation to any precedent promise.'

When he wrote these words he had not yet seen the charges against him in detail. He acknowledged that he might have done things falling under the second head. What he asked for was a fair trial. On the 20th he knew enough of the particulars of the charges to be aware that the case against him would be difficult to answer. Within a few hours a copy of the examinations taken in the House of Lords reached him, and he then knew that defence was impossible. Though he might be certain that he had never taken a bribe from corrupt motives, he knew that he had done the very things which corrupt men do. He had taken money whilst cases were pending. On the 27th he made his formal submission to the lords, hoping that they would be content with depriving him of office. The lords, however, pressed for an answer to the charges. Bacon was again ill, and the answer brought by the lords' messengers was that he would make no defence, but wished to explain some points. On the 30th the explanation was given. 'I do again confess,' Bacon wrote at the end of his statement, 'that in the points charged upon me, although they should be taken as myself have declared them, there is a great deal of corruption and neglect, for which I am heartily and penitently sorry.' On 1 May the great seal was taken from him. As he was still too ill to attend in person, the sentence was passed on 3 May in his absence. He was to be fined 40,000*l.*, imprisoned during the king's pleasure, and disabled from sitting in parliament and from coming within the verge of the court.

Bacon only remained for a few days in the Tower. On 20 Sept. the king signed a warrant assigning his fine to trustees for his own use, and directing a pardon to be drawn which would protect him from all demands other than those arising out of his parliamentary sentence.

Bacon had more difficulty in procuring a relaxation of that part of the sentence which prohibited him from coming within twelve miles of the court. Buckingham wished to become the owner of York House, and it was not till, in the spring of 1622, Bacon consented to sell it to him, that the required permission was obtained.

Bacon was not a man who could allow himself to remain idle. As early as October 1621 he completed his 'History of Henry VII,' which was published in the following year. Then he busied himself with the completion and translation into Latin of the 'Advancement of Learning,' which appeared in October 1623 as 'De Augmentis Scientiarum.' To his former feelings towards the king was now added gratitude for having tempered the blow which had fallen on him, and his language was as flattering after his fall as it had been before. In March 1622 he offered to do what had long been on his heart, to draw up a digest of the law. If he wrote of the 'Instauratio' as his 'great work,' it does not follow that he regarded political work as much inferior in importance. His correspondence shows how eagerly he desired to be employed in political matters again, and it is one of the most curious features of that correspondence that he never seems to have understood that the sentence passed on him was an insuperable bar to employment in the service of the state.

The return of Buckingham and the prince from Spain gave Bacon an opportunity of appearing on the side which was at the same time popular and courtly, and the support of which was also in harmony with his own lifelong convictions. In a speech which he drew up for the use of some member of the House of Commons in 1624, and in the 'Considerations touching a War with Spain,' which he addressed to the prince, he took the course which satisfied his conscience, if it seemed also calculated to gain satisfaction for what ambition was left to him. In spite of all, however, he remained a disappointed man. Even the provostship of Eton was refused him in 1623, and in 1625 he pressed the new king in vain for the grant of the full pardon which would enable him to take his seat in parliament. Charles and Buckingham no doubt regarded him as an importunate old man, whose advice they were even less likely to regard than James had been.

Nothing remained to Bacon but to devote himself to further work upon the 'Instauratio Magna.' Increasing weakness of health, however, made every task difficult. At the end of March 1626, being near Highgate on a snowy day, he left his coach to collect snow with which he meant to stuff a fowl in order to observe the effect of cold on the preservation of its flesh. In so doing he caught a chill, and took refuge in Lord Arundel's house, where, on 9 April, he died of the disease which is now known as bronchitis. He was buried at St. Michael's Church, St. Albans.

'For my name and memory,' wrote Bacon in the will which he drew up on 19 Dec. 1625, 'I leave it to men's charitable speeches and to foreign nations and the next ages.' He surely never contemplated that his devotion to science would be held to be indirectly damaging to his character, and that writer after writer would regard his claim to be a prophet of scientific knowledge so supereminent as to consign to oblivion his equally great claim as a prophet of political knowledge. As his contribution to science rests on his perception of the greatness and variety of nature, so his contribution to politics rests upon his perception of the complexity of human society. In politics, as well as in science, he found himself too much in advance of the times to secure a following. Some men would have grown misanthropical, and would have abandoned the thankless task in despair. It was alike the strength and weakness of Bacon's character which prevented him from doing this. He must strive against such a disaster, must seek help wherever it could be found, must speak fair words to those who had it in their power to assist him, must be patient beyond all ordinary patience, content if he could get but a little done of the great things which he designed, sometimes content if he could have the vaguest hope of being some day able to accomplish a little. As far as science was concerned, all this brought nothing dishonourable. In politics it was otherwise. Power to do good in politics was, according to the possibility of his day, inseparably connected with high place and the good things of the world, to the advantages of which Bacon was by no means insensible. If Bacon never lost sight of the higher object in the pursuit of the lower, if James was to him the only possible reconciler of sectional ambitions, as well as the dispenser of coronets and offices, it was not to be expected that those who watched his progress should be charitable enough to acknowledge these points in his favour. Bacon was too great a man to play other than a second-rate part in the age in which he lived, and he struggled hard, to the detriment of his own character as well as of his fame, to avoid the inevitable consequence.

[In all things relating to Bacon Mr. Spedding's Letters and Life is so universally acknowledged as the one authority on matters of fact, that it has been unnecessary to encumber these pages with references to a book to which every reader who wishes for further information will turn. Those who wish to find the view of Bacon's character which is here treated as insufficient, set forth with that knowledge and thoughtfulness which is singularly wanting in Macaulay's well-known essay on Bacon, may be referred to Dean Church's 'Life of Bacon' in the Men of Letters Series.]

S. R. G.

BACON'S WORKS may be divided into three classes, the philosophical, which form far the largest portion, the literary, and the professional works. Many of these are mere fragments or short essays, afterwards thrown aside and replaced by other essays, also unfinished, or by the larger and more complete works as known to the general reader. All that remains of Bacon's writings, however brief or fragmentary, has been collected in the edition by J. Spedding, R. L. Ellis, and D. D. Heath (7 vols., London, 1854–59). The principal and best known of the philosophical works are (1) the 'Advancement of Learning,' which was published in English in 1605, as 'The Twoo Bookes of Francis Bacon of the Proficience and Advancement of Learning Divine and Humane:' (2) the 'Novum Organum,' published in Latin in 1620 under the general title, 'Francisci de Verulamio . . . Instauratio Magna,' with a second title (after the preface) 'Pars secunda operis, quæ dicitur Novum Organum sive indicia vera de interpretatione naturæ:' and (3) the 'De Augmentis,' published in Latin in 1623 with the title, 'Opera F. Baconis de Verulamio . . . Tomus primus, qui continet de Dignitate et Augmentis Scientiarum libros ix.' The last of these works may be regarded as a much enlarged edition of the first, though the first has a certain advantage over its larger and more pretentious rival from being presented in a more compendious form and in the noble and flowing periods of the author's English instead of in a foreign tongue or a translation.

When Bacon wrote the 'Advancement of Learning,' he does not seem to have had any idea of constituting it a part of the 'Great Instauration,' but, as time went on, he appears to have thought that the attempt to build up a new philosophy might fittingly be preceded by a review of the present state of knowledge. Hence, in the 'Distributio Operis,' which is prefixed to the 'Novum Organum,' the first place in the 'Great Instauration' is assigned to what he calls 'partitiones scientiarum,' or 'a summary or general description of the knowledge which the human race at present possesses,' including, however, 'not only things already invented and known, but likewise things omitted which ought to be there.'

The remaining parts of the 'Great Instauration,' as enumerated in the 'Distributio Operis, or Plan of the Work,' are: (2) the 'Novum Organum, or Indications concerning the Interpretation of Nature;' (3) 'Phænomena Universi, or a Natural and Experimental History for the Construction of Philosophy;' (4) 'Scala Intellectus, the Ladder of the Intellect;' (5) 'Prodromi, the Forerunners, or Anticipations of the New Philosophy;' (6) 'Philosophia Secunda, or Active Science.'

The second part, or the proper method of interpreting nature, was evidently the one (if we except the sixth, which was to be the crown of the whole design and the gradual work of posterity) to which Bacon attached the greatest importance. It is mainly represented in the 'Novum Organum,' though preliminary drafts of portions of this work, often curiously differing from it in detail, are to be found in parts of the 'Valerius Terminus,' and in the 'Partis Secundæ Delineatio,' the 'Cogitata et Visa,' the 'Temporis Partus Masculus,' and the 'Filum Labyrinthi sive Inquisitio Legitima de Motu,' to say nothing of smaller pieces. The composition of the 'Novum Organum' appears to have been begun about 1608. For the first edition appeared in 1620, and Dr. Rawley (in the life of Bacon prefixed to the 'Resuscitatio') tells us that he had himself seen at least twelve copies of the work 'revised year by year, one after another; and every year altered and amended in the frame thereof.'

The 'Novum Organum,' in the shape in which its author left it, is only a fragment of the larger work which Bacon contemplated under that title, as adequately representing the second part of the 'Great Instauration.' Nevertheless, though only a fragment, the 'Novum Organum,' and especially the first book, is the most carefully written of all Bacon's philosophical works. Moreover, as describing the new method of which the renovation of knowledge was to be the result, it is the keystone of the entire system.

The third part of the 'Great Instauration,' the 'Phænomena Universi,' was to contain a collection of arranged and sifted materials on which the method of induction was to work. Of this part, even according to Bacon's limited conception of the extent and variety of nature, we have only a very small portion, and, according to a juster estimate of the boundless extent of the 'Phænomena Universi,' that portion might almost be described as infinitesimal. Such as it is, however, it is contained mainly in the 'Historia Ventorum,' the 'Historia Vitæ et Mortis,' the 'Historia Densi et Rari,' and the 'Sylva Sylvarum.' The first of these works, an attempt to collect and digest various facts in connection with the winds, was published in November 1622, in a volume entitled 'Historia Naturalis et Experimentalis ad condendam Philosophiam; sive Phænomena Universi; quæ est Instaurationis Magnæ Pars tertia (Historia Ventorum).' The 'Historia Vitæ et Mortis' was published about the end of January 1622-3. The 'Historia Densi et Rari' did not appear during Bacon's lifetime, and was first published in Dr. Rawley's 'Opuscula Varia Posthuma,' in 1658.

The last work on which Bacon was engaged was the 'Sylva Sylvarum' (meaning probably a collection of collections), a miscellaneous collection of observations and experiments in natural history. It was published by Dr. Rawley in 1627, the year after Bacon's death, but the preface was written by Rawley during his lifetime. It was repeatedly reissued, reaching a tenth edition in 1676. This book has furnished Bacon's critics, especially Lasson and Liebig, with some of their most telling shafts. It treats seriously of such conceits as that 'the blood-stone is good for them that bleed at the nose;' as the 'report' of 'the writers of natural magic' that 'the heart of an ape worn near the heart, comforteth the heart and increaseth audacity;' as the notion that water is congealed into crystals, and so forth. But, defective and often ridiculous as this book is from our point of view, it is, if we refer it to its place in the history of science, far from being contemptible. It is probably the best and most complete single collection of the kind that, up to that time, had been published.

Appended to the 'Sylva Sylvarum' in Rawley's edition is the 'New Atlantis.' This, as observed in the above life (p. 344), was written before 1617. It is deservedly one of the most popular of Bacon's works; it bears the stamp of his genius as much, perhaps, as anything which he wrote; and, lastly, it is credited with having, to a large extent, suggested the foundation and programme of our own Royal Society, as well as of several scientific associations abroad.

To the fourth and fifth parts of the 'Instauratio' we possess the prefaces. Whether anything more relating to those parts is extant seems doubtful. Though Bacon hoped himself fittingly to inaugurate the work of setting forth his 'second philosophy,' we search in vain amongst his writings for any special treatise which can be referred to the sixth part.

Of Bacon's literary, as distinct from his philosophical and professional, works, far the most popular and important are the 'Essays.' These, in their earliest shape, formed part of a very small octavo volume, published in 1597, and were only ten in number. They were reprinted in 1598, 1604, and 1606. In 1612 a new edition was brought out, with many alterations and additions. The editions of 1597 and 1612 are reprinted in Spedding's edition of the works (vol. vi.). This edition contained thirty-eight essays. Finally, the book in its present form, and containing fifty-eight essays, was published in 1625, the year before Bacon's death. This greatly enlarged edition, which is entitled 'The Essayes or Counsels, Civill and Morall, of Francis Lo. Verulam, Viscount St. Alban, newly enlarged,' may be regarded as a storehouse of the practical wisdom gathered during its author's lifetime, a life singularly rich in opportunities for such accumulations. A Latin translation published by Rawley in 1638 as 'Sermones Fideles sive Interiora Rerum,' was executed or superintended by Bacon.

The title of 'Essays' is probably taken from the 'Essais' of Montaigne (who is quoted by name in the first essay), which first appeared at Bordeaux in 1580. Hallam says of these that they are the first writings in the French language 'which a gentleman is ashamed not to have read.' A similar remark, if we confine ourselves to prose works, might be made of Bacon's 'Essays.' To attempt to describe the characteristics of a book so familiar to the reader, would, in a work like this, be to occupy space unnecessarily. But it may not be superfluous to remark that the 'Essays' are the most original of all Bacon's works, those which, in detail, he seems to have thought out most completely for himself, apart from books and collections of commonplaces. The last edition teems indeed with quotations and illustrations, but they are suggested by his own matter and do not suggest it. Though the 'Essays' have the same title as the larger collection of Montaigne, the two works have little in common, except their rare power of exciting interest and the unmistakable mark of genius which is impressed on them both.

The literary production which, during Bacon's lifetime and for many years afterwards, ranked next in popularity and was regarded as next in importance to the 'Essays,' was undoubtedly the 'De Sapientia Veterum,' the treatise on the wisdom of the ancients. This work was first published, in a small duodecimo volume, in 1609. A second edition appeared in London in 1617; a third at Leyden in 1633; and a fourth at London in 1634. A translation by Sir A. Gorges, Knight, was published in 1619. Its plan is to recite certain classical fables, or, as we should now call them, myths, disclosing, as it proceeds, the moral and physical lessons which are supposed to lie latent in them. The hypothesis on which the interpretations rest, of a primeval wisdom expressing itself in allegorical symbols, fell in with the usual mode of thinking in the seventeenth century, and then, and even later, doubtless found many adherents amongst the most learned and judicious men of the time.

Appended to the first edition of the 'Essays' was a fragment entitled 'Of the Colours of Good and Evil.' Like the 'Essays' and the 'De Sapientia Veterum,' it is full of shrewd remarks suggested by Bacon's knowledge of life and observations of human nature. These 'Colours of Good and Evil,' with additions, were afterwards embodied in the sixth book of the 'De Augmentis.' Bacon there states that, when a young man, he had collected many other 'colours' or 'popular signs' of good and evil, but, as he had not yet found time to illustrate or examine them, he refrained from setting them out. These are contained in a manuscript in the British Museum, published in 1882 by Mrs. Henry Pott under the title of 'Promus of Formularies and Elegancies;' a few specimens of them are given by Mr. Spedding (*Bacon's Works*, vii. 67, 68).

The 'Apophthegms New and Old' were first published in December 1624, but the volume containing them is dated 1625. The subsequent history of the various collections which went under the name of 'Bacon's Apophthegms' will be found in Mr. Spedding's preface to the 'Apophthegms' (*Bacon's Works*, vii. 113–20).

Of the historical works, the only one of any size is the 'History of Henry the Seventh.' This book, though the subject had long been familiar to Bacon, and a fragment on this and the four following reigns dates back as far as the time of Elizabeth, seems to have been wholly composed during the long vacation succeeding his fall. On 8 Oct. 1621 he was ready to send a fair manuscript to the king. This was returned shortly after 7 Jan., and on 20 March 1621-2 the book was printed and ready for publication. Sir James Mackintosh, in his 'History of England,' appears to regard Bacon as having simply set to work, in order to gratify James I, to produce a flattering portraiture of his royal ancestor. Spedding, who has a better title to be heard on this subject than any other authority, delivers this weighty judgment: 'Though not one of his works which stand highest, either in reputation or popularity, with later times, the "History of Henry the Seventh" has done its work more effectually perhaps than any of them. None of the histories which had been written before conveyed any idea either of the distinctive character of the man or the real business of his reign. Every history which has been written since has derived all its light from this, and followed its guidance in every question of importance; and the additional materials which come to light from time to time, and enable us to make many corrections in the history of the events, only serve to confirm and illustrate the truth of its interpretation of them.'

Amongst the smaller historical remains of Bacon are the opening paragraph of a projected 'History of Henry the Eighth,' a piece entitled 'In felicem Memoriam Elizabethæ,' a memorial of Henry Prince of Wales, the eldest son of James, who died prematurely in 1612, and a small fragment in English, entitled 'The Beginning of the History of Great Britain,' giving an account of the accession of James I to the crown of England. Mr. Spedding says of the last: 'As an account of the temper of men's minds at James's entrance, it is complete; and in my judgment one of the best things in its kind that Bacon ever wrote.'

Bacon's religious works, though they contain some of his finest sentiments and are mostly written in his best style, might be contained in a very thin volume. The largest of them is the 'Meditationes Sacræ,' first published, in the same volume with the 'Essays' and the 'Colours of Good and Evil,' in 1597. The other genuine works of this class are 'A Confession of Faith,' first published in the 'Remains' in 1648, but written before (how long before we cannot determine) the summer of 1603; a 'Translation of certain Psalms into English Verse,' composed during his fit of sickness in 1624, which were dedicated to 'his very good friend Mr. George Herbert,' and published in 1625; and three prayers, 'The Student's Prayer,' 'The Writer's Prayer,' and a third composed, in the midst of his troubles, in the spring of 1621. Of this last prayer Addison (in the *Tatler*, No. 267) says that 'for the elevation of thought and greatness of expression, it seems rather the devotion of an angel than of a man.' A fourth prayer, described in the 'Remains' as 'made and used by the late lord chancellor,' but not mentioned by either Rawley or Tenison, is of doubtful authenticity. Lastly, a piece entitled 'The Characters of a Believing Christian in Paradoxes and Seeming Contradictions,' which was also published in the 'Remains,' and has frequently been quoted as Bacon's under the short title of 'Christian Paradoxes,' has been shown by Dr. Grosart to have been written by another hand.

A collection of all the professional works which still possess any importance has been brought together and annotated by Mr. D. D. Heath in the seventh volume of the last edition of Bacon's works. The largest and most important of these are the treatises entitled 'Maxims of the Law,' and the 'Reading on the Statute of Uses.' The 'Maxims of the Law' were Bacon's contribution, 'a sheaf and cluster of fruit,' towards that digest of the laws of England which became at an early period of his life a favourite idea with him, and of which he never wholly lost sight.

It may be convenient to notice here the various collections of Bacon's posthumous works, which appeared from time to time during the seventeenth and eighteenth centuries. In 1627, the year after his death, his chaplain, Dr. Rawley, brought out the 'Sylva Sylvarum,' with the 'New Atlantis' appended. All Bacon's more important works had thus been published in 1627. But amongst his papers were found a number of speeches, letters, beginnings or first drafts of treatises, heads of advice, memoranda, &c., which served several successive editors for collections of miscellanies. The first of these collections was that contained in the small volume, published by Dr. Rawley in 1629, under the title of 'Certain Miscellany Works.' In 1638 Dr. Rawley published the Latin volume entitled 'Opera Moralia et Civilia.' The next volume of collections was published anonymously in 1648, and was entitled 'The Remains of Francis, Lord Verulam, &c., being essays and several letters to several great personages, and other pieces of various and high concernment not heretofore published.' The authenticity of any document contained in this collection requires to be supported by independent testimony.

In 1653 appeared a far more important volume, that published in an elegant duodecimo at Amsterdam by Isaac Gruter, and entitled 'Francisci Baconi de Verulamio Scripta in Naturali et Universali Philosophia.' Another important collection of pieces was issued in 1657. This was a miscellaneous collection, edited by Rawley, under the title of 'Resuscitatio, or Bringing into publick Light several Pieces of the Works, Civil, Historical, Philosophical, and Theological, hitherto sleeping, of the Right Honourable Francis Bacon,' &c. To it is prefixed a 'Life of the Honourable Author,' since frequently reprinted. New editions of the 'Resuscitatio' were brought out in 1661 and 1671 respectively, both containing new matter, but Dr. Rawley, who died in 1667, is only responsible for the second edition. The 'Resuscitatio' is a collection of English pieces or translations only, but in 1658 Rawley redeemed his promise of bringing out a small collection of Latin works, so as not 'to leave to a future hand anything of moment and communicable to the public.' This collection is entitled 'Opuscula Varia Posthuma, Philosophica, Civilia, et Theologica, Francisci Baconi,' &c.

Thomas Tenison, afterwards archbishop of Canterbury, who had access to Rawley's papers after his death, published in 1679 a small volume entitled 'Baconiana, or certain genuine Remains of Sir Francis Bacon,' &c. This volume contains, by way of introduction, an 'account of all the Lord Bacon's works' of considerable interest to the bibliographer.

A collection of Bacon's unpublished letters, written during the reign of James I, was published by Robert Stephens in 1702. A second volume, also collected by him, was published in 1734. In addition to letters, this latter volume contains several tracts and fragments, the most important, perhaps, of which is the 'Redargutio Philosophiarum,' only a small portion of which had been published by Gruter in 1653. Finally, another collection of unpublished letters, speeches, &c., was issued by Dr. Thomas Birch in 1763.

None of Bacon's legal works were published during his lifetime. In 1630 appeared the 'Maxims of the Law,' together with a second edition of the 'Use of the Law,' under the common title 'The Elements of the Common Law.' Mr. Heath thinks that the attribution of the second tract (the first edition of which appeared in 1629) to Bacon is erroneous. The 'Reading on the Statute of Uses' was first published, in a very incorrect form, in 1642. Three speeches concerning the Post-Nati of Scotland, the Naturalisation of the Scotch in England, and the Union of the Laws of the kingdoms of England and Scotland, were first published in 1641. The Four Arguments on Impeachment of Waste, Lowe's case of Tenures, the case of Revocation of Uses, and the Jurisdiction of the Council of the Marches, first appeared in Blackbourne's edition of Bacon's entire works, published in 1730. The argument in Chudleigh's case was recovered by Mr. Spedding.

The first edition, professing to be complete, of Bacon's works, issued in England, was that of Blackbourne, in 1730. An edition, with life, by Mallet, appeared in 1740, in 4 vols. folio; another by the same in 1753, in 3 vols. folio. What long served as the trade edition was a reprint of the edition put out by Birch in 1765. A handsome but ill-arranged edition, under the superintendence of Mr. Basil Montagu, was issued by Pickering (in 17 vols. 8vo.) between 1825 and 1836. The appearance of this edition was the occasion of Macaulay's Essay. The splendid and carefully annotated edition of Ellis, Spedding, and Heath, in seven volumes, was brought out by Longmans in 1857 and following years. Mr. Spedding has incorporated the letters and occasional works of Bacon in another work, occupying seven volumes, entitled 'Letters and Life of Bacon,' Longmans, 1861 and following years. The substance of this work, omitting most of the letters, but retaining the greater part of the biography, has recently appeared under the title of 'The Life and Times of Francis Bacon,' 2 vols., Trübner and Co., 1878.

Of Bacon's separate works, the most recent edition of the 'Advancement of Learning' is that by Aldis Wright (1869), and of the 'Novum Organum' that by T. Fowler (1878), both issued by the Clarendon Press at Oxford. Amongst recent editions of the 'Essays' are those of Archbishop Whately (1856, 6th edit. 1864), Mr. Aldis Wright (1862), and Dr. Abbott (1879). 'A Harmony of the Essays' —the texts of the first four editions printed in parallel columns—was issued by Professor Edward Arber in 1869.

In the history of literature Bacon is mainly known as the writer of the 'Essays.' But in the history of science, logic, and philosophy, the chief interest which attaches to his name is that of a reformer of scientific method.

The method which obtained almost exclusively in scientific inquiries during the middle ages is what is commonly called the deductive method. It is absurd to speak as if Bacon were the inventor of induction. What Bacon complained of, and rightly complained of, was not that the writers and teachers of his time had no recourse to the observation of facts at all, but that they only looked out for facts in support of preconceived theories, or constructed their theories on a hasty and unmethodical examination of a few facts collected at random. In either case they neglected to test or verify their generalisations, while they wasted their efforts in drawing out syllogistically long trains of elaborate conclusions, which, for aught they knew, might be vitiated by the unsoundness of the original premisses.

It was to remedy these defects that Bacon designed the second part of his 'Great Instauration,' the 'Novum Organum.' The first book consists of a number of brilliant and pregnant aphorisms. In the second book Bacon sets to work to construct his own method, and, though the book ends abruptly before he has completed one quarter of his scheme, he succeeds in laying the foundations of a science for the interpretation of nature, which, rough and cumbrous as are some of the materials of which they are composed, furnish the ground-plan on which almost all subsequent workers in this department of knowledge have built. Inductive logic, that is, the systematic analysis and arrangement of inductive evidence, as distinct from the natural induction which all men practise, is almost as much the creation of Bacon as deductive logic is that of Aristotle. It must, however, be acknowledged that the one left far more to be added and remodelled by his successors than did the other.

'Man,' says Bacon, 'is the servant and interpreter of nature.' But as the bare hand is of little use in mechanical work, so the unassisted intellect can effect little in the work of reasoning. The one requires instruments, the other rules. The rules supplied by the logic in vogue lend no aid in the examination of principles. He who takes the wrong road wanders the further from his goal, the further he goes. The syllogism is, from the very nature of the case, incompetent to prove the ultimate premisses from which it proceeds. The only hope, therefore, of those who wish to establish knowledge on a firm basis is in a logic which shall be competent to examine these higher generalisations or first principles from which the various sciences start, that is to say, in a true induction. Before, however, attempting to supply this want, Bacon lingers for a while over the existing condition of knowledge, points out the phantoms which obscure the vision of truth, enumerates the causes of past errors, and suggests grounds of hope for the future.

Perhaps the best known part of the 'Novum Organum,' certainly one of the most valuable parts, is the account of the 'Idola Mentis Humanæ,' or 'phantoms of the human mind,' which occupies Aphorisms 38–70 of Book i. These 'idols' (εἴδωλα, phantoms or spectres, and not, as they have sometimes been erroneously interpreted, false gods) are four in number, and are enumerated as 'idols of the tribe' (idola tribus), 'idols of the den' (idola specus), 'idols of the market-place' (idola fori), and 'idols of the theatre' (idola theatri). In number they happen to correspond with the 'offendicula' of Roger Bacon; namely, unworthy authority, custom, vulgar opinion, and concealment of ignorance combined with the ostentation of apparent wisdom. There is, however, little other resemblance between the 'idola' and the 'offendicula,' and Francis Bacon is probably in no way indebted to his elder namesake for this part of his doctrine.

'The idols of the tribe have their foundation in human nature itself, and in the very tribe or race of men.' . . . 'The idols of the den have their origin in the peculiar constitution, mental or bodily, of each individual; and also in education, habit, and accident.' The idols of the market-place ('idola fori'), which have insinuated themselves into the mind through the association of words and names with things, are, Bacon says, the most troublesome of all. They are of two kinds, being either names of supposed entities which have no real existence, or words inadequately or erroneously representing things or qualities actually existing. The idols of the theatre, so called because they succeed one another like the plays on a stage, arise either from false systems of philosophy or from perverse laws of demonstration.

The enumeration of the grounds of hope naturally includes many criticisms on the methods then in vogue, favourable auguries being drawn from the likelihood of their amelioration. Thus, in Aph. 104, where he protests against the prevalent habit of flying off at once from particular facts to first principles or the most general axioms of all, he insists on the importance of establishing by a careful induction a sufficient number of intermediate axioms ('axiomata media'), which are 'the true and solid and living axioms, on which depend the affairs and fortunes of men.' Again, in Aph. 105, he emphatically condemns the method of induction by simple enumeration, or mere addition of instances. Then, after contrasting with this unscientific and faulty form the induction which he himself contemplates, he adds with a true appreciation of the difficulties of his task: 'But in order to furnish this induction or demonstration well and duly for its work, very many things are to be provided which have never yet entered the thoughts of any mortal man; insomuch that greater labour will have to be spent on it than has hitherto been spent on the syllogism.' It is in this new kind of induction that his chief hope lies.

In the concluding aphorisms of the first book, Bacon answers, by anticipation, the important question whether he intends his new method to be confined to the problems of natural philosophy, or contemplates its application to the other sciences as well, 'logic, ethics, and politics.' To this question he replies (Aph. 127): 'Now I certainly mean what I have said to be understood of them all; and as the common logic, which governs by the syllogism, extends not only to natural but to all sciences; so does mine also, which proceeds by induction, embrace everything. For I form a history and tables of discovery for anger, fear, shame, and the like; for matters political, and again for the mental operations of memory, affirmation and negation, judgment and the rest: not less than for heat and cold, or light, or vegetation, or the like.' This statement should carefully be noted; for, on a hasty reading of the 'Novum Organum,' it might easily be supposed that Bacon's object was confined to an instauration of what we now call the natural sciences. He here, however, explicitly tells us that his method is applicable, and intended to be applied, to the whole realm of knowledge.

From the prefatory remarks of Book i., Bacon passes in Book ii. to a more formal and systematic exposition of his method. In the 11th Aphorism the real business of the book begins, and this and the next two aphorisms contain the celebrated inductive tables which, together with the 'exclusion or rejection of natures' of which an example is given in Aph. 18, constitute Bacon's principal apparatus for arriving at a knowledge of the 'form,' a word which in modern scientific terminology may usually be best replaced by the word 'cause.'

His own method is simply contrasted with the inductio per enumerationem simplicem, or method of induction then in vogue. This method consisted in merely accumulating instances presenting the phenomenon in question, without following any rule of selection. Instead of this hasty and haphazard kind of induction, it is the peculiar merit of Bacon to have conceived, and to a certain extent to have elaborated, a regular and scientific method, proceeding by way of elimination, and thus carrying up an effect to its cause or following a cause into its effects by a chain of demonstrative reasoning. This method he calls the method of exclusions or rejections, and it is in this device that he conceives the peculiar value and originality of his logical system to consist.

The path to be followed by the method of exclusions is, Bacon confesses, a long and intricate one (Aph. 16), and hence he proposes, for the present at least, to employ, as auxiliary and preparatory to it, other aids for the understanding (Aphs. 19, 21).

Before, however, describing these other aids, he hazards an hypothesis (Aph. 20) on the form of heat, based on the materials collected in the tables. This 'giving reins to the understanding, or first vintage' (permissio intellectus or vindemiatio prima), must be regarded as a sort of parenthesis, inserted, by way of encouragement and relief, during the conduct of the more stringent method of exclusions with its various aids. It seems to afford an example of that very process of 'flying off from sense and particulars to the widest generalisations,' which Bacon himself condemns in the First Book (see *Nov. Org.* book i. aph. 19). The result, however, is remarkable in the history of science. Anticipating the theory of heat now generally accepted, he defines it as 'a motion, expansive, restrained, and striving amongst the smaller particles of bodies.' Even the modern theory as to the undulatory character of this motion seems to be anticipated in the following passage, which is quoted with approbation by Professor Tyndall: 'The third specific difference is this, that heat is a motion of expansion, not uniformly of the whole body together, but in its ultimate particles; and at the same time checked, repelled, and beaten back, so that the particles acquire a motion alternative, perpetually quivering, striving and struggling, and irritated by repercussion, whence springs the fury of fire and heat.'

In the 21st Aphorism he proceeds to enumerate 'the remaining helps of the understanding, as they promote the interpretation of nature and a true and perfect induction.' The only 'help' which Bacon describes is the 'Prerogatives of Instances' (Prærogativæ Instantiarum). These are so called from the 'tribus prærogativa,' which, being selected by lot, voted first in the 'comitia tributa' of the Romans, and thus not only afforded an indication of the mode in which the other tribes were likely to vote, but also frequently exercised a considerable influence on their decision. They are, as Sir John Herschel says, 'characteristic phenomena, selected from the great miscellaneous mass of facts which occur in nature, and which, by their number, indistinctness, and complication, tend rather to confuse than to direct the mind in its search for causes and general heads of induction. Phenomena so selected on account of some peculiarly forcible way in which they strike the reason, and impress us with a kind of sense of causation or a particular aptitude for generalisation, Bacon considers, and justly, as holding a kind of prerogative dignity, and claiming our first and especial attention in physical inquiries.' Far the most famous of all these instances are the crucial instances (instantiæ crucis), a term which is, perhaps, more widely used than any other technical term of inductive logic. According to the metaphor there are two or more ways before us, and the observation or experiment in question acts as a 'guide-post' (crux) in determining us which to take. A celebrated historical example is that by which Pascal demonstrated the weight of the atmosphere. After the description of the Prerogative Instances the 'Novum Organum' comes to an abrupt termination.

What, we may now ask, are the principal merits of this magnificent fragment? Perhaps the main interest now attaching to the

'Novum Organum' is the historical one of its subsequent influence on logic, philosophy, and science. As Macaulay finely says, Bacon 'moved the intellects which have moved the world.' But the intrinsic value of this work is still considerable. There is probably no work of the same kind so stimulating to a young reader, or so likely to foster habits of cautious and independent investigation, as the first book of the 'Novum Organum.' What Bacon says of Plato is pre-eminently true of himself. He was 'a man of a sublime genius, who took a view of everything as from a high rock.' Maxims such as these, 'Man is the servant and interpreter of nature,' 'Human knowledge and human power meet in one,' 'It is not fruit-bringing but light-bringing experiments that should be sought,' 'Truth is rightly called the daughter of time, not of authority,' 'The worst thing of all is the apotheosis of error,' which sparkle on almost every page of the 'Novum Organum,' live long in the memory, and insensibly influence the whole habit of thought. There is something about Bacon's diction, his quaintness of expression, and his power of illustration, which lays hold of the mind, and lodges itself in the memory, in a way which we hardly find paralleled in any other author, except it be Shakespeare.

As regards the amount of definite logical teaching in the 'Novum Organum' which retains a permanent value, we may notice the constant emphasis with which it dwells on the necessity of a thorough acquaintance with the facts of nature, as the only sure preservative against the delusions of fancy or prejudice and the misleading influence of authority; and upon the importance of not contenting ourselves with mere observation, but of also instituting, where possible, artificial experiments for the purpose of obtaining more precise answers to our questions.

On a wide and varied collection of facts Bacon proposed to raise scientific inductions, as opposed to inductions based on mere enumeration. This conception of a scientific process of induction, proceeding by way of selection and elimination, and possessing, if all the conditions are satisfied, the force of demonstration, was a perfectly sound and very fertile idea, though it has been slow to make its way, and is not even yet universally accepted by professed logicians. Nor does Bacon neglect to point out the proper relation between the inductive and deductive processes of reasoning. From the often reiterated emphasis with which he insists on the necessity of employing and reforming induction, it has frequently been supposed that he slighted deduction as an instrument of thought. But this was by no means the case. The syllogism, he conceived, was indeed incompetent to establish the first principles from which it reasons, but, when these were once firmly established by induction on the basis of experience, it was perfectly competent to reason correctly from them. Even the mathematical form which the deductive branch assumes in the more advanced sciences is fully recognised by Bacon, and its proper position assigned to it. 'Mathematics ought to terminate natural philosophy, not to generate it.' 'Natural inquiries have the best issue when physics are terminated in mathematics.'

Bacon distinctly sees that the real object of science is the ascertainment of causes or facts of causation. 'It is rightly laid down that to know truly, is to know by means of causes.' He reads a valuable lesson also, when he insists on the unity of nature and the unity of science. Nature, he conceives, is a continuous and orderly whole, admitting of no breaks and no exceptions. Objects and qualities apparently the most heterogeneous are often united under the same form, or, as we might say, are manifestations of the same law (Book ii. aph. 17); and he who best knows the ways of nature, also best knows her deviations (Book ii. aph. 29). Similarly, to know any one science really well, a man must know at least the general aspects and fundamental principles of all sciences. For the individual sciences are like the branches of a tree which meet in one trunk, and each science must suffer if rudely dissevered from the rest.

The principal objections which have been directed against Bacon's method of scientific investigation are: (1) that Bacon's theory of induction is too mechanical; (2) that he unduly neglects the proper use of hypothesis; (3) that his conception of a gradual ascent from axioms of the lowest to axioms of the highest degree of generality does not correspond with the actual conduct of scientific investigation. There is a considerable amount of force in these objections. The office of the imagination (a faculty in which he was himself so marvellously rich) is undoubtedly too much ignored throughout the 'Novum Organum.' And hence it is that he says so little of hypothesis. Except in Book i. aph. 106 and Book ii. aph. 20, this indispensable aid of the greater part of our inductive reasoning is hardly ever referred to. The wild license of imagination exemplified in so many of the scientific writers of his time naturally caused an extreme recoil against hasty generalisation and theories which seemed to be in advance of the facts. It was this same feeling, doubtless, which suggested to Bacon the oft-repeated maxim that induction should proceed from particulars to axioms of a very low degree of generalisation (axiomata infima), and thence slowly and gradually, through successive stages of intermediate axioms (axiomata media), up to the highest axioms of all (axiomata maxime generalia), and that we should never arrive at these last, or indeed at any axioms of any high degree of generality, by sudden leaps. But this method of gradual and continuous ascent is not the method which, for the most part, has been actually pursued by the most successful interrogators of nature. Though a more ambitious process is a common and a perfectly legitimate method of *discovery*, the *proof* of the higher axioms, when established, will generally be found to rest on intermediate axioms, and of these on still lower axioms, and so on, after the manner which Bacon describes. Moreover, when a science has attained anything like completeness, this will always be found to be the most convenient method of exhibiting the relation of its various laws. Though stated too exclusively, therefore, this part of Bacon's doctrine is by no means so untrue to facts or to the reason of the thing as it has sometimes been represented to be.

One of the main peculiarities of Bacon's system was his rejection of the inquiry into final causes, a characteristic of his philosophy for which he has often been severely censured. But it should be noted in the first place that he did not propose to banish this inquiry altogether, but to relegate it from physic, which he supposed to be concerned solely with material and efficient causes, to what he called metaphysic, which was to inquire into formal and final causes, and which would include what we now call natural theology.

It must be admitted that Bacon was not fully abreast of the scientific knowledge of his own day. Much is doubtless to be said in extenuation, but an impartial judge can only advise a plea of 'guilty' on many of the counts in the indictment. He makes no mention, for instance, of Harvey's great discovery of the circulation of the blood, though Harvey had already begun to teach it in 1619, the year before the appearance of the 'Novum Organum.' Bacon appears never to have heard of the astronomical discoveries recently made by means of Kepler's calculations, and he was singularly ignorant of many facts both in the theory and the history of mathematics and mechanics. But far the most important and perhaps, at first sight, the least excusable of his scientific errors was his persistent rejection of the Copernican theory. It seems indeed strange that one who laid claim to be the great reformer of science should have steadily refused to admit the greatest reform in scientific conceptions which had been proposed for many generations, and which had already been before the world for eighty years. And, undoubtedly, the discovery by Galileo of the satellites of Jupiter in 1609, as well as the calculations of Kepler announced about the same time (with which last, however, Bacon does not seem to have been acquainted), had considerably added to the evidence in favour of the heliocentric system, even while the 'Novum Organum' was being written. Still, it cannot be said that, till the laws of formal astronomy were connected by Newton with the physical laws of matter and motion, the motions of the earth or its relation to the rest of the solar system could in any way be regarded as placed beyond the range of dispute. And Bacon certainly did not stand alone in his opposition among the eminent men of that age. Among those of his contemporaries who rejected the Copernican theory were Tycho Brahé (who, however, died in 1601), Vieta, the greatest mathematician of the sixteenth century (who also died as early as 1603), Clavius, who was employed by Gregory XIII to reform the Calendar and was called the Euclid of his age, and possibly, from his silence, the famous mechanician Stevinus.

It would be an injustice to Bacon not to notice that, even in the particular sciences, he threw out many suggestions of rare sagacity, and, in a certain sense, anticipated more recent discoveries. Such were his speculations on colour, his anticipation of the recent theory of heat, his experiment on the compressibility of water, and his wonderful appreciation of the combined unity and variety in nature. To these instances may be added his sagacious and possibly fertile suggestion of a closer union between formal and physical astronomy, as well as of the necessity of combining the explanations of celestial and terrestrial phenomena; the remarkable passage on Attraction, and the ingenious experiment proposed in connection with it, in 'Novum Organum' (ii. 36, 3); the brilliant conjecture, in 'Novum Organum' (ii. 46), that the actual state of the starry sky precedes by an interval of time that which is apparent to us, or, in other words, that light requires time for its transmission; the implied criticism of the ordinary doctrine of species contained in a passage on Realism in 'Novum Organum' (i. 66); and lastly (though this list is by no means exhaustive) the attempt made in the

'Historia Ventorum' to consider the direction of the winds in connection with temperature and aqueous phenomena, on which Humboldt highly compliments him as having thereby laid the foundations of a theory of the currents of the atmosphere.

The philosophical opinions of Bacon, as distinguished from his teaching on logic and the method of science, are mainly to be found in the 'De Augmentis Scientiarum.' It is the object of this book, which was an expansion of two earlier works, the 'Advancement of Learning,' already mentioned, and the 'Descriptio Globi Intellectualis' (a fragment written about 1612, but first published by Gruter in 1653), to note the divisions, the existing condition, and the deficiencies of the various sciences. The 'De Augmentis' abounds in fine thoughts and felicitous suggestions, and the classification of the sciences, which, with comparatively slight alterations, was adopted by D'Alembert in his preliminary discourse to the French 'Encyclopédie,' was the first considerable attempt of the kind, and still remains, notwithstanding all its faults, a remarkable production. 'The object of philosophy,' he there says, 'is threefold—God, Nature, and Man; as there are likewise three kinds of rays—direct, refracted, and reflected. For nature strikes the understanding with a ray direct; God, by reason of the unequal medium (namely, his creatures), with a ray refracted; man, as shown and exhibited to himself, with a ray reflected.' These three branches of philosophy, however, all meet in one trunk, the Philosophia Prima, which is, as it were, the common parent of the particular sciences, embodying those axioms and discussing those problems which are not peculiar to any one science, but find their place in all knowledge alike.

On what, for want of a better name, may be called ontological or metaphysical questions, his ordinary attitude is that of a disinterested if not a contemptuous silence. Bacon lived too early or too late to take any serious part in these metaphysical discussions. In their scholastic form they had become discredited, and their new form, under which they were to exercise so much of the best thought of the two succeeding centuries, had not yet been impressed on them by the genius of Descartes. Bacon assumes the ordinary distinction of mind and matter, a universe of objects to be known and a thinking subject capable, with due care and discipline, of attaining to a knowledge of them, without apparently troubling himself as to the ulterior questions, what is knowledge, how can I become conscious of that which is not myself, and what are the ultimate meaning and relation of the two terms in this comparison.

On questions of psychology, as distinct from metaphysics, we find a fair number of passages in Bacon's writings. The most important perhaps are those in which, following Telesius, the celebrated philosopher of Cosenza (1509–1588), whose works seem greatly to have interested him, he asserts the duality of the human soul. Man, according to this doctrine (which is stated most fully in *De Augmentis*, iv. 3), has two souls, one peculiar to himself, the rational soul which he derives from the breath of God, the other, shared by him in common with the brutes, the irrational soul, which comes from 'the wombs of the elements.' It is, in this connection, worth noting that Bacon makes the profound remark that the origins of the mental faculties should be handled, and that psychologically or physiologically ('idque physice'), a work towards which, as he says, nothing of importance has yet been done.

Bacon's moral philosophy, which is mainly contained in the seventh book of the 'De Augmentis,' has, perhaps, hardly received the attention which it deserves. As logic treats of the intellect, ethics treat of the will. 'The will is governed by right reason, seduced by apparent good; having for its spurs the passions, for its ministers the organs and voluntary motions.' Ethics may be divided into two principal doctrines, one theoretical, treating of the exemplar or image of good, the other (to which he gives the fanciful title of the Georgics of the mind) practical, laying down rules for the regulation and culture of the various parts of our nature, so as to bring them into conformity with the image of good, when found. Of this practical side of ethics he complains that, for the most part, it has been passed over, as not enabling men to display the point of their wit or the power of their eloquence. On the theoretical side, he finds fault with previous philosophers for not having carried their inquiries deeper, by searching for the roots of good and evil. He then endeavours to 'open and cleanse the fountains of morality' by examining its fundamental conception of good. Good, he finds, is either public or private, and the appetite to both these kinds of good is native to the human mind, and, indeed, to everything which exists. 'There is formed and imprinted in everything an appetite towards two natures of good: to one nature, inasmuch as everything is a whole in itself; to the other, inasmuch as it is a part of a greater whole. And this latter nature is more worthy and powerful than the former, as it tends to the conservation of a more general form. Let the former be named 'individual or self good,' the latter 'good of communion.' Those who are acquainted with the subsequent development of moral philosophy in England will not fail to find in this sentence the germ of one of the leading ideas in the systems of Shaftesbury, Hutcheson, and many other English moralists.

To the fundamental questions of morals, What makes an action right, How do I know that it is right, and Why should I do a right action rather than a wrong one, Bacon supplies no direct answers. Nor did he probably put these questions to himself in this direct manner. But if I may venture, from the fragments of a system which he has left us, to construct answers such as I think he would have given, had the questions been put to him, I would suggest that he might have expressed his views much as follows. An action is right which is good—good, that is to say, either for ourselves or for others, and, wherever the good of self or of a smaller aggregate conflicts with that of a larger one, that action will, generally speaking, be right which promotes the good of the community or of the larger community of the two. I know an action to be right, partly by my reason exercised on its effects and on the effects of actions similar to it, partly also by that 'inward instinct, according to the law of conscience, which is a relic of man's ancient purity,' and partly too by the words of God's Revelation. What impels me to do an action when I know it to be right, is partly obedience to the will of God, hope of His rewards, and fear of His punishments; partly a natural appetite, impressed on me as on all other objects, to seek good, and to seek the greater good rather than the lesser. That two or more inconsistent modes of thought are implied in these answers I am aware. But Bacon and his generation had not yet reached that stage in the history of ethical speculation when thought on these subjects was clear and consistent. Bacon still regarded ethics as the 'handmaid' of theology. Hobbes was the first English writer who treated ethics as an independent science. But he had been anticipated in this respect by Grotius, whose 'De Jure Belli et Pacis' was published as early as 1625.

The title of founder or father of experimental philosophy, so often ascribed to him by his admirers and so often criticised by his detractors, expresses the nature of Bacon's influence in a rough and perhaps a somewhat exaggerated as well as a somewhat inadequate form, but one which is in the main true.

Bacon called men as with the voice of a herald to lay themselves alongside of nature, to study her ways, and imitate her processes. To use his own homely simile, he rang the bell which called the other wits together He insisted, both by example and precept, on the importance of experiment as well as observation. Nature, like a witness, when put to the torture, would reveal her secrets. In both these ways Bacon recalled men to the study of facts, and though, in the first instance, he had mainly in view the facts of external nature, the influence of his teaching soon extended itself, as he undoubtedly purposed that it should do, to the facts of mind, conduct, and society.

In order to set men free to study facts, it was necessary to deliver them from the pernicious subjection to authority to which they had so long been enslaved. Here and there throughout the middle ages a solitary thinker like Roger Bacon may have asserted his independence, and, during the century preceding Bacon's time, the murmurs of discontent had been becoming loud and frequent, but it required a voice, like that of the author of the 'Great Instauration,' effectually to awaken men from their slumber. Hardly less important than deliverance from the bondage of authority was the emancipation of reason from the bewitching enchantments of imagination. 'Hypotheses non fingo' was a maxim which Newton inherited directly from the teaching of Bacon. And, though the reaction against hypothesis was carried much too far, the warning was one which, in his own time, was sorely needed.

Bacon insisted on the necessity of a logic of induction, effecting for the premisses what the old logic, the logic of deduction, effected for the conclusion. And to this logic of induction he himself made no contemptible contributions. That our instances require to be selected and not merely accumulated, was a very true and a very needful lesson which he was never weary of repeating. And, surely, in this maxim consists the whole gist of the inductive logic. On what principles we shall select our instances, and by what means we shall satisfy ourselves of their sufficiency, are other and further questions, confessedly most difficult to answer, on which we could hardly expect much detailed or permanently useful information from a pioneer in this method of inquiry. And yet Bacon is very full on at least the first of these questions, and much of what he says has even still a value for the student.

Nor must we forget the hopefulness of Bacon as an important element in his influence. He stood, like a prophet, on the verge of the promised land, bidding men leave, without regret, the desert which lay behind them, and enter with joyfulness and hopefulness on the rich inheritance that was spread out before them. The sixth part of the 'Great Instauration,' to which all the rest was subservient, the philosophy itself which was to be the result of the right employment of the method, he hoped only to begin. 'The fortune of the human race,' he says, 'will give the issue; such an issue, it may be, as in the present condition of things and of the minds of men cannot easily be conceived or imagined. For the object in view is not only the contemplative happiness, but the whole fortunes, and affairs, and powers, and works of men.'

To all these sources of influence we must add the marvellous language in which Bacon often clothes his thoughts. His utterances are not infrequently marked with a grandeur and solemnity of tone, a majesty of diction, which renders it impossible to forget and difficult even to criticise them. He speaks as one having authority, and it is impossible to resist the magic of his voice. Whenever he wishes to be emphatic, there is the true ring of genius about all that he says. Hence, perhaps, it is that there is no author, unless it be Shakspeare, who is so easily remembered or so frequently quoted. Hence, too, perhaps, it is that there is no author so stimulating. Bacon might well be called the British Socrates. Even had his individual precepts been utterly worthless, many men must have owed their first impulse to the study of nature, or to independent investigation in general, to the terse and burning words, issuing, as it were, from the lips of an irresistible commander, with which he urges them to the work.

[In this article free use has been made of the author's 'Francis Bacon,' in the series of English Philosophers, published by Messrs. Sampson Low & Co., as well as of the introduction to his edition of the 'Novum Organum,' published by the Clarendon Press at Oxford. The article Bacon in the British Museum Catalogue is printed separately, and will be found useful for the bibliography.] T. F.

BACON, Sir FRANCIS (1587–1657), judge, was son of 'John Bacon, of King's Lynn, Norfolk, gentleman' (Francis, *Admission to Gray's Inn*), and grandson of Thomas Bacon, of Hesset, in Suffolk. As Hesset belonged to the immediate ancestors of the lord-keeper, Sir Nicholas Bacon, it seems probable that Francis was sprung from the same stock as his illustrious namesakes, being therefore the fifth of that family who attained judicial rank. Born about 1587, he commenced his legal studies at Barnard's Inn, and was admitted a member of Gray's Inn in Feb. 1607. He was not called to the bar until eight years later in 1615. His name as counsel not being found in any contemporary reports, it has been inferred that his practice must have been either in chancery or in the provinces. In 1624 and 1626 he is mentioned as having contributed considerable sums towards the repair of the font and east window of St. Gregory's Church, Norwich (Blomefield, *Norwich*, ii. 274). In 1634 he was autumn reader at Gray's Inn (*Gray's Inn Books*); two years later the king granted him the office of drawing licenses and pardons of alienations to the great seal during his life in reversion (Rymer, xx. 123); and in 1640 he was admitted to the degree of serjeant-at-law. In October 1642, the king, being then at Bridgnorth on his way to London, appointed Bacon to a seat in the King's Bench (Dugdale, *Chron. Ser.* 110), and at the same time knighted him. This appointment seems to have given satisfaction to the parliament, as we find among the propositions tendered by parliament to the king in Feb. 1643, demands for the dismissal of several of the judges, but 'that Mr. Justice Bacon may be continued' (Clarendon, vi. 231). While Charles was at Oxford, Bacon was one of 'the sworn judges still at Westminster, of which there were three in number,' and presided alone in the King's Bench, as his 'brothers' Reeve and Trevor did in the Common Pleas and Exchequer (*ibid.* vii. 317).

At the important trial of Lord Macguire, in Hilary term 1645, on the charge of high treason for his share in the Irish rebellion and massacre of 1641, Bacon was the only judge, and he appears to have conducted the trial with great patience and fairness. Lord Macguire had demanded to be tried by a jury of Irish peers. 'On this plea at the beginning of Hilary term Judge Bacon delivered his judgment that a baron of Ireland was triable by a jury in this kingdom' (*State Trials*, iv. 665); and this judgment was formally approved of by both houses. One of the counsel for the prosecution desiring 'speedy progress, this being a public case,' was reminded from the bench that 'a public case must have public justice on both sides. . . . We must do that which the law doth allow' (*ibid.* 668). Bacon's determination to discharge his duties impartially is further shown by his committing to prison James Symbal and others 'for speaking of words against the king in time of war' (Whitelocke, 269). He continued to sit on the bench until the execution of Charles, but after that event new commissions were issued to the judges, and they were required to take the oath in the name of the people instead of in the king's name. Bacon and five of his brethren 'were not satisfied to hold' on these terms, and had the courage to resign their seats. The other six judges, after some hesitation, agreed to hold office, 'provided that by act of the commons the fundamental laws be not abolished' (*ibid.* 378). After his resignation Bacon lived in retirement until his death on 22 Aug. 1657. Over his grave in St. Gregory's Church, Norwich, a handsome monument was raised by his eldest son Francis, who became reader in Gray's Inn in 1662. By his wife Elizabeth, daughter of William Robinson, he had several children, but the family has long been extinct (WOTTON, *Baronetage*, i. 2).

[Foss's Judges of England, and works cited above.] G. V. B.

BACON, JOHN. [See BACONTHORPE.]

BACON, JOHN (*d.* 1321), judge, is first mentioned as acting in the capacity of attorney to Queen Eleanor in 1278–9, and is described in certain indentures of the exchequer, dated 1288, as 'clericus Regis' and 'custos rotulorum et brevium de Banco' and 'Regis thesauriarius et camerarius,' his business being to keep a list of the cases argued in the common pleas, and to transmit records thereof, and also 'pedes chirographorum,' i.e. memoranda of fines levied throughout the country, to the treasurers and chamberlains of the exchequer, of the receipt of which the indentures already mentioned were acknowledgments. The 'chirographa,' or fines in question, were fictitious suits, by means of which it was the custom to bar entails and convey the landed property of married women. Bacon seems to have held this post as late as 1309. In 1291 he was entrusted with the charge of Ledes Castle in Kent (a royal residence). In 1313 he was appointed to a justiceship of the common pleas, and in the same year we read of his being retained in London to advise the king upon some important matters. In 1314 he was made one of the commissioners of oyer and terminer for the counties of Norfolk and Suffolk, to try certain assessors and collectors of the revenue charged with breach of trust. In 1315 William de Beresford, the chief justice of the common pleas, being suddenly summoned to the king, the business of the court devolved upon Thrikingham and Bacon exclusively. We may conjecture that it was not very promptly or efficiently despatched, for it was but a short time since he had been enjoined to pay a more diligent attention to duty. In 1317 he was summoned with the rest of the judges to parliament at Lincoln, but the invasion of the Scots in that year caused the postponement of the parliament *sine die.* In 1320 he was placed on a commission to try certain persons charged with debasing and counterfeiting the coinage in the counties of Essex, Norfolk, and Suffolk, and in 1321 upon another directed to inquire into offences committed by sheriffs and other legal functionaries under colour of their official duties in the counties of Norfolk, Suffolk, Cambridge, and Huntingdon. He appears to have died in this year, Stonore being appointed justice of the common pleas in his place. He had landed property in Reston, Hemingston, Cleydon, and Akenham, places all of them in the county of Suffolk, and also in Essex, and at Shouldham in Norfolk.

[Devon's Issues of the Exchequer, i. 98; Kals. and Invs. of the Exch. iii. 97–112; Abbrev. Rot. Orig. i. 65; Parl. Writs, ii. div. ii. pt. i. 40, 100, 155, 174, 176, 179, 181, 220, pt. ii. 3, 60, 79, 98, 136, 137, 147, 152, 154, 302; Cal. Rot. Pat. 56, 69, 75, 88.] J. M. R.

BACON, JOHN, R.A. (1740–1799), sculptor, was born in Southwark, 24 Nov. 1740. He was the son of a clothworker of that place, and the descendant of an old Somersetshire family. At the age of fourteen Bacon was apprenticed to a Mr. Crispe, of whom there is but little known except the fact that the young artist modelled groups of figures for him, and was employed in painting upon his plates and dishes. After two years of this service Bacon was able to make all the models required for Crispe's factory. His term of apprenticeship expired in 1762. The accounts of his later connection with Coades's artificial stone works are vague. 'By his art,' says Redgrave, 'he was the means of restoring Coades's manufacture, then falling into disuse.' Anyhow, in 1762 and afterwards, we find him at work in this 'lithodipra' factory, and may believe the repeated assurances that he did much to improve the invention, and stood high in favour with his employers. 'Groups and statues as large as life, coats of arms, sculptured key-stones, wreaths of flowers, and all that species of work known by the general name of ornamental, were here modelled and burnt.' Whilst still an apprentice Bacon gained (1758) a premium from the Society of Arts for a small figure of Peace. Nine times altogether he secured the award of this society, obtaining on one occasion fifty guineas for an emblematic figure of 'Ocean.' On the foundation of the Royal Academy in 1768 Bacon entered as a student, and removed at the same time from the city to a lodging in Wardour Street. A colossal head of Ossian was the first of his works to attract attention. In 1769 he received from the hand of Reynolds the first gold medal for sculpture awarded by the Royal Academy. His subject was a bas-relief representing ‘Æneas escaping from Troy.’ He further increased his reputation by a statue of Mars. This work obtained for its artist the gold medal of the Society of Arts, and his election (in 1770) as an associate of the Royal Academy. It attracted the attention also of the Archbishop of York, and so led to a commission for a bust of the king for the hall of Christ Church, Oxford. From that time Bacon's career was one of unbroken prosperity. He was successful in fifteen out of the sixteen public competitions in which he took a part. Amongst his works may be mentioned the monuments to Pitt in the Guildhall and in Westminster Abbey; to Dr. Johnson, and to Howard, the philanthropist, in St. Paul's; to Blackstone at All Souls College, Oxford; the bronze statue of George III, and the two groups and colossal figure of the ‘Thames’ in Somerset House; and the monument to Mrs. Draper (Sterne's Eliza) in Bristol Cathedral. Bacon wrote the article ‘Sculpture’ for Rees's ‘Cyclopædia.’

Bacon was, to a great extent, a self-taught man. It was said that he had no knowledge of the antique, or power of producing work of a classic character. But this charge he was able to refute by a sculpture which his brother artists mistook for a genuine fragment of antique skill. It was true, however, that his natural bent was not towards classic art. He had no imagination, and little fire of genius; but he had good sense and a quickened commercial instinct, which led to a just apprehension of what was wanted to be done. These qualities, with a delicacy of handling which he owed perhaps to his early employment in the potteries, gave to his works, according to the ideas of his time, a certain quality of simplicity and good taste.

Bacon died in the prime of life from inflammation of the bowels, at his house in Newman Street, on 4 Aug. 1799. He was buried in Whitefield's Tabernacle. His grave bore the following epitaph, written by himself:—‘What I was as an artist seemed of some importance while I lived; but what I really was as a believer in Jesus Christ is the only thing of importance to me now.’ He was twice married: (1) to a Miss Wade in 1773, who died in 1776; and (2) with undue haste, as his enemies represented it, to Martha Holland, immediately on the death of his first wife. He left 60,000*l.* to be divided among his five children.

Bacon was agreeable in person, suave in manner, and a methodist of high doctrine and blameless life. His biographer, Cecil, a humble admirer, considers him to have exhibited in all essentials a pattern of excellence. Allan Cunningham's more disparaging view was considered by Bacon's relations to have been coloured by personal prejudice.

[Cunningham's Lives of the Painters; Memoir by Robert Cecil, M.A.; Jewitt's History of the Ceramic Art in Great Britain; Chaffers's Marks and Monograms on Pottery and Porcelain; Redgrave's Dictionary of English Artists; Nollekens's Life and Times.] E. R.

BACON, JOHN, F.S.A. (1738–1816), spent nearly the whole of his working life in the first-fruits department of the office of Queen Anne's Bounty, and is now remembered by church antiquaries for his improved edition of Ecton's ‘Thesaurus,’ a detailed account of the valuations of all ecclesiastical benefices which were charged with first fruits and tenths. His first appointment in that branch of the office was as junior clerk to the deputy remembrancer, and he rose to become the senior clerk in 1778 and the receiver in 1782. With these offices he combined the duties of treasurer to the Corporation of the Sons of the Clergy. He obtained the leasehold interest, under the dean and chapter of St. Paul's, of the manor of Whetstone, or Friern Barnet, and when the Land Tax Redemption Act authorised them to effect a sale of their landed property, he purchased the reversion of the manor-house and the whole of their estate in the parish of Friern Barnet. A description of the house and the curiosities which it contained may be found in Lysons's ‘Environs of London,’ ii. 22. He died in the manor-house 26 Feb. 1816, and was buried in a small vault on the outside of the church. His tombstone in the churchyard records his second son and his son's wife; his only daughter, Maria, was married to Sir William Johnston, of that ilk, Aberdeenshire. His edition of the ‘Liber regis, vel thesaurus rerum ecclesiasticarum’ was published in 1786, and some severe, but not unjustifiable, comments were made at that time in the ‘Gentleman's Magazine’ on the omission of any mention in the title-page or the preface of the previous compilation of John Ecton.

[Gent. Mag. lxxxvi. pt. i. 276 (1816); Cansick's Epitaphs of Middlesex, iii. 123; Nichols's Lit. Anecdotes, ix. 5–7.] W. P. C.

BACON, JOHN (1777–1859), sculptor, was the second son of John Bacon, R.A.

At twelve years old he entered the Academy schools, at fifteen he exhibited his first work, at sixteen he gained a silver medal, and at seventeen the gold medal of the Royal Academy. His prize work was a statue of Cassandra. The elder Bacon died in 1799, and John Bacon, junior, succeeded to his business. He finished such works as he found in progress, including the well-known statue of Lord Cornwallis, and was able, besides, to secure ample patronage for himself. He ceased to exhibit at the Academy in 1824. There are six of his monuments in St. Paul's Cathedral, and some in Westminster Abbey. He died in 1859. A brother, Thomas Bacon, also obtained some reputation as a sculptor. He exhibited at the Royal Academy in 1793, 1794, and 1795. The statue of William III in St. James's Square, erected in 1808, was his work.

[Allan Cunningham's Lives of the Painters, ii.; Redgrave's Dict. of Painters of the English School.] E. R.

BACON, MONTAGU (1688–1749), scholar and critic, was the second of the three sons of Nicholas Bacon, Esq., son and heir of Sir Nicholas Bacon, of Shrubland Hall, Coddenham, Suffolk, who was one of the sixty-eight knights of the Bath created, 19 April 1661, by Charles II, 'to attend his majesty's coronation' four days later (Salmon, *Chronological Historian*, 1747). Paternally he was descended from the lord keeper Bacon; and maternally from 'the Earl of Sandwich, who, next to Monk, had, I believe, the chief hand in the Restoration; for King Charles, on his first landing, gave him an earldom, a garter, and 4,000*l.* a year in land, besides places to the value of 10,000*l.* a year more' (Bacon, *Letter to the Rev. Philip Williams*, 1734). Bacon's mother was the Lady Catherine Montagu, youngest daughter of Edward, first earl of Sandwich, who survived two husbands, and died 19 Jan. 1757 (*Gent. Mag.*), at the advanced age of 96, being at that time the widow of the Rev. Balthazar Gardeman, vicar of Coddenham. Her son Montagu was born in December 1688 at Coddenham, and baptised on the 13th of that month (Nichols, *Illustrations*, iv. 243). He was admitted a fellow-commoner of Trinity College, Cambridge, in 1704-5, but seems to have taken no degree until the year 1734, when he proceeded M.A. *per literas regias*, in which he is styled 'Edvardi primi comitis de Sandwich ex filiâ nepos.' It seems that, on the day before his admission to this degree, he wrote to Mr. Williams, as public orator of the university, the letter already cited, in which, on the ground that the restoration of the royal family was also the restoring of the church, he begs Mr. Williams officially to 'insist chiefly on the services of his family to the church as their greatest honour,' and, if one more word must be said of himself personally, entreats that it might be 'barely this—that he had always been a lover of learning and learned men.' Previous to his graduation, Bacon had resided in Leicestershire, where, as Mr. Nichols surmises, he may have been curate of Newbold Verdun (*Illustrations*, iv. 243), 'the ancient inheritance and seat of the Crewes and Montagues' (*Bibliotheca Topographica Britannica*, viii. 886); to his residence there Bacon refers in the first of three letters to George Jeffreys, Esq., dated from 'Cambridge, 6 Oct. 1732, at Quarles's coffee-house,' in which the writer complains of the university as 'a very dull place,' and professes himself 'mortally sick of all college news.' In the last of these letters, 10 Dec. 1732, Bacon vindicates the genius and character of Malebranche against his detractors, and chiefly those who would charge that philosopher with atheism (Duncombe, *Letters*, &c., ii. 17–33). In 1743 Bacon was presented by the university of Cambridge, in whose gift it then was, in consequence of the disability of the proper patron, the Duke of Norfolk, to the rectory of Newbold Verdun. 'But he did not long enjoy the rectory, being soon after afflicted with contemporary derangement of intellect, which occasioned his removal to lodgings in Chelsea for the convenience of proper medical assistance; and he relinquished his clerical garb, though he was permitted to retain the rectory till his death, which happened at Chelsea, 7 April 1749' (Nichols, *Illustrations*, iv. 243). He was buried at Coddenham on the 19th of the same month. A 'note' by the Rev. Thomas Martyn, botany professor at Cambridge, records the circumstance that Montagu Bacon's last lodgings were in Manor Street, Chelsea, 'before which he had been in Duffield's madhouse at Little Chelsea, where he was attended by his [Martyn's] father. . . . Mr. Bacon always appeared as a layman. . . . I never apprehended that he was in orders' (Nichols's *Literary Anecdotes*, viii. 417). The wide range of Mr. Bacon's studies in poetical literature may be estimated from his statement to Dr. Zachary Grey, that 'not many English or foreign poets had escaped him' (Letter dated 3 April 1746, in Nichols's *Illustrations*, iv. 244). His literary work was small in quantity, and may be found in a volume published after his death, entitled 'Critical, Historical, and Explanatory Notes upon

Hudibras, by way of Supplement to the two Editions published in the years 1744 and 1745, by Zachary Grey, LL.D. To which is prefixed a Dissertation upon Burlesque Poetry by the late learned and ingenious Montagu Bacon, Esq. And an Appendix, in which is a Translation of Part of the first Canto into Latin Doggrel,' 8vo, London, 1752.

[Davy's MS. additions to Graduati Cantabrigienses; Bacon's Letter to the Public Orator, 1734, in Gent. Mag. Jan. 1781, and in Nichols's Illustrations, iv. 242; Duncombe's Letters of several Eminent Persons deceased, 1773; Nichols's Literary Anecdotes, viii. 417; Collins's Peerage of England, 1812, iii. 467–8.]
A. H. G.

BACON, Sir NATHANIEL (*fl.* 1640), painter, was the seventh son of Sir Nicholas Bacon, the first baronet created by James I; who, again, was eldest son of Sir Nicholas, the lord keeper. Walpole confounds the painter with his uncle, Sir Nathaniel of Stiffkey [see Bacon, Sir Nicholas, *ad fin.*], half-brother of Sir Francis, afterwards lord chancellor, who was sheriff of Norfolk in 1599, and knighted in 1604. The nephew entered Corpus Christi College, Cambridge, in 1621, and graduated M.A. in 1628. He lived at Culford, in Suffolk, on an estate given to him by his father. There is a monument to him in the church there, and one to his wife, Jane Meautys, the widow of Sir William Cornwallis. He is there described as 'well skilled in the history of plants, and in delineating them with his pencil.' Walpole speaks of him as having 'really attained the perfection of a master.' He studied painting in Italy, but his style was rather Flemish than Italian. In Walpole's time there were works of his to be seen at Culford, where he lived, and at Gorhambury. At the latter place is a 'Cookmaid with dead fowls,' painted 'with great nature,' and a much-admired portrait of himself. The latter is engraved in the 'Anecdotes' of Walpole. He painted a 'Ceres' and a 'Hercules,' and left some paintings at Redgrave Hall, Suffolk, his father's seat. In a note to Walpole is a recipe for the preparation of a particular 'browne-pinke' colour used by the said Nathaniel, which was 'so very good' that a certain painter, 'P. Oliver, did highly commend it, and used none other to his dyinge day, wherewith, and with Indian lake, he made sure expressions of those deep and glowing shadows in those histories he copied after Titian, that no painting should appear more warm and fleshy than those of his hand'! He was created a knight of the Bath at the coronation of Charles I, and was living in 1648 (*Wills at Bury St. Edmunds*, ed. S. Tymms, Camden Soc. p. 216). He had three children, of whom Nicholas and Jane died unmarried, and Anne, his heiress, married, firstly, her cousin, Sir Thomas Meautys, and secondly, Sir Harbottle Grimston. From this second marriage are descended the earls of Verulam, the owners of the famous Gorhambury estate.

[Walpole's Anecdotes, i. 190; Peacham on Limning, p. 126; Chalmers's Biog. Dict.; Kippis's Biog. Brit.; Redgrave's Dict. of English Painters; Nagler's Künstler-Lexicon, ed. 1878; R. Masters's Corpus Christi Coll. ed. Lamb, p. 456; Norfolk Archæology, viii. 152; Camden's Britannia, ed. Gough, ii. 82; Notes and Queries, 5th ser. x. 232.]
E. R.

BACON, NATHANIEL (1593–1660), puritan, was the third son of Edward Bacon of Shrubland Hall, Suffolk, son of lord keeper Bacon by his first wife, and half-brother of the great Francis Bacon [see Bacon, Sir Nicholas, *ad fin.*]. Nathaniel Bacon was bred to the bar and admitted of Gray's Inn 16 Aug. 1611, of which he became ultimately a bencher. He was called to the bar 2 Aug. 1617, and for some time after resided in Essex, and was one of the commission of the peace for that county. Removing to Ipswich he was elected in 1643 recorder of that town, and is said to have been at one time recorder of Bury St. Edmunds also. From the commencement of the struggle between Charles I and the Long parliament he was a zealous adherent of the parliament. He is said to have acted as chairman of the central committee, sitting at Cambridge, of the seven associated counties known as the Eastern Association, formed for common defence against the royalist forces. Certainly he was one of the most active members of the committee for Suffolk. Cromwell began his military career by co-operating with this Eastern Association, and Bacon may have thus early attracted his notice and gained his regard. In November 1645 Bacon was sent to the Long parliament as one of the members for Cambridge University on the occurrence of a vacancy in its representation. In 1647 appeared the work to which he owes his reputation, 'An Historical Discovery of the Uniformity of the Government of England; the first part from the first times till the reign of Edward III.' A 'Continuation . . . until the end of the reign of Queen Elizabeth, with a preface, being a vindication of the ancient way of parliaments in England,' was not published until 1651. With his brother Francis he represented Ipswich in the two protectorate parliaments of Oliver Cromwell, in Richard

Cromwell's solitary parliament, and he sat in the revived Long parliament of 1660. After the establishment of the commonwealth he had been appointed one of the admiralty judges, an office which he exchanged for that of master of requests to the Protector. One of his chief functions appears to have been to act as a medium of communication between Cromwell and his council of state; and this body often commissioned him to inquire into and report on claims, grievances, and other matters brought before them and requiring careful investigation. He remained master of requests during the brief protectorate of Richard Cromwell, and died in 1660. He was buried at Coddenham. It has been said that he received 3,000*l.* for his anti-royalist services, and a salary of 500*l.* a year as master of requests ('The Mystery of the Good Old Cause' in *Parliamentary History*, iii. 1591).

Bacon's 'Historical Discourse' is a sort of constitutional history of England, showing much knowledge of the development of its institutions, civil and ecclesiastical, and pervaded by a strong spirit of hostility to the claims of the royal prerogative and to hierarchical pretensions. For this reason the edition of it, published after the Restoration in 1665, was suppressed by the government, and for the publication of one in 1676 its printer was prosecuted, and had to take refuge abroad. After the revolution of 1688 the edition of 1665 was reissued (in 1689), with the addition of a new title-page, on which the work was represented as having been 'collected' by Bacon 'from some manuscript notes of John Selden, Esq.' The statement seems to have no better foundation than a vague assertion of Chief Justice Vaughan, one of Selden's executors, that the 'groundwork' of the book was Selden's. A fifth edition was issued so late as 1760. The spirit of liberty which it breathed commended it to Lord Chatham, who, in his letters to his nephew, speaks of it as 'the best and most instructive book we have on matters of the kind,' adding that though its 'style' be 'uncouth,' 'the expression is striking and forcible.' Carlyle has surmised (*Oliver Cromwell's Letters and Speeches*, popular edition, iv. 240, note) that 'one of the two Suffolk Bacons, most probably Nathaniel Bacon,' was the writer of the 'Diary' published in 1828 as that of 'Thomas Burton, member in the parliaments of Oliver and Richard Cromwell from 1656 to 1659.' But as the diarist speaks of himself in the first person and of the two Bacons in the third, besides making disparaging mention of at least one speech of Francis Bacon, Carlyle was in all likelihood mistaken in his surmise. Nathaniel Bacon has also been credited with the authorship of the curious piece (probably a translation), 'A Relation of the fearful Estate of Francis Spira in the year 1548,' an account of an Italian lawyer who, after quitting Romanism for protestantism, reverted to his first creed, suffering in consequence agonies of remorse and coming to an unhappy end. The first edition of it was published anonymously in 1638, and it was not, apparently, until the publication of that of 1665, some years after his death, that it was said on the title-page to have been 'compiled' by Nathaniel Bacon. Many editions of it have been issued, one in 1845 as 'An Everlasting Proof of the Falsehood of Popery.' A translation of it into Welsh appeared in 1820. In the catalogue of the library of the British Museum there are various entries under this Nathaniel Bacon, which properly belong to another Nathaniel Bacon, the Virginian rebel.

[Gent. Mag. lxxiv. pt. ii. p. 807, and xcv. 22; Parliaments of England, 1213–1700, printed as a return to the House of Commons in 1878; Calendars of State Papers, Domestic Series, 1655, &c., 1881–2; Foster's Register of Admissions to Gray's Inn, p. 31; Carlyle's Cromwell; Catalogue of the Library of the British Museum.] F. E.

BACON, NATHANIEL (1642?–1676), Virginian patriot, is vaguely stated in American books to have been a native of London, and to have kept terms at one of the inns of court. From a contemporary pamphlet (*Strange News from Virginia, being a full and true Account of the Life and Death of Nathaniel Bacon, Esq.*, London, printed for Wm. Harris, 1677), we learn that he was the son of Thomas Bacon, of Friston Hall, Suffolk, and thus descended from a younger branch of the great house of Bacon. He entered Gray's Inn 22 Nov. 1664 (Foster, *Register of Admissions to Gray's Inn*, 1882, p. 31). About 1673 he married Elizabeth, daughter of Sir Edward Duke, a Suffolk baronet. There appears to be no ground for a statement in the 'Gentleman's Magazine' (lxxxvi. 297) that he did so against his father's wish, 'who violently marked his disapprobation.' On the contrary, the writer of the pamphlet above quoted mentions that he was allowed a 'gentle competency' from his father, which, however, his 'expensive habits' rendered insufficient. Possibly with a view of breaking these off, and also from a spirit of adventure, he emigrated to Virginia, his father supplying him with stock to the value of 1,800*l.* He settled on the plantation of Curles, in the upper part of the James river, on the Indian frontier. Both friends and foes are agreed as to his remarkable abilities, and the grace and charm of his manner. His acquirements as a lawyer also rendered his advice of great value to the colonists in their disputes with the governor; and the prestige of his descent secured him a large amount of deference. Shortly after his arrival he became a member of the governor's council. His estates being specially exposed to Indian raids, he was one of the foremost in concerting measures of resistance; and he was chosen general by the volunteer colonists. An application was made to the governor for a commission, but as he deferred granting the request, Bacon set out against the Indians without obtaining his sanction. Thereupon he was declared a rebel, but an insurrection in the middle counties compelled the governor to yield to the popular demands. Writs were issued for the election of a new council on a system of wider suffrage. Bacon was elected for his county, and though arrested on his return, he was soon set at liberty, and sat in the assembly which passed the code known as 'Bacon's Laws.' In another expedition against the Indians, he defeated them with great slaughter. The governor, having meanwhile received reinforcements, again declared him a rebel, but, after a stubborn contest, was compelled to take refuge in the English vessels. Jamestown thereupon fell into the hands of Bacon, who, being unable to garrison it, burned it to the ground. While organising further and more comprehensive measures on behalf of the colonists, he died somewhat suddenly in October 1676. He left an only daughter, Mary, who was married to Hugh Chamberlain, M.D., of Alderton Hall, Suffolk, physician to Queen Anne. Oldys in a manuscript note to the article on Mrs. Behn, authoress of 'Widow Ranter, or the History of Bacon in Virginia,' 1690, in Langbaine's 'Dramatic Authors' (letter of Samuel Egerton Brydges, in *Gent. Mag.* lxxiv. 808), attributes to the Virginian the 'Historical Discourse of the Government of England,' 1647, but the date of the publication of the work is sufficient to disprove that he was the author of it.

[Sparkes's American Biography (1848), iii. 243–306; Strange News from Virginia, London, 1677; History of Bacon and Ingram's Rebellion in Virginia in 1675 and 1676, a contemporary account first published in 1867; Gent. Mag. lxxiv. 807–8, lxxxvi. part ii. 297–8, xcv. part i. 20–24; Notes and Queries, 2nd series, xi. 202, 3rd series, xii. 480–81; MS. Eger. 2395, pp. 156–198, where, besides other documents, will be found a copy of Nathaniel Bacon's description of the fight with the Indians in May 1676, of his letter to the governor, 26 May 1676, and of a letter of his wife to her sister, describing their mode of life and the raids of the Indians.]

T. F. H.

BACON, *alias* SOUTHWELL, **NATHANIEL** (1598–1676), Jesuit. [See SOUTHWELL.]

BACON, SIR NICHOLAS (1509–1579), lord keeper, born in 1509, probably in a house belonging to the parents of Sir Francis Walsingham at Chislehurst, Kent, was the second son of Robert Bacon, of Drinkstone, Suffolk, sheepreeve to the abbey of Bury St. Edmunds. His mother was Isabella, daughter of John Cage, of Pakenham. A younger brother, James, engaged in trade in London; was elected an alderman 24 April 1567; was sheriff in 1568; died 5 June 1573; and was buried in the church of St. Dunstan's in the East (STOW'S *London*, 1633, p. 139; OVERALL'S *Remembrancia*, p. 21 *n.*). There is reason to believe that Nicholas was at first educated at the abbey school of Bury. In 1523 he proceeded to Corpus Christi College, Cambridge, where he obtained a bible-clerkship, and graduated B.A. in 1527. At the university he made friends with two fellow-students, William Cecil, afterwards Lord Burghley, and Matthew Parker, afterwards Archbishop of Canterbury, with both of whom he remained on intimate terms in after life (STRYPE, *Life of Parker*, 8vo, i. 9). Shortly after taking his degree he made a journey to France, and stayed at Paris. On his return he studied common law at Gray's Inn, being called to the bar in 1533, and becoming an 'ancient' of the society in 1536. A little later Archbishop Cranmer recommended Bacon to the minister Cromwell for the appointment of town-clerk of Calais. Cranmer describes the young man as being of such towardness in the law, and of so good judgment touching Christ's religion, that in that stead he should be able to do God and the king right acceptable service (CRANMER, *Works*, Parker Soc., ii. 384). But the recommendation does not seem to have had any effect. In 1537 he was nominated solicitor of the Court of Augmentations, at an annual salary of about 70*l.* In 1540 he was one of the commissioners appointed to arrange for the dissolution of the chapter of the collegiate church of Southwell. At the time he was described as the solicitor of Cambridge university.

Bacon was desirous that the confiscated revenues of the dissolved monasteries should be applied to useful purposes, and with two friends, Thomas Denton and Robert Cary, drafted a scheme for their employment in the establishment of a college for the education of statesmen. It was proposed to erect a house in London where young men of good family and attainments should be taught civil law, Latin, and French. Some of the students were to be attached to foreign embassies, and others were to compile histories of official transactions. But the proposal met with little favour, and the monastic estates were distributed among the king's friends. Bacon himself secured a share of the spoils. Lands in Hertfordshire, Norfolk, Wilts, and Hampshire, belonging to the monasteries of St. Albans, Walsingham, and Thetford, and to the unfortunate Countess of Salisbury, who had been executed in 1541, were bestowed upon him in 1543 and 1544. Redgrave Park, Suffolk, one of these estates, he exchanged in the latter year with the king for the manors and woods of Great Holland, Essex, and of Redgrave, Botesdale, and Gillingham, Suffolk, all of which had been the property of the abbey of Bury St. Edmunds. Other lands in Suffolk, Bedfordshire, and London and Westminster soon afterwards fell to him. In December 1544 he obtained a thirty years' lease of the rectory of Burwell St. Mary, Cambridgeshire, and next year he was elected M.P. for Dartmouth. In 1546 he was made attorney of the court of wards and liveries, an office in which he was continued by Edward VI in the following year. In February 1547–8 he was one of the commissioners to survey the suppressed colleges in Norfolk and Suffolk. In 1550 he became a bencher of Gray's Inn; and in the same year he was granted by the king a pension of 5*l.* as a 'studeant at the lawe' (*Trevelyan Papers*, Camden Soc., *passim*). He purchased the famous estate of Gorhambury, near St. Albans, in 1550. On 24 Oct. 1552 he was chosen treasurer of his inn, and a few months later he obtained from Edward VI a charter of incorporation for the town of St. Albans, of which he was afterwards nominated high steward (Newcome's *St. Albans*, p. 481).

Under Mary, Bacon retained his office in the court of wards, and, in spite of his protestantism, escaped persecution. The only restriction placed upon Bacon by the queen's advisers was a prohibition against his leaving England; it was feared that he might enter into dangerous relations with protestant exiles. He was at the time in continual intercourse with his old friend Sir William Cecil, afterwards Lord Burghley, who had married a sister of Bacon's second wife, and in 1557 the friends interchanged visits at their country houses at Redgrave and Burghley respectively.

The accession of Elizabeth brought Bacon into active political life. Cecil was at once created secretary of state, and Bacon, possibly through Cecil's influence, received at Somerset House on 22 Dec. 1558 the post of lord keeper of the great seal (in the place of lord chancellor Heath). He was afterwards admitted to the privy council and knighted. One of the first duties of his new office was to communicate to his friend Parker the news of his appointment—chiefly at his own recommendation—to the archbishopric of Canterbury, and the queen was content for many years following to leave 'the ordering of church matters for the most part' in the hands of Bacon and Cecil. The reformed religion largely benefited by this arrangement. On 25 Jan. 1558–9, Elizabeth opened her first parliament. Bacon, who by virtue of his office presided in the House of Lords, explained in her presence to the two houses the causes of their assembling, and procured an act for the recognition of the queen's title (D'Ewes's *Journals*, ii.). On 31 March, Bacon, with Heath, archbishop of York, presided over a public disputation at Westminster between champions of protestantism and catholicism. The meeting continued till 3 April, when Sir Nicholas was compelled to dissolve the assembly by the refusal of the catholics to begin the discussion. At first the lord keeper sought to conciliate the disputants by 'words of amity and office,' but he was ultimately roused to anger by the obstinacy of the catholics, and 'at his departure said, "Seeing you are not willing that we should heare you, it is likely that shortly you shall heare of us"' (Hayward's *Annals* (Camden Soc.), pp. 22-3). Two of the disputants, White, bishop of Winchester, and Watson, bishop of Lincoln, were sent to prison, and the rest had to enter into their recognisances to remain in London, and to appear again when summoned. On 14 April 1559 letters patent were issued authorising Bacon, as keeper of the great seal, to hear causes in chancery, and to exercise the full jurisdiction of lord chancellor (*Egerton Papers* (Camd. Soc.), p. 29).

Before 1559 closed, Bacon had shown himself a statesman of no ordinary ability. Cecil was anxious that the queen should aid the Scotch protestants, who were in rebellion against their catholic sovereign, Mary Stuart, and her French friends. The failure of this warlike proposal was mainly due to Bacon's opposition. On 15 Dec. 1559, while addressing the House of Lords on the subject, he forcibly described the impoverished condition of the country, the doubtful wisdom of a policy which should aid subjects to oppose their sovereign, and the criminality of breaking the public peace, especially with so powerful an enemy as France, without adequate provocation. He acknowledged the danger to England of the establishment of a strong French catholic power in Scotland, but urged delay, at any rate until it was clearly seen how likely it was that this danger would be realised (*Harl. MS.* 398, p. 8). But Bacon was not desirous that England should appear to temporise with catholicism, or should remain a passive spectator of catholic hostilities in Europe whenever action had good chances of success. In 1561 he strongly urged an English alliance with the King of Navarre and the French Calvinists, and in 1562 he opposed in a forcible speech delivered before the privy council in the queen's presence the suggestion that she and Mary Stuart should meet in England to discuss the questions at issue in Scotland, although he was well aware of Elizabeth's desire for the interview (*Harl. MS.* 398, p. 17). At the opening of the parliament of 1563, the lord keeper made another lucid speech describing the internal disorders of the country, the laxity of religious observances, and the dangers to be apprehended from the fanatical Guises in Scotland and France. In 1566 Bacon had to read to the queen at Westminster an address framed by a joint committee of the two houses of parliament entreating her to marry, or, in case of her refusal to accede to that request, to make arrangements for the succession. When the parliament of 1567 sent a deputation to address her again on the subject, and the speakers added menacing words as to the queen's practice of taking 'money or other things . . . at her own pleasure,' Bacon was ordered by the queen to express her displeasure, and to summarily declare parliament dissolved. He obeyed the command, but Elizabeth supplemented his speech with one of her own.

Bacon was never anxious to pose as the mere spokesman of Elizabeth. In 1564 he fell under her displeasure on suspicion of having prompted the publication of a work entitled 'A Declaration of the Succession of the Crowne Imperiall of Ingland.' The pamphlet was attributed to John Hales, clerk of the hanaper, and in it the claims of the Stuart line were passed over in favour of those of Lady Catherine Grey, granddaughter of Mary, Henry VIII's younger sister, and Charles Brandon, duke of Suffolk. Lady Catherine was out of favour with Elizabeth, and the queen, listening to the suggestions of Dudley, who had no liking for the lord keeper, hurriedly assumed that Bacon was compromised in the matter. She therefore ordered him 'from the court, and from intermeddling with any other thing but Chancery,' and threatened to dismiss him from her service (Strype, *Annals*, 8vo, I. ii. 121; cf. Wood's *Athenæ*, ed. Bliss, i. 405). Elizabeth was right in ascribing to Bacon an increasing distrust of Mary Stuart, but she was wrong in identifying his views on the succession with those of the author of the 'Declaration,' and he was ultimately restored to favour. Bacon afterwards drew up an answer to another vindication of the rights of the house of Suffolk from the pen of Sir Anthony Browne [q.v.], and there he distinctly seconded the claims of the house of Stuart, 'exclusive of Mary Queen of Scots, who had forfeited her rights.' Browne's argument and Bacon's refutation were published together in 1723 under the title of 'The Right of Succession to the Crown of England in the Family of the Stuarts exclusive of Mary Queen of Scots, learnedly asserted by Sir Nicholas Bacon, Lord Keeper of the Great Seal, against Sir Anthony Brown, Lord Chief Justice of the Common Pleas. Faithfully published from the original MS. by Nathaniel Booth, Esq., of Gray's Inn.'

In all the discussions in the English council and parliament as to Mary Stuart, both before and after her imprisonment in England in 1568, he took up a very independent attitude. He became honestly convinced that whatever influence she could command would be used to the injury of protestantism in England, and advocated stringent measures against her. But he was credited with sufficient impartiality as a judge to admit of his appointment to the presidency of two conferences held in London in 1568 and 1570 respectively to consider the fortunes of Mary Stuart and the English relations with Scotland, and in that capacity he is reported to have acted with dignity and propriety. In 1569 he showed himself averse to the proposal to marry her to the Duke of Norfolk, and when in 1570 Elizabeth seemed to incline to her restoration, he spoke so directly against the plan—implying in the course of his speech that her execution might possibly be necessary in the interests of protestantism—as to call forth the rebuke from the queen's lips that 'his counsels were like himself, rash and dangerous.' On 13 Aug. 1570, Bacon in a letter to Cecil pointed out the risks to which Elizabeth exposed herself by allowing a momentary cessation of hostilities between foreign protestants and catholics to lead her to adopt a conciliatory policy towards Mary Stuart and her friends. Early in the next year he declared that, 'if,' as was still contemplated, 'the Queen of Scots was restored, in three months she would kindle a fire which would wrap the island in flames, and which the power of man would fail to extinguish.' In Bacon's speech at the opening of the parliament of 1571, he confined himself to a vigorously worded appeal for liberal grants of money to put the country in an efficient state of defence against its numerous enemies.

A difficulty has been raised as to Bacon's views on the queen's marriage during the last years of his life. An elaborately argumentative paper printed among the 'Egerton Papers' (pp. 50–7), under date 1570, and doubtfully attributed to the lord keeper, discusses fully 'the discommodities' and 'the commodities that might ensue from' Elizabeth's proposed marriage with the Duke of Anjou; and although the religious consequences of the match are not dwelt on, as Sir Walter Mildmay, to whom it was addressed, rightly remarked, its general conclusion is in favour of the French alliance. Mr. Froude (x. 488–9), quoting a Spanish despatch, asserts that after Bacon's death a letter was found in his desk written in 1577, in which a French marriage was denounced as having for its object the death of the queen and the liberation of Mary Stuart. This opinion is certainly more in accordance with the tenor of Bacon's general policy than the former. But Sir Nicholas was well able to look at a question judicially; and the first paper, if we admit him to have been the author of it, may be regarded as a tentative examination of the subject in all its bearings, and no final expression of opinion. It was clearly not intended for publication. In 1572 Bacon, confirmed in his habitual distrust of the French catholics by the St. Bartholomew massacre, supported a bill for the expulsion of all French denizens from this country. Such conduct as this made Bacon the butt of all catholic libellers concealed in England or living openly abroad. In 1573 a royal proclamation against the publication of catholic libels was issued, in which the services of Bacon to the state and to religion were highly commended.

Meanwhile Bacon was endeavouring to strengthen the position of the church in England. In the parliament of 1570 he had suggested sensible means for the better observance of doctrine and discipline in the church. On the latter question he always offered judicious counsel, and the only recorded quarrel which he had with his friend Parker concerned the archbishop's occasional laxity in this matter. Parker at the time charged Bacon with being 'a passionate man,' but the friends were reconciled before Parker's death in 1575, when he affectionately remembered Bacon in his will.

Sir Nicholas died in London at his residence, York House by Charing Cross, on 20 Feb. 1578-9, 'about eight in the morning' (*Hist. MSS. Com. Rep.* iv. 336). According to an old story, reported by Dr. Rawley, Francis Bacon's biographer, he owed his fatal illness to the carelessness of his barber, who allowed him to fall asleep with a draught blowing full upon him (F. Bacon's *Works*, ed. Spedding, vii. 183). Bacon had arranged in 1574 for his burial in St. Paul's Cathedral, and a letter, dated 4 Aug. 1574, among the manuscripts belonging to the chapter (from Alexander Nowell, dean of St. Paul's), directs the lord keeper's workmen to have access 'at all tymes convenient into the south syde of the queare at Powles . . . to make roome for his lordships toombe there to be sett upp' (*Hist. MSS. Comm. Rep.* ix. 71). In this tomb Sir Nicholas was buried on 9 March, and upon it was engraved a laudatory epitaph (see Weever's *Funerall Monuments*, 812). 'The whole charges of the funeralles' reached the large sum of 919*l.* 12*s.* 1*d.* (Black's *Ashmol. MSS. Cat.* No. 836, ff. 21, 23–36, 73–4).

Sir Nicholas began his famous house at Gorhambury in 1563. It was completed in 1568, and in these five years he spent upon it, exclusive of the timber and stone which came from his estates, 1,894*l.* 11*s.* 9½*d.* (*Bacon MSS.* in Lambeth Library, 647, ff. 5 and 9). Over the entrance were inscribed the verses:

Hæc cum perfecit Nicholaus tecta Baconus,
  Elizabeth regni lustra fuere duo;
Factus eques, magni custos fuit ipse sigilli.
  Gloria sit soli tota tributa Deo.

Beneath the lines was Bacon's motto, 'Mediocria firma.' On the walls of the chief banqueting room were Latin verses by Bacon on grammar, arithmetic, logic, music, rhetoric, geometry, and astrology (Weever's *Fun. Mon.* 584). He added a gallery to the house before 1576 in honour of an approaching visit of the queen. Elizabeth frequently stayed at Gorhambury, and before its erection she had visited Bacon at Redgrave. She was at Gorhambury in 1572 and in 1573, and presented to the lord keeper a portrait of herself, painted by Hilliard, on her first visit. In May 1577 she stayed there for six days and received a very sumptuous entertainment, on which Bacon spent 600*l.* On that occasion Sir Nicholas caused the door by which the queen had entered to be nailed up, so that no one might ever pass over the same threshold. In London Bacon lived before he held office in Noble Street, Foster Lane, in a house built by himself. After 1558, York House, near Charing Cross, became his official residence.

Sir Nicholas enjoyed a wide popularity in his lifetime, and his death was celebrated in many poetical effusions. George Whetstone was the author of a long poem entitled 'A Remembrance of the woorthie and well imployed life of the Right Honourable Sir Nicholas Bacon, Knight . . . who deceased the 20th daye of Februarie 1578 [-9].' This interesting encomium was reprinted in 1816 in the 'Frondes Caducæ.' Another panegyric in verse, by L. Ramsey, was called 'A short discourse of Man's fatall end, with an unfaigned commendation of the worthiness of Sir Nicholas Bacon.' It was printed as a broadside in 1578, and was republished in Farr's 'Select Poetry' (Parker Society) in 1845.

Bacon's political opinions bore the stamp of honest conviction, and he could express them with a fluency and directness which nearly made him a great orator. Puttenham in his 'Arte of Poesie,' 1589 (ed. Arber, p. 152), praises 'his grave and naturall eloquence,' and asserts that 'in deede he was a most eloquent man' (*ibid.*). Nash in 'Pierce Pennilesse,' 1592 (ed. J. P. Collier, p. 46), writes: 'What age will not prayse immortal Sir Philip Sidney . . . together with Sir Nicholas Bacon, lord keeper, and merry Sir Thomas More, for the chiefe pillers of our English speech?' His 'rare learning and wisedome' were also generally commended. 'I have come to the lord keeper, Sir *Nicholas Bacon*,' says Puttenham, 'and found him sitting in his gallery alone with the works of *Quintillian* before him.' Naunton calls him 'an archpiece of wit and wisdom' (*Fragmenta Regalia*, ed. Arber, p. 38), and Parker attests his readiness to aid him in his antiquarian pursuits (STRYPE's *Parker*, i. 522–3). His interest in education was far in advance of his age. We have seen that the subject interested him at the time of the dissolution of the monasteries. Later in life—in 1561—he sent to Sir William Cecil an admirable memorandum on the desirability of reforming the court of wards, and of reorganising the education of the minors under its control. There he sketched out a very wise system for the training of young men and women, not only in literature and the arts, but in morals and athletic exercises (J. P. COLLIER in *Archæologia*, xxxvi. 339). In the same year he founded a free grammar school at Redgrave. Just before his death he gave 200*l.* towards the erection of a chapel for his old college of Corpus Christi, and by his will created six scholarships to enable poor scholars from his school at Redgrave to study at Cambridge. He made frequent contributions of books to the university library.

His knowledge of law was remarkably full and sound. The rights of the court of Chancery he justly upheld in his little pamphlet called 'Arguments exhibited in Parliament whereby it is proved that the Persons of Noblemen were attachable by Law for Contempts in the High Court of Chancery,' which was printed from his manuscript in 1641. He was anxious to simplify the arrangement of the statutes, and to print them so as to make them generally accessible (*Harl. MS.* 249, p. 117 *b*). The cursitor's office in Chancery Lane was erected by him. The advantage he derived from his legal training in his general administrative work is well indicated in an extant paper on the royal revenue addressed to Sir Walter Mildmay, the chancellor of the exchequer, about 1564. His patience, courtesy, and straightforwardness on the bench made him popular with suitors (cf. CAMPBELL, *Chancellors*, ii. 213). As to his general character, Hayward, a contemporary, describes him as 'a man of greate diligence and ability in his place, whose goodnesse preserved his greatnesse from suspicion, envye, and hate' (*Annals* (Camden Soc.), p. 13; cf. CAMDEN's *Annales*, sub 1579). Lloyd in his 'State Worthies' (p. 471), attributes to him the maxim, 'Let us stay a little that we may have done the sooner,' and thus sums up his administrative capacity: 'His account of England and all affaires was punctual; his use of learned artists continual; his correspondence with his fellow-statesmen exact; his apprehension of our laws and government clear; his model of both methodical; his faithfulness to the church eminent; his industrious invention for the state indefatigable.' But his cheery humour was doubtless his most attractive characteristic. His good-natured repartees were far famed, although most of their wit has now evaporated. Many of them are preserved in Francis Bacon's collections of 'Apophthegms.' On one occasion when the queen visited him at Gorhambury, she remarked, 'My lord, what a little house you have gotten!' and Bacon replied, 'Madam, my house is well, but it is you who have made me too great for my house' (BACON's *Apophthegms*, in Spedding's edition of the *Works*, vii. 144). He conscientiously avoided the danger of jesting at his friends' expense. 'He had a very quaint saying, and he used it often to good purpose —that he loved the jest well, but not the losse of his friend' (NAUNTON, p. 38).

In person Bacon was (in Camden's phrase) 'exceeding gross-bodied.' As Elizabeth said of him, 'his soul lodged well' (NAUNTON, p. 38). The unwieldiness of his body is frequently the subject of amusing comment in his own letters. A portrait of Sir Nicholas by Zucchero has been often engraved, and a coloured terra cotta bust besides two portraits are at the modern Gorhambury house.

Bacon was twice married, first to Jane, daughter of William Fernley of West Creting, Suffolk, by whom he had three sons, Nicholas, Nathaniel, and Edward, and three daughters, Anne, Jane, and Elizabeth. His second wife was Ann [q.v.], daughter of Sir Anthony Cooke, by whom he had two sons, Anthony [q.v.] and the illustrious Francis [q.v.].

Of the lord keeper's first family, NICHOLAS, of Redgrave, Suffolk, a student of Gray's Inn, was admitted 15 Dec. 1562 (in which year he was elected M.P. for Beverley), becoming an 'ancient' 21 Nov. 1576; was knighted by Elizabeth at Norwich on 22 Aug. 1578; was high sheriff of Suffolk in 1581; was M.P. for the same county from 1572 to 1583; was created the premier baronet of England by James I on 22 May 1611, died 22 Nov. 1624, and was buried at Redgrave. Seven sons survived him, and he was succeeded in the baronetcy by Edmund, the eldest of them, a friend and correspondent of Sir Henry Wotton, whose niece, Philippa, he married. His will is printed in 'Bury Wills' (*Camden Soc.* p. 211). On Sir Edmund's death without issue, in 1649, his brother Robert became third baronet. A third brother, Butts, of Mildenhall, Suffolk, was himself created a baronet in 1627. Nicholas of Gillingham, fourth son of the lord keeper's son Nicholas, was also created a baronet in 1616, but this baronetcy became extinct in 1685. In 1755 Richard, eighth baronet of Mildenhall, became seventh baronet of Redgrave, and thus united the honours of both branches of the family (*Bury Wills*, p. 266). The title is still held by lineal descendants of the lord keeper.

NATHANIEL, the lord keeper's second son, usually described as of Stiffkey, Norfolk, was admitted to Gray's Inn on 15 Dec. 1562; became an 'ancient' of the society on 21 Nov. 1576; was M.P. for Tavistock in 1571 and 1572, for Norfolk in 1584 and 1593, and for Lynn in 1597; was sheriff of Norfolk in 1599; was knighted at Whitehall on 21 July 1604; was M.P. for Norfolk the same year; and died 7 Nov. 1622, at the age of seventy-five. He erected a monument to his two wives in 1615, in Stiffkey Church, where he is also buried. A will drawn up by him in 1614, when he believed himself to be dying, is printed in the 'State Papers Calendars.' He left no male issue, and his eldest daughter, Anne, married Sir John Townshend, the ancestor of the marquises of Townshend. A number of manuscripts in his handwriting, chiefly dealing with his estates, are among the Townshend papers.

EDWARD, the lord keeper's third son, usually described as of Shrubland Hall, Suffolk, became 'ancient' of Gray's Inn on 21 Nov. 1576; was M.P. for Yarmouth (1576–83), for Tavistock (1584), for Weymouth (1586), for Suffolk (1592–3); was sheriff of Suffolk in 1601; was knighted on 11 May 1603; died 8 Sept. 1618, and was buried at Banham.

[Cooper's Athenæ Cantab. i. 389–96; Biog. Brit.; Cal. State Papers, 1547–80; Froude's History; Cantiana Archæologia, xiii. 391; Masters's Hist. Corpus Christi Coll. ed. Lamb; Strype's Annals and Life of Parker; Foss's Judges of England, v. 447; Foster's Register of Admissions to Gray's Inn; Burke's Peerage and Baronetage. Mr. J. P. Collier, in Archæologia, xxxvi. 339 et seq., described a number of manuscript speeches and memoranda by Sir Nicholas in his possession. Other manuscripts of speeches and letters are to be found among the Harleian, Lansdowne, and Cottonian MSS. at the British Museum, in the Cambridge University Library, and among the papers at Hatfield. Sir Nicholas's name appears frequently in the archives of Ipswich, where the burgesses often entertained him (cf. Hist. MSS. Com. Rep. ix. 250–1). A ludicrous attempt to identify Bacon with the original of two of Shakespeare's characters—Hamlet's uncle Claudius and Sir John Falstaff—was made in Notes and Queries, 3rd ser. iii. 83, 105. Other references are given in the text.] S. L.

BACON, PHANUEL (1700–1783), divine and dramatist, the son of Phanuel Bacon, fellow of St. John's College, Oxford, vicar of St. Lawrence's, Reading, and author of 'A Pastor's Admonition to his Parishioners' (Reading, 1727–8), was born on 13 Oct. 1700, at Reading, was a demy of Magdalen College, Oxford, and proceeded B.A. 12 June 1719, M.A. 17 April 1722, B.D. 29 April 1731, and D.D. 9 Dec. 1735. He became vicar of Bramber, in Sussex, and rector of Balden, in Oxfordshire, at which place he died 10 Jan. 1783. His literary efforts won for him a reputation which, small as it is, is now difficult to understand. The 'Kite,' a poem, first published in 1719, appears in the 'Gentleman's Magazine' for 1756, not in 1758, as Watt, in the 'Bibliotheca Britannica,' states, and all subsequent writers repeat. It is an ingenious mock-heroical poem, in the style of the 'Rape of the Lock.' A humorous ballad, called the 'Snipe,' is printed in the 'Oxford Sausage.' In this, which is said to be founded on fact, the author depicts himself in the character of the friar, and his fellow-collegian, Peter Zinzan, M.D., in that of Peter. A 'Song of Similes,' also by him, is found in the same compilation. His most considerable effort consists of five plays: 1. 'The Taxes,' a dramatic entertainment; 2. 'The Insignificants,' a comedy; 3. 'The Tryal of the Time-Killers,' a comedy; 4. 'The Moral Quack,' a dramatic satire; 5. 'The Oculist,' a dramatic entertainment. These all bear the date of 1757. They were collected in a volume, entitled 'Humourous Ethics.' Some praise has been accorded these works. They are, however, sufficiently feeble productions, without a pretence to dramatic value or significance. In the 'Insignificants' characters named Sir Tunbelly Epicure, Hazard, Butterfly, Rattle, Lady Racket, &c., bearing names indicative of worldly pursuits, are convicted, on account of the triviality of their occupations, of being dead, and are buried in the Repository of Insignificants. In the 'Tryal of the Time-Killers,' Methusalem Rust, Esq., Sir Barnaby Bumper, Seignior Violoncello, &c., are tried for injuring Timothy Time, watch and clock maker. The other plays are similar in character.

[Genest's Account of the English Stage; Baker's Biographia Dramatica; Gent. Mag.; Watt's Bibl. Brit.; Rawlinson MSS. (Bodleian Libr.)] J. K.

BACON, PHILEMON (*d.* 1666), captain in the royal navy, was made a lieutenant in 1661, and in 1664 was advanced to be captain of the Nonsuch. In 1665 he commanded the Oxford, a ship of the fifth rate, in the action of 3 June with the Dutch off Lowestoft; the following year he was in the Bristol, and led the van when the English and Dutch fleets engaged off the North Foreland on 1 June. Of the many brave men who were slain in that bloody and protracted battle, Captain Bacon was one of the first.

[Charnock's Biog. Nav. i. 93.] J. K. L.

BACON, RICHARD MACKENZIE (1775–1844), journalist, musician, and miscellaneous writer, was born at Norwich in or about 1775, and laid the foundation of a classical education at the free school of his native city. Turning his attention to literature, he became connected with the 'Norwich Mercury,' one of the leading provincial organs of liberal opinion, in his eighteenth year, and from 1816 until his death was unremittingly engaged in editing that journal, of which he was principal proprietor. In 1813 he and Bryan Donkin obtained a patent for certain improvements in the implements or apparatus employed in printing, whether from types, from blocks, or from plates. In the 'Norwich Mercury' of 30 Nov. 1814 is a prospectus of Bacon's printing machine, with an account of the progress it had then made. The invention is highly praised by the author of the article 'Printing' in Rees's 'Cyclopædia' (1819), who says: 'A patent has recently been obtained by Messrs. Bacon and Donkin for a machine which they publicly exhibited before the university of Cambridge, and they are now making one for printing bibles and prayer-books at the university. We have examined their machine at work, and found it to display so much mechanical ingenuity, and to produce such beautiful specimens of printing, with a rapidity unequalled by any other means, that we have made a drawing of it.'

He was also the proprietor and projector of the 'Quarterly Musical Magazine and Review,' which he began to publish in London in 1818, and continued to edit for ten years. It was principally owing to his exertions that the Norwich Musical Festival was established. Mr. Chappell remarks (*Popular Music of the Olden Time,* 142 *n.*) that Bacon's 'memory was so stored with traditional songs, learnt in boyhood, that, having accepted a challenge at the tea-table to sing a song upon any subject a lady would mention, I have heard him sing verse after verse upon teaspoons and other such themes, proposed as the most unlikely for songs to have been written upon. He had learnt a number of sea songs, principally from one old sailor, and some were so descriptive that it was almost thrilling to hear them sung by him. Seventeen years ago these appeared to me too irregular and declamatory to be reduced to rhythm; but I have since greatly regretted the loss of an opportunity that can never recur.'

Bacon died at Cossey, near Norwich, 27 Nov. 1844.

His principal works are: 1. 'Life of Pitt,' Norwich, 1806. 2. 'Pamphlet relative to the Regular, the Militia, and the Volunteer Forces, in reply to the Right Hon. William Windham,' Ipswich, 1806. 3. 'Independent Remarks on the Queen's Case,' Norwich, 1820. 4. 'Reply to Mr. Cobbett,' Norwich, 1822. 5. 'Address to the People on Stack-burning,' 1822. 6. 'Elements of Vocal Science, being a philosophical inquiry into some of the principles of singing,' London, 1824, 8vo. 7. 'Letter to Edward, Lord Suffield, upon the Distress of the Labourers and its Remedy,' London and Norwich, 1831. 8. 'Letters to the Viscount Stormont and Sir James Scarlett, Knt.,' on the bribery and corruption practised at the Norwich election, London and Norwich, 1831. 9. 'A Memoir of the Life of Edward, third Baron Suffield,' Norwich, 1838, 4to (privately printed). 10. 'A Musical Dictionary,' completed but never published.

[Norwich Mercury, 7 Dec. 1844; Norfolk Chronicle, 30 Nov. 1844; Timperley's Dict. of Printers, 852, 857; Chappell's Popular Music of the Olden Time, 141; Rees's Cyclopædia, art.

'Printing;' Martin's Privately Printed Books, 476; Chambers's Norfolk, 1284; Gent. Mag. N.S. xxiii. 109.] T. C.

BACON, ROBERT (*d.* 1248), first Dominican writer in England, was, according to some accounts the brother, according to others the uncle, of his more famous namesake Roger, with whom he has by our earlier biographers been very commonly confounded. To quote Fuller's words, we may in 'this Robert Bacon behold the senior of all the Bacons which, like tributary streams, have disembogued themselves with all the credit of their actions into Roger Bacon, who in process of time hath monopolised the honour of all his sirname-sakes,' and the chief task of his biographer is to assign to him those actions which seem to be his due. Of the date of Robert's birth we have no certain indication, but as he is described as already an old man in 1233, we shall probably not be far wrong if we assign it to the middle of Henry II's reign (1160–70). He was educated at Oxford, where he was first the pupil and afterwards the friend and fellow-lecturer of Edmund Rich, of whose life he afterwards wrote at least one account. Like Rich and so many other of his contemporaries he passed with his bosom friend, Richard Fishaker, to study at Paris, and is said always—even when in later life once more resident at Oxford—to have kept up a constant communication with the confraternity of learning there. According to the 'Biographia Britannica,' in 1233 he succeeded Edmund Rich as treasurer of Salisbury Cathedral. But, be this as it may, he had certainly by this time joined the order of the Dominicans (which had already been some twelve years settled near Oxford), and was lecturing in the new schools they had founded in St. Edward's parish. It was in this year that the most important of his recorded acts took place.

Henry III had sent a second and a third summons to his baronage to meet him at Oxford, but they, justly incensed at his notorious fondness for foreigners and subservience to his two stranger favourites, Peter des Roches, bishop of Winchester, and Peter de Rivaux, refused to appear. It was in this time of waiting and suspense that Robert Bacon, one of the new order of friar preachers or Dominicans who had been chosen to preach before the king and his assembled bishops, had the boldness to tell Henry to his face that he would never enjoy lasting peace until he had banished Peter des Roches (Petrum de Rupibus) and his fellows from his councils. To this advice many of those present assented, and, after a while, the king himself acknowledged the wisdom of the course recommended; whereupon, seeing the king in so gracious a mood, a certain clerk attached to the royal court, called by the old authorities Roger Bacon, asked a sarcastic riddle: 'Lord king, what is the greatest danger to those who are crossing the straits?' Henry made answer in the words of Scripture that they could tell whose business was on the great deep. 'Nay, my lord,' answered the clerk, 'I will tell thee—Petræ et Rupes'—a bitter allusion to Peter des Roches. It seems almost certain that the Roger here must be a mistake. Roger Bacon cannot at this time have been old enough to play such a part, and was then a young student at Oxford or elsewhere. Moreover, as there is clear evidence that the first half of this story (which on the best manuscript authority belongs to Robert) has been attributed to Roger Bacon by later mediæval writers, we can hardly be wrong if we bear Fuller's words in mind, and with him read Robert in the second instance as well as in the first.

Robert Bacon, then, was a Dominican friar in 1233, and to this fact we may add that although an old man upon entering that order he did not desist from his public lectures. His friend Richard Fishaker was associated with him in this work—a pair of friends so devoted to one another that Leland says writers of that age never disassociated their names, and that even death could not divide them. Both died in the same year, 1248, and were buried in the church of their order at Oxford. Matthew Paris considers their decease worthy of a place in his history, adding that it was the common opinion of that age that no contemporary writers surpassed or even equalled these two, whether in theology or other branches of learning, and paying a final tribute to their great zeal in the work of public preaching.

In addition to the above facts a few others may be gleaned from stray letters of the period. It is probable that it is to Robert Bacon and not to Roger that Thomas de Eccleston alludes (Brewer, *Mon. Franc.* 56) as having entered the order of friar preachers on the first day without a year's novitiate. The manuscript has R. Bacon, but the context seems to show that the date of the occurrence was under Gregory IX, at which time Roger would be too young; the person alluded to is spoken of as 'bonæ memoriæ,' a phrase which could hardly be applied to one still living, as Roger would be at that time; and, lastly, the whole preceding passage has reference to the 'Fratres Prædicatores,' of which body Robert was a member, whereas Roger Bacon was a Franciscan. Again, Grosseteste, in a letter to William de Raleger, refusing to appoint the latter's nephew—a boy not yet out of his Ovid—to a cure of souls, calls Robert Bacon to witness that he is willing to allow the lad ten marks a year out of his private purse. Here, again, we have Roger in the manuscript, but the date (1235?) clearly puts him out of court, and in Luard's edition of the bishop's letters the story is indexed to Robert. In any case Robert Bacon, the first Dominican writer in England (Wood, *Annals*, i. 192), can hardly fail to have been a friend of Robert Grosseteste, the great patron of the new orders; nor this last to have been acquainted with one who was, as Trivet tells us, the ruling theological power at Oxford.

The list of Robert Bacon's works, as given by Bale, includes a 'Liber in sententias Petri Lombardi,' 'Lectiones Ordinariæ,' 'Liber super Psalterium.' To this list Anthony à Wood adds a work called 'Syncategorement,' on the manuscript of which the words 'Roberti Baconis' are said to appear. Robert Bacon was the author of at least one life of his friend and master, Edmund Rich, which has been identified with the MS. c. 12, 9 at St. John's College, Cambridge. A fragment, or fragment of an abridgment, of it is at the end of Lambeth MS. 135 (see Wilfrid Wallace, *St. Edmund*, 1893, pp. 5–6). Portions of the life are probably worked up—with, however, an entire alteration of style—into Surins's 'Life of St. Edmund' (iv. 368, 16 Nov.).

[Leland, Bale, and Pits, under Robert and Roger Bacon and Richard Fitzacrius; Matthew Paris, iii. 244, v. 16, 369; Trivet's Annales 229; Brewer's Mon. Franc. 56; Luard's Epistolæ Grosseteste; Hardy's Cat. 87, 93, 108; Biographia Britannica; Moreri, i., under Robert Bacon. For a list of the various Bacons flourishing about the same time see Wake's Rex Platonicus, 208–10; Wood's Annales, i. 192, &c.; and authorities cited above.] T. A. A.

BACON, ROGER (1214?–1294), philosopher, was born at or near Ilchester, Somersetshire, about 1214. The materials for his life consist, in the first place, of the traditional records, partly drawn from early writers on the history of his time, but to a large extent without any satisfactory foundation; and, in the second place, of the somewhat numerous references, autobiographical in character, contained in his published or unpublished writings. The more important of these writings have only in recent times become the object of study, and the task of the biographer is largely the correction of the earlier tradition by means of the indications so afforded. An interesting but incomplete summary of the older material is furnished by Anthony à Wood; a more enlightened survey by Jebb in the preface to his edition of the 'Opus Majus' (1733); the latest researches have borne good fruit in the works of Brewer and Charles (cited under). Doubtless some obscure points may yet be cleared up by more thorough study of the manuscripts than has yet been undertaken, but it is not probable that there can ever be given more than a scanty outline of the life and labours of a very eminent English thinker.

Bacon's family seems to have been in good circumstances, but to have suffered severe reverses during the stormy reign of Henry III (*Op. Ined.* p. 16). He speaks of one brother as wealthy, and of another as a scholar (*Op. Ined.* 13), but there is no means of establishing any relation between these and certain others of the same name commemorated in the history of the time. Robert Bacon, the Dominican, who lectured at Oxford, may have been an uncle of Roger, but could hardly have been his brother. There is no reason to doubt the tradition that he began his university studies at Oxford, and if the report by Matthew Paris (*Hist. Maj.* 1644, p. 265) of the ironical riddle proposed by him to Henry III be accepted, he must have been at Oxford and in orders in 1233. How long he remained at Oxford there is no record to determine; sufficiently long, however, to have known and appreciated some of the able teachers who then gave the university its renown—Robert Grosseteste, Adam de Marisco, Richard Fitzacre, and Edmond Rich—and to have been influenced by them in the direction of positive science, natural and linguistic. As the length of his stay at Oxford is uncertain, so the date of the next event in his life, transference to the university of Paris, cannot be definitely fixed. From his own references to his study at Paris, his first residence there must have terminated about 1250 (Charles, p. 10). Tradition has assigned to him the usual brilliant career of an eminent teacher in a mediæval university. He is said to have graduated with distinction as doctor, to have attracted students by his lecturing, and to have been known by the significant cognomen of 'doctor admirabilis' (Wood, as in Brewer, *Op. Ined.* pref. p. lxxxvi). But the historians of the university of Paris know or say little of him, and from the way in which he himself refers to his Paris studies it may be inferred that, though he certainly gained high reputation, his withdrawal from the ordinary current of thought was so complete as to render him in no special sense a brilliant light in the scholastic firmament.

His contempt for the kind of work by which honour was there gained is unmeasured, and for his own part, with such aid as was afforded by the increasing knowledge of the Arab writers, he devoted himself to acquiring a knowledge of languages, and to experimental researches, partly in alchemy, partly in optics.

About the year 1250 Bacon seems to have returned to England, and though no details are known of the next definable period of his life extending up to 1257, the tradition may be accepted that he spent the time mainly at Oxford. The legendary connection between his name and the university of Oxford doubtless dates from this residence. That he had left Oxford in 1257 is attested by Bacon himself (*Op. Ined.* p. 7), but of the surrounding circumstances extremely little is known. The immediate occasion was the suspicion of his superiors in the Franciscan order, who, perhaps even before the date given, had put him under surveillance, and in 1257 sent him to Paris. At what time or for what reasons he had joined the Franciscan order, there are no means of determining. As he refers pointedly to the fact that he had not written anything 'in alio statu,' we may conjecture that he did not enter at a very early age. It was under the generalship of John of Fidanza, better known as Bonaventura, that Bacon was placed under restraint, and for ten years he was kept in close confinement in Paris. During that time he was denied all opportunity of writing; books and instruments were taken from him, and the most jealous care was taken that he should have no communication with the outer world.

Partial relief came from an unexpected quarter. In 1265 Guy de Foulques, who had in the previous year acted as papal legate in England, was raised to the papal chair as Clement IV. During his residence in England he had made various attempts to communicate with Bacon, and had solicited from him a general treatise on the sciences which rumour spoke of as completed. Bacon, who had no such general treatise ready, had been unable to reply to the friendly request, but, after the elevation of Guy de Foulques, was successful in privately laying before him a statement of the circumstances which had prevented his earlier reply. In answer the pope sent a letter enjoining Bacon to forward to him secretly and privately any writing he could prepare, notwithstanding all injunctions to the contrary of his superiors (the letter is given in Brewer's *Op. Ined.* p. 1).

The opening chapters of the writing called 'Opus Tertium' give a very vivid picture of Bacon's circumstances when he received this mandate, of the joy with which he hailed the opportunity afforded to him, of the manifold difficulties in the way of completing the work on which he forthwith entered, and of the plan he adopted for laying the substance of his reflections before his friendly auditor. Deeply impressed with a sense of the unity of the sciences, he thought it well first to treat in a general way of the various parts of human knowledge, giving a conspectus or compendious view of the whole before approaching the detailed treatment of the parts. This general view forms the 'Opus Majus,' and apparently the composition and copying must have been accomplished within a wonderfully brief space of time. For within almost two years from the time of receiving Clement's mandate, Bacon, in the 'Opus Tertium,' refers to the 'Opus Majus' as already sent off, and also to a subsequent writing, the 'Opus Secundum,' or 'Opus Minus,' in which an abridgment of the larger work had been given, with a special treatment of some essential subjects omitted either by design or by pressure of circumstances. Still desirous of conveying his thought in such a way as to win the ear of his powerful patron, Bacon forthwith began a new treatment of the whole, and in the seventy-five chapters printed under the title of the 'Opus Tertium' we have at least a portion of his new treatment. The 'Opus Tertium' in its printed form contains an expanded summary of the main portions of the 'Opus Majus;' but as it makes frequent reference to other writings which were intended to be laid before Clement, it is probable that we have in it only a fragment of a larger work. Evidently during the composition of the 'Opus Tertium' Bacon was relieved from much of the restraint under which he had been suffering, and in 1268 he was again in England. Whether the other writings referred to in the extant chapters of the 'Opus Tertium' were composed in time to be sent to Clement (who died in November 1268) we cannot determine. In all probability they were not, and this circumstance may to some extent account for certain difficulties presented by the manuscripts to be afterwards referred to.

That Clement exerted himself on behalf of Bacon is a mere conjecture; it is certain that after 1267 he was in comparative freedom, and we may suppose devoted himself to working out, in special writings, the particular sciences forming in his conception the body of knowledge. There remain fragments of a work, part of which undoubtedly was written in 1271 or 1272 (Brewer, *Op. Ined.* pref. p. 55), a compendium of philosophy, the projected outlines of which can be drawn with some accuracy. It is in the preliminary portion of this work, printed in the 'Opera Inedita' (pp. 393–511), that Bacon makes his most vehement onslaught on the clergy and the orders as withstanding the progress of true knowledge. In 1278 the general of the Franciscan order, Jerome of Ascoli, afterwards Nicholas IV, held a chapter at Paris for the consideration of the heretical propositions that were troubling the peace of the church. Amongst others who appeared was Roger Bacon, who, condemned 'propter quasdam novitates suspectas,' and prevented from writing to the pope (Gregory X) for defence and aid, passed into a prolonged confinement. Tradition at this point of his career becomes most confused; there exists, however, the manuscript of part of a work in which a date is explicitly recorded. The work is entitled 'Compendium Studii Theologiæ;' the date is 1292. In 1292, then, Bacon was alive, and moreover in freedom. Perhaps he owed his release to the liberality of Raymond Gaufredi, general of the order from 1289 to 1294, with whom tradition has certainly associated his name, and to the fortunate death of Nicholas IV in 1292 (see CHARLES, pp. 40–1). How long he survived is unknown; the old biographers mention 1294 among other dates, as 1284, 1290, 1292; and as the latter must all be rejected, 1294 remains in possession of the field. He is said to have died and to have been buried at Oxford.

Bacon's writings fall into the two groups of printed and manuscript. Of the printed works an extremely accurate list is given by M. Le Clerc in the 'Histoire Litt. de la France;' with some supplement and correction it is here followed: 1. 'Opera Chemica Rogeri Bacconis,' 1485, fo.; the same under the titles 'Sanioris medicinæ magistri D. Rogeri Baconis Angli de Arte Chymiæ scripta,' Frankfort, 1603, 12mo; and 'R. B. Thesaurus Chemicus,' ib. 1620. 2. 'Speculum Alchymiæ,' Nürnberg, 1541, 4to, repeated in many collections of writings on alchemy published from the sixteenth to the eighteenth century. A French translation appeared in 1557, and has been twice reprinted, in 1612 and in 1627, under the false title 'Le Miroir de Maistre Jean Mehun.' English translation, 'The Mirror of Alchymy, composed by the thrice famous and learned fryer Bacon,' in 1597, 4to, London; in the same volume is translated part of the 'De mirabili potestate Artis et Naturæ.' 3. 'De mirabili potestate Artis et Naturæ et de nullitate Magiæ,' Paris, 1542, 4to; and frequently either apart or in collections of alchemist writings. French translation, 1557, in the 'Miroir' above noted, and later in 1612 and 1629; English translations, 1597 and 1659, entitled 'Discovery of the Miracles of Art, Nature, and Magick.' The tract is reprinted in Brewer's 'Opera Inedita,' pp. 523–51. 4. 'Libellus Rogerii Baconi Angli, doctissimi mathematici et medici, de retardandis senectutis accidentibus et de sensibus conservandis,' Oxford, 1590. English translation, 'The Cure of Old Age and Preservation of Youth, by the great mathematician and physician, Roger Bacon, a Franciscan Friar. By Richard Browne,' London, 1683, 12mo. 5. 'Rogerii Baconis Angli viri eminentissimi Perspectiva, opera et studio Johannis Combachii, phil. prof. in acad. Marpurgensi,' Frankfurt, 1614, 4to (= Pt. V. of 'Opus Majus'). 6. 'Specula Mathematica in quibus de specierum multiplicatione earundemque in inferioribus virtute agitur, Combachii st. et op.,' ibid. 1614 (= Pt. IV. of 'Opus Majus'). 7. 'Opus Majus ad Clementem Papam,' ed. S. Jebb, London, fo., 1733; reprint, Venice, 1750. 8. 'Fr. Rogeri Bacon Opera quædam hactenus inedita, Vol. I. containing: 1. Opus Tertium; 2. Opus Minus; 3. Compendium Philosophiæ,' ed. J. S. Brewer, London, Rolls Series, 1859. 9. 'R. B. de Morali Philosophia,' Dublin, 1860 (= Pt. VII. of the 'Opus Majus,' not contained in Jebb's edition).

A glance at the number and dates of these published works suffices to explain how it has come about that the historical reputation of Roger Bacon inadequately represents, and in many ways misrepresents, his real work and merit. Not till the eighteenth century was it known, nor from the scanty references in the older authorities could it have been gathered, that Bacon was more than an ingenious alchemist, a skilled mechanician, and perhaps a dabbler in the black arts. In this light tradition viewed him, and it is his legendary history only that has established itself in English literature. The famous necromancer, Friar Bacon, with his brazen head, is no unfamiliar figure in popular English writing (see Professor WARD's book below cited). The publication of the 'Opus Majus,' however, rendered possible a more accurate conception of his aims and labours, and made it evident that the main interest of his life had been a struggle towards reform in the existing methods of philosophical or scientific thinking—a reform which in spirit and aim strikingly resembled that more successfully attempted by his more famous namesake in the seventeenth century. The 'Opus Majus,' in vigorous style and with great freedom of expression, discussed the obstacles in the way of true science, rejected authority and verbal subtleties, and sketched in broad outlines the essentials of the great branches of true knowledge. The work has well been designated 'at once the Encyclopædia and the Organon of the thirteenth century.' It is animated by the fresh breath of original study of nature; and though, as was inevitable, the fundamental ideas are in many respects those of the time, the mode of handling and applying them is wonderfully free from the baffling restraints that meet one in scholastic speculations. The 'Opus Majus' itself professed to be no more than an encyclopædic outline, and only touched the main features of the great sciences, grammar and logic, mathematics, physics (of which perspective, i.e. optics, was for Bacon the type), experimental research, moral philosophy; it was left to other works to give a more detailed treatment of the various branches.

Later investigations have succeeded in disclosing various interesting and important fragments of the detailed work to which Bacon seems to have applied himself on the completion of the 'Opus Majus.' It is not possible to give an exhaustive enumeration of the extant manuscripts. Those known to exist, and partially examined, are very numerous and in every variety of condition; there are doubtless others not yet brought to light. It is hardly possible, moreover, so to connect the known manuscripts with the indications which can be gathered of Bacon's projected or accomplished writings as to effect some partial classification of them. Either Bacon himself or the transcribers of the manuscripts must have been in the habit of incorporating an accomplished writing in a new work, with such changes of beginning and ending as to bring about the junction; and as the titles of the existing manuscripts generally follow some of the introductory sentences, it is not uncommon to find that writings cited under various titles and assigned to various works are in substance identical. It will be best here to state what has been determined regarding Bacon's activity as a writer after the composition of the 'Opus Majus,' and to point out what manuscripts exist of the products of his activity.

The older authorities agreed in asserting that the 'Opus Majus' was not the only writing prepared by Bacon at the request of Clement, but their accounts of the other treatises were confused and imperfect. Wood quotes from the writing now called 'Opus Tertium,' but regards it as part of a writing called 'Opus Minus' (Brewer, pref. p. 98, says of the passage quoted: 'This passage does not occur in the Digby MS., therefore Wood must have seen some other copy of the "Opus Minus" not now discoverable.' But this is an error. The passage is given in Brewer's own reprint of the 'Opus Tertium,' pp. 272–3, and the title of the manuscript is not 'In Opere Minore,' but merely 'In Opere suo'). Jebb, who had carefully consulted the manuscripts in the British Museum, came upon traces of two writings, called 'Opus Minus' and 'Opus Tertium,' but did not succeed in obtaining clear insight into their nature and scope. In 1848, however, Cousin discovered in the public library at Douai an important manuscript, of which he gave a full abstract in the 'Journal des Savants' of the same year. Other manuscripts of this work exist, and it has since been printed by Brewer under the undoubtedly correct title of 'Opus Tertium.' The biographical details given in the seventy-five chapters of printed text are of the utmost value, and the references to other writings enable a clear idea to be formed of the 'Opus Minus,' and a partial idea to be formed of certain projected treatises. From what Bacon himself says it becomes clear (1) that Jebb's edition of the 'Opus Majus' is imperfect as regards pt. ii., on grammar; is wanting in pt. vii., on moral philosophy; and is redundant by inclusion of a long treatise 'de multiplicatione specierum,' which is either part of a later work or an independent tract; (2) that the work called 'Opus Minus,' sent to Clement soon after the 'Opus Majus,' contained (*a*) a brief view of the contents of the larger treatise, (*b*) a criticism of the errors of theological study, and (*c*) a detailed treatment of speculative and practical alchemy. Only one manuscript (that in the Bodleian, Digby, 218) has been discovered which corresponds to the description of the 'Opus Minus.' It is in very imperfect condition, but the fragments, printed in Brewer's valuable edition, seem to represent all that we are likely to find of the work. Jebb, misinterpreting some references in the manuscripts before him, had conjectured that the 'Opus Minus' was intended to contain a body of separate treatments of the various sciences. This is incorrect, but it is certain that Bacon projected such separate treatments, and intended to send them to Clement. The chapters printed as the 'Opus Tertium' contain many forward references, and by comparing these with link-words found in the recently disclosed manuscripts M. Charles has endeavoured to reconstruct the plan of Bacon's work and to determine the manuscript fragments of it. From the circumstance above mentioned, however, it is very difficult to effect this satisfactorily, and it seems highly improbable that Bacon was able to prepare detailed treatises, following up the introduction called now 'Opus Tertium,' and to forward them to Clement. Rather we may conjecture that he began and carried out his plan of detailed treatment, so as to form a complete body of scientific exposition, and that the several portions were indifferently connected with the 'Opus Tertium' and with the later work, the 'Compendium Philosophiæ,' of which the introduction dates from 1271. For the indications point to a substantial identity of content in the two supposed systematic works. Under the one, the so-called 'Opus Tertium,' there appear to fall (1) grammar and logic, (2) mathematics, (3) physics, (4) metaphysics and moral philosophy; under the other, the 'Compendium Philosophiæ,' (1) grammar, (2) logic, (3) mathematics, (4) physics, (5) alchemy, (6) experimental science. The identity of contents explains the difficulty of assigning the extant fragments to the one or to the other, and probably the definite designations we adopt for the two works do not fairly represent anything in Bacon's plan. Of the treatment of grammar, some part remains in the manuscript on Greek grammar in University College, Oxford. Of mathematics, the discussion of the general ideas, 'Communia Mathematica,' is contained in the manuscripts, Brit. Mus. Sloane Coll. 2156, and Bodl. 1677. Of physics, a very important fragment, treating of the fundamental ideas, 'Communia Naturalium,' exists in no fewer than four forms, in the Mazarine Library, Paris, 1271, in the Brit. Mus. Royal Lib. 7 F. vii., in the Bodleian, 1671, and in the library of Univ. Coll. Oxford; the publication of this manuscript, which contains Bacon's treatment of the most important notions of scholastic thinking, is a desideratum. Of the metaphysics, a small portion is found in the Bodleian, 1791, and more in the Biblioth. Imp. at Paris, No. 7440. A more detailed treatment of physics, by its link-expressions designed to form part of the 'Compendium Philosophiæ,' is contained in the Brit. Mus. Addit. MSS. 8786. Of the latest work of Bacon, the 'Compendium Studii Theologiæ,' date 1292, some few fragments, from which the plan of the whole may be gathered, are contained in the British Mus. 7 F. vii. fo. 153, and 7 F. viii. fo. 2, and in the library of Univ. Coll. Oxford (see Charles, pp. 409–16). The British Museum (Royal Lib. 7 F. viii. fo. 99–191) has also a complete manuscript of an early writing, the 'Computus,' on astronomy and the reformation of the calendar, the date of which, as given in the manuscript itself, is 1263.

It is much to be desired that a more thorough and detailed study of the known manuscripts and a more extensive search for others which doubtless exist should be undertaken. Some portions are in a condition suitable for publication, and it is wellnigh an obligation resting on English scholars to continue the good work begun by the late Professor Brewer. Bacon's works possess much historical value, for his vigorous thinking and pronounced scientific inclinations are not to be regarded as abnormal and isolated phenomena. He represents one current of thought and work in the middle ages which must have run strongly though obscurely, and without a thorough comprehension of his position our conceptions of an important century are incomplete and erroneous.

[Of the earlier works in which Bacon was dealt with at large or incidentally, of Wadding, Cave, Oudin, Leland, Bale, Pits, Tanner, and others, a copious list will be found in the Histoire Littéraire de la France (xx. 227–52); the most valuable recent studies are those of Brewer (preface to R. B. Opera Inedita, London, 1859) and E. Charles (Roger Bacon, sa Vie, ses Ouvrages, ses Doctrines, d'après des textes inédits, Paris, 1861), whose work is a model of industry, skill, and intelligence; summaries, mainly of these two authorities, are to be found in Siebert, Roger Bacon, Marburg, 1861; Saisset, Revue des deux Mondes, 1861; Westminster Review, January and April 1864; Held, R. B.'s praktische Philosophie, Jena, 1881. Laying greater stress on the scholastic elements in Bacon's work, and somewhat depreciatory in tone, are L. Schneider, Roger Bacon, Augsburg, 1873, and K. Werner, Die Psychologie, Erkenntniss- und Wissenschaftstheorie des R. B., and Die Kosmologie und allgemeine Naturlehre des R. B., Wien, 1879. The popular legend, represented by the Famous Historie of Fryer Bacon, London, 1615 (reprinted in Thoms's Early Prose Romances, iii.), has been turned to good account in English literature; see Terilo's A Piece of Friar Bacon's Brazen Heade's Prophesie, 1604, reprinted in Percy Society Publications, vol. xv., 1844, and Greene's Friar Bacon and Friar Bungay, 1587 or 1588. On Greene and on the references in other literary pieces to Roger Bacon, see the Introduction and Notes to Ward's Old English Drama, 1878.]

R. A.

BACON, THOMAS (*fl.* 1336), judge, was most probably a member of the same family that produced Sir Nicholas and the great Francis Bacon; for he was possessed of property at Baconsthorpe and other places in Norfolk, which later belonged to the lord chancellor. He was a justice of the Common Pleas in the early years of Edward III's reign, and in this capacity was knighted by that king (Dugdale, *Origines*, 102). According to Foss, he was raised to the King's Bench in 1332, and certainly appears in this year as one of those appointed to try and terminate petitions from Gascony, Ireland, Wales, and the foreign isles in the parliament held at York. The same year, in conjunction with two others, he was deputed to assess the tallages for Norfolk and Suffolk. He seems to have continued a judge till 1336, and was possibly still living in the year 1339.

[Foss's Judges of England, iii. 393; Rot. Parl. ii. 68, 447.] T. A. A.

BACON, *alias* SOUTHWELL, THOMAS (1592–1637), Jesuit. [See SOUTHWELL.]

BACONTHORPE, BACON, or BACHO, JOHN (*d.* 1346), the 'Resolute Doctor,' took his name from Baconsthorpe, a small Norfolk village in the hundred of South Erpingham. According to the elaborate genealogy of the Bacon family among the British Museum manuscripts (*Add. MS.* 19116) he was the third son of Sir Thomas Bacon of Baconsthorpe, and grandnephew of the famous Roger Bacon. In the early years of his life he was brought up at the newly founded Carmelite monastery of Blakeney or Snitterley, not far from Walsingham, an establishment which reckoned a Sir Robert Bacon amongst its earliest patrons. In process of time John Baconthorpe removed to Oxford, where the Carmelite order had possessed its own schools since 1253. According to Pits, he remained here only long enough to complete his philosophical training, and to pass through the initiatory stages of the theological course; while, to perfect himself in this crowning branch of mediæval study, he repaired to Paris. At this university he took his degree in both civil and ecclesiastical law, and applied himself to master every field of learning. The wide range of his inquiries is proved by the titles of his works, which, besides the ordinary theological and logical topics of the age, embrace treatises on astronomy or astrology, on the pontifical canons, on generation, the movement of animals, and innumerable other subjects. At Paris he seems to have first displayed that marked adherence to the doctrines of Averroes which gained him the title of 'Princeps Averroistarum.' But M. Renan is explicit in his statement that Baconthorpe does not so much maintain all the tenets of Averroes as strive to palliate their heterodoxy. His position was that the arguments of Thomas Aquinas and others had little that was contradictory to the real sentiments of the Arab philosopher. Averroes, according to his fourteenth-century champion, only started questions from a purely intellectual point of view, as a field in which to exercise men's reasoning faculties, without committing himself to a full acceptance of the theories he discussed. At the same time M. Renan adds that Baconthorpe was careful to soften down the more dangerous of his master's doctrines.

On his return from Paris, Baconthorpe was most probably once more a resident at Oxford, and it may be to this period of his life that Wood refers when he speaks of him as a strong opponent of the mendicant orders in that university. It would be about the same time that Baconthorpe was the Oxford instructor and friend of Richard Fitzralph, afterwards archbishop of Armagh (*ob.* 1360). According to Bale the two friends began about the year 1321 to preach the doctrines which Wycliffe inculcated so strongly half a century later, that the priestly power should be subordinate to the kingly—a statement which well agrees with the words of Walden when writing against the Lollards on the same subject: 'The great defender of this opinion is Richard of Armagh, and he follows John "Bacon-town" (Joannem Baconis oppidi) the Carmilite.' But Baconthorpe does not seem to have remained entirely in England, as his name is said to occur in the accounts of the general meeting of the Carmelites held at Alby in 1327; and again, in the general chapter of the order at Valence (1330), he once more appears as 'John de Baconstop, provincial of England' (*Biblioth. Carmel.* i. 743). The appellation of 'provincial' is due to the fact that in the preceding year he had, at a meeting of the Carmelite brotherhood in London, been unanimously elected head of the order in England (1329), an office which he retained till 1333, when he was hurriedly summoned to Rome. He seems to have given some offence to the heads of his own body by assigning too much authority to the pope in the matter of annulling marriages. We are told that at Rome he was even hissed during one of his discourses; but not, Leland assures us, for any lack of argumentative power or eloquence. Fuller, however, though apparently without authority, says that it was the badness of his Latin and of his pronunciation that formed the pretext for this treatment. Baconthorpe seems soon to have seen the error of his ways, and made a recantation, proving most conclusively that the pope had no power of dispensation within the prohibited degrees. Two centuries later, we are told by Bale, James Calcus Papiensis made use of Baconthorpe's authority in his work on Henry VIII's divorce. From this time Baconthorpe's fame seems to have been established. Even after the lapse of 150 years the general of his order, Spagnuoli, could sing of him as the great glory of the Carmelites, adding that no one has ever known the mind of Averroes better than he; and that by following his footsteps a man would become a second Aristotle. The same verses represent him as demolishing the 'footprints of the cloudy Scot,' Duns Scotus, the almost contemporary pride of the Franciscans. When summoned to Rome, Baconthorpe ceased to be the English provincial, in order that he might have more leisure for preaching and the study of the Scriptures (BALE, *Heliad.* i. 28). It was probably on his return from Rome that Baconthorpe took part in the general chapter held at Nîmes or Narbonne in 1333. The 'Bibliotheca Carmelitana,' basing the statement apparently upon John Baptist de Lezana's 'Annales Sacri' (iv. 555), asserts that he was the leader of the Parisian Carmelites in their opposition to the heretical views of John XXII concerning the state of the dead; and, indeed, Baconthorpe does seem to have written two of his works, the 'De Beatorum Visione' and the 'Quod sit laus vocalis,' directly against the peculiar tenets held by this pope (*Bibl. Carm.* i. 748; FABRIC. *Bibl. Lat.* 162). If Lezana is to be depended on, this incident would fit in very well with the last days of John XXII (*ob.* 1334), when the question was most exercising men's minds, and with Baconthorpe's return journey from Rome and Nîmes. He is said to have returned to England, where he died in 1346, and was buried in the Carmelite church at London. Leland, however, assures us that he had searched for his tomb there vainly. Other accounts give Blakeney and Norwich as his place of sepulture.

Baconthorpe was a man of extremely small stature, a very Zacchæus, as Pits phrases it, whose body could never have supported the weight of the huge volumes his intellect produced without being crushed to death. Fuller adds that his pen, penknife, inkhorn, one sheet of paper, and one of his works, would together have made up his height. He was also a most voluminous writer. Zedler reckons the number of his books at over 120, and Alegre de Casanate has preserved a legend that on one occasion Baconthorpe's pupils buried their master twice over while standing upright in his own works, and even then had had a large number to spare (ALEGRE DE CAS. *Paradisus Carm. dec.* 294).

Besides dealing with the subjects mentioned earlier in this article, Baconthorpe wrote commentaries on the Old and New Testament, on the Apocrypha, on Aristotle's 'Ethics,' 'Metaphysics,' and 'Politics,' treatises upon Anselm's 'Cur Verbum sit homo,' and Augustine's 'City of God:' diatribes against the Jews, idolaters (by this meaning in all probability Mahometans), and magicians; and a work dealing with a topic thoroughly typical of the scholastic mind, 'Quod in cœlo sit laus vocalis.' Bale, who was himself originally an East-Anglian and a Carmelite, speaks of him in the highest terms: 'I have found in his writings weightier thoughts than in those of any other author of his time.' In fact, Bale made a collection of these gems, which, however, he tells us, perished when he was in Ireland.

Nearly three centuries after his death Baconthorpe was still read in the university of Padua, where the Averroist doctrines lingered on long after they had died out in the rest of Europe. He was, according to M. Renan, the classic author of this school of thought; and also as pre-eminently the *doctor* of the Carmelite order, as Aquinas was of the Dominicans, or Duns Scotus of the Franciscans. Zabarelli, who was a professor at Padua only a few years before Galileo was appointed to the chair of mathematics at the same university, was an eager student of Baconthorpe, and his name reappears at the beginning of the seventeenth century in connection with the memorable name of Lucilius Julius Cæsar Vaninus. Though Baconthorpe had been dead nearly two hundred and fifty years before Vaninus's birth, yet this unfortunate philosopher claimed to have had the great Averroist for his teacher, and professed to be following the example of his master in putting no other works than those of Averroes into his pupils' hands (RENAN, *Averroes*, 421; but compare Vaninus' own works in the references at the end of the article). With regard to the great battle-field of scholastic champions M. Hauréau sums up Baconthorpe's position in the words: 'He is a capitulating realist, who entangles himself in nominalism as little as possible.'

There are many theories advanced to account for Baconthorpe's epithet of the 'resolute doctor.' Pits seems very plausibly to imply that he owes it to the tenacity with which he maintained his Averroist principles. Others have explained it by his readiness in deciding all cases brought before him; but for this his conduct at Rome does not seem to prove him to have been remarkable. He then appears to have retracted his opinions before leaving the city.

No complete edition of Baconthorpe's writings has been published, though his works began to issue from the press several years before the close of the fifteenth century, with his 'Commentaries on the Master of the Sentences,' printed at Paris in the year 1484. Continental students have, however, been laborious interpreters of his teachings, and amongst the numerous treatises devoted to his philosophy special mention may be made of the seven bulky folios of Joseph Zagalia (Ferrara and Parma, 1696–1706), and the three smaller volumes of H. Aymers (Turin, 1667–9).

[Leland, Bale, and Pits's Catalogue; Tanner; Harleian MSS. 3838, i. 27, 28, ii. 51–53; Alegre de Casanate's Paradisus Carmelitici decoris, 294–5; Zabarella's De Rebus Naturalibus, edit. Frankfort, 1617, p. 466; St. Etienne's Biblioth Carmel. 745–53; Zagalia's Liber Prœmialis; Vaninus's Amphitheatrum, 17, and De Naturis Admirandis, 350; Vossius De Quat. Scient. 363; Wharton's Cave, App. 27; Renan's Averroës et l'Averroïsme, 318, 420, 421; Hauréau's Philosophie Scolastique, 441–3; Fuller (Church History, iii.) seems to have gone beyond his authorities; Lezana's Annales Sacri, vol. iv., apparently contains much information concerning Baconthorpe's life which is not to be found elsewhere.] T. A. A.

BADBY, JOHN (*d.* 1410), Lollard, was a blacksmith, or, according to other accounts, a tailor in Worcestershire, whose Lollard opinions involved him in the persecution of heresy which marked the clerical reaction on the accession of Henry IV, and the passing of the statute 'de hæretico comburendo.' Badby seems to have been a man of parts, of unflinching courage and resolution, and possessed of both ingenuity and dialectical power. He carried out to extreme rationalistic consequences that denial of transubstantiation which had become characteristic of the more hardy Wycliffites. The host, he maintained, was in no sense the body of Christ, but something inanimate, and less worthy therefore of honour than a toad or a spider, which at least had the gift of life. Such outspoken heresy insured his condemnation before the diocesan court at Worcester; but the case came for final decision, probably by way of appeal, before Archbishop Arundel, in the spring of 1410. Arundel strengthened his court by the addition of numerous ecclesiastical and lay assessors; but Badby's heresy admitted of no doubt. He was condemned and delivered to the secular arm for execution, and met his fate on 1 March at Smithfield. Henry, Prince of Wales, already conspicuous for the fervour of his orthodoxy, was among the spectators, and offered Badby a free pardon if he recanted. The Lollard refused, but his piteous groans after the fire was lighted again excited Henry's hopes of his conversion. He ordered the extinction of the fire, and offered the half-burnt wretch life, liberty, and a pension as the price of conformity. But with unflinching constancy Badby refused. The fire was rekindled, and death soon ended his sufferings. His was the second martyrdom to Lollardy.

[Walsingham's Historia Anglicana, p. 282 (Rolls edition); Foxe's Book of Martyrs, i. 593–5, is very circumstantial if not very trustworthy; Hook's Lives of the Archbishops of Canterbury iv. 507–10, gives a good modern account.] T. F. T.

BADBY, WILLIAM (*d.* 1380), Carmelite and theological writer, was a native of East Anglia, and educated at one of the Carmelite monasteries (probably Norwich) of that district. Later in life he proceeded to the Carmelite schools at Oxford. These were situated in the northern suburbs of that town, and as they were open not only to the brotherhood but to all comers, his career as a doctor of theology here was so pleasing to the people that they are said to have flocked, as to a show, to hear his discourses (Bale, *Heliades*, Harley MSS. 3838, 2, 67). His popularity in this position seems to have recommended him to John of Gaunt, always a great supporter of the Carmelite order, and we are told that Badby was accustomed to hold forth in the presence of this prince and the nobility of England. According to Bale (*Harl. MSS.* i. 31) he was, next to Ralph Kelly, archbishop of Cashel, one of the glories of his age. Bale hints yet further that it was in some degree due to his influence, as one out of a long list of Carmelite monks whose names are given as confessors to John of Gaunt, that this prince interested himself in attempting to counteract the slanders that were about that time beginning to be levelled against this order, then in the height of its reputation, and possessing over a thousand brothers in England alone. With Badby the appointment of confessor to John of Gaunt was but the stepping-stone to the bishopric of Worcester, which, however, he held for so short a time that his name does not appear, according to Tanner, in any list of the occupants of that see. He died on 14 April 1380. Badby's writings consisted of a 'Liber Sacrarum Contionum,' 'Liber Determinationum Scripturæ;' Tanner adds certain 'Conciones Celebres,' which, however, are probably the same as the 'Liber Sacrarum Contionum.' Bale adds another work, entitled 'De Penitentia.'

[Tanner; Bale; Pits; Heliades Balæi, MSS. Harley, 3838, i. 31, ii. 67; Stubbs's Reg. Sac.] T. A. A.

BADCOCK, JOHN (*fl.* 1816–1830), a sporting-writer, whose birth and death are alike unknown, published between 1816 and

1830, under the pseudonyms of 'Jon Bee' and 'John Hinds,' a variety of works on pugilism and the turf. When he issued in 1823 his 'Slang, a Dictionary of the Turf, the Ring, the Chase,' and other similar amusements, the preface to which contains much information on previous compilations in the same field, he described himself as editor of the 'Fancy,' 'Fancy Gazette,' and the 'Living Picture of London.' 'The Fancy, or True Sportsman's Guide; authentic Memoirs of Pugilists,' came out in monthly parts, beginning April 1821, and was sold in two volumes in 1826. The 'Fancy Gazette' was a part of 'The Annals of Sporting and Fancy Gazette,' thirteen volumes of which were published between 1822 and 1828. The 'Living Picture of London' was compiled by Badcock as a guide to its condition in the year 1818, and a similar volume was produced by him in 1828. From a note in the 'Fancy,' i. 330, it appears that the volume entitled 'Letters from London: Observations of a Russian during a residence in England of ten months,' which purported to be a translation from the original manuscript of 'Oloff Napea, ex-officer of cavalry' (1816), was the production of Badcock. His last work under the signature of 'Jon Bee' was an edition of the 'Works of Samuel Foote, with remarks on each play, and an essay on the life, genius, and writings of the author' (1830), 3 vols.; and from some passages in the essay it would seem that Mr. Badcock was connected with Devon or Cornwall, in both of which counties the name is still common. This supposition is corroborated by the fact that in the 'Gentleman's Magazine,' 1819, pt. i. 618–20, pt. ii. 326, there appeared two letters from him announcing his intention of printing the lives of the celebrated natives of Devon since the time of Prince. The volumes which bear the name of 'John Hinds' relate to the stable. The earliest, 'The Veterinary Surgeon, or Farriery taught on a new and easy plan,' was issued in 1827 and 1829, and reissued at Philadelphia in 1848. It was followed by 'Conversations on Conditioning: the Groom's Oracle,' 1829 and 1830. 'Mr. Hinds' was also credited with editing new editions of W. Osmer's 'Treatise on the Horse,' and C. Thompson's 'Rules for Bad Horsemen,' both of which appeared in 1830. This was the last year in which any work that can be attributed to Badcock was published, and he probably died during its course.

[Thompson Cooper's Biog. Dict.; Works of Badcock.] W. P. C.

BADCOCK, SAMUEL (1747–1788), theological and literary critic, was born at South Molton, Devon, 23 Feb. 1747. His parents were dissenters, and he was educated in a school at Ottery St. Mary, which was reserved for the sons of those opposed to the English church. He was trained for the dissenting ministry, and in 1766 became the pastor of a congregation at Wimborne in Dorset. After three years of residence in that county he was appointed to a similar post at the more important town of Barnstaple in Devon, and remained there until 1778. During this period he became known, through his contributions to the 'Theological Repository,' to Dr. Priestley, and sought his acquaintance in correspondence, and personally by a journey to Bowood, where Priestley was living with Lord Shelburne. This intercourse, and the adoption of some of the doctor's theological views, led to an estrangement with the congregation at Barnstaple, and Badcock returned to his native town, where he ministered from 1778 to 1786, when he became dissatisfied with the doctrines of dissent and with the position assigned to its ministers. He sought for ordination in the established church, and, having obtained a title for the curacy of Broad Clyst, was ordained by Bishop Ross, of Exeter, deacon and priest within a week in June 1787. Harassed by failing health and pecuniary anxiety, he assisted for the last six months of his life at the Octagon Chapel, Bath; and whilst on a visit to Sir John Chichester, one of his Devonshire patrons, at his town house, Queen Street, Mayfair, London, died 19 May, 1788.

Most of Badcock's contributions to literature appeared in the magazines of the day. From 1774, when he sent to the 'Westminster Magazine' a series of articles, the names of which are printed in the 'Gentleman's Magazine,' lviii. pt. ii. 595 (1788), until his death, his services were in constant demand by the conductors of the critical papers. He wrote in the 'Gentleman's Magazine,' the 'London Magazine,' 'General Evening Post,' and 'St. James's Chronicle,' but the most famous of his contributions appeared in the 'Monthly Review.' Although he had been friendly with Priestley, and had published in 1780 'A slight Sketch of the Controversy between Dr. Priestley and his Opponents,' a severe notice from his pen of the doctor's 'History of the Corruptions of Christianity' appeared in the pages of that review for June 1783. This, and an article by him in the next year on 'Priestley's Letters to Dr. Horsley,' produced two answers from Dr. Priestley and pamphlets from J. E. Hamilton and Edward Harwood, D.D. Whilst resident at Barnstaple, Badcock became acquainted with the daughter of Samuel Wesley, the master of the Tiverton school and elder brother of John Wesley. The letters and anecdotes which he obtained from her were transmitted by him to the 'Westminster Magazine' in 1774. A subsequent account, based on her statements, of the Wesley family, provoked a correspondence with John Wesley; this biography was printed in the 'Bibl. Topog. Britt.' iii. pp. xli–xlviii, and reprinted, with the letters which it occasioned, in Nichols's 'Lit. Anecdotes,' v. 217–42. Several letters from Wesley which Badcock gave to Priestley were published by the latter in 1791 under the title of 'Original Letters by Rev. John Wesley and his Friends.' A sermon which Badcock preached at the Octagon Chapel, Bath, for the benefit of the General Infirmary, 23 Dec. 1787, was printed for private distribution. Rose, in his 'Biographical Dictionary,' says that he wrote in 1781 a poem called the 'Hermitage,' and Watt states that an assize sermon preached by him at St. Peter's, Exeter, in 1788, was published in 1795; but neither of these works can be found at the British Museum. After Badcock's death, his friend, Rev. R. B. Gabriel, D.D., alleged that he was the virtual author of Dr. Joseph White's Bampton lectures on the effects of Christianity and Mahometanism. A fierce war of words raged in the papers. Dr. Gabriel published 'Facts relating to the Rev. Dr. White's Bampton Lectures,' and the lecturer rejoined with 'A Statement of Dr. White's Literary Obligations to the late Rev. Mr. Samuel Badcock and the Rev. Samuel Parr, LL.D.' (1790). From this acrimonious controversy it appeared beyond doubt that Dr. White had received considerable assistance, though not to the extent which his assailants asserted, from Badcock. The papers which William Chapple had collected for an improved edition of Risdon's 'Survey of Devon,' were entrusted to Badcock's care for arrangement and revision, and from this he was induced to contemplate the preparation of a complete history of that county. Several letters on this matter are printed in Rev. R. Polwhele's 'Reminiscences,' i. 44–77, but the prosecution of the work was stopped by Badcock's death. As a reviewer, Badcock ranks among the best known names of the last century.

[Chalmers; Gent. Mag. 1788 and 1789; Priestley's Life and Correspondence (1831); Polwhele's Traditions and Recollections, i. 184, 240–2.] W. P. C.

BADDELEY, ROBERT (1733–1794), comedian, is said to have been born in 1733. When first heard of he is cook in the establishment of Foote, where he is supposed to have contracted a taste for the stage. Subsequently, as valet to a gentleman whose name has not been preserved, he travelled for three years on what was then called 'the grand tour,' acquiring in so doing a smattering of foreign languages which stood him subsequently in good stead. In 1761 he appeared at the Smock Alley Theatre, Dublin, the first part he played being Gomez, a not unimportant rôle 'created' by Nokes in Dryden's 'Spanish Friar.' He must have acted previously, as he was announced as of Drury Lane theatre. Two years later he was an established member of Drury Lane company, playing low comedy parts, and winning some reputation as an exponent of foreign footmen. His chief claim to distinction consists in having been the original Moses in the 'School for Scandal.' While dressing for this character on 19 Nov. 1794 he fell back ill. The next day he expired. His life with Mrs. Baddeley was unhappy [see BADDELEY, SOPHIA, 1745–1786], her loose conduct involving him in many difficulties, among which must be counted a bloodless duel with George Garrick, a brother of David. Baddeley is best remembered by his will, in which he left the reversion of his house at Moulsey, in Surrey, to found an asylum for decayed actors, adding a provision that when the value of the property reached 350*l.* per annum, pensions were to be granted to the inmates. He also bequeathed the interest of 100*l.* to provide the actors at Drury Lane Theatre with wine and cake in the green room on Twelfth Night. This custom is still observed. Baddeley was the subject, during his life, of many gross charges. Michael Kelly speaks of him as a worthy man, and in Jews and Frenchmen a very good actor. Baddeley is buried in St. Paul's Church, Covent Garden.

[Genest's Account of the English Stage; Reminiscences of Michael Kelly; Hitchcock's Historical View of the Irish Stage; Theatrical Biography, 1772; Gilliland's Dramatic Mirror; Thespian Dictionary.] J. K.

BADDELEY, SOPHIA (1745–1786), actress and vocalist, was the subject of a biography by a woman who was her companion, and claims to have been her friend. This so-called life has the air of having been written for the purpose of extorting money from the men of rank implicated in the adventures it describes. The name of Mrs. Elizabeth Steele is advanced as that of the author; but the discredit of the publication has been assigned to Alexander Bicknell, the writer of a life of Alfred the Great. According to this work Sophia Snow was born in 1745 in the parish of St. Margaret's, Westminster. She was the daughter of Valentine Snow, serjeant-trumpeter to George II. From her father she received an education in music sufficient to enable her to turn to account a voice of much sweetness. When eighteen years of age she eloped with Robert Baddeley, an actor of Drury Lane Theatre, whom shortly afterwards she married. To the influence of her husband she owed her introduction to Drury Lane, at which house she appeared on 27 April 1765, when she played Ophelia. This is announced on the playbills as her third appearance on any stage. Genest supposes that her début took place on the 27th of the previous September, when the same character, Ophelia, was assigned in the playbills to a 'young gentlewoman.' Her biographer gives Cordelia as her first rôle, and supports the statement by an assertion that when she saw Edgar as Mad Tom she screamed with real terror, and so obtained the sympathies of the audience. The line of Mrs. Baddeley scarcely extended beyond genteel comedy,' her most ambitious effort, consisting in appearing once or twice during an illness of Mrs. Barry as Mrs. Beverley in the 'Gamester.' As a singer she obtained high terms at Ranelagh and Vauxhall. Separated from her husband by her irregularities of life, she played during some years at the same theatre with him, never addressing him or being addressed by him, except when the utterance was dramatic. After a scene in the 'Clandestine Marriage,' in which Baddeley, as Canton, urged King, as Lord Ogleby, to make love to Mrs. Baddeley as Fanny, George III and Queen Charlotte were so delighted with the archness of the actress that they sent an order to her to go to Zoffany and be painted in the character. This order was of course obeyed. Mrs. Baddeley's exceptional beauty, her vanity, and reckless extravagance, made her the fashion. When it was known that admission would be refused her as an actress to a public entertainment, fifty gentlemen of highest station are said to have waited for her in the lobby, drawn their swords on the constables on her appearance, escorted her in triumph to the rooms, and obtained an apology from the directors of the entertainment, and a personally accorded welcome from the aristocratic patronesses. The large sums paid her were recklessly squandered, and she was compelled to take refuge from her creditors in Edinburgh. Here she played during the seasons of 1783–5. Her health appears to have been wretched. According to Tate Wilkinson (*Wandering Patentee*, ii. 151), she took in her later years to laudanum, and was on one occasion, about three years before her death, so stupidly intoxicated with it as to be unable to act. Wilkinson says concerning her: 'The quantity of laudanum she indulged herself with was incredible.' Galt, in his 'Lives of the Players,' asserts that she died in Edinburgh 1 July 1801, an impossible date, since in the 'Children of Thespis,' first printed in 1787, Anthony Pasquin (John Williams) speaks of Scotland and says (p. 121, ed. 1792):—

There Baddeley sleeps on Mortality's bier.

. . . . . .

Emaciate and squalid her body is laid.
Her limbs lacking shelter, her muscles decayed,
Cadaverous, fetid, despised, and deformed.

There seems no reason indeed to dispute the statement in her 'Memoirs' that she died in Edinburgh in July 1786, having, during her last days, been supported by her fellows, with whom she was always a favourite. She is said to be buried in Edinburgh.

[Memoirs of Mrs. Sophia Baddeley by Mrs. Elizabeth Steele, 6 vols., London, 1781; Wilkinson's Wandering Patentee, 4 vols., London, 1795; Galt's Lives of the Players; Dutton Cook's Hours with the Players; Genest's Account of the English Stage, 12 vols., London, 1832.] J. K.

BADDELEY, THOMAS (*fl.* 1822), a Roman catholic priest at Manchester, was the author of the 'Sure Way to find out the True Religion,' a colloquial defence of Roman catholic principles, largely mingled with invective against protestantism. The author was stated to be dead in 1825. The tract reached a seventh edition in 1847, and provoked several replies.

[A Sure Way to find out the True Religion, (1820?); Richardson's Popery Unmasked, 1825.] A. R. B.

BADELEY, EDWARD LOWTH (*d.* 1868), ecclesiastical lawyer, was the younger son of John Badeley, M.D., near Chelmsford, by Charlotte Brackenbury. He graduated at Brasenose College, Oxford, as B.A. in 1823, being in the second class in classics, and he took his M.A. degree in 1828. In 1841 he was called to the bar as a member of the Inner Temple, and for a short time went the home circuit, but his tastes were for the study of ecclesiastical law, and he was soon employed in solving its intricacies by those who, like himself, were zealous for the spread of tractarian principles. A speech by him in proof of the prohibition of marriage with a deceased wife's sister by Holy Scripture was printed, with Dr. Pusey's evidence before the commission then sitting on the law of marriage, in 1849. When Dr. Phillpotts, the Bishop of Exeter, refused to admit the Rev. G. C. Gorham to the vicarage of Brampford Speke on the ground of his unsound doctrine on the sacrament of baptism, Badeley argued the bishop's case before the judicial committee of the privy council, 17 and 18 Dec. 1849; and his speech on this occasion was published as a pamphlet. He gave an opinion in 1851 in favour of the legality of altar lights, which was printed in the 'Morning Chronicle,' April 1851, and was republished in 1866 in connection with their use in the parish church of Falmouth. This opinion was attacked in 1851 in a pamphlet issued 'by a layman, late fellow of Trinity Coll. Camb.' His last tract was in support of 'The Privilege of Religious Confessions in English Courts of Justice,' 1865. In the summer of 1850 Badeley and thirteen other members of the English church, including Cardinal Manning, signed a series of nine resolutions to the effect that the views of the privy council on baptism should be solemnly disowned by the national church; and when no such action was taken Badeley and several of his colleagues withdrew to the Roman communion. In this new association he was much engaged in settling the legal points connected with their trusts and charities. Dr. Newman's collection of 'Verses on various Occasions' (1868) was dedicated to Badeley, with very warm expressions of friendship. Many letters to and from Badeley are printed in Mr. Robert Ornsby's 'Memoirs of Mr. J. R. Hope-Scott,' 1884. Badeley died 29 March 1868.

[Gent. Mag. v. 688 (1868); Denison's Notes of my Life, pp. 197–9; Ornsby's Memoirs of J. R. Hope-Scott, *passim.*] W. P. C.

BADENOCH, Lord of. [See Stewart.]

BADEW, RICHARD (*fl.* 1320–1330), founder of University Hall, Cambridge, was descended from an ancient and knightly family which appears to have given its name to the manor of Badew or Badow, near Chelmsford, Essex, and whose representatives were owners of the manor in the reigns of the first three Edwards. Richard de Badew married Isabel, daughter of Peter Marshall, by whom he had three sons, William, Edward, and Richard. The last-named was chancellor of the university of Cambridge in 1326 and in 1338, and was noted for his zeal in the promotion of learning. It was during his tenure of office that he purchased, most probably on behalf of the university, two tenements in Milne Street, the property of a Cambridge physician named Nigellus de Thornton. And here, according to the tradition preserved by Fuller, 'he built a small college, by the name of University Hall, placing a principal therein, under whom scholars lived on their own expenses.' Scot, however, in his 'Tables of the University,' states that they were maintained at the charges of the university. Sixteen years afterwards the hall was accidentally burnt down, when it was rebuilt and endowed by Elizabeth de Clare, afterwards the wife of John de Burgh, earl of Ulster, its name being changed to Clare Hall.

[Morant's Essex, ii. 19; Fuller's History of the University of Cambridge, ed. Prickett and Wright, 83–4; Cooper's Memorials of Cambridge, i. 28.] J. B. M.

BADHAM, CHARLES, M.D. (1780–1845), medical and poetical writer, was born in London on 17 April 1780. After receiving a sound classical education he applied himself to the study of medicine, and proceeded to Edinburgh, where he graduated M.D. in 1802, on which occasion he published his inaugural dissertation, 'De Calculis.' He was admitted a licentiate of the Royal College of Physicians of London in 1803, and about that time entered Pembroke College, Oxford, as a gentleman commoner. As a member of that house he graduated B.A. in 1811, M.A. in 1812, M.B. and M.D. in 1817. In March 1818 he was elected a fellow of the Royal Society, and in September the same year admitted a fellow of the Royal College of Physicians. He was censor of the college in 1821, and wrote the Harveian oration which was delivered in 1840.

Badham began to practise his profession in London in 1803, and before long he was appointed physician to the Duke of Sussex. He also became physician to the Westminster General Dispensary, and in conjunction with Dr. Crichton of Clifford Street, he delivered lectures in London on physic, chemistry, and the *materia medica.* After the conclusion of peace in 1815 he determined to enlarge his stores of scientific information and of general knowledge by a visit to the continent. Accordingly he spent two years in travelling through Europe. Traversing the less-known parts of the kingdom of Naples, he passed to the Ionian Islands and thence to Albania, where he was consulted by Ali Pasha. He then pursued his course over Mount Pindus, through Thessaly, and by Thermopylæ to Athens, and thence by the isthmus and gulf of Corinth to the Neapolitan coast. Badham's fondness for travel, in which he spent nearly the half of his days, and his taste for classical literature, were unfavourable to his attaining that celebrity and extent of practice which, had he remained in the metropolis, would, with ordinary diligence, assuredly have been his portion; but he preferred the easier, though less lucrative, occupation of travelling physician to persons of high degree.

In 1808 he gave proof of his attainments as an observant practical physician by the publication of 'Observations on the Inflammatory Affections of the Mucous Membrane of the Bronchiæ' (Lond., 12mo), a second edition of which, corrected and enlarged, appeared in 1814 under the title of 'An Essay on Bronchitis, with a Supplement containing Remarks on Simple Pulmonary Abscess.' In this treatise bronchitis, acute and chronic, was for the first time separated from peripneumony and pleurisy and the other conditions with which it had previously been confounded, and its history, differential diagnosis, and treatment established.

In 1812 he published at Oxford 'Specimens of a New Translation of Juvenal,' which was followed by a forcible and elegant version of 'The Satires of Juvenal, translated into English verse' (Lond. 1814, 8vo; reprinted 1831). These works were very severely criticised in the 'Quarterly Review' by Dr. Gifford, himself the author of a translation of the same satirist. Dr. Gifford was, however, constrained to admit that Badham's performance was not without merit, and that in some passages, in which he had had to contend with Dryden, he had 'well sustained the contest.'

When, in 1827, the chair of the practice of physic at Glasgow became vacant, Badham was recommended by his friend Sir Henry Halford to the Duke of Montrose as one whose talents and accomplishments would tend to increase the fame of a rising university; and although Scotchmen were not pleased at seeing an Englishman preferred before them, his lectures displayed so much ability that they soon found they had reason to be proud of the services of so brilliant and remarkable a professor. At Glasgow Badham was but little solicitous of medical practice, and devoted himself almost exclusively to the duties of his chair. The vacations he spent in travel, mostly in the south of Europe. He died in London 10 Nov. 1845.

He was a contributor to 'Blackwood's Magazine.' There appeared in April 1829 his 'Lines written at Warwick Castle,' which had been printed with notes, for private circulation, in 1827, 4to. He prepared for the press an 'Itinerary from Rome to Athens,' but it was never published.

Badham was twice married; in early life to the beautiful Miss Margaret Campbell, first cousin of Thomas Campbell the poet, and for whose hand the poet is understood to have been an unsuccessful suitor. About 1833 Badham married, secondly, Caroline, eldest daughter of Admiral Sir Edward Foote, K.C.B. Two of his sons are noticed in separate articles.

[Private information; St. James's Chronicle, 15 Nov. 1845; Quarterly Review, viii. 60, xi. 377; Biog. Dict. of Living Authors (1816), 11; Gent. Mag. N.S. xxv. 99; Munk's College of Physicians, 2nd edit., iii. 190; Times, 26 June 1840.] T. C.

BADHAM, CHARLES, D.D. (1813–1884), classical scholar, born at Ludlow, Shropshire, on 18 July 1813, was the son of Charles Badham, M.D., F.R.S., regius professor of physic in the university of Glasgow, and of Margaret (daughter of Mr. John Campbell), a cousin of Thomas Campbell the poet. He was educated first under the celebrated Pestalozzi, whose favourite pupil he became, and afterwards at Eton; and in 1830 he obtained a scholarship at Wadham College, Oxford, where he graduated B.A. in 1837, and M.A. in 1839. After seven years' study in Germany and Italy he was incorporated M.A. at Cambridge as a member of St. Peter's College; was ordained priest in 1848; appointed head master of King Edward VI's Grammar School at Louth in 1851; took the degree of D.D. at Cambridge in 1852; was appointed in 1854 head master of the proprietary school at Edgbaston, near Birmingham; and in 1860 received from the university of Leyden the honorary degree of doctor literarum at the suggestion of Professor Cobet, who could discern the merits which England ignored. In 1863 he was appointed examiner in classics to the university of London.

Early in life Dr. Badham had become the constant companion and voluntary disciple of Frederick Denison Maurice. Indeed he was debarred from promotion in the church of England by the circumstance of his holding opinions which were a very serious hindrance to preferment. Moreover, in considering his comparative want of success in this country, it must be admitted that he lacked the methodical, businesslike habits which the proper management of a large school requires; and although the most warm-hearted and placable of men he suffered from infirmities of temper which could not fail to some extent to impair his influence. Many years before he quitted his native land, such men as Dr. (afterwards Cardinal) Newman, Mr. Robert Lowe (afterwards Lord Sherbrooke), and Grote, had pronounced him to be the greatest of living scholars; and the 'Quarterly Review' said of him that 'he could impart instruction to the ripest scholars of the age, and that he was universally regarded on the continent as the first living scholar in England.'

When Badham resolved to leave the country which had failed to reward his great merits as a scholar and to become a candidate for a professorial chair at the Antipodes, the testimonials he obtained as to his attainments were of a most remarkable character. For instance, Cardinal Newman wrote: 'As to his classical attainments, others will tell you, who have a better claim to speak than I have, that he is the first Greek scholar of the day in this country.' Dr. William Smith, after testifying to his geniality, his winning manners, his extensive knowledge on all subjects, remarked: 'As to his scholarship I say nothing; he is pre-eminently the best verbal critic in England, and, taken altogether, may be pronounced our greatest scholar. It is a great shame and a reproach to us that such a singularly gifted man should be willing to go to the Antipodes.' Hawtrey, master and afterwards provost of Eton, testified: 'I have known him for nearer forty than thirty years, and I can sincerely say that among all I have had to deal with in my Eton experience, I have never known a more remarkable scholar. His published editions of portions of Plato and Euripides recall the skill of Porson more than the criticisms of any living scholar;' and Dr. Thompson, regius professor of Greek at Cambridge, afterwards master of Trinity College, wrote: 'I am therefore able, conscientiously, to state that as a scholar Dr. Badham has few equals, and no superior in England; and that there is no person in England or elsewhere to whose judgment I should be more inclined to defer in the higher departments of Greek criticism. That this opinion is shared by the best continental scholars I could produce abundant evidence.'

In 1867 Badham, to the great regret of his numerous friends here, proceeded to Australia on being appointed professor of classics and logic in the university of Sydney, where he passed the remainder of his life. His influence was wide and strong in favour of intellectual culture. One of his earliest enterprises after his arrival in New South Wales was the establishment of a system of teaching by correspondence in order to meet the desire for knowledge of persons living in the outlying parts of the colony. He likewise succeeded in raising 10,000*l.* in the colony, to be devoted to founding exhibitions at the university, and at the time of his decease he was engaged in perfecting a scheme which, by means of evening classes, would practically bring university education within the reach of even the labouring classes. He died at Sydney on 26 Feb. 1884, and was buried in the church of England cemetery in West Street.

Badham's memory was marvellous. It is hardly an exaggeration to say that he knew all Greek poetry by heart. He constantly taught his pupils with no book before him, and if they misread a single word he would correct them. He had an almost equal mastery over Latin, English, French, and Italian literature, and was well read in German; and through his habit of constantly illustrating one author by another and one literature by another, he taught his pupils to look on letters as a whole.

He published editions with notes of the 'Iphigenia' and 'Helena' of Euripides (1851), of the 'Ion' of Euripides (1851, 1853, and 1861), of Plato's 'Philebus' (1855 and 1878), of Plato's 'Euthydemus' and 'Laches' (1865); also 'Criticism applied to Shakspere,' Lond. 1846, 8vo, being a partial reprint of a series of essays published originally in the 'Surplice' newspaper; 'The Text of Shakspeare' in 'Cambridge Essays, contributed by members of the University,' Lond. 1856, pp. 261–290; and 'Adhortatio ad Juventutem Academicam Sydneiensem,' 1869.

[Private information; Sydney Morning Herald, 28 Feb. 1884, also mail edition 6 March 1884; Times, 10 and 14 April, 1884; Crockford's Clerical Directory (1882); Saturday Review, 26 April 1884, p. 541; Athenæum, 19 April 1884, p. 506; Illustrated Sydney News, 15 March 1884, p. 2; Heaton's Australian Dict. of Dates and Men of the Time (1879), 7; Cat. of Printed Books in Brit. Mus.] T. C.

BADHAM, CHARLES DAVID, M.D. (1806–1857), naturalist, son of Dr. Charles, and brother of Professor Badham of Sydney, was born in London in 1806, and educated at Eton and Oxford. After taking his degree he was appointed a travelling fellow of the university, and resided for a long time on the continent, especially at Rome and Paris. He became a fellow of the College of Physicians, but, the delicacy of his health proving an obstacle to his obtaining medical practice, he entered the church, and successively held curacies in Norfolk and Suffolk. He died on 14 July 1857. He contributed extensively to Blackwood's and Fraser's Magazines, and wrote three valuable works: 1. 'Insect Life,' 1845. 2. 'The Esculent Funguses of England,' 1847, a book which embodied the results of much research on the continent, and introduced many varieties of wholesome mushrooms, previously neglected, to English tables. 3. 'Prose Halieutics, or

Ancient and Modern Fish Tattle,' 1854, a delightful miscellany of zoological anecdotes and classical lore, especially valuable for its lively illustrations of Oppian and Athenæus, derived from the author's personal experience of the Mediterranean coasts.

[Fraser's Magazine, lvi. 152, 153.] R. G.

BADILEY, RICHARD (*d.* 1657), admiral, was apparently a merchant, shipowner, and ship-captain, whom the course of the civil war called to a more stirring life. Of his early service under the parliament, and whether on shore or afloat, nothing is known. His name does not appear in any published list of the parliamentary fleet down to May 1648 (Penn's *Life of Penn*, i. 255), but we find him in April 1649 captain of the Happy Entrance and commander-in-chief of the fleet in the Downs, specially charged with appointing and regulating the convoys of merchant ships and proposing measures to the council of state for capturing or destroying the Antelope, one of the ships which had gone over to the Prince of Wales [see Batten, Sir William], and was lying at Helvoetsluys. The attempt was made with perfect success, and the Antelope destroyed by a party of seamen from the Happy Entrance, commanded by her lieutenant, Stephen Rose, to whom a gold medal and a gratuity of 48*l.* was awarded as encouragement. Through the years 1650 and 1651 Badiley seems to have continued in the Downs and the North Sea, and in December 1651 sailed in the Paragon, a ship of the second rate, together with a small squadron, in convoy of the Levant trade. On 14 Feb. 1651-2 he overhauled an Algerine corsair, and having the greater force took out of her all the English captives. He then passed on to Zante, to Smyrna, and so back towards Leghorn, where, having had news of the war with Holland, he hoped to effect a junction with Commodore Appleton [see Appleton, Henry]. Unfortunately Appleton could not or would not stir to meet him, and the Dutch, leaving two ships, which proved sufficient to hold Appleton in check, turned to attack Badiley, who had only four ships with which to oppose the ten or eleven now brought against him. Off the island of Elba the fight began about four o'clock in the afternoon of 27 Aug. 1652, and continued till nightfall. The English ships, and the Paragon more especially, were singly superior to any of the Dutch who swarmed round them and endeavoured to carry them by force of numbers. The fighting was mostly hand to hand or at very short range. 'We discharged,' wrote Badiley, 'that day from this ship (the Paragon) 800 pieces of great ordnance, which must have done no small execution, having sometimes two of the enemy's best men-of-war aboard, and all the rest within pistol and musket shot of us' (31 Aug.) The Paragon had 26 killed and 57 wounded, out of a complement of 250; had fifty shot in the hull, many of them between wind and water, and her masts and rigging cut to pieces. Badiley thought and said that the other ships might and should have taken some of the pressure off the Paragon; but in fact they were severally as hard pressed as the Paragon, and had not her size and strength. They fired away almost all their ammunition, and towards evening the Dutch succeeded in making themselves masters of the Phœnix. And so the fight ended; the English going the next day into Porto Longone in Elba. The Dutch contemplated attacking them there, and offered the governor a large sum of money to permit them. He, however, refused it, and allowed Badiley to strengthen his position by throwing up some batteries and landing some of his ship's guns. Towards the end of October Badiley received orders from home to take command of the squadron at Leghorn, and, crossing over, he concerted measures with Appleton for the recapture of the Phœnix, the success of which led to the Grand Duke's ordering the English to quit the port. This they did, and were, with one exception, all captured by the Dutch, before Badiley, who was in the offing, but to leeward, could offer any assistance. After this there was nothing further to be done but to provide for the safety of the remaining ships, and Badiley accordingly went down the Mediterranean, and so home, arriving in the Downs in the early days of May 1653. His men, he wrote, were very turbulent and mutinous, refused all compromise, and were determined to go into the river to be paid off. They obtained their demands. 'We are paying off the Straits fleet,' wrote Commissioner Pett from Chatham on 1 June; 'they are the rudest people I ever saw. I hope the ringleaders will be called to account.' About 120 of them were, however, immediately shipped off to join the main fleet with Blake. 'I have had no small trouble to quiet them,' wrote Major Bourne on 4 June; 'they are so enraged that they are sent away. I have promised them that as soon as the exigency of affairs permits they shall enjoy the liberty granted them.' The campaign in the Mediterranean had ended so disastrously, and Appleton was so vehement in his accusations, that Badiley's conduct was formally inquired into. The charges recoiled on Appleton, and Badiley was not only cleared of all blame but was (7 Dec.) promoted to be rear-admiral of the fleet, a rank equivalent then to what was afterwards known as admiral of the blue squadron. He served for a few months in the Vanguard, and was then transferred to the Andrew, in which, as second to Blake, he went to the Mediterranean, and was engaged in the reduction of Tunis and the liberation of English captives along the northern coast of Africa [see Blake, Robert]. The Andrew came home and was paid off in the autumn of 1655. On 14 Feb. 1655–6 Badiley superseded Lawson as vice-admiral in command of the fleet in the Downs (*Public Intelligencer*, Feb. 11–18, 1655–6). This ended his service. In April 1657 he was living at Wapping, in feeble health; he died in August 1657, according to the announcement in 'Mercurius Politicus' 11 Aug. 1657. William Badiley, presumably his brother, was for many years master attendant at Woolwich.

[Calendars of State Papers, Domestic, 1649–57; Captain Badiley's Reply to Captain Appleton's Remonstrance, 1653.] J. K. L.

BÆDA. [See Bede.]

BAFFIN, WILLIAM (*d.* 1622), navigator and discoverer, was most probably a native of London, but nothing is known of his early life. The earliest mention of him is in 1612, as pilot of the Patience, fitted out at Hull by James Hall, for a voyage of discovery to Greenland. Hall was a Yorkshireman, as was Andrew Barker, master of the Patience's consort, the Heartsease; but four merchants of London—Sir Thomas Smythe (most commonly misspelt Smith), Sir James Lancaster, Sir William Cockayne, and Mr. Ball—had a large and principal share in the adventure; and it is conjectured that Baffin may have been appointed at their instance. The expedition left the Humber on 22 April, and examined the west coast of Greenland, as far as 67° N.; but, Hall having been killed in an affray with the natives, the ships returned to England under the command of Barker. The account of the voyage was written by Baffin, part of which only, as published by Purchas, has been preserved; another account, written by John Gatonby, one of the quartermasters, is in Churchill's 'Collection of Voyages,' vi. 241. On his return from Greenland, Baffin entered the service of the Muscovy Company, which had for some years past sent their ships to catch whales near Spitzbergen. They had just obtained a charter, pretending to give them the exclusive right of this fishery; and authorised by it had, in 1612, been sufficiently strong to drive away all foreigners. In 1613 they again sent out a fleet of seven ships, under the command of Captain Benjamin Joseph, in the Tiger, with William Baffin as chief pilot. They found seventeen foreign ships, Dutchmen, Dunkirkers, and Biscayans, already on the Spitzbergen coast; these all submitted to the English claim without resistance; most of them were ordered away, a few only being allowed to fish on payment of half their take to the English ships, which returned safely in September with full cargoes. The narrative of this voyage, written by Baffin, has been preserved in Purchas; another account, by Robert Fotherby, one of the party, is printed from the original manuscript in 'Transactions and Collections of the American Antiquarian Society' (1860), iv. 285. The following year, 1614, Baffin served again in the Spitzbergen fishery with Captain Joseph, and in company with Fotherby, whose narrative of the voyage is given by Purchas. The two, leaving their ship, provisioned two boats and persistently pushed along the north coast to the eastward, as far as Hinlopen Strait; but the year was very unfavourable, the ice coming close down to the coast during the greater part of the season. Baffin returned to London on 4 Oct., and the next year took service with the company for the discovery of a north-west passage, the directors of which were Sir Thomas Smythe, Sir Dudley Digges, and John Wolstenholme; he was appointed pilot of the Discovery, commanded by Captain Robert Bylot. The account of this voyage, written by Baffin, was printed very incorrectly by Purchas; the original manuscript, with map, is in the British Museum (*Add. MSS.* 12, 206), and was edited for the Hakluyt Society in 1849 (Rundall, *Narratives of Voyages towards the North-west*). As pilot of the Discovery in 1615, Baffin carefully examined Hudson Strait and the eastern coast of Southampton Island, with such accuracy that his latitudes and his notes on the tides are in remarkable agreement with the more rigid observations of the present century. They passed up Fox Channel, beyond Cape Comfort; but finding the land heading them, and, he says, 'very thick pestered with ice, and the further we proceeded the more ice and shoaler water, with small show of any tide, we soon resolved there could be no passage in this place, and presently we bore up the helm and turned the ship's head to the southward (13 July). The land which we saw bear north and north-east was about nine or ten leagues from us; and, surely, without any question, this is the bottom of the bay on the west side; but how far it runneth more eastward is yet uncertain.' In August 1821, Captain Parry, with better fortune, repeated Baffin's observations; he confirmed the remark as to the 'small show of any tide,' and he saw also the land to the north-east; but he found this to be an island, to which he gave the appropriate name of Baffin's Island, and succeeded in passing away beyond (*Voyage of Fury and Hecla*, 1824, p. 33). The Discovery anchored in Plymouth Sound on 8 Sept.; and Baffin, summing up the results of the voyage, says that 'doubtless there is a passage; but within this strait, which is called Hudson's Strait, I am doubtful, supposing the contrary . . . and my judgment is if any passage within Resolution Island, it is but some creek or inlet, but the main will be up Fretum Davis.' Acting on this opinion, in the next year, 1616, also in the Discovery, with Captain Bylot, he passed up Davis Strait, and pushing to the north as far as 78° N., discovered and named Smith's Sound (in which the false spelling has become a geographical fact), Lancaster Sound, Jones Sound, Wolstenholme Sound, Sir Dudley Digges Cape, with many others, and charted the whole in a manner which we have warrant to suppose was fairly accurate according to the nautical science of the day. Unfortunately, the map and the journal, as well as the narrative, were handed over to Purchas, who published the narrative alone, and that probably in a garbled and imperfect form, considering the reproduction of the chart and of the journal too costly an undertaking. And, so far as is known, neither the one nor the other has ever been seen since, though Mr. Markham offers the very plausible conjecture that the map published by Luke Foxe in 1635 (*North-West Fox, &c.*) may have been, in this part, copied from the lost map of Baffin. It does not mark all Baffin's names, but it does represent the bay as something like the reality, and closed, as it is described by Baffin. Baffin's conclusion, stated in his report to Sir John Wolstenholme, is briefly: 'There is no passage, nor hope of passage, in the north of Davis Strait, we having coasted all or nearly all the circumference thereof, and find it to be no other than a great bay.' The want of the original map, however, permitted very wild statements as to the shape and size of Baffin's Bay to grow up, so that in course of time it came to be doubted whether the whole story was not a fable; and in later maps the distorted representation of Baffin's most important discoveries was omitted altogether as a mere fancy, till, in 1818, Captain Ross rediscovered them, and without difficulty identified the localities which Baffin had described and named (*Voyage in H.M. ships Isabella and Alexander* (4to, 1819), 140, 146).

Baffin had expressed an opinion against the existence of a north-west passage; but his imagination would not be convinced, and suggested that better fortune might attend an expedition on the other side, starting from the neighbourhood of Japan. In some such hope, though quite indefinite, he obtained an appointment as master's mate in the Anne Royal, a large ship belonging to the East India Company, and commanded by Captain Andrew Shilling. This was one of the fleet which sailed from the Downs on 5 March 1616–7, and arrived at Surat in the following September. Captain Shilling was then directed to proceed into the Red Sea for settling an English trade in those parts; and arrived off Mocha on 13 April 1618. The Anne Royal remained in the Red Sea for about four months, during which time Baffin was busily employed in surveying and in charting his observations; and so also, when, later in the year, the ship went into the Persian Gulf. In February the Anne Royal left India homeward bound, and arrived in the Thames in September 1619. A minute of the court of directors, dated 1 Oct., orders 'William Baffin, a master's mate in the Anne, to have a gratuity for his pains and good art in drawing out certain plots of the coast of Persia and the Red Sea, which are judged to have been very well and artificially performed; some to be drawn out by Adam Bowen, for the benefit of such as shall be employed in those parts' (*Calendar of State Papers, Colonial*, East Indies, 1617–21, 257).

Early the next year, Captain Shilling, in the London, a new ship, again sailed for the East Indies, in command of a company's fleet of four ships, and Baffin accompanied him as master. They arrived at Surat on 9 Nov. 1620, and having learned that a combined force of two Portuguese and two Dutch ships, making common cause against the English, were waiting at the entrance of the Persian Gulf, to attack such of their ships as came that way, they sailed at once to look for and anticipate them. On 16 Dec. the two fleets, equal in point of numbers, met and engaged. They fought for nine hours, and separated to repair damages. Twelve days later they met again. Captain Swan, of the English ship Roebuck, whose journal is given by Purchas (the original manuscript of which is in the India Office) says: 'Our broadsides were brought up, and the good ordnance from our whole fleet played so fast upon them that, doubtless, if the knowledge in our people had been answerable to their willing minds and ready resolutions not one of the galleons, unless their sides were impenetrable, had escaped us.' It was, perhaps, not only the want of knowledge but the imperfections of the guns, of the powder and of the shot, that rendered it possible for ships to fire at each other all day without any decided result. On this occasion, however, some damage was done, and towards evening the enemy towed their ships off, and were not pursued. Captain Shilling was mortally wounded, and died on 6 Jan. 1620–1; Captain Blyth succeeded to the command, but the change made no difference to Baffin, who continued master of the London, and the fleet presently returned to Surat. In the following year the English in India agreed to assist the Shah of Persia in driving the Portuguese out of Ormuz, a place which, in former ages, had been the emporium of the East, the wonder and admiration of the world; and though in the hands of the Portuguese, and since the opening of the route round the Cape of Good Hope, its wealth and importance had declined, it was still extremely rich. The Shah had long regarded the Portuguese possession with jealousy, and had coveted the accumulated treasures, greater in repute than in fact, and now hoped, with the help of the English, to achieve his desire. The attack began with the reduction of Kishm, an adjacent island, on which Ormuz was largely dependent for water; and here, on 23 Jan. 1621–2, Baffin, whilst taking the angles of the castle wall, in order to measure its height and distance, received his death-wound. According to the account given by Purchas, 'he received a shot from the castle into his belly, wherewith he gave three leaps, and died immediately.' His death made little difference to the result of the siege; Kishm surrendered on 1 Feb., and Ormuz also, after a stout defence, on 23 April 1622. Baffin appears to have left no surviving children; but his widow preferred a claim for some money which she asserted belonged to her husband, in compensation for which she eventually received 500*l.* She is described as then, in 1628, a woman advanced in years and deaf, and as having married again.

Amongst early navigators Baffin takes a high place as one of the first who endeavoured to determine longitude at sea by astronomical observations. In his first recorded voyage to Greenland (8 July 1612) he describes his attempt to determine the longitude by observing the time of the moon's culmination; and in his voyage to Hudson's Bay (21 June 1615) he has recorded another attempt by the lunar distance of the sun. The measurements were of necessity too rude to give results even approximately correct, but that was the fault of the instruments; and though the observation led to no immediate improvement, the date is noteworthy as that of the first lunar observation taken at sea.

[The Voyages of William Baffin, 1612–22 edited, with notes and an introduction, by Clements R. Markham, C.B., F.R.S. (1881), for the Hakluyt Society. Mr. Markham's Introduction embodies the result of much laborious research, and it is scarcely to be hoped that any further evidence as to Baffin's origin and early life can now be discovered.] J. K. L.

BAGARD, or BAGGARD, THOMAS (*d.* 1544), civilian, was nominated in 1525 by Cardinal Wolsey one of the first eighteen canons of his college at Oxford, which afterwards became Christ Church. On 7 Oct. 1528 he was admitted to the college of advocates in London. Early in 1532 he became chancellor of the diocese of Worcester through the intercession of Edmund Bonner with Thomas Cromwell. Under date 24 Jan. 1531–2, Bonner asked Cromwell to 'continue good master to Dr. Bagard,' and two letters from Bagard to Cromwell, thanking him for granting him the appointment at Worcester, are extant at the Record Office. Bagard appears to have at first moderately supported Cromwell's ecclesiastical reforms, and, although he disagreed with him in many points of doctrine, to have been on good terms with Hugh Latimer, both before and after he became bishop of Worcester in 1535. In 1534 Cromwell suspected Bagard of disloyalty to the cause of the Reformation, and Bagard replied to the accusation in a long letter asserting his anxiety 'to tender the king's pleasure.' In 1541 he became one of the first canons of Worcester endowed from the confiscated property of the disestablished Worcester priory. Bagard died in 1544.

[Coote's Civilians, p. 24; Wood's Antiquities of Oxford, ed. Gutch, p. 423; Henry VIII's Letters and Papers from 1532 to 1534.] S. L.

BAGE, ROBERT (1728–1801), novelist, was born at Darley, in the parish of St. Alkmonds, Derby, on 29 Feb. 1728. He was educated at a common school at Derby. At the age of seven he was a proficient in Latin, and his talents were generally admired. On leaving school he was trained to his father's business of paper-making, but did not cease to study. At the age of twenty-three Bage contracted a happy marriage, and with the aid of his wife's dowry he was enabled to establish a paper manufactory at Elford, near Tamworth, which he carried on until his death. After marriage Bage taught himself the modern languages, becoming especially proficient in French and Italian; and being inclined (says Mrs. Barbauld) when about thirty to learn the more abstruse branches of mathematics, he engaged a teacher at Birmingham, where he spent an evening every week for the purpose of instruction. The reference to the science of mathematics put into the mouth of one of his characters probably refers to its influence over himself. 'He was obliged to this science for a correct imagination, and a taste for uniformity in the common actions of his life.'

Bage did not begin to write until late in life. Sir Walter Scott states, in the 'Novelists' Library,' that in the year 1765 Bage entered into partnership in an extensive iron manufactory, one of his partners being the celebrated Dr. Darwin. The firm was dissolved in 1779, and Bage found himself a loser to the extent of 1,500*l.* In order to divert his mind from his losses he turned to literature. His first venture in authorship was made at the age of fifty-three. 'Mount Henneth,' a novel in two volumes, was purchased by Lowndes for 30*l.*, and published in 1781. It is written in the form of a series of letters, and in a humorous preface the author anticipates the critics by reviewing the work himself. 'It puts us in mind of Dr. Johnson's sarcasm on Macklin's conversation—a perpetual renovation of hope, with perpetual disappointment. To say the least we can of it, it is bad in the beginning, worse and worse in its progress, but the end is heaven.' There were sins against decorum in this novel, but 'the strong mind, playful fancy, liberal sentiments, and extensive knowledge of the author are everywhere apparent' (Scott).

Novels quickly succeeded each other, 'Barham Downs,' 'The Fair Syrian,' and 'James Wallace,' appearing at very brief intervals. After the publication of the last-named work the author took a short respite of four years, and then issued, in 1792, 'Man as he is;' this was followed in 1796 by Bage's last and finest novel, 'Hermsprong, or Man as he is not.' All his works were produced within fifteen years, or between his fifty-third and sixty-eighth year. Their freshness and vigour greatly charmed his contemporaries, and the reputation of the author extended beyond the Channel, several of Bage's novels being translated into German and published at Frankfort.

From a correspondence with his friend William Hutton of Birmingham, Bage appears to have got into difficulties with the excise respecting the duty on his paper. But the fault lay with the officials, who seized large quantities of paper after it had left the maker's possession, and after it had been marked, stamped, signed with the officer's name, and the excise duty paid. In 1793 Bage left Elford and went to live at Tamworth, dying in the latter town on 1 Sept. 1801. We have the testimony of Mr. Hutton, his most intimate friend, that in private life Bage was most amiable, but he adds with regret that 'he laid no stress upon revelation,' and was 'barely a christian.' His friends were deeply attached to him, and they described his temper as open, mild, and sociable. He was very kind to his domestics, who lived with him till they were old, and even to his horses when they were past work. He had three sons, who manifested no small portion of his ability, but one of these died in early life.

Notwithstanding his friend's assurance that he was 'barely a christian,' there are signs in Bage's works that he retained a strong affection for the quaker religion, in which he was brought up. He was deeply impressed by the French revolution, and the effects of the new principles are clearly traceable in his later works. In 'Man as he is' the philosophy is that of the French revolution. The work has been described as that of 'a man whose mind has more strength than elegance, and whose opinions, often just, sometimes striking, are marked with traits of singularity, and not unfrequently run counter to received notions and established usages.' In reality, it was the keenness of his satire which was distasteful to the orthodox, and caused them to brand as dangerous works whose sparkling humour, genuine ability, and in the main generous and elevating sentiments, were not sufficiently recognised.

The writer in Chambers's 'Cyclopædia of English Literature' describes Bage's novels as decidedly inferior to those of Holcroft, with whom Bage had no little in common; and he expresses surprise that Sir Walter Scott should have admitted them into his 'Novelists' Library.' But the reader will feel inclined to applaud Sir Walter for granting them this distinction. As novels they may not interest strongly by their plot, but there is a distinct originality about them. They were chiefly intended to inculcate certain political and philosophical opinions. Not unfrequently, perhaps, the author's strong convictions betray him into exaggeration. But touching the literary power of his works there can scarcely be two opinions. Considered altogether apart from their moral and social bearings, the novels of Bage display an unquestionable power in drawing and developing character, while their style is always entertaining and frequently incisive.

Bage's novels are comparatively unknown, and have not been reproduced in a collective edition. Scott reprinted three of them in the 'Novelists' Library,' and Mrs. Barbauld a fourth in the 'British Novelists.' The full list, with the respective dates of publication, is as follows: 1. 'Mount Henneth,' 1781. 2. 'Barham Downs,' 1784. 3. 'The Fair Syrian,' 1787. 4. 'James Wallace,' 1788. 5. 'Man as he is,' 1792. 6. 'Hermsprong, or Man as he is not,' 1796.

[Ballantyne's Novelists' Library, edited by Sir Walter Scott; Chalmers's Biographical Dictionary; British Novelists, edited by Mrs. Barbauld; and the various works of Bage.] G. B. S.

BAGEHOT, WALTER (1826–1877), an English economist and journalist, was born at Langport, in Somersetshire, on 3 Feb. 1826; he died at the same place on 24 March 1877. For the last seventeen years of his life he edited the 'Economist' newspaper, which was established by the Right Hon. James Wilson [q. v.] during the anti-corn law agitation to represent free-trade principles. Bagehot married in 1858 Mr. Wilson's eldest daughter, and became in 1860, on the departure of his father-in-law to India as financial member of the supreme council, the editor and manager of that journal, and continued in that position till his death. He was a considerable authority in all questions of banking and finance, and consulted by chancellors of the exchequer of both parties on such matters at critical moments; but in the literary world he was even better known for his vivid and humorous criticisms. He vainly contested Bridgewater as a liberal against George Patton [q. v.] in 1866. Bagehot published: 1. 'The English Constitution,' a book used at Oxford and in several North American universities as a text-book; it was translated into German, French, and Italian. 2. 'Physics and Politics,' an attempt to apply the principles of 'natural selection,' as explained by Mr. Darwin, to the explanation of the competitions and struggles of states; this volume, which is one of the International Scientific Series, has gone through four editions, and has been translated into six or seven different languages. 3. 'Lombard Street,' now in its seventh edition; a study of the money market. He also published during his lifetime a volume of essays, 'Estimates of some Englishmen and Scotchmen,' now out of print, the whole of which, however, is included in either the two volumes of 'Literary Studies,' or the single volume of 'Biographical Studies,' published after his death. Besides these works a volume on the 'Depreciation of Silver,' which discusses the causes of the fall in silver between 1865 and 1875, and which was corrected for the press by himself, appeared immediately after his death in 1877; and a volume of essays on political economy, called 'Economic Studies,' part of which had been published during his lifetime, while part was found among his papers, was published in 1880; Bagehot also published some essays on parliamentary reform, which were republished in 1883.

Langport, where Walter Bagehot was born and died, and with which he was connected both personally and by business ties during the whole of his life, is a little Somersetshire town with a 'portreeve' of its own, and a characteristically sober constitutional history. So long ago as in the reign of Edward I, Langport begged to be relieved of the onerous duty of sending burgesses to the House of Commons, for at that time sending representatives to parliament also involved remunerating them for their responsibilities, dangers, and expenses. This frugality and this rather ostentatious indifference to patriotic pretensions pleased Bagehot, who often boasted of it to his friends as a note of true political sobriety. It was at Langport that the Somersetshire bank was founded by Mr. Samuel Stuckey in the eighteenth century, and with this bank Bagehot, whose father, Mr. Thomas Watson Bagehot, had married Mrs. Estlin, a niece of Mr. Stuckey's, became early connected, and he succeeded his father as vice-chairman of the bank on the latter's retirement. Bagehot was sent to school in Bristol, where his mother's brother-in-law, Dr. Prichard, lived; and the influence of this relative, who wrote a book of great note on the 'Races of Man,' is visible enough in Bagehot's own subsequent writings. In 1842 he entered University College, London, where he became a good mathematician under the late Professor De Morgan, and read very widely in all branches of general literature. Poetry, metaphysics, and history—of which last study he never shirked what are usually thought the dry parts—were his favourite studies. The late Professor Long, who was a learned and accurate student of Roman law, as well as of Roman history, had almost as much influence over his course of studies as Professor De Morgan himself. Bagehot took his B.A. degree in the university of London, with the mathematical scholarship, in 1846, and his M.A. degree in the same university, with the gold medal in intellectual and moral philosophy and political economy, in 1848. Then he began to read law, in the chambers, first, of Mr. Charles Hall (afterwards Vice-Chancellor Sir Charles Hall), and then of his friend, Mr. Quain (afterwards the late Mr. Justice Quain), where he took a great liking for the art of special pleading, an art of which lawyers have now abandoned at least the technical and scientific use. Bagehot always professed to regret greatly the abolition of special pleas. 'The only thing I ever really knew,' he once wrote, 'was special pleading, and the moment I had learnt that, the law reformers botched and abolished it.' Nevertheless, though called to the bar in the autumn of 1852, he had already made up his mind not to pursue the law as his profession, but to join his father in his shipowning and banking business at Langport.

Before doing this, however, Bagehot spent some months in Paris, and happened to be living there at the time of the *coup d'état* in December 1851. He adopted keenly at the time the side of the prince-president, and horrified some of his liberal friends in London by addressing seven letters on the subject of the *coup d'état* to a little weekly paper, called the 'Inquirer.' These letters have since been republished in an appendix to the first volume of his 'Literary Studies,' which appeared after his death. They are letters of singular force and vivacity, though marked by more of that cynicism not uncommon in young men than any of his later writings. His great thesis was that 'stupidity' is the essential condition of political freedom, and that the French were a great deal too clever to be free. He held that the only security for people's doing their duty was 'that they should not know anything else to do,' and that the only guarantee for political stability was that they should be incapable of comprehending any other condition of political life than that to which they had been accustomed. It is easy to see that this notion, less paradoxically expressed, pervaded the essay on 'Physics and Politics' conceived and written some twenty years later.

In 1852 Bagehot plunged into business; but he had always spare energy for literature, and contributed first to the 'Prospective Review,' and from 1855 onwards to the 'National Review' (of which he was, throughout the existence of that quarterly, one of the editors), a series of essays which attracted very general attention by their brilliancy of style and lucidity of thought. Bagehot's great characteristic as a writer, whether on economic or literary subjects, was a very curious combination of dash and doubt, great vivacity in describing the superficial impressions produced on him by every subject-matter with which he was dealing, and great caution in yielding his mind to that superficial impression—one might almost say great distrust of it, if only because he was always disposed to believe in the illusiveness of a first impression. His face reflected both phases of his mind. He had heavy black hair, flashing black eyes, a florid complexion, a lissome figure, and the look of high animal spirits; but he had also something of good-natured mockery in his glance, and his face reflected that habitual reserve of judgment which has been called 'detachment' of mind—in other words, a power of holding himself aloof from the influence of his own first impressions till he had checked and criticised them. Perhaps the essays which would best represent his peculiar genius are those on the 'First Edinburgh Reviewers,' on 'Hartley Coleridge,' and on 'Bishop Butler.' In those essays you get a glimpse of Bagehot's ultimate creed, such as you hardly reach in any of his more elaborate works.

Of these more elaborate works, probably the most adequate to his own conception was that on the 'English Constitution,' in which he tries to get rid of all the formal theory of 'checks and balances,' and to show where the centre of power in the United Kingdom really is, and why the House of Commons is so much more powerful than other representative assemblies of the same class. His view was that the throne and the House of Lords are of the highest use, *not* in directly checking the House of Commons, but in affecting the wishes of the people as to what the commons should do and what they should not do. He regarded 'the dignified parts,' or, as he also calls them, 'the theatrical parts,' of the constitution, as useful chiefly to inspire in the people political confidence, to give a fuller significance to the sense of national unity, and to incline the people to look above themselves in education and social rank for the leaders by whom they would be guided. But the effective part of our constitution is, in Bagehot's view, the very close unity between the executive government and the legislature, produced by the machinery of the cabinet, which is at once responsible for every administrative act and for the legislation which enlarges, or contracts, or alters the scope of, both the administration and the legislature. He contrasts, at great length, the fusion of the administrative and legislative functions in the English cabinet with their formal and careful separation in the American constitution, and he maintains that the House of Commons gains enormously in efficiency by its power of dismissing and virtually nominating the cabinet; for that is the power, according to Bagehot, which gives so much importance to its debates, and which brings home to the electors their responsibility for sending to parliament the right kind of men, and for making their dissatisfaction felt when their representatives do not speak and vote in the manner best calculated to lend weight to the party which they are pledged to support. Bagehot held that a representative assembly which, like the House of Representatives in the United States, cannot effect any great and notable change by its resolutions, is bound to be something of a cipher, and that the people will never care enough about what such an assembly does, to take the pains requisite for selecting the best men. Nay, more, the best men themselves will not fix their ambition on becoming members of an assembly which exerts so little conspicuous influence on the course of national events. Bagehot was the first to bring out powerfully the paradox in 'government by public meeting,' as he called it, though he did not live to see all the practical illustrations of that paradox which we have witnessed of late years since the rise of Mr. Parnell's Irish party into its present importance. But he had fully grasped the absolute impossibility of conducting such a government as ours unless the House of Commons, in whom all power is centred, is really docile to its leaders on both sides. And Bagehot held that nothing could make it docile to its leaders on both sides except a profound popular conviction that deference to leaders is of the very essence of parliamentary government.

Bagehot, though no admirer of the House of Lords, is, on the whole, a decided partisan of the House of Lords as a revising assembly; but he earnestly desired its reconstitution by the help of a considerable number of distinguished life-peers. 'Most lords,' he said pithily, 'are feeble and forlorn.' The young peers are seldom aware that 'business is really more agreeable than pleasure.' Moreover, they are timorous creatures, who do not know when it is safe to resist an apparent current of popular opinion any more than they know when it is fatal to attempt to resist it. But with all this depreciation of the peers, Bagehot thought that the existence of the House of Lords tended to maintain the respect of the English people at large for the influence of wealth and culture in the community, and to prevent hungry and ignorant men from dictating foolish revolutionary measures to hungry and ignorant crowds of followers. While the House of Lords remains, the people will be insensibly influenced by their liking for the wealth and splendour of the aristocracy, and this liking will act as a sedative to keep them from rash and violent measures, and to confine reform to the removal of clear and visible grievances.

'Physics and Politics' was described by Bagehot as 'an attempt to apply the principles of natural selection and inheritance to political society.' His general view was that in early times the value of government chiefly consisted in the drill of a society into fixed habits, customs, preferences, and rules of its own, so as to subdue arbitrary personal caprice, and to create a common mind and character, a common groove of thought and feeling. He held that for this purpose a good habit or rule was better than a bad habit or rule; but that even a bad habit or rule thoroughly impressed on the whole people, and inducing a common life, was better than a good habit or rule which had not bitten deeply into the life of the people and effectually moulded them in a single mould. The race of men who cannot help acting together if they would, are sure to get the better over any race whose combination for co-operative actions is loose and imperfect; hence his preference for what he called political stupidity—the dull fixed habit of acting all in one way as the English do—to the sprightly divergences and differences of opinion which make it so difficult for the French to know what they really wish, or whether they have any wish in common by which the masses are profoundly affected. In the same way Bagehot explained, of course, the triumph of Rome over Greece and other indifferently welded, though cleverer and more reflective communities. He maintained, however, that this drill may be *too* effective, may go too far, and that, when it does so, we have cases of what he called 'arrested civilisations.' Such an arrested civilisation we have in China, where the common drill completely trampled out that disposition for cautious criticism and review of national prejudices, which ought to come sooner or later if there is ever to be an age of progress and discussion. Bagehot held that in our own day that respect for action which was characteristic of the times when action was needed to form and mould the national character, is excessive. He thought that reserve of judgment, and especially reserve of resolve, is not half common enough. Men are over-eager to be doing what they are not sure of approving even when they have done it. The military instincts inherited from the age of drill precipitate us into all sorts of premature action, where we really want discussion and suspense of judgment till discussion has done its perfect work. 'Physics and Politics' is a very remarkable illustration of the dread of eagerness inspired by the doubts of a reflective mind. The eager nations, he held, had had their day. The time for deliberating, hesitating and slowly resolving nations, had arrived.

As an economist Bagehot belonged decidedly to the Ricardo school; but he held that the Ricardo political economy does not apply to any country in which the larger commerce and the system of open competition have not been more or less introduced. He denied altogether, for instance, that in such a country as India it is true that capital flows towards any occupation in which a high rate of profit is to be made, or that the Ricardo theory of rent is true in India. He regarded political economy as a science of *tendencies* only, these tendencies being approximately true in countries like England, though not more than approximately true even there, while in the older world they are absolutely invisible.

Bagehot was one of the best conversers of his day. He was not only vivid, witty, and always apt to strike a light in conversation, but he helped in every real effort to get at the truth, with a unique and rare power of lucid statement. One of his friends said of him: 'I never knew a power of discussion, of co-operative investigation of truth,' to approach to his. 'It was all stimulus, and yet no contest.'

[The books mentioned above, and the memoir prefixed to the two volumes of Literary Studies.]
R. H. H.

BAGFORD, JOHN (1650–1716), 'shoemaker and biblioclast,' was born in St. Anne's parish, Blackfriars, and brought up as a shoemaker. Like many of his craft, he had a turn for literature and general information, and in process of time became a collector of books on commission for booksellers and amateurs. In the exercise of his vocation he formed the two collections for which he is chiefly remembered, the 'Bagford Ballads,' which, by rescuing so many curious broadside ditties from destruction, has entitled him to the gratitude of all antiquaries and lovers of old English verse, and the enormous collection of title-pages and other fragments in sixty-four volumes folio, which has procured him the no less emphatic maledictions of all who object to the mutilation of books. 'He was,' says Dibdin, 'the most hungry and rapacious of all book and print collectors, and in his rage he spared neither the most delicate nor the most costly specimens.' His ravages were perpetrated under the idea that he was amassing materials for the history of printing, proposals for which were published in 1707, but which he would have been quite incompetent to write. He was, however, diligent and honest, and, according to Hearne, possessed a great knowledge of paper and binding. He was one of the revivers of the Society of Antiquaries, and a valuable letter from him on the antiquities of London is printed in the first volume of Leland's Collectanea. He himself exercised printing on a small scale. In his latter days he was admitted into the Charterhouse, and died on 15 May 1716. His collections were purchased after his death by Lord Oxford, and came eventually into the British Museum. 'The Bagford Ballads, illustrating the last years of the Stuarts,' were edited for the Ballad Society by the Rev. J. W. Ebsworth, 2 vols., Hertford, 1878; and other pieces referring to the periods of the Civil War, Commonwealth, and Restoration have appeared in others of Mr. Ebsworth's reprints. Some have been included in Mr. Chappell's editions of the Roxburghe Ballads.

[Dibdin's Bibliomania, pp. 430–37; Blades's Enemies of Books.]
R. G.

BAGGERLEY, HUMPHREY (*fl.* 1654), royalist captain, was in the service of James, the seventh earl of Derby. He was employed in the embarkation of that nobleman in the Isle of Man on 12 Aug. 1651. On 13 Oct. in that year the earl applied that Captain Baggerley, who was then a prisoner at Chester, might be allowed to attend him during the few hours he had to live. The request was granted, and it is to Baggerley's pen that we are indebted for a minute and touching narrative of the earl's final hours and execution. This narrative has been printed by Draper in his account of the 'House of Stanley,' 1864. In 1654 Captain Baggerley was imprisoned in London for taking part in what was called Gerard's conspiracy. He subsequently acted as steward to William, ninth earl of Derby.

[Draper's House of Stanley, 99, 217, 218, 231.]
T. C.

BAGGS, CHARLES MICHAEL, D.D. (1806–1845), catholic bishop, controversialist, scholar and antiquary, was born at Belville, in county Meath, Ireland, on 21 May 1806. He was the eldest son of a protestant barrister of Dublin, Charles Baggs, Esq., afterwards judge of the court of vice-admiralty in Demerara, by his wife Eleanor, fourth daughter of John Howard Kyan, Esq., of Mount Howard and Ballymurtagh in the county of Wicklow. Through his mother's family (see BURKE's *Landed Gentry*, 4th edition, p. 825) he was directly descended from the O'Cahans, princes of Derry, a younger branch of the illustrious house of O'Neil of Tyrone.

His father being a member of the established church, he was sent first of all to a protestant academy kept by a Mr. King at Englefield Green in Berkshire. Early in 1820 his father died suddenly at Demerara, three days after hearing of the death of a friend for whom he had become security for 60,000*l.* Upon the news of this double calamity Charles Baggs was removed by his mother from Englefield Green to the then well-known catholic seminary of Sedgeley Park. There he remained for exactly a year, namely, until the June of 1821, when, at the instance of Bishop Poynter, vicar-apostolic of the London district, he was transferred as an ecclesiastical student to St. Edmund's College in Hertfordshire. For three years he continued his studies there with intense application. Having won greatly upon his superiors by his docility and intelligence, he was in the summer of 1824 sent to the English College at Rome, in the Via di Monserrato, which thenceforth, from the date of his arrival there on 9 June, became his home for sixteen years. The academic honours won by him were numerous. In 1825, besides contending for the second prize in logic, he won the first prize in mathematics. In 1826, again, he secured not only the first prize in Hebrew, but the first also in physics and mathematics. In 1827 he was pronounced 'laudatus' in theology, and was awarded the first prize in sacred scripture.

His remarkable ability was shown in a signal manner on 25 Sept. 1830, when, in the presence of a distinguished audience presided over by Cardinal Zurla, he held his ground as a Latin disputant against all comers in the maintenance of his unusually ample theses as a theologian. They embraced fifty in regard to Holy Writ, forty-one in regard to dogmatic theology, and sixty in regard to ecclesiastical history. This display, which won for him his doctor's cap at the early age of twenty-four, is still commemorated in the volume entitled 'Theses ex Theologia Universa et Historia Ecclesiastica quas sub tutela et auspiciis eminentissimi principis Placidi Zurla S.R.E. Cardinalis Tituli S. Crucis in Jerusalem SS. D. N. Pii Papæ VIII in Urbe Vicarii, etc. et Collegii Anglorum Patroni propugnandas suscipit Carolus Michael Baggs eiusdem collegii alumnus septimo Kal. Septembris facta cuilibet mane indiscriminatim vespere autem post tertium singulas oppugnandi facultate. Romæ, MDCCCXXX. Apud Leopoldum Bourlieum,' 4to, pp. 48.

He was ordained in his twenty-fifth year (Dec. 1830) to the priesthood, having in the previous month been ordained subdeacon and deacon. He took high rank in the English college as a teacher. For several years he occupied the chair of professor of Hebrew. His knowledge of French and Italian in particular, as well as of Spanish and German, was remarkable. As a pulpit orator he was not long in becoming known outside the walls of San Tommaso degli Inglesi. His earliest published discourse was one on the supremacy of the Roman pontiffs, delivered on 7 Feb. 1836, in the church of Gesù e Maria in the Corso, and was issued from the press immediately afterwards, with an appendix (in 8vo, pp. 79), dedicated to Cardinal Weld. In the following month, 8 March 1836, appeared his 'Letter addressed to the Rev. R. Burgess, Protestant Chaplain at Rome' (8vo, pp. 58); a controversial argument, which in the same year was translated into Italian by Dr. Baggs himself and by Augusto Garofolini, both versions being printed separately at the Tipografia delle Belle Arti.

During the rectorship at the English College in Rome of Dr. (afterwards Cardinal) Wiseman, Dr. Baggs was appointed, as early as in 1834, to the post of vice-rector. By his holiness Pope Gregory XVI, with whom he was always an especial favourite, he was nominated a 'cameriere d'onore,' and in the same pontificate was created a monsignore. A monograph from his hand, entitled 'The Papal Chapel described and illustrated from History and Antiquities, by C. M. Baggs, D.D., of the English College at Rome, Cameriere d'Onore to his Holiness,' appeared at Rome in 1839 (8vo, pp. 44), inscribed to Monsignore Charles Acton. It is still widely popular as a handbook for English-speaking visitors. The same may be said also of another larger work by Dr. Baggs, which was published almost simultaneously. This was 'The Ceremonies of Holy Week at the Vatican and S. John Lateran's. Described and Illustrated from History and Antiquities. With an Account of the Armenian Mass at Rome on Holy Saturday, and the Ceremonies of Holy Week at Jerusalem. By C. M. Baggs, Cameriere d'Onore, &c.,' 8vo, pp. 132. The dedication of the book last named to Hugh Charles Lord Clifford of Chudleigh is dated English College, Rome, 16 March 1839.

During the following year Baggs published at Rome another ecclesiastico-archæological work of curious elaboration, entitled 'The Pontifical Mass sung at St. Peter's Church on Easter Sunday, on the Festival of SS. Peter and Paul, and Christmas Day, with a Dissertation on Ecclesiastical Vestments,' 8vo, 1840. This work he formally dedicated to Cardinal James Giustiniani, bishop of Albano and protector of the English College. Baggs preached the funeral oration of his cousin, Lady Gwendoline Talbot, Princess of Borghese, on 23 Dec. 1840, at the church of San Carlo in the Corso. In its printed form he inscribed it to the father of the young princess, John, the sixteenth Earl of Shrewsbury.

Four months prior to this Baggs was advanced to the rectorship of the English College, upon the consecration of his predecessor, the future Cardinal Wiseman, on 8 June 1840, as bishop of Melipotamus. During the last ten years of his sojourn in Rome, Baggs, both orally and in writing, held high rank there as a controversialist. Before the Accademia di Religione Cattolica, he read, on 30 June 1842, his 'Dissertazione sul Sistema Teologico degli Anglicani detti Puseyisti,' afterwards published in 8vo, pp. 35, in the 'Annali delle Scienze Religiose,' vol. xv. No. 43. In a subsequent number of the same record, vol. xvii. No. 49, appeared, in 8vo, pp. 28, his 'Dissertazione sullo Stato Odierno della Chiesa Anglicana.'

Throughout the pontificate of Gregory XVI, Baggs was the 'cameriere d'onore' upon whom was devolved the duty of presenting all the English visitors, both catholic and protestant, who were admitted to the privilege of a private audience with his holiness. In this capacity he enjoyed a high degree of popularity, not merely among his co-religionists, but among his compatriots generally. His career at Rome was fittingly closed by his elevation to the episcopate. This occurred on 28 Jan. 1844, when, in the church of St. Gregory on the Cælian Hill, he was consecrated Bishop of Pella in partibus infidelium by Cardinal Fransoni, assisted by Dr. Brown, then Bishop of Tloa and afterwards of Liverpool, and by Dr. Collier, the Bishop of Port Louis in the Mauritius. It was in consequence of the death of Bishop Baines that Gregory XVI selected him thus to fill the suddenly vacated office of vicar apostolic of the western district in England. On his departure from Rome the pope made him a present of books, while the students of the English College gave him a costly pectoral cross, and the protestants then residing in the Eternal City purchased for him by subscription a superb crucifix. He formally took possession of his diocese on 30 May 1844, when his arrival at his future home in England was welcomed by a large gathering of the clergy and laity at Prior Park near Bath. There, two days afterwards, he held his first ordination. Visiting his extensive diocese during the course of that summer, he newly organised it in the autumn, by portioning it out, on 2 Oct., into four deaneries. Shortly after taking up his residence at Prior Park, Bishop Baggs delivered a remarkable course of lectures on the supremacy of the pope, in the church, at Bath, of St. John the Evangelist. At the beginning of the second year of his episcopate, Bishop Baggs died at the early age of thirty-nine, on 16 Oct. 1845, at Prior Park. There his remains were solemnly interred in the partially completed new church of the college on the 23rd of that month, being a few years afterwards removed thence to their present place of sepulture in the church of Midford Castle.

[For the authentication of facts in this memoir careful research has been made in the archives of the English college at Rome, the portions of which relating to Bishop Baggs are mostly in the handwriting of his vice-rector and successor as rector, the late Dr. Thomas Grant, afterwards first bishop of Southwark. Reference may also be made to the following authorities: Memorial Notice in the Morning Post, 3 Nov. 1845; another in the Weekly and Monthly Orthodox Journal of June 1849; Memoir with Portrait in the Catholic Directory for 1851, 12mo, pp. 152–155; Oliver's Collections illustrating the History of the Catholic Religion in the counties of Cornwall, Devon, Dorset, Somerset, Wilts, and Gloucester, 8vo, pp. 230–3; Brady's Episcopal Succession in England, Scotland, and Ireland, A.D. 1400 to 1875, 8vo, Rome, 1877, pp. 330–3.]

C. K.

BAGNALL, GIBBONS (1719–1800), poetical writer, the son of Gibbons Bagnall of Windsor, was admitted to Balliol College, Oxford, 12 July 1735, where he proceeded B.A. 30 April 1741 (*Rawl. MS.* in the Bodl. Libr.). He afterwards went to King's College, Cambridge, where he took the degree of M.A. in 1760. Taking orders, he became vicar of Holm Lacy in Herefordshire, and head-master of the free school at Hereford. He was collated on 27 May 1760 to the prebend of Piona Parva in the church of Hereford, and on 1 Aug. 1767 to the prebend of Barsham in the same cathedral establishment. He also held for some time the rectory of Upton Bishop; and in 1783 he was presented to the vicarage of Sellack. He died on 31 Dec. 1800, in his 82nd year.

His works are: 1. 'A Sermon on Exodus xv. 20,' 1762, 8vo. 2. 'Education: an Essay,' in verse, London, 1765, 4to. 3. 'A New Translation of Telemachus, in English verse,' 2 vols., Hereford, 1790, 8vo; 2 vols., Dublin, 1792, 12mo.

[MS. Addit. 19209 f. 33; Le Neve's Fasti Eccl. Anglicanæ, ed. Hardy, i. 496, 523; Gent. Mag. lxx. (ii.) 1300; Watt's Bibl. Brit.]

T. C.

BAGOT, LEWIS (1740–1802), bishop, was seventh son of Sir Walter Bagot, bart., and brother of the first Lord Bagot. Born 1 Jan. 1741, he was educated at Westminster, although not on the foundation, was with his brother a schoolfellow of Cowper, was sent to the university of Oxford, and was appointed a canoneer student of Christ Church. He wrote verses in 1761—printed among the Oxford poems—on the death of George II and accession of George III. There is loyalty, but no inspiration, in them. Being very fragile in health, he removed to Lisbon. On his return, considerably invigorated, he proceeded M.A. 23 May 1764. Having been admitted to holy orders, he was presented to the rectory of Jevington, and also of Rye, Sussex. Prior to this he had been made canon of Christ Church in the place of Moore, archbishop of Canterbury, in 1771. In this year he married a Miss Hay, niece of the Earl of Kinnoul, and sister of Dr. Hay, of Christ Church. He proceeded D.C.L. in 1772, and was installed in the deanery of Christ Church 25 Jan. 1777, on which he resigned his two livings. Dr. Bagot was consecrated bishop of Bristol 23 Feb. 1782, and held his deanery *in commendam* with the see, until his translation to Norwich in 1783. In March 1790 the good bishop was further translated to St. Asaph. He rebuilt the palace. Amiable, gentle, benevolent, humble, and laborious, he lived on intimate terms with his clergy and 'the common people.'

His 'Warburtonian Lecture' of 1780 on the 'Prophecies' is his only book. In 1781 he received the thanks of the Society for Promoting Christian Knowledge for a gift of fifty copies of Dr. Barrow's 'Doctrine of the Sacraments,' which he had reprinted. The tract still remains on the society's lists. Through the same society he published a tractate on the 'Errors of the Anabaptists' (first printed at Reading 1776). He died in London 4 June 1802, but was buried at St. Asaph. His portrait, by Hoppner, is in Christ Church hall.

[Memoirs of the Bagot Family, 85; Catal. of Oxford Graduates; Hist. and Antiq. of Oxford, iii. 443, Appendix, 330; Nichols's Lit. Hist. v. 630; Santley's Confer. v. 114; Barret's Hist. of Bristol, 338–9; Gent. Mag. xli. 379, lxxiii. 96; Alumni Westmonasterienses, 34, 351–2.] A. B. G.

BAGOT, RICHARD, D.D. (1782–1854), bishop successively of Oxford and of Bath and Wells, was the sixth son of William, first Lord Bagot, by Louisa St. John, daughter of the second Viscount Bolingbroke. Educated at Rugby, he entered Christ Church, Oxford, in 1800, and proceeded B.A. in 1803, M.A. in 1806 and D.D. in 1829. In 1804 he was elected to an All Souls' fellowship, which he resigned two years later, on his marriage with Lady Harriet Villiers, daughter of the Earl of Jersey. After taking holy orders in 1806, he was presented by his father to the rectory of Leigh, Staffordshire, and in 1807 to that of Blithfield. In 1812 he became prebendary of Lichfield, in 1817 canon of Worcester, in 1822 canon of Windsor, in 1827 dean of Canterbury, and in 1829 bishop of Oxford, holding the deanery in commendam.

Bagot was bishop of Oxford at the date of the Oxford movement, and was reluctantly forced to play a part in its history. In the charge that he delivered to his clergy in 1838 he spoke of the frequency with which appeals had been made to him of late years to check breaches both of doctrine and discipline. But he declared that, so far as the authors of 'Tracts for the Times' had recalled forgotten truths, and drawn attention to the union, discipline, and authority of the church, they had done good service. He warned them, however, against creating schisms, or reverting to practices 'which heretofore have ended in superstition.' This mild warning was at first construed into a general censure of the 'Tracts' by their opponents; but Dr. Pusey, in a published letter to the bishop, interpreted it otherwise, and created the impression that Bagot sanctioned his views. In 1840 the bishop was implored by a clergyman of his diocese, in a long anonymous pamphlet, to condemn Dr. Pusey's opinions, and in the following year, on the publication of Tract XC, Bagot requested the author, Newman, to bring the series to an immediate close. His request was at once complied with, and the bishop continued to treat the Tractarians with marked courtesy. Late in 1841 he defended Newman in a letter to Pusey from the charge of having broken word with himself by republishing Tract XC (Browne, *Annals of the Tractarian Movement*, 1861, p. 83). In 1842 Bagot rediscussed the movement at length in another charge to his clergy. He condemned the violent attacks made on the Tractarians, and spoke with respect of their leaders, although he felt no sympathy with their disciples; but he proceeded to expose, in decisive language, 'the lamentable want of judgment' exhibited in the writings of 'the advocates of catholic principles.' William Palmer dedicated to Bagot in admiring terms his account of the 'Tracts for the Times,' first published in 1845.

When the see of Bath and Wells fell vacant, in 1845, Bagot, at his own desire, was translated to that diocese. The excitement of previous years had ruined his health; soon after leaving Oxford he suffered from a temporary mental derangement, and his see was for a time administered, in accordance with a special act of parliament, by the Bishop of Gloucester and Bristol. He had, however, recovered sufficiently before 1854 to engage in a controversy in that year with Archdeacon Denison, who, according to Bagot, had taught the real presence in the Eucharist in a sense not sanctioned by the church of England. The correspondence, which began in a conciliatory spirit, concluded, without any agreement between the writers having been reached, with a letter from the bishop dated 11 May, four days before his death. He died at Brighton from a complication of disorders on 15 May 1854. His wife, by whom he had eight sons and four daughters, survived him. He published his charges to the clergy for 1834, 1838, 1842, and 1847, and two sermons, one in 1835 and the other in 1840. The charge of 1842 passed through four editions. Archdeacon Denison published his correspondence with the bishop in 1854, shortly after Bagot's death.

[Gent. Mag. for 1854; E. G. K. Browne's Annals of the Tractarian Movement, 1861; F. Oakeley's Tractarian Movement (1865), pp. 51–2; W. Palmer's Tracts for the Times (1883), pp. 80–6; Mozley's Reminiscences, i. 442; Bagot's Charges; Brit. Mus. Cat.] S. L.

BAGOT, Sir WILLIAM (*fl.* 1397), minister of Richard II, appears early in his reign with Sir John Bussy and Sir Thomas Green as a member of his council (*Proceedings of Council*, i. pp. xxi, 77–8); and, having been appointed a proxy for the Earl of Nottingham, 3 Oct. 1396 (*Fœdera*, vii. 844), sat in the obsequious parliament of September 1397, acted with Bussy and Green on behalf of Richard, and headed with them the demand for the repeal of the pardons to the appellants (Wals. ii. 224). At this crisis he was among the 'præcipui de consilio' (Trokelowe, 209, 223), and it was at his house, near Coventry, that Richard took up his abode for the great combat of Hereford and Norfolk in September 1398 (*Chronicque*, p. 17). On Richard's departure for Ireland (29 May 1399), Bagot, Bussy, Green, and Scrope were left in charge of the kingdom as 'souuerains conseillers' (*ib.* p. 24), and the subsidies given them to farm (Fabyan). On the landing of Henry (4 July) he attended, with his fellows, the council at St. Albans, and accompanied the Duke of York's forces to Bristol, which he aided in seizing (Wals. ii. 232). On the capture of the council there, he alone escaped, and fled by Chester to Ireland (*ib.* ii. 233), securing for himself, meanwhile, grants from the crown—3 July and 20 Sept. Richard resigned 29 Sept. 1399, and on 16 Oct. Bagot, who had been lodged in Newgate (Ickham), was brought up, at the request of the commons, for trial, and at once charged by the Duke of Aumâle with instigating Richard's crimes. He was instantly challenged to combat by Aumâle, Surrey, and Exeter (Trokelowe, 304-5), and after subsequent examinations was finally committed to the Tower (*ib.* 308), where he last appears, 5 April 1400 (*Claus.* 1 *H. IV*). He was M.P. for Warwickshire in eleven parliaments.

[Chronicque de la Traison (Eng. Hist. Soc.), 1846; Trokelowe and Thomas of Walsingham (Rolls Series); Stubbs's Const. History (1878), iii. 19.] J. H. R.

BAGOT, WILLIAM, second Baron Bagot (1773–1856), was descended from a family which, at the time of the Conquest, were possessors of lands in Staffordshire. He was the third son of the first Lord Bagot, by a daughter of the second Lord Bolingbroke. and was born in Bruton Street, London, 11 Sept. 1773. He was educated at Westminster School, and at Magdalen College, Oxford. As the eldest surviving son, he succeeded to his father's title in 1798. Lord Bagot took an active interest in agricultural pursuits, being interested in natural history and archæology. He was a fellow of the Society of Antiquaries, and of the Linnean, Horticultural, and Zoological Societies. In 1824 he published 'Memorials of the Bagot Family,' containing a sketch of his ancestors from the time of the Conquest. From the university of Oxford he received, in 1834, the degree of D.C.L. He did not take an active part in politics, but, by his votes, gave a consistent support to the tories. He died at Blithfield, Staffordshire, 12 Feb. 1856. By his first wife, Emily, fourth daughter of the first Lord Southampton, he had no issue; but by his second wife, Louisa, eldest daughter of the third earl of Dartmouth, he had three sons and three daughters.

[Gent. Mag., new series, xlv. 422; Ann. Reg. xcviii. 239.] T. F. H.

BAGSHAW, CHRISTOPHER (*d.* 1625?), priest, came of a Derbyshire family. He graduated B.A. on 12 July 1572, of Balliol College, Oxford, and in the same year was elected probationer fellow of his college. Before going to Oxford he appears to have studied for a short time at Cambridge. Baker records that he matriculated at St. John's College, Cambridge, on 22 Nov. 1566. According to Anthony à Wood he owed his fellowship to the influence of Robert Parsons; but Wood's editor, Bliss, prints in the footnotes to the life of Parsons (*Athen. Oxon.* ii. 657) a letter of Archbishop Abbot to Dr. Hussye, from which it appears that Bagshaw 'coming to be fellow was most hot in prosecution against Parson,' whose expulsion from the college he was instrumental in procuring. On 21 June 1575, Bagshaw took the degree of M.A. At this time he was zealous in his devotion to protestant principles, 'yet proved troublesome in his public disputes and in his behaviour towards persons.' In 1578 he was made prebendary of Lichfield. About 1579 he became principal of Gloucester Hall, where he made himself very unpopular. He soon resigned this office, and in 1582 went into France. Here he became a convert to Romanism, and was made a priest. Then, with the permission of Cardinal Allen, he went to Rome, and was admitted to the English college, where his quarrelsome temper made him so unpopular that he was expelled by Cardinal Boncompagno. On leaving Rome he returned to Paris, where he became a doctor of divinity and one of the Sorbonne. The Jesuit writers used to style him derisively 'doctor erraticus' and 'doctor per saltum.' Afterwards he went to England to make converts, and in 1587 we find him imprisoned in the Tower (Foley, *Records of the Society of Jesus*, i. 481). In 1593 he was confined with other priests and gentlemen in Wisbeach Castle. His fellow prisoners held him at first in great esteem, but he was soon exposed by Father Edmonds, alias Weston, as 'a man of no worth, unruly, disordered, and a disobedient person, not to be favoured or respected by any' (*Relation of the Faction begun at Wisbich*, 1595 (1601), 4to, p. 38). When examined at the Tower for treasonable practices, Squier, an emissary from some English priests in Spain, affirmed that he had come with a letter (which he threw into the sea off Plymouth) from Father Walpole to Bagshaw at Wisbeach (Foley, *Records*, ii. 244). After his liberation, Bagshaw continued to reside abroad. In 1612 he held a disputation with Dr. Daniel Featley concerning transubstantiation. Notes of this disputation were printed many years afterwards in 'Transubstantiation exploded, or an Encounter with Richard, the titularie Bishop of Chalcedon. . . . By Daniel Featley, D.D. Whereunto is annexed a publique and solemne disputation held at Paris with Christopher Bagshawe, D. in Theologie and Rector of Avie Marie College,' 1638. Wood says that Bagshaw 'died and was buried at Paris after the year sixteen hundred and twenty-five, as I have been informed by Franc. à Santa Clara, who remembered and knew the doctor well, but had forgotten the exact date of his death.'

Bagshaw published at Paris in 1603 'An Answer to certain points of a Libel called An Apology of the Subordination in England,' 8vo. He is also thought to have been concerned in (1) 'Relatio compendiosa Turbarum quas Jesuitæ Angli una cum D. Georgio Blackwello, Archipresbytero, Sacerdotibus Seminariorum Populoque Catholico concivere,' &c., Rothomagi, 1601, 4to (published under the name of John Mush); (2) 'A true Relation of the Faction begun at Wisbich by Father Emonds, alias Weston, a Jesuit, 1595, and continued since by Father Walley, alias Garnet, the Provincial of the Jesuits in England, and by Father Parsons in Rome,' 1601, 4to.

[Wood's Athenæ, ed. Bliss, ii. 389–90, Fasti, i. 188, 199; Dodd's Church History, ii. 67; Foley's Records of the English Province of the Society of Jesus, i. 42, 481, ii. 239, 244.] A. H. B.

BAGSHAW, EDWARD, the elder (*d.* 1662), royalist, politician, and author, was of a Derbyshire family. In 1604 he entered at Brasenose College, Oxford, where his tutor was Robert Bolton, a puritan writer of some note, whose life was subsequently written by Bagshaw. He proceeded B.A. in 1608, and was entered of the Middle Temple, of which society he became in due course one of the benchers. At this time his leanings were entirely upon the side of the puritans, and when, in 1639, he was in his turn elected Lent reader, he took the opportunity of delivering two discourses to the effect that 'a parliament may be held without bishops,' and that 'bishops may not meddle in civil affairs.' The lectures attracted the notice of Laud, and Bagshaw was prohibited from continuing them. Through the popularity which these proceedings gained for him, he obtained in the following year his election to the Long parliament as a burgess for the borough of Southwark.

Bagshaw did not long continue to act with the party which he had adopted, and when the king retired to Oxford Bagshaw joined him there and sat in the so-called parliament which Charles convoked in that city. In 1644 he was taken prisoner by the parliamentary army, and consigned to the King's Bench prison in Southwark; and while in this confinement he composed the greater number of his works. He was set at liberty in 1646, died in 1662, and was buried at Morton Pinckney, in Northamptonshire, near which place his property lay. The following is a list of his writings: 1. 'Life and Death of Mr. Robert Bolton,' London, 1633. 2. Editions of three of Bolton's works, 1633-35-37. 3. Several speeches in parliament, viz. (1) on 9 Nov. 1640, (2) on 9 Feb. 1640 (1641); 'Concerning Episcopacy,' 18 Feb. 1640 (1641); 12 Jan. 1641 (1642), 'The Trial of the Twelve Bishops.' 4. Two arguments in parliament, viz. (1) 'Concerning the Canons,' (2) 'Concerning the Præmunire on these Canons.' 5. 'Treatise defending the Revenues of the Church,' London, 1646. 6. 'Treatise maintaining the Doctrine, Liturgy, and Discipline of the Church of England,' 1646. 7. 'Short Answer to the Book of W. Prynne entitled University of Oxford's Plea refuted' (1848, printed). 8. 'De Monarchia Absoluta,' 1659. 9. 'Just Vindication of the questioned part of the reading in Middle Temple Hall, 20 Feb. 1639,' London, 1660; with 'A Narrative of the Cause of their Silencing by the Archbishop of Canterbury' (printed together apud Rushworth). 10. 'Short Defence of the Reformation of the Church by K. Edward and Q. Elizabeth' (not printed).

[Wood's Athenæ Oxonienses (Bliss), iii. 618.]
C. F. K.

BAGSHAW, EDWARD, the younger (1629-1671), divine and controversialist, the son of Edward Bagshaw [see Bagshaw, Edward, *d.* 1662], was born at Broughton, Northamptonshire. He was sent to Oxford from Westminster School, having been elected thence a student of Christ Church 1 May 1646. The testimony is unvarying that from his earliest residence in the university he was refractory and self-conceited. He became B.A. in 1649, and M.A. and Senior of the Act in 1651. During this period he made himself conspicuous for his insolent bearing towards the vice-chancellor. He also played a very prominent part in an ill-conducted agitation for the abolition of hoods and caps. He was incorporated in the degree of M.A. at Cambridge in 1654. He was appointed second master of his own former school, Westminster, in 1656, and was confirmed in December 1657. At the time the first master of Westminster was the 'terrible' Dr. Busby. There was swift quarrelling between the two high-tempered masters. Of the curiosities of literature is Bagshaw's now extremely rare vindication of himself, entitled 'A True and Perfect Narrative of the Differences between Mr. Busby and Mr. Bagshaw, the First and Second Masters of Westminster School,' 1659, 4to.

In 1659 he was ordained by the eminent Bishop Brownrigg. He became vicar of Ambrosden, in Oxfordshire; but he elected to be one of the two thousand clergymen ejected in 1662 by the Bartholomew Act of 1661. He was appointed chaplain to the Earl of Anglesey; but again his intractable temper marred his prospects. He crossed over to Ireland to join his patron, and was soon, as Wood acrimoniously puts it, 'gaping after great matters, but without success, and therefore enraged.' On his return to England in December 1662, having fallen to abusing the king and government, church and state, he was put prisoner into the Gatehouse; thence, in January 1663, removed to the Tower, and thence, in January 1664, to Southsea Castle, Hampshire. On his release, in 1664-5, he is found again in London. Dr. Walter Pope, in his 'Life of Bishop Ward,' tells us of this period of his life: 'He was advised by some considerable friends to live peaceable and conformable for the space of a year; who assured him that at the end of it they would provide him some considerable preferment in the church. Accordingly he went and tried, but not being able to hold, he soon repaired to London, much more embittered against ecclesiastical and kingly government than when he went into the country.' He adds: 'He sided tooth and nail with the fanatics, and made a great figure amongst them;' and concludes: 'He exceeded most, if not all of them, in natural and acquired parts.' Palmer on this quaintly remarks (*Nonconf. Mem.* iii. 111): 'But this writer was too little acquainted with that sort of people he calls Fanatics to be able to pass a judgment.' He was speedily involved in 'conventicling' and the inevitable 'sedition.' He was again flung into prison—this time Newgate—'for refusing to take the oath of supremacy and allegiance.' He completed his singular career by marrying, in his old age, a blind gentlewoman, who had fallen in love with him for his preaching. His unreasonableness is proved by the insolent attacks he made upon the venerable Richard Baxter. The title (abbreviated) of the great nonconformist's last answer to these unmeasured attacks will speak for itself: 'The Church told of Mr. Edward Bagshaw's Scandal, and warned of the Dangerous Snares of Satan he has laid for them in his Soul-killing Principles' (1671). Nearly all his title-pages are accusations, if not libels, save when he writes of personal religion. His 'Practical Discourse concerning God's Decrees' (1659), which was dedicated to President Bradshaw, is a very able book; while his 'Saintship no Ground of Sovereignty' (1660) shows plainly he was no fanatic.

It was long believed that Bagshaw died in

Newgate; but it appears that he was allowed out on parole, and really died in Tothill Street, Westminster, on 28 Dec. 1671. A reference to his death by Richard Baxter, that has become classic, must find place here. 'About the day it ['The Church told'] came out, Mr. Bagshaw died, a prisoner, tho' not in prison; which made it grievous to me to think that I must seem to write against the dead. While we wrangle here in the dark, we are dying, and passing to the world that will decide all controversies; and the safest passage thither is by peaceable holiness.' He was buried in Bunhill Fields, and Dr. John Owen wrote the following inscription for his altar-tomb:—

'Here lies interred, the Body of Mr. Edward Bagshaw, minister of the Gospel, who received faith from God to embrace it, courage to defend it, and patience to suffer for it, which is by most despised and by many persecuted; esteeming the advantage of birth, education, and learning as things of worth to be accounted loss for the knowledge of Christ. From the reproaches of pretended friends, and persecutions of professed adversaries, he took sanctuary, by the will of God, in eternal rest, the 28th December 1671.'

[Wood's Athenæ Oxon. (Bliss), iii. 944–50; Fasti, ii. 120, 166; Kennett's Parochial Antiquities, 675; Noble's Cont. of Granger, i. 98, note; Calamy's Abridgment, ix. 336; Bridge's Northamptonshire, ii. 87–8; Pope's Life of Seth Ward; Seymour's Survey of London, i. 98; Cole's MS. Athenæ, Y. Incorporations; Alumni Westmonasterienses, 125–6; Palmer's Nonconf. Memorial, iii. 111; 'Ελαιοφορία, or the Peace with Holland, 1654.] A. B. G.

BAGSHAW, HENRY, D.D. (1632–1709), divine, the younger son of Edward Bagshaw, treasurer of the Middle Temple, was born at Broughton, Northamptonshire, in 1632. After attending Westminster School, he was, in 1651, elected student of Christ Church, Oxford, of which he became M.A. in 1657. In 1663 he was appointed chaplain to Sir Richard Fanshaw, ambassador to Spain and Portugal. After the death of Sir Richard Fanshaw in 1666, he returned to England in the retinue of Sir Richard's widow and became chaplain to the Archbishop of York, who made him prebendary of Southwell in 1668 and rector of Castleton in Synderick. In August 1667, he was collated to the prebend of Barmby in York Cathedral, and in 1668 to that of Fridaythorp. He became B.D. in the same year, and D.D. in 1671. In 1672 he was made rector of St. Botolph's Church, Bishopsgate, London, which he exchanged for Houghton-le-Spring, Durham. In 1680 he was appointed prebendary of Durham. He died at Houghton 30 Dec. 1709. Bagshaw enjoyed a high reputation as a pulpit orator, and he also published 'Sermon preached in Madrid on the occasion of the Death of Sir R. Fanshaw,' 1667; 'The Excellency of Primitive Government, in a Sermon,' 1673; 'A Sermon preached before the King at Whitehall,' 1676; and 'Diatribæ, or Discourses upon Select Texts against Papists and Socinians,' 1680.

[Wood's Athenæ Oxon. (Bliss), iv. 631; Hutchinson's History of Durham, ii. 206.] T. F. H.

BAGSHAW, WILLIAM (1628–1702), divine, was known as the 'Apostle of the Peak.' One of the most enduring religious chapbooks, though it is rarely to be met with now, was his 'Life and Funeral Sermon' by J. Ashe (1704, 12mo). It is the main source of information concerning him, though even to-day, in the dales and mountain-sides of Derbyshire, his name is known and honoured. He was born at Litton, in the parish of Tideswell, 17 Jan. 1627–8. He received his early education at 'several country schools,' and made 'greater proficiency in learning than most of his equals.' He received profound religious impressions under the old puritan ministers, Rowlandson of Bakewell and Bourn of Ashover. He was of the university of Cambridge, entering Corpus Christi College. He received holy orders, and preached his first sermon in the chapel of Warmhill, in his native parish. There he remained about three months. Though later he lamented that in his youth he had entered 'too rashly on the awful work,' his labours in and out of the pulpit proved singularly acceptable. From Tideswell he removed to Attercliffe, in Yorkshire. Here he occupied a twofold post, viz. assistant to the Rev. James Fisher of Sheffield, and chaplain in the family of Colonel (afterwards Sir) John Bright. He was ordained at Chesterfield, Derbyshire, on 1 Jan. 1650. Some time after he was presented to the living of Glossop. After the Restoration the Act of Uniformity left him no choice but to withdraw from his beloved church and congregation. He was one of the two thousand ejected in 1662.

Upon the ejection he retired to Ford, in an adjacent parish. He was well-born and possessed of a 'good estate,' and lived as a country gentleman. He stood fast to his nonconformity; but his 'moderation was known to all men.' He attended the parish church. But holding his 'orders' to be 'divine and indefeasible,' he did not hesitate to 'preach the Gospel' as opportunity offered, in his own private house and those of friends, and regularly conducted service on Thursday evenings.

He held special 'conferences' for devotion and discussion. On the Indulgence of 1672 being promulgated, he felt free to preach regularly in his former parish and in the neighbourhood. He lectured at Ashford, Malcoffe, Middleton, Bradwell, Chelmorton, and Hucklow. When the 'Declaration' was recalled by Charles II, he continued to preach secretly. 'Popish plots' were in the air, and nonconformists were always 'suspect.' Two informers who once disturbed him in a private religious service acknowledged that his 'reverend countenance' struck them with terror. There were several warrants issued against him, but he either escaped elsewhere or the magistrates themselves quashed them. While James II's 'Declaration for Liberty of Conscience' was in force, and through the beginning of William and Mary's reign, he was an incessant preacher and toiler. He died on 1 April 1702, and was buried at Chapel-en-le-Frith. He left an enormous mass of manuscripts behind him (fifty volumes, folio, quarto, and duodecimo), which, it is to be feared, have nearly all perished. His own published books are all short, but now fetch high prices. Their (abbreviated) titles are: 1. 'Waters for a Thirsty Soul, in several sermons on Rev. xxi. 6,' London, 1653. 2. 'Of Christ's Purchase,' to which is prefixed his 'Confession of Faith.' 3. 'Rules for our Behaviour every Day and for sanctifying the Sabbath, with Hints for Communicants.' 4. 'The Ready Way to prevent Sin,' on Prov. xxx. 22, with 'A Bridle for the Tongue,' on St. Matt. x. 36. 5. The 'Miner's Monitor.' 6. The 'Sinner in Sorrow and the Humble Sinner's Modest Request.' 7. 'Brief Directions for the Improvement of Infant Baptism.' 8. The 'Riches of Grace,' three parts. 9. 'Trading Spiritualized,' three parts. 10. 'De Spiritualibus Pecci: Notes concerning the Work of God, and some that have been walkers together with God in the High Peak of Derbyshire,' a peculiarly interesting biographic work (London, 1702). 11. 'Principiis Obsta,' 1671. 12. 'Sheet for Sufferers.' 13. 'Matters for Mourning'—posthumous. 14. 'Essays on Union to Christ,' which appeared after his death.

[Palmer's Nonconf. Mem. i. 405–10; Ashe's Life and Character; local researches; Dr. Grosart's collection of Bagshaw's works.]

A. B. G.

BAGSTER, SAMUEL, the younger (1800–1835), printer and author, eldest son of Samuel Bagster, 1772–1851 [q. v.], was born on 19 Oct. 1800, and, after having been educated at a school at Oxford, conducted by the Rev. James Hinton, was articled to his father in 1815. From an early age he showed a serious tendency, and in October 1822 joined the baptist church in Blackfriars. Having acquired the necessary technical training in his father's establishment, young Bagster commenced business for himself in 1824 as a printer in Bartholomew Close. He married Miss Elizabeth Hunt in June 1825. During the summer of 1834 he brought out a little work on 'The Management of Bees,' printed by himself, published jointly by his father and William Pickering, and which has passed through three editions. It is full of useful and practical information, and, although now superseded by more recent treatises, has been in considerable repute. Samuel Purchas, the son of the author of the 'Pilgrimes,' issued in 1657 a quaint quarto, now extremely rare, styled 'A Theatre of Politicall Flying Insects,' in two parts, the first being devoted to the history and management of bees and the second to 'meditations and observations, theological and moral,' upon the subject. The greater part of these reflections were reprinted by Bagster in a volume produced in the same style and at the same time as his own practical handbook. He contributed 'The Treasury of Scripture Knowledge' to his father's polyglot series, and projected a series of questions on the gospels for Sunday-school children, but the manuscript of the latter remained unfinished and unpublished. Although at first the progress of his business gave him cause for anxiety, it steadily increased in extent. Many of the polyglot bibles and other learned publications of Messrs. Bagster & Sons came from his press. His amiable and devout disposition is dwelt upon by his biographer, the Rev. John Broad, a baptist minister, from whom we learn that the subject of this memoir took an active part in the anti-slavery and temperance movements. For the latter cause he wrote several pamphlets. Shepherd's Bush, where he spent the last part of his life, was then a rural neighbourhood, and Bagster occupied some of his leisure in poultry-breeding and bee-keeping. There he died at his residence, Aldine Cottage, on 1 July 1835, aged 35 years, leaving no children. He was buried at Tottenham Court Chapel, and his remains were removed in 1843 to the family vault in Abney Park Cemetery. His widow survived until 1879.

His works consist of: 1. 'The Treasury of Scripture Knowledge; consisting of a rich and copious assemblage of more than 500,000 scripture references and parallel passages from Canne, Brown, Blayney, Scott, and others, with numerous illustrative notes; adapted to be the companion of every biblical reader,' London, S. Bagster [1834], foolscap

8vo and 4to, forming the second part of the 'Treasury Bible.' 2. 'The Management of Bees, with a description of the "Ladies Safety-hive," with 40 illustrative wood engravings,' London, S. Bagster, 1834, small 8vo. A second edition was published in 1838, and a third (also unaltered) in 1865. 3. 'Spiritual Honey from Natural Hives, or Meditations and Observations on the Natural History and Habits of Bees, first introduced to public notice in 1657 by S. Purchas, M.A.,' London, S. Bagster, 1834, small 8vo.

[Information from Mr. B. Bagster; Broad's Memoir of the Life and Christian Experience of S. Bagster, jun., 1837; Literary Gazette, 1834, p. 753.] H. R. T.

BAGSTER, SAMUEL, the elder (1772–1851), founder of the publishing firm of Bagster & Sons, born 26 Dec. 1772, was the second son of George and Mary Bagster, of Beaufort Buildings and St. Pancras. He was educated at Northampton under the Rev. John Ryland, and, after serving an apprenticeship with William Otridge, commenced business as a general bookseller on 19 April 1794 in the Strand, where he remained until 1816. A few years before his removal, the rarity and consequent costliness of all polyglot bibles gave him the idea of supplying the want of a handy and inexpensive edition. He first brought out a Hebrew Bible, which was followed by the Septuagint, both in foolscap octavo. The production of English bibles was a monopoly in the United Kingdom, confined in England to the king's printer and the two great universities, in Scotland to Sir D. H. Blair and John Bruce, and in Ireland to Mr. Grierson. It had been decided, however, that the patent did not apply to bibles printed with notes, and Bagster brought out in 1816 'The English version of the polyglot bible' (with a preface by T. Chevalier), in foolscap octavo size, containing a selection of over 60,000 parallel references, mainly selected and all verified by himself. The book was extremely successful. Every detail in its production was superintended by the publisher, who introduced a new style of binding in the best Turkey morocco, with flexible tight backs, the sheets being sewed with thin thread or silk. He also used prepared sealskins, which, with their 'pin-head grain,' were much admired. In 1816 he removed to 15 Paternoster Row. The first issue of the 'Biblia Sacra Polyglotta Bagsteriana' appeared between 1817 and 1828, four volumes in foolscap octavo and quarto form, containing, besides the prolegomena of Dr. Samuel Lee, the Hebrew Old Testament with points, the Samaritan Pentateuch, the Septuagint Greek version of the Old Testament, the Latin Vulgate, the authorised English version, the Greek Textus Receptus of the New Testament, and the Peshito or ancient Syriac version. An edition was printed of a quarto French, Italian, Spanish, and German Bible, which Lowndes states was entirely destroyed by fire on the premises in March 1822, when only twenty-three copies of the New Testament portion were preserved. A folio edition of the polyglot was published in 1828, repeated in 1831, and subsequently, presenting eight languages at the opening of the volume, and including all the ancient and modern versions above mentioned. Copies of the different texts and translations were brought out separately, and in various combinations. The well-known motto of the firm, *πολλαὶ μὲν θνητοῖς γλῶτται, μία δ'ἀθανάτοισιν*, is said to have been due to the Rev. H. F. Cary (*Notes and Queries*, ser. i. v. 587). We are informed by a member of the family that the Latin version, *multæ terricolis linguæ, cœlestibus una*, was by William Greenfield. As the two versions appear on Greenfield's tomb, it is very probable that they were both by him. In consequence of the arbitrary regulations of the excise authorities, paper could only be had of certain sizes. It was partially owing to Bagster's exertions that the rules were modified. Two other forms of the English bible were issued, and, all of them harmonising page for page, began what is known as the 'Facsimile Series.' The publication of the first volume of the polyglot was followed in 1821 by an octoglot edition of the liturgy of the Church of England in a handsome quarto. The eight languages were English French German, Italian, Spanish, ancient Greek, modern Greek, and Latin. In 1822 Bagster made the acquaintance of the self-taught Orientalist, William Greenfield, of whose life he wrote an interesting account in the 'Imperial Magazine' (1834, pp. 9, 63). Greenfield had suggested a lexicon to the polyglot edition of the Hebrew Bible, which caused him to be engaged as a proof-reader to the various learned publications Bagster was then bringing out. In 1824 Bagster circulated the prospectus of a polyglot grammar in twenty or thirty languages upon the principles of comparative philology, also the suggestion of Greenfield, who in 1827 edited for the publisher his 'Comprehensive Bible,' with 4,000 illustrative notes, 500,000 marginal references, a general introduction, and a variety of other useful information. Bagster's Syriac New Testament (1828–29) Hebrew New Testament (1830), Polymicrian Greek Lexicon (1829), Schmidt's Greek Concordance (1829), and, in fact, all the small and beautifully printed Polymicrian series, were also edited by Greenfield. Many books were subsequently printed by Bagster. A fine quarto issued in 1841 is specially deserving of mention. It is 'The English Hexapla,' giving the six most important versions in our tongue of the New Testament, being those of Wiclif (1380), Tyndale (1534), Cranmer (1539), the Genevan (1557), the Anglo-Rhemish (1582), and the authorised (1611), together with the Greek text after Scholz, and a valuable historical account of the English translations. Another noteworthy publication was the 'Bible of every land,' 4to, supplying specimens of over 270 different languages and versions.

Bagster's long and honourable career as a publisher of aids to the study of the Scriptures has earned for him the esteem of all biblical scholars. His own attainments in this direction were considerable, and his taste and enterprise are well displayed in the handsome typographical appearance of the numerous volumes which bear his imprint. He died at his residence in Old Windsor on 28 March 1851, aged 78. He married on 19 Dec. 1797 Miss Eunice Birch, who survived him twenty-six years, attaining the venerable age of 100. His son Jonathan (1813–1872) followed him as senior member of the firm.

[Information from Mr. B. Bagster; T. H. Horne's Introd. to the Study of the Holy Scriptures; Horne's Manual of Bibl. Bibliography; Lowndes's Bibliographer's Manual, by H. G. Bohn; The Bookseller, February 1880; Gent. Mag. May 1851; Kitto's Journal of Sacred Lit. 1856, 3rd series, iii. 327.] H. R. T.

BAGWELL, WILLIAM (*fl.* 1655), a London merchant and writer on astronomy, is stated by Burke, in his pedigree of the Bagwells of Ireland, to have been a brother of Alderman Backwell, but his name is not mentioned in the Backwell pedigree, and the different spelling of the name would seem to militate against the supposition. As the inscription on his portrait in 1659 gives his age as sixty-six, he was probably born in 1593 (Granger, *Biog. Hist. of England*, iii. 121). According to his own account in 'The Mystery of Astronomy made Plain,' he was bred a merchant of good quality, and skilfully furnished with knowledge. He had 'seen the world abroad,' and for several years had carried on an extensive trade, when losses beyond the seas led to his being sent to prison for debt. In 1654 he had been in and out of prison for twenty years. The tedium of confinement he relieved by writing an 'Arithmetical Description of the Celestial and Terrestrial Globes,' a treatise which he deemed too abstruse for popular use, but yet worthy to be placed in some university to be consulted by the learned. The manuscript is in the British Museum (MS. Sloane 652). After being set at liberty in 1654 Bagwell was put by some friends in good employment, and in 1655 published 'The Mystery of Astronomy made Plain,' a simplification of his more elaborate treatise. Bliss, in a note to Wood (*Fasti*, ii. 221), states that he dedicated his 'Sphinx Thebanus, or Ingenious Riddle,' 1664, to the worshipful Humphry Brook, doctor of physic, his approved good friend and patron. So strongly was Bagwell impressed with the value of the discipline he obtained from his hard experiences, that in 1645 he published 'The Distressed Merchant, and Prisoner's Comfort in Distress,' a lugubrious piece of doggerel, which is caricatured in 'Wil Bagnal's Ghost, or the Merry Devill of Gadmunton in his Perambulations of the Prisons of London,' by E. Gayton, Esq., 1655, and in 'Will Bagnalls Ballet,' in 'Wit Restored,' 1658. Bagwell also published another short poem, entitled 'An Affectionate Expostulation for the Pious Employment both of Wit and Wealth.' In 1652 there was published, by order of Cromwell, 'A Full Discovery of a Foul Concealment, or a True Narrative of the Proceedings and Transactions of the Committee for the Accompts of the Commonwealth of England with William Bagwell and John Brockedon, accomptants, Discoverers and Plaintiffs against the Committee of Hartford, the Treasurer and Paymaster there in the year 1643;' but possibly the William Bagwell of this title-page may be another person.

[Preface to Mystery of Astronomy made Plain, in the frontispiece to which is his portrait by Gaywood; various allusions in the Distressed Merchant; Granger's Biog. Hist. of England, iii. 121–2; MS. Sloane 652.] T. F. H.

BAIKIE, WILLIAM BALFOUR, M.D. (1825–1864), naturalist, traveller, and philologist, eldest son of Captain John Baikie, R.N., was born at Kirkwall, Orkney, on 27 Aug. 1825, and educated privately and at the grammar school there. After taking his degree in medicine at Edinburgh, he entered the royal navy in 1848 as assistant surgeon. He served on her majesty's ships Volage, Vanguard, Ceylon, Medusa, and Hibernia in the Mediterranean, and then became assistant surgeon at the Haslar Hospital from 1851 to 1854, when the influence of Sir Roderick Murchison procured him the post of surgeon and naturalist to the Niger expedition of 1854, and on the death of the captain at Fernando Po, Baikie succeeded to the command of the Pleiad, the exploring vessel.

This first successful voyage, penetrating 250 miles higher up the Niger than had before been reached, is described by Baikie in his 'Narrative of an Exploring Voyage up the . . . Niger and Isadda,' London, 1856. After spending some months in arranging his African collections, and again serving at the Haslar Hospital, Baikie left England in 1857 on a second expedition, in which the Pleiad was wrecked, and the other explorers returned to England, and left him to carry on the exploration alone. He bought a site—Lukoja—at the confluence of the Quorra and Benue, and soon collected a considerable native settlement, over which he held sway and where he officiated in every capacity. He explored the country around, entered into relations with the King of Nupé, the next powerful sovereign to the Sultan of Sokoto, and induced him to 'open out roads for the passage of caravans, traders, and canoes' to Lukoja. Before five years were over he had opened up the navigation of the Niger, made roads, established a regular market for native produce, collected vocabularies of numerous African dialects, and translated parts of the Bible and Book of Common Prayer into Hausa. He died on his way home, on a well-earned leave of absence, at Sierra Leone on 12 Dec. 1864, aged 39. A monument to his memory was erected in the cathedral of St. Magnus, Kirkwall. His earliest works related to Orkney: 'Historia Naturalis Orcadensis: Zoology, Part I. Mammalia and Birds observed in the Orkney Islands,' by W. B. Baikie, M.D., and R. Heddle, Edinburgh, 1848; and 'List of Books and Manuscripts relating to Orkney and Zetland,' &c., by W. B. Baikie, Kirkwall, 1847. His 'Observations on the Hausa and Fulfulde Languages' were privately printed in 1861; his translation of the Psalms into Hausa ('Letâfi ta Zabûra') was posthumously published by the Bible Society in 1881; and other translations were incorporated in Reichardt's 'Grammar of the Fulde Language' (1876). Dr. Baikie was also a contributor to the transactions of various learned societies.

[Information received (September 1883) from Miss Eleanor Baikie, of Kirkwall, sister of Dr. Baikie; Gent. Mag., March 1865.] S. L.-P.

BAILEY. [See also Baillie, Baily, Bayley, and Bayly.]

BAILEY, JAMES (*d.* 1864), classical scholar, was educated at Trinity College, Cambridge. He graduated B.A. 1814, M.A. 1823, and obtained the Browne medals for Greek ode and epigrams, and the members' prizes in 1815 and 1816. He was for many years master of the Perse grammar school, Cambridge, from which he retired on a pension. In 1850 he received a further pension of 100*l.* per annum from the queen, on the recommendation of Bishops Maltby and Kaye. Besides his numerous contributions to the 'Classical Journal,' Bailey published 'An Annotated Edition of Dalzel's Analecta Græca Minora' (1835); 'Passages from the Greek Comic Poets,' which had been translated into English by R. Cumberland, Fawkes, and Wrangham, with notes (1840); proof-sheets of this work, with autograph letter to Archdeacon Wrangham, are in the British Museum; a work on the 'Origin and Nature of Hieroglyphics and the Greek inscription on the Rosetta Stone' (1816). He is best known for his edition of 'Forcellini's Latin Dictionary,' 2 vols. (1826), in which he translated the Italian explanations into English, incorporated the appendices of Forcellini with the main work, and added an extensive Auctarium of his own. Bailey died in London, 13 Feb. 1864.

[Gent. Mag. 3rd series, vol. xvi. 535; Cat. Brit. Mus.] A. G-n.

BAILEY, or BAILY, JOHN (1643-1697), protestant dissenting minister, was, according to Cotton Mather, who preached his funeral sermon, born 'near Blackburn on 24 Feb. 1643-4.' He was son of Thomas Bailey, member of the congregation of the Rev. Thomas Jolly at Altham, and later at Wymond House. Probably the former was the birthplace. Both are near Blackburn (Lancashire). His father was for long a 'notorious evil liver,' but his wife was a woman of remarkable piety as well as strength of character. So early as his twelfth year John conducted family worship; and Mather tells that when the drunken and profligate father heard of this he was greatly impressed, and became a wholly changed man. Curiously enough, an entry which the preacher could not have known of in the church-book of Mr. Jolly, not only records that John at the age of twelve was a 'wonderful child' for religion, but had been 'the occasion of good to his father and a schoolfellow.' He attended at first the Queen Elizabeth grammar school of Blackburn. The master was then Charles Sagar. Later he was placed under the theological tuition of the Rev. Dr. Thomas Harrison, nonconformist minister at Chester. He began to preach in his twenty-second year, but was not ordained until 1670. Being an independent or congregationalist, he was soon exposed to the malicious reports that long after the ejection of 1660-2 of the 'two thousand' pursued nonconformists. He was arrested and imprisoned in Lancaster gaol for nonconformity alone. By some influence he was released 'after a while.' He removed to Ireland, remaining in Dublin temporarily, and proceeding later to Limerick. His earnest ministry and pastorate proved a great success in this great town, where he had as a regular hearer a member of the ducal family of Ormond. This coming to the ears of the protestant Bishop of Limerick, he lodged a complaint with the Duke of Ormond, lord-lieutenant. The duke's friend did not abandon Bailey, but so represented his case and worth that Ormond made offer first of a deanery, and then of the first bishopric that fell vacant, if Mr. Bailey would conform. But the bribe was declined without a moment's hesitation. He was again imprisoned in the public gaol. Petitions were presented to the judges at the court of assize in his behalf, but in vain. When arraigned, he dared to address the bench thus: 'If I had been drinking, gaming and carousing at a tavern, with company, my lords, I presume that I would not have procured my being thus treated as an offender. Must prayers to God and preaching Christ with a company of christians who are peaceable, inoffensive, and serviceable to his majesty and the government, as any of his subjects—must this be considered a greater crime?' The recorder answered, 'We will have you know that it *is* a greater crime.' At length intimation was secretly sent him that he would be allowed out on condition that within a limited specified time he left the country. To this he reluctantly and sorrowfully agreed. He was not allowed to meet his flock or preach a farewell sermon. In the place of the sermon Bailey printed a letter-address.

He emigrated to New England in 1683; and his name occurs in church matters there in 1684. He arrived first of all in Boston, and in 1684 was appointed assistant to the celebrated Rev. Samuel Willard, M.A., of the old South church. Early in 1685 correspondence was entered into with the independent congregation at Watertown, Connecticut, with the result that on 6 Oct. 1686 he succeeded the Rev. John Sherman at Watertown. It is chronicled in Judge Sewall's 'Diary' and elsewhere, that Mr. Bailey, holding to the validity of his original ordination, refused to be inducted with the laying on of hands—an innovation in Independent church ways that was somewhat of a scandal for the moment. Letters to his former pastor and friend, Mr. Jolly, communicated tidings of how things ecclesiastical moved in New England. When he was translated from Boston to Watertown, his health must have been failing; for within a month or so a younger brother, Thomas, was appointed his assistant. Unfortunately the assistant died 21 Jan. 1689. In the same year another 'assistant' was appointed. In 1692, he resigned his charge at Watertown, and, after a quaintly recorded farewell to persons and places, returned once more to Boston. He must in some measure have recovered his health; for in 1693 he accepted the post of assistant-pastor to the Rev. Mr. Allen, of the First Church, Boston.

He had married in England a lady whose christian name was Lydia. She died at Watertown, 12 April 1690. She bore him no children. His second wife was named Susannah, by whom he had female issue—still represented in New England. His widow married after his death the Rev. Peter Thatcher. He died on Sunday, 12 Dec. 1697, and Cotton Mather preached his funeral sermon, which was published. He chose for its text the words 'Into Thy hands I commit my spirit,' on which Mr. Bailey had prepared a sermon—never delivered—under a presentiment that it would be his last.

Bailey was markedly modest, and could not be persuaded to print any of his sermons. One extremely rare little book by him is extant, however, which was published by his friends. The volume is entitled 'Man's Chief End to Glorify God, or Some Brief Sermon-notes on 1 Corinthians x. 31,' to which is added his letter-address to his 'dearly beloved christian friends in and about Limerick,' 1689 (12mo). A lifelike portrait of him (in oils), which represents him with 'a pensive and somewhat feminine face and long flowing hair,' is in the possession of the Massachusetts Historical Society, in whose archives are also some manuscripts of his brother Thomas. He had another brother named Henry living at Manchester in 1688, where his mother was also still living.

[Sprague's Annals of the American Pulpit, i. 201–4; Abram's History of Blackburn, pp. 358–9; Mather's Magnalia, iii.; Mather's Funeral Serm.; Nonconf. Mem. i.; Emerson's History of First Church, Boston; Francis's History of Watertown.] A. B. G.

BAILEY, JOHN (1750–1819), agriculturist and engraver, was the son of William Bailey, of Blades Field, near Bowes, Yorkshire, where he was born in 1750. At an early age he manifested strong artistic tendencies, and while employed as tutor to his uncle's children devoted his leisure hours to engraving various pieces, which he afterwards published. Both in his artistic and mathematical studies he received valuable assistance from his uncle. After completing the education of his uncle's children he became mathematical teacher at Witton-le-Wear, and began also the business of a land surveyor. Shortly after his marriage he was appointed land agent to Lord Tankerville at Chillingham, a situation he retained till his death, 4 June 1819, in his sixty-ninth year. Bailey engraved several of the plates for the works of William Hutchinson, the topographer of Cumberland, Durham, and Northumberland. He devoted also much of his attention to the natural sciences, especially mineralogy, chemistry, hydraulics, and pneumatics, and his scientific acquirements were turned by him to excellent practical account in promoting improvements in rural economy. In 1795 he published an 'Essay on the Construction of the Plough,' in which he employed mathematical calculations to demonstrate the advantages of the alterations he proposed. He was also the joint author of the reports on the counties of Cumberland, Durham, and Northumberland, drawn up for the Board of Agriculture.

[Richardson's Local Historian's Table-Book of Durham, Historical Division, iii. 197; Mackenzie and Ross's View of the County of Durham, ii. 212.] T. F. H.

BAILEY, NATHAN or **NATHANIEL** (*d.* 1742), lexicographer, published in 1721 'An Universal Etymological English Dictionary,' which was greatly esteemed in its day. The library of the British Museum contains copies of no fewer than twenty-five separate editions of this work. Of the compiler nothing is known beyond the fact that he belonged to the seventh-day baptists, being admitted to membership 6 Nov. 1691, and kept a boarding school at Stepney, where he died on 27 June 1742. A supplementary volume of his dictionary appeared in 1727, and in 1730 a folio, entitled 'Dictionarium Britannicum, collected by several hands. The Mathematical part by G. Gordon, the Botanical by P. Miller. The whole revis'd and improv'd with many thousand additions by N. Bailey.' This contains many technical terms. Thirty editions of the dictionary appeared, the latest at Glasgow in 1802, and it was reprinted by various booksellers. It is the basis of the English-German dictionaries of Arnold (3rd edition, 1761), A. E. Klausing (8th edition, 1792), and J. A. F. Krüger (11th edition, 1810). Lord Chatham is said to have read it through twice, and Chatterton obtained many sham-antique words from Bailey and Kersey. Johnson made an interleaved copy the foundation of his own. Bailey also published a spelling-book in 1726; 'All the Familiar Colloquies of Erasmus Translated,' 1733, of which a new edition appeared in 1878; 'The Antiquities of London and Westminster,' 1726; 'Dictionarium Domesticum,' 1736; Selections from Ovid and Phædrus; and 'English and Latin Exercises.' In 1883 appeared 'English Dialect Words of the Eighteenth Century as shown in the . . . Dictionary of N. Bailey, with an introduction by W. E. A. Axon (English Dialect Society),' giving biographical and bibliographical details.

[Watt's Bibl. Brit.; Gent. Mag. xii. 387; Chalmers's Biogr. Dict.; Notes and Queries, 5th series, i. 448, 514, ii. 156, 258, 514, iii. 175, 298, 509, iv. 276, vii. 447, viii. 52.] A. H. B.

BAILEY, SAMUEL (1791–1870), philosophical writer, was the second son and fifth child of Joseph Bailey, of Burngreave, by Mary, daughter of Mr. Eaden, master of the free writing school at Sheffield. Samuel was educated by his maternal grandfather and at the Moravian school of Fulneck. He was a reserved boy, and his only recreation was riding upon a schoolfellow's back. On leaving school, Samuel entered the office of his father, who had risen from the position of artisan to be a general merchant at Sheffield, and who was master-cutler in 1801. The son was one of the first Sheffield merchants who visited America in order to establish business connections with that country. Bailey's attention, however, was gradually diverted from business to literary and political pursuits. He became known as an able author by various essays published in 1821 and the following years. In 1828 he was elected one of the town trustees. He became a candidate for the representation of Sheffield on the election which followed the Reform Bill in 1832. Having retired from his business, he was prepared to devote himself to political life. His principles resembled those of the 'philosophical radical;' he advocated triennial parliaments, vote by ballot, and the abolition of tithes and taxes on knowledge. The anti-corn law rhymer called him the 'Hallamshire Bentham.' Messrs. Parker and Silk Buckingham, however, were elected, and at the close of the poll Bailey, with 812 votes, was the last of four candidates. The prejudice of practical men against 'theoretical' politicians told against him; but the defeat of a distinguished writer was felt to be discreditable to his native place, and enthusiastic supporters founded a 'Bailey Club,' intended to secure his election at the next opportunity. He was put forward as a candidate, without his own consent, in 1834, but the two sitting members were re-elected by 1,607 and 1,554 votes, Bailey receiving 1,434. After this he declined to allow any further use of his name in politics, and his life became one of quiet seclusion. He was several times president of the Sheffield Literary and Philosophical Society; and he became chairman of the Sheffield Banking Company, an institution which he had helped to found in 1831. He attended the board meetings with absolute punctuality up to the last. His life was one of 'clock-work regularity.' He had no intimates and few acquaintances. An annual visit to a sister-in-law at Cheltenham for change of air was his only relaxation. He died suddenly as he left his bath on 18 Jan. 1870, and left a sum of over 80,000*l.* to the town trust. The bequest was realised after a lawsuit, and more than doubled the income of the trust. Bailey's portrait by Sir W. Gordon is in the bank over which he presided.

Bailey's first publication was a volume of 'Essays on the Formation and Publication of Opinions and other subjects,' 1821. A second edition appeared in 1826, and a third in 1831. The chief essay is a vigorous defence of the thesis, that a man is not responsible for his opinions, because they are independent of his will; and that opinions should therefore not be the objects of disapproval or of punishment. In 1825 Bailey published a 'Critical Dissertation on the Nature, Measure, and Causes of Value.' It is chiefly directed against Ricardo, James Mill, and De Quincey's exposition of Ricardo in the 'Templar's Dialogues.' Bailey's main contention is, that these writers confound exchange value with real or intrinsic value; the former meaning of the word being, as he holds, the only one relevant in political economy. He was attacked with considerable asperity in the 'Westminster Review' for January 1826, where it is maintained that Ricardo intentionally and judiciously used the word 'value' in both senses. Bailey replied in November of the same year in a 'Letter to a Political Economist.' Bailey had the best of the argument in temper and style, though he points out rather ambiguities of language than substantial errors of logic. In the 'Westminster' for July 1826, there had already been a complimentary notice of his essays on the formation of opinion by James Mill (see Bain's *Life of Mill*, p. 304), who fully sympathised with his opinions. In 1829 Bailey published his 'Essays on the Pursuit of Truth and on the Progress of Knowledge,' and a criticism (by James Mill?) in the 'Westminster Review' for July 1829 begins by declaring that if a man were allowed to claim the paternity of any modern book, he would not hazard much by choosing, after the 'Wealth of Nations,' the essay on the formation of opinions, of which the later volume is virtually a continuation.

In 1835 Bailey published a treatise on the 'Rationale of Political Representation,' and in 1837 a pamphlet, intended to form part of the larger book, upon 'Money, its Vicissitudes in Value.' The politics are those of a moderate utilitarian radical, with a strong objection to state interference.

In 1842 Bailey published a 'Review of Berkeley's Theory of Vision,' which again brought him into collision with the 'Westminster Review.' It was answered by J. S. Mill in the number for October 1842, in an article reprinted in Mill's 'Dissertations' (ii. 80). A reply was also made by Professor Ferrier in 'Blackwood's Magazine,' which is republished in Ferrier's 'Philosophical Remains.' Bailey's chief point is that Berkeley begged the question by assuming that space in a direct line from the eye was not directly visible. Mill seems to prove that he had not really understood Berkeley's argument. Bailey replied in a 'Letter to a Philosopher.' He maintains that we have a direct perception of external objects which cannot be analysed into a complex operation. This theory (which resembles Reid's perception theory, though he is opposed to Reid on the theory of vision) appears in his latest philosophical writings. After publishing, in 1851, a 'Theory of Reasoning' (2nd edition 1852), which is more logical than metaphysical, and hardly touches the ultimate questions, he published three series of 'Letters on the Philosophy of the Human Mind' (1855, 1858, and 1863). These are rather fragmentary and discursive, but contain his most interesting speculations. He maintains his old argument against Berkeley, but agrees with Berkeley's nominalism in a vigorous attack upon the theory of 'abstract ideas.' He criticises German metaphysicians, chiefly Kant, with much shrewdness, though with insufficient knowledge; and the third volume contains an interesting defence of utilitarianism. Bailey is also a thorough 'determinist,' a doctrine which he had advocated with marked power in an essay upon 'uniformity of causation,' in the volume containing the essay on the pursuit of truth.

Bailey had the faults and merits of a self-taught and recluse thinker. His knowledge of other schools of thought is limited, and he does not seem fully to appreciate the bearings of his speculations. But he is shrewd and independent, terse in his exposition, and frequently pointed in style. A short criticism may be found in Ribot's 'Psychologie Anglaise contemporaine.' Besides the above, Bailey published 'Questions on Political Economy,' &c., 1823, a collection of subjects for discussion in literary societies, with brief indications of appropriate arguments and references; discourses on various subjects (read before various societies), 1852; pamphlets on parliamentary reform and on the right of primogeniture, and a 'glance at some points in education' (privately printed).

In 1861 and 1862 he published two volumes upon 'the received text of Shakespeare's dramatic writings,' containing a number of hazardous conjectures; and he seems clearly to have been the author of 'Letters from an Egyptian Kafir on a visit to England in search of religion,' 1837, a defence of liberty of inquiry; and of a poem called 'Maro or Poetic Sensibility' (1846). He left many manuscripts, which have disappeared.

[Sheffield Independent, 19 Jan. 1870; Gatty's Sheffield Past and Present; Chambers's Encyclopædia (Supplement), x. 413; information kindly procured by Mr. P. A. Barnett, of Firth College, Sheffield.] L. S.

BAILEY, THOMAS (1785–1856), topographer and miscellaneous writer, was born at Nottingham 31 July 1785. His education was received partly in a day-school in his native town, and partly in a boarding school at Gilling, Yorkshire. Afterwards he was for some time engaged in business as a silk-hosier at Nottingham. A liberal in politics, though not a radical, he came forward unsuccessfully, in 1830, as a candidate for the representation of the borough. In 1836 he was elected to the town council, and he continued to be a member of that body for seven years. In 1845–6 he became proprietor and editor of the 'Nottingham Mercury,' but his opinions were too temperate to suit the taste of his readers. The circulation of the paper declined, and at last, in 1851, the mass of the subscribers withdrew in wrath, on account of the editor's views respecting the original error of the Ecclesiastical Titles Bill, and his prophecies of its inevitable failure. In the following year the journal became extinct. Previously to this, in 1830, he had purchased a mansion at Basford, near Nottingham, where he spent the later years of his life, engaged in literary pursuits and in the formation of a choice collection of books and engravings. He died at Basford 23 Oct. 1856. His son, Mr. Philip James Bailey, is the well-known author of 'Festus,' and of other poems.

Thomas Bailey's works are: 1. 'What is Life? and other Poems,' Lond., 1820, 12mo. 2. 'The Carnival of Death,' a poem, Lond., 1822, 16mo. 3. 'A Sermon on the Death of Byron,' 1824. 4. 'Ireton,' a poem, Lond. 1827, 8vo. 5. 'Discourse on Political Revolutions,' 1830. 6. 'Recreations in Retirement,' a miscellany of poetry and prose, 1836. 7. 'The Rights of Labour,' a pamphlet, 1844. 8. 'The Advent of Charity and other Poems,' Lond. 1851, 16mo. 9. 'Annals of Nottinghamshire; a new and popular history of the county of Nottingham, including the borough,' 4 vols., Lond. 1852–55, 8vo, his most important publication. 10. 'Village Reform: the great social necessity of Britain,' being a letter to Lord Palmerston, Lond. 1854, 12mo. 11. 'Handbook to Nottingham Castle,' Lond. 1854, 8vo. 12. 'Handbook to Newstead Abbey,' Lond. 1855, 12mo. 13. 'Records of Longevity; with an introductory discourse on Vital Statistics,' Lond. 1857, 8vo.

[Private information; Memoir by Mr. Philip James Bailey in Cornelius Brown's Lives of Nottinghamshire Worthies (1882), 341; Gent. Mag. cci. 776; Men of the Time, 11th edition, 61; Cat. of Printed Books in Brit. Mus.]
T. C.

BAILLIE, or BAILLY, CHARLES (1542–1625), a member of the household of Queen Mary, was by birth a Fleming, though by descent a Scot. A letter in the State Papers (*Calendar*, Scottish series, p. 574) mentions him as a 'great papist, who lived with the queen of Scots after her husband was murdered.' In all probability he was from the beginning a papal agent, and having the mastery of several European languages he was, after the imprisonment of Mary, employed in fomenting foreign plots on her behalf. In the spring of 1571 he was about to leave Flanders with copies, which he had got printed at the Liège press, of a book by the bishop of Ross in defence of Queen Mary, when Ridolfi, the agent of Pius V, entrusted him with letters in cipher for the queen, and also for the Spanish ambassador, the duke of Norfolk, the bishop of Ross, and Lord Lumley. They described a plan for a Spanish landing on behalf of Mary in the eastern counties of England. As soon as Baillie set foot on shore at Dover, he was arrested and taken to the Marshalsea. The letters were, however, conveyed in secret by Lord Cobham to the bishop of Ross, who, with the help of the Spanish ambassador, composed others of a less incriminating character to be laid before Lord Burghley. The scheme might have been successful had not Burghley made use of a traitor, named

Thomas Herle, to gain the confidence of Baillie, whom Herle describes as 'fearful, full of words, glorious, and given to the cup, a man easily read.' Herle had also gained the confidence of the bishop, and a complete exposure of the whole plot was imminent when an indiscretion on the part of Herle convinced Baillie that he was betrayed. He endeavoured to warn the bishop by a letter, but it was intercepted, and Baillie was conveyed to the Tower, where, on his declining to read the cipher of the letters, he was put on the rack. The following inscription, still visible on the walls, records his reflections inspired by the situation: 'I. H. S. 1571 die 10 Aprilis. Wise men ought to se what they do, to examine before they speake; to prove before they take in hand; to beware whose company they use; and, above all things, to whom they truste.—Charles Bailly.' These sound maxims he seems to have forgotten as soon as he had written them. One night there appeared at his bedside the figure of a man who said that he was Dr. Story, whom Baillie knew to be in the Tower awaiting execution. In reality the figure was that of a traitor of the name of Parker; but Baillie fell into the trap with the same facility as before. On the advice of Parker he endeavoured to gain credit with Burghley by deciphering the substituted letters of the bishop of Ross. He revealed also the story of the abstracted packet, and sought to persuade Burghley to grant him his liberty by offering to watch the correspondence of the bishop of Ross. That he gained nothing by following the advice of his second friendly counsellor is attested by an inscription in the Beauchamp tower as follows: 'Principium sapientie timor Domini, I. H. S. X. P. S. Be friend to no one. Be enemye to none. Anno D. 1571, 10 Septr. The most unhapy man in the world is he that is not pacient in adversities; for men are not killed with the adversities they have, but with ye impacience which they suffer. Tout vient apoient, quy peult attendre. Gli sospiri ne son testimoni veri dell' angolcia mia, aet. 29. Charles Bailly.' In all probability Baillie received his liberty about the same time as the bishop of Ross, in 1573. At any rate it appears, from a letter in the State Papers (foreign series, 1572–74, entry 1615), that in 1574 he was in Antwerp. He died 27 Dec. 1625 in his 85th year, and was interred in the churchyard of Hulpe, a village near Brussels, where, in the inscription on his tombstone, he is designated as 'Sir Charles Bailly, secretaire de la Royne d'Ecosse decapitée pour la foy catholiq.'

[Murdin's Burghley State Papers; State Papers, Foreign series (1572–74), entry 1615; State Papers, Scotch series, pp. 574, 897, 898, 899; Notes and Queries, 2nd series, viii. 267, 316; 3rd series, v. 284; Guardian Newspaper, 21 Sept. 1859; Bayley's History of the Tower, pp. 145–9, 176; Britton's Memoirs of the Tower, pp. 320–22; Hepworth Dixon's Her Majesty's Tower; Inscriptions in the Beauchamp Tower, 1853 (with facsimile illustrations); Froude's History of England, Library ed. x. 209–20.]

T. F. H.

BAILLIE, CHARLES, Lord Jerviswoode (1804–1879), a lord justiciary of the Scotch court of session, the second son of Mr. George Baillie, of Mellerstain, Berwickshire, and of Jerviswoode, Lanarkshire, was born at Mellerstain on 3 Nov. 1804. Paternally he was descended from the memorable Baillie of Jerviswoode [q.v.], who died on the scaffold in 1684 for real or supposed treason in the interests of the Duke of Monmouth. His mother was Mary, the youngest daughter of Sir James Pringle, baronet, of Stitchill, Roxburghshire. He was admitted as an advocate at the Scottish bar in 1830, and married, 27 Dec. 1831, the Hon. Anne Scott, third daughter of the fourth Lord Polwarth. The influence of his family connections combined with his high character and attainments to secure his rapid rise at the bar. He filled the office of advocate-depute from 1844 to 1846 under the ministry of Sir Robert Peel, and again in 1852 under that of the late Earl of Derby. He was appointed sheriff of Stirlingshire, 2 March 1853, and acted in that capacity till, on the re-accession of Lord Derby to power, 26 Feb. 1858, he was made solicitor-general for Scotland, his appointment being gazetted 17 March. Later in the same year, 10 July 1858, he was gazetted her majesty's advocate, or lord-advocate, for Scotland—an office for which a seat in the House of Commons is a necessary qualification, and Baillie was returned without opposition for the county of Linlithgow, 7 Feb. 1859. He had represented this constituency little more than two months, however, when he was elevated, 15 April, to the Scottish bench as a judge of the court of session, where he sat, under the courtesy title of Lord Jerviswoode, during a period of fifteen years, for twelve of which he also sat in the supreme criminal court, having been appointed, 17 June 1862, a lord of justiciary in succession to Lord Ivory, resigned. Previous to this latter date, Lord Jerviswoode had been raised, in 1859, together with his two younger brothers, by royal warrant to the rank and precedence of an earl's son. As counsel, Mr. Baillie was distinguished for his deliberation rather than for his forensic ability; and he discouraged lengthy litigation. As judge, Lord Jerviswoode had a high character for courtesy, sagacity, patient and painstaking investigation, competent learning, and uprightness; he lacked originality, but was habitually laconic in his utterances. In 1874, Lord Jerviswoode retired on a pension from his judicial functions and from public life to his country residence, Dryburgh House, near St. Boswell's, Roxburghshire, in the quiet and seclusion of which he chiefly spent his time until his death, which took place at Dryburgh, 23 July 1879.

Lord Jerviswoode patriotically officiated as convener of the acting committee of the Wallace monument, erected on the Abbey Craig, Stirling; and he formally handed over the keeping of the edifice, which was completed in 1869, to the provost, magistrates, and town council of the burgh, and the patrons of Cowan's hospital, the owners of the Craig. In 1861 he was elected assessor of the university of St. Andrew's, and was a trustee of the board of manufactures of Scotland. For a number of years he was the president of the Edinburgh Border Counties Association, and in that capacity took an active part in the movement for the celebration of the centenary of Sir Walter Scott. Lord Jerviswoode was a conservative, and a warm supporter of the church of Scotland.

[Scots Magazine, November 1804; London Gazette and Gent. Mag., passim; Scotsman, and Edinburgh Courant, 24 July; Times, 26 July, and Law Times, 2 Aug. 1879; Foster's Peerage, Baronetage, and Knightage of the British Empire, 1882.] A. H. G.

BAILLIE, CUTHBERT (*d.* 1514), lord high treasurer of Scotland, was, according to one authority, a natural son of Sir William Baillie of Lamington, one of the favourites of James III; and there are some other reasons for doubting the contradictory statement that he was a descendant of the house of Carphin. His first incumbency was that of Thankerton. In the charter granted him of the five merk lands of Lockhart Hill, Lanarkshire, his name occurs as Cuthbert Baillie, *clericus*. He became commendator of Glenluce, but the hitherto current statement that he was rector of Cumnock is an error which seems to have arisen from confounding his name with Cuthbert of Dunbar, who received a grant of lands in Cumnock. In the 'Register of the Great Seal' Thomas Campbell is mentioned as rector of Cumnock in 1481, and in the 'Protocola Diœcesis Glasguensis' his name occurs as prebendary of Cumnock under date 11 June 1511. Cuthbert Baillie under the same date is mentioned as prebendary of Sanquhar, and the same title is given to him in 1508 and 1511 in the 'Register of the Great Seal.' He entered upon the duties of lord high treasurer on 29 Oct. 1512, and died in 1514.

[James W. Baillie's Lives of the Baillies (privately printed 1872), p. 26; Crawfurd's Lives of the Officers of State in Scotland, i. 369; Register of the Great Seal of Scotland.] T. F. H.

BAILLIE, LADY GRIZEL (1665–1746), poetess, was the eldest daughter of Sir Patrick Hume (or Home), afterwards first earl of Marchmont, and was born at Redbraes Castle, Berwickshire, on 25 Dec. 1665. So early as her twelfth year she gave proof of a singularly mature character; for when she had not yet entered her teens, she was entrusted by her father with a perilous duty. Her father was the bosom friend of the illustrious patriot, Robert Baillie of Jerviswood [see BAILLIE, ROBERT, *d.* 1684]; and the latter being imprisoned, Sir Patrick Hume was specially anxious to communicate with him by letter. He dared not himself attempt to gain admission; but he employed the services of his daughter, 'little Grizel.' To her the all-important letter was handed over with the charge to deliver it personally, and to bring back as much intelligence from the state prisoner as possible. She contrived to deliver the letter and carry back grateful and useful messages from her father's friend. In the performance of this task she had to consult with the prisoner's own son, George Baillie of Jerviswood, who fell in love with her, and married her some years later, on 17 Sept. 1692.

The same womanly heroism and self-possession were shown by young Grizel on behalf of her own father. As the trial of Robert Baillie of Jerviswood—described in the contemporary broad-sheets and elsewhere—attests, Sir Patrick Hume boldly went to the court and, wherever he could, interfered in defence of his great friend, sometimes blunting with rare skill the edge of manufactured 'false witness,' to the rage of the prosecutors. He was equally with Baillie a suspected man; and, the troopers having taken possession of his house, Redbraes Castle, he had to hide in the vaults of neighbouring Polwarth parish kirk. Thither at midnight, his brave little daughter was wont to carry her father food, contriving at the dinner-table to drop into her lap as much of victuals as she well could.

On the death, by hanging, of Baillie of Jerviswood, the Hume family fled to Holland. They settled at Utrecht, Sir Patrick passing as a Dr. Wallace. In the 'Memoirs' of Lady

Murray of Stanhope, Lady Grizel's daughter, delightful glimpses are obtained of the bright though straitened life in Holland. Grizel was the manager of the humble establishment, and she used to tell in her old age that those years in Holland were about the happiest of all their lives.

At the Restoration, Lady Grizel was offered the post of maid of honour to the Princess of Orange. She preferred returning to Scotland, where, as already stated, she was married to her girlhood's love. George Baillie died at Oxford 6 Aug. 1738, after forty-six years of an incomparable married life. They had issue one son, who died in childhood, and two daughters: Grizel, who married Sir Alexander Murray of Stanhope; and Rachel, who married Charles, Lord Binning. From the latter are descended the earls of Haddington who represent to-day the great historic house of Baillie of Jerviswood and Mellerstain. There are few more charming 'Memoirs' than that named of our Lady Grizel by her daughter. It was originally appended to Rose's Observations on Fox's historical work on James II, and afterwards republished in a thin quarto by Thomas Thomson (1822). From earliest youth Grizel was wont to write in verse and prose. Her daughter had in her possession a manuscript volume with varied compositions, 'many of them interrupted, half writ, some broken off in the middle of a sentence.' Some of her Scottish songs appeared in Allan Ramsay's 'Tea-Table Miscellany' and other collections of Scottish songs. One has passed into the song-literature of Scotland imperishably—'And werena my heart light I wad dee.' 'Its sudden inspiration,' says Tytler, 'has fused and cast into one perfect line, the protest of thousands of stricken hearts in every generation' (TYTLER and WATSON'S *Songstresses of Scotland*). She died 6 Dec. 1746, in her eighty-first year, and was buried beside her husband at Mellerstain. Judge Burnet (Monboddo) wrote an inscription for her monument.

[Authorities cited in the article.] A. B. G.

BAILLIE, JOANNA (1762–1851), dramatist and poet, was descended from an ancient Scotch family. She was born at the manse of Bothwell, Lanarkshire, 11 Sept. 1762. Although her birth was premature, and in infancy she was very delicate, she lived to the great age of 88 years. Her sister, to whom Joanna addressed a memorable birthday ode, was still more remarkable for her longevity, dying in 1861 at the age of 100 years. The Baillie family claimed amongst their progenitors on the male side the great patriot, Sir William Wallace. The mother of Joanna Baillie was the sister of William and John Hunter. The youth of Joanna was spent at Bothwell amidst scenes which deeply impressed the imagination of the future dramatist. But while, as daughter of the minister of Bothwell, she had many opportunities for studying character, unfortunately, in the manse itself, 'repression of all emotions seems to have been the constant lesson.' In 1769 Dr. Baillie was appointed to the collegiate church of Hamilton. Before she was ten years of age Joanna Baillie afforded striking proofs of courage; but she was somewhat backward in her studies, although her intellect was unusually keen. At the age of ten she was sent to a school in Glasgow, and here her faculties were rapidly developed. She excelled in vocal and instrumental music, and evinced a decided talent for drawing. She had also a great love for mathematics; her argumentative powers, too, were unusually strong. She was early distinguished for her skill in acting and composition, being especially facile in the improvisation of dialogue in character.

In 1776 her father was appointed professor of divinity in the university of Glasgow, and removed to the house provided for him at the university. But two years later Dr. Baillie died, and his widow and daughters retired to Long Calderwood, in Lanarkshire; Matthew Baillie, the only son, proceeded to Balliol College, Oxford. In 1783 Dr. William Hunter died in London, leaving to Matthew Baillie the use of his house and his fine museum and collections. The following year Mrs. Baillie and her daughters joined Matthew Baillie in London, remaining with him until he married, in 1791, Miss Denman, sister of lord chief justice Denman.

It was in London that Joanna Baillie's genius first displayed itself. She published anonymously, in 1790, a small volume of miscellaneous poems, entitled 'Fugitive Verses,' which received considerable encouragement. But her genius had not yet discovered its true channel. 'It was whilst imprisoned by the heat of a summer afternoon, and seated by her mother's side engaged in needlework, that the thought of essaying dramatic composition burst upon her.' The first play she composed, 'Arnold,' does not survive; but in 1798 she issued the first volume of her 'Plays on the Passions,' entitled 'A Series of Plays; in which it is attempted to delineate the stronger passions of the mind, each passion being the subject of a tragedy and a comedy.' The volume contained 'Basil,' a tragedy on love; the 'Trial,' a comedy on the same subject; and 'De Monfort,' a tragedy on hatred. The work was published anonymously, but its author was immediately sought after. Samuel Rogers reviewed it as the work of a man, and Sir Walter Scott was at first suspected of being the author. By one or two critics the volume was severely attacked; but it brought the author an acquaintance with Scott himself, which ripened into a warm friendship, lasting 'uninterruptedly for more than half a century.'

In an elaborate preface to the 'Plays on the Passions,' Miss Baillie defended herself for this somewhat novel venture in dramatic writing. Having first shown that the study of human nature and its passions has always had, and ever must have, an irresistible attraction for the individual man, the writer proceeds to maintain that the sympathetic instinct is our best and most powerful instructor. It teaches us to respect ourselves and our kind, and to dwell upon the noble, rather than the mean, view of human nature. Amidst all decoration and ornament in poetry, 'let one simple trait of the human heart, one expression of passion, genuine and true to nature, be introduced, and it will stand forth alone in the boldness of reality, whilst the false and unnatural around it fade away upon every side like the rising exhalations of the morning.' But the plays gave rise to much controversy. The tone and substance of the objections of hostile critics were thus summed up by Campbell (*Life of Mrs. Siddons*): 'If Joanna Baillie had known the stage practically, she would never have attached the importance she does to the development of single passions in single tragedies; and she would have invented more stirring incidents to justify the passion of her characters, and to give them that air of fatality which, though peculiarly predominant in the Greek drama, will also be found to a certain extent in all successful tragedies. Instead of this she tries to make all the passions of her main characters proceed from the wilful natures of the beings themselves. Their feelings are not precipitated by circumstances, like a stream down a declivity that leaps from rock to rock, but, for want of incident, they seem often like water on a level, without a propelling impulse.' In acting contrary to established usage the author no doubt handicapped herself from the point of view of the successful dramatist. By setting herself to delineate one master passion she deliberately put from her the means which generally insure dramatic success.

Yet the 'Plays on the Passions' attracted the notice of John Kemble, who determined to produce 'De Monfort' at Drury Lane Theatre, with himself and Mrs. Siddons in the chief characters. Every care was given to the representation of the tragedy, for which the Hon. F. North wrote a prologue, and the Duchess of Devonshire an epilogue. It was produced with much splendour in April 1800, but it failed to obtain a firm grasp upon the public. It ran, however, for eleven nights. It has been said that the passage in the play descriptive of Jane de Monfort formed the best portrait ever drawn of Mrs. Siddons herself; and 'it is probable that John Kemble and his sister had been present to the mind of Joanna when she composed the tragedy of "De Monfort."' The opinion of Mrs. Siddons upon the play may be gathered from an expression uttered by her in conversation with the author: 'Make me some more Jane de Monforts.'

Undeterred by adverse criticism, Miss Baillie, in 1802, issued a second volume of 'Plays on the Passions.' It included a comedy on 'Hatred,' a tragedy (in two parts) on 'Ambition,' and a comedy on the same passion. The comedy on 'Hatred,' with music, was produced at the English Opera House; but the tragedy on 'Hatred,' notwithstanding its admittedly fine passages, was too unwieldy for stage production.

Shortly after the appearance of this volume Mrs. Baillie and her daughters went to live at Hampstead; but in 1806 Mrs. Baillie died. The sisters then rented a new house in the neighbourhood of Hampstead heath, and this house they continued to occupy until they died. They were visited by many friends eminent in letters, in science, in art, and in society, and they were on very intimate terms with their neighbour, Mrs. Barbauld. Scott looked forward to a visit to his friends at Hampstead as one of the greatest of his pleasures, and Lord Jeffrey wrote, under date 28 April 1840: 'I forgot to tell you that we have been twice out to Hampstead, to hunt out Joanna Baillie, and found her the other day as fresh, natural, and amiable as ever, and as little like a tragic muse.' Two years later the whig editor again saw her (she being then eighty years of age), when he described her as 'marvellous in health and spirits, and youthful freshness and simplicity of feeling, and not a bit deaf, blind, or torpid.' Geniality and hospitality were the characteristics of the two sisters during their residence at Hampstead, and even when one became an octogenarian and the other a nonagenarian they could enter keenly into the various literary and scientific controversies of the day.

In 1804 Joanna published a volume of 'Miscellaneous Plays,' containing two tragedies, 'Rayner,' and 'Constantine Paleologus. These plays were constructed more upon the usual lines, and the dramatist stated, in her apology for their appearance, that she wished to leave behind her a few plays, some of which might continue to be acted 'even in our canvas theatres and barns;' while she also desired to keep her name in the remembrance of lovers of the drama generally. The motive of the tragedy 'Rayner' was to exhibit a young man of an amiable temper, tempted to join in the proposed commission of a detestable deed, and afterwards bearing himself with diffidence and modesty. The play had been written many years before. The scene of the tragedy was laid in Germany, and its turning-point was the crime of murder. Between the two tragedies was placed a comedy, the 'Country Inn.' The second tragedy, 'Constantine Paleologus,' was written in the hope of being produced at Drury Lane, with Kemble and Mrs. Siddons in the principal characters; but those great actors declined to produce it. The subject of the play was taken from Gibbon's account of the siege of Constantinople by the Turks. But more than five of her plays were produced on the stage. Amongst these was 'Constantine Paleologus,' which, while declined at Drury Lane, was produced at the Surrey Theatre as a melodrama under the title of 'Constantine and Valeria;' Valeria being an imaginary conception, intended for Mrs. Siddons. The play was also produced at Liverpool, Dublin, and Edinburgh, in every case to large houses and with much success. Of the production in Edinburgh, in 1820, the writer herself, then on her last visit to her native land, was a gratified spectator.

In 1810 Miss Baillie produced her play of the 'Family Legend.' It was founded upon a Highland tradition relating to the feud between the lord of Argyle and the chieftain of Maclean. The tragedy, with a prologue by Sir Walter Scott, was brought out under Scott's auspices at the Edinburgh theatre. Henry Mackenzie, author of the 'Man of Feeling,' wrote an epilogue. The play had a genuine success. 'You have only to imagine,' wrote Scott to Miss Baillie, 'all that you could wish, to give success to a play, and your conceptions will still fall short of the complete and decided triumph of the "Family Legend." Everything that pretended to distinction, whether from rank or literature, was in the boxes; and in the pit such an aggregate mass of humanity as I have seldom, if ever, witnessed in the same place.' The tragedy was played for fourteen nights on the first representation, and it was produced on several subsequent occasions. Its success induced the managers of the Edinburgh theatre to revive the author's tragedy of 'De Monfort,' and in describing the reception of this drama one who was present wrote that 'the effect produced was very great; there was a burst of applause when the curtain fell, and the play was announced for repetition amid the loudest applause.' In 1815 the 'Family Legend' was produced for the benefit of Mrs. Bartley at Drury Lane Theatre, and in 1821 Mr. Kean brought forward 'De Monfort' again on the same stage.

In 1812 appeared a third series of 'Plays on the Passions,' consisting of two tragedies and a comedy on the subject of 'Fear,' and a musical drama on 'Hope.' By the publication of this volume Miss Baillie showed that she had abandoned her old ideas. The first of these new plays had for its principal character a woman under the dominion of superstitious fear. In the second drama the fear of death was made the actuating principle of a hero of tragedy. The hero of the third play, a comedy on 'Fear,' is represented as timid, and endeavouring to conceal his fear by a boastful affectation of gallantry. 'Metrical Legends,' the next work by Joanna Baillie, appeared in 1821. The poems were suggested by her visit to Scotland in the previous year. The patriot Wallace is the principal personage in one poem, and Lady Griselda Baillie in another. There were also included some dramatic ballads cast in the ancient mould. 'Poetic Miscellanies,' published in 1823, contained poems by Sir Walter Scott, Miss Catherine Fanshawe, Mrs. Hemans, and others. This collection of poems, which was made with a charitable object, had a very satisfactory pecuniary result. A deep affliction overtook the sisters Baillie in 1823 by the death of their brother, Dr. Matthew Baillie, who was tended by Joanna during his last illness with the utmost solicitude. The drama of the 'Martyr,' by Joanna Baillie, was published in 1826, though it had been written some time before. The play relates to the martyrdom of Cordenius Maro, an officer of the imperial guard of Nero, who had been converted to the christian faith. Miss Baillie accepted the unitarian view of Christ; and in her seventieth year put forward a publication on this question, entitled 'A View of the general Tenor of the New Testament regarding the Nature and Dignity of Jesus Christ.' In this work she clearly expressed her assent to the views held by Milton and others.

In 1836 Miss Baillie published three volumes of 'Miscellaneous Plays,' which, at the time of their composition, she had intended for posthumous publication. Three of these dramas were in continuation of the 'Plays on the Passions,' and completed the series. They consisted of a tragedy and a comedy illustrating the passion of jealousy, and a tragedy on the subject of remorse. An interesting circumstance is connected with two of the dramas. It appears that Sir Alexander Johnston, chief justice of Ceylon, being desirous of raising the minds of the inhabitants of that island, and of eradicating their vices by writings directed to that end, turned to the drama as being specially adapted to the purpose. Miss Baillie's 'Martyr' he had already seen and welcomed as an auxiliary, and, in response to his desire for a second drama of the same nature, the author wrote the 'Bride.' Both dramas were translated into the Cingalese language. In the second play the writer endeavoured to set forth the christian principle of the forgiveness of injuries. Of the miscellaneous dramas, two were brought out simultaneously at Covent Garden and Drury Lane respectively; the younger Kemble appearing in the 'Separation' at the former house, and Vandenhoff in the tragedy of 'Henriquez' at the latter. They had but a partial success, and it would have been strange had the result been otherwise, considering the writer's adhesion to her former principles of construction and her lack of knowledge of stage requirements.

Miss Baillie continued to write after she had reached a very advanced age, some of the poems in her new collection of 'Fugitive Verses' having been produced when she was verging upon fourscore years. As the end of life approached she was prepared to meet it. 'On Saturday, the day preceding that of her death, which occurred 23 Feb. 1851, Joanna expressed a strong desire to be released from life. She retired to bed as usual, complained of some uneasiness, and sank till the following afternoon, when, without suffering, in the full possession of her faculties, with sorrowing relations around her, in the act of devotion, she expired' (*Prefatory Memoir to Collected Works*). 'Joanna Baillie was under the middle size, but not diminutive, and her form was slender. Her countenance indicated high talent, worth, and decision. Her life was characterised by the purest morality.' The prominent features of her character, which impressed all with whom she came in contact, were her consummate integrity, her moral courage, her freedom from affectation, and a never-failing charity in all things.

The faculty of invention displayed in Joanna Baillie's writings is very great. Her blank verse also possesses a notable dignity and sonorousness which rank her works among English classical dramas, although they will never be popular on the stage. Her minor works have much beauty and delicacy. Some of her songs, as, for example, 'Up, quit thy bower,' 'Woo'd, an' married, an' a',' 'It fell on a mornin' when we were thrang,' and 'Saw ye Johnnie comin'?' will doubtless always live. It has been often remarked of the tragedies of Joanna Baillie, that 'with all their deficiencies' they are probably "the best ever written by a woman.' Miss Mitford (*Recollections*) observes of Miss Baillie's tragedies that they 'have a boldness and grasp of mind, a firmness of hand, and resonance of cadence, that scarcely seem within the reach of a female writer; whilst the tenderness and sweetness of her heroines, the grace of the love-scenes, and the trembling outgushings of sensibility, as in Orra, for instance, in the fine tragedy on "Fear"—would seem exclusively feminine if we did not know that a true dramatist—as Shakspeare or Fletcher—has the wonderful power of throwing himself into the character that he portrays.' Sir Walter Scott, when questioned respecting his own dramatic efforts, replied: 'The "Plays on the Passions" have put me entirely out of conceit with my germanized brat (the "House of Aspen"); and should I ever again attempt dramatic composition, I would endeavour after the genuine old English model.' Speaking on another occasion of Miss Baillie's tragedy of 'Fear,' he said that the language was distinguished by a rich variety of fancy which he knew no instance of excepting in Shakespeare, and he paid a very high tribute to its author, 'the immortal Joanna,' in his introduction to the third canto of 'Marmion.'

The various works of Joanna Baillie have been already referred to in their order of publication, with the exception of a poem entitled 'Athalya Baee,' printed originally for private circulation and published posthumously. It deals with a legend concerning the 'wise and good' Indian sovereign who furnishes the title of the poem.

[Dramatic and Poetical Works of Joanna Baillie; Annual Register, 1851; Inchbald's British Theatre; Mitford's Recollections of a Literary Life; Chambers's Biographical Dictionary of Eminent Scotsmen; Rogers's Modern Scottish Minstrel; Quarterly Review, March 1841.]

G. B. S.

BAILLIE, JOHN (1741–1806), divine, was born in 1741, and became in 1767 minister of the Carliol-Street meeting-house (United Secession) at Newcastle-upon-Tyne. His convivial habits having led him into irregularities peculiarly inconsistent with his profession, his connection with this congregation ceased about 1783. He then assisted William Tinwell, the author of a treatise on arithmetic, in conducting a school. Afterwards he lectured in a schoolroom in St. Nicholas's churchyard at Newcastle, and in 1797 his friends fitted up the old Postern Chapel for his use. He was in pecuniary difficulties for several years previous to his death, which occurred at Gateshead on 12 Dec. 1806. He published several detached sermons, including 'A Funeral Discourse on the Death of the Papacy, delivered before a crowded audience,' Newcastle, 1798, 8vo, and 'A Funeral Sermon occasioned by the death of Frances Baillie,' his daughter, who kept a school at Newcastle, and who died in 1801 at the age of twenty-three. His other works are: 1. 'A Course of Lectures upon various antient and interesting Prophecies; tending to strengthen the faith and enliven the hopes of believers in the Divine Saviour, to whom all the Prophets bare witness. Lecture I. Haggai ii. 6–10,' Newcastle, 1784, 8vo. 2. 'An Impartial History of the Town and County of Newcastle-upon-Tyne and its Vicinity' (anon.), Newcastle, 1801, 8vo. 3. 'History of the French War, from 1791 to 1802,' 8vo. He also assisted in writing a 'History of Egypt.'

[Gent. Mag. lxxvi. (ii.) 1182; Mackenzie's Newcastle, i. 394; Sykes's Local Records, 227; Richardson's Local Historian's Table Book (Historical Division), iii. 60.] T. C.

BAILLIE, JOHN (1772–1833), colonel, orientalist, political agent, and director of the East India Company, entered the company's service in 1790, arriving in India in 1791. He took ensign's rank in 1793 and lieutenant's in 1794, devoting his leisure to the study of oriental languages, which he prosecuted with such success that on the foundation of the new college of Fort William in 1801 he was appointed professor of the Arabic and Persian languages and of Mohammedan law. In 1803, on the outbreak of the Mahratta war, he joined in the siege of Agra with the rank of captain, and soon after was appointed to the difficult post of political agent at Bundelkhand. Disaffection was rife here, and the chiefs were forming dangerous combinations. Captain Baillie, however, succeeded in disuniting the league of the chiefs and re-establishing order and security, for which services he was publicly thanked by the governor-general in a letter to the directors, in which it was said that 'the British authority in Bundelkhand was only preserved by his fortitude, ability, and influence.' He had, in fact, transferred to the company a territory with a revenue of 225,000*l.* a year. Baillie resigned his professorship in 1807 for the position of resident at Lucknow, which he held till 1815. Three years later he retired from the service, and on his return to England was M.P. for the borough of Hedon (now disfranchised) from 1820 to 1830, and afterwards in 1830–1 and from 1832 till his death next year for the burghs of Inverness. He was a moderate whig, supporting Catholic Emancipation but opposing the Reform Bill. He was elected a director of the East India Company in 1823, and died 20 April 1833. While professor, Colonel Baillie published his useful 'Sixty Tables elucidatory of a Course of Lectures on Arabic Grammar delivered in the College of Fort William during the first year of its institution' (1801), and the text of 'The Five Books upon Arabic Grammar,' i.e. the 'Meeut Âmel,' 'Shurhu Meeut Âmel,' 'Mesbâh,' 'Hedâyut oon-Nuhve,' and the 'Kâfeea,' of which the first four were issued in two thin volumes in 1802–3, and the last was not published. He also translated from the Arabic part (relating to commercial transactions) of a digest of Mohammedan law in 1797, at the request of Sir John Shore (Lord Teignmouth) then governor-general.

[Journal of the Bengal Asiatic Society, iii. 100, 101 (1834); Annual Register, 1833, lxxv. 219.] S. L.-P.

BAILLIE, MARIANNE (1795?–1830), traveller and verse-writer, whose maiden name was Wathen (*Guy of Warwick*, &c., 1817, pp. 42, 43, and 64), married Mr. Alexander Baillie 'some years previous' to 1817 (*Guy of Warwick*, pp. 47, 66, and 72). Mrs. Baillie's first contribution to literature was a small volume, entitled 'Guy of Warwick, a Legende, and other Poems,' Kingsbury, 1817. A very limited edition was printed by Mr. Baillie at his private printing-press, and, in 1818, a second edition was in demand. Some of the poems in this work were afterwards reproduced in a volume privately printed in London in 1825, and 'not published,' entitled 'Trifles in Verse.' The preface is written by Mr. Baillie, who says that after the year 1817 'hard times came.' Early in 1818 the Baillies found a 'shelter' and a 'calm retreat' at Twickenham, where they received kindness from Lady Howe, whose second husband, Sir Wathen Waller, would seem to have been a relative of Mrs. Baillie. It was from Twickenham that the Baillies set out for a continental tour, crossing the Channel from Dover to Calais 9 Aug. 1818, and returning 8 Oct. following. The literary result of this journey appeared in a volume inscribed by the author to the Right Hon. John Trevor, who had been British minister at Turin from 1783 to 1798; of whom Mrs. Baillie spoke after his death as a 'paternal friend' (*Trifles in Verse*, pp. 40 and 41). The title of the volume was 'First Impressions on a Tour upon the Continent in the Summer of 1818, through Parts of France, Italy, Switzerland, the Borders of Germany, and a Part of French Flanders,' 8vo, London, 1819. In the same year Mrs. Baillie wrote a poetical 'Farewell to Twickenham.' After spending some time in Devonshire, she entered in June 1820 upon a residence of about two years and a half in Portugal. There she wrote a series of letters to her mother, afterwards published, with an inscription to the Earl of Chichester, 'to whose kindness they owe their existence,' in two volumes, entitled 'Lisbon in the Years 1821, 1822, and 1823,' 8vo, London, 1824; second edition 1825. Several of her poems, published first in her letters, and afterwards in 'Trifles in Verse,' describe the beauties of Cintra. The Baillies returned to England in October 1823, and settled in London. Mrs. Baillie died in 1831.

[Martin's Bibliographical Catalogue of Privately Printed Books, 2nd ed. 1854.] A. H. G.

BAILLIE, MATTHEW (1761–1823), morbid anatomist, was born at Shots, Lanarkshire, on 27 Oct. 1761. His father (James) was the minister of the parish, and was afterwards professor of divinity at Glasgow. His mother (Dorothea) was a sister of the great anatomists, William and John Hunter. Joanna, the poetess, was Matthew's sister. Baillie went to the grammar school of Hamilton, and thence to the university of Glasgow. On the advice of Dr. William Hunter he chose medicine as his profession. He came to London at the age of eighteen, and lived in William Hunter's house. Baillie entered at Balliol College, Oxford, and worked hard there at the studies of the place; but his more valuable education was carried on in Windmill Street in the vacations. A lecture-theatre and museum adjoined Dr. William Hunter's house, and in them Baillie attended public lectures, which his uncle supplemented by instruction whenever he and his nephew were together. He taught Matthew how to observe, communicated to him his own love of science, and set him an example of lucid exposition. In two years Dr. William Hunter died, and left theatre and house to his nephew. The museum was ultimately to go to Glasgow, where it now is, but its present use was left to Matthew, and so was a family estate in Scotland. This Baillie honourably handed over to his uncle, John Hunter, as the natural heir. No man could have had a more fortunate introduction to medicine, and Baillie showed that he understood his advantages. He began to lecture, and turned his attention in particular to every kind of diseased structure. In 1787, being M.B., he was elected physician to St. George's Hospital, and in 1789 took his M.D. degree, and became a fellow of the College of Physicians. Somewhat later he was elected F.R.S. His first publication appeared in 1794, and was an edition of a treatise on the 'Anatomy of the Gravid Uterus,' which Dr. William Hunter had left in manuscript. In 1795 Baillie published 'The Morbid Anatomy of some of the most important Parts of the Human Body,' the work on which his fame rests. It was the first book on the subject in English, and excelled any of the previous Latin treatises in lucidity. Morgagni's 'De Sedibus et Causis Morborum,' the work which may be regarded as the foundation of the study of diseased structures and organs, is long, intricate, and difficult of reference. Morgagni's method, which is also that of the other predecessors of Baillie, is to state in full the history and symptoms of cases, with a minute account of all the appearances found on opening the body after death. Baillie's was the first book in which morbid anatomy was treated as a subject by itself. He followed the plan of treatises on normal anatomy, going through the morbid appearances of each organ. This system, without any loss of exactitude, enabled him to set forth a great collection of observations in a few words. What was common was confirmed by the statement of many observations, without wasting space on the details of each; and what was rare was placed near the more frequent conditions to which it was related. The great majority of the observations are Baillie's own, some made in his examinations of bodies, others in the specimens preserved by his uncles, William and John Hunter. He sometimes mentions the descriptions of Morgagni, of Lieutaud, and of a few of his own contemporaries; but he does so to fill up gaps in his own series, and does not profess to reduce into order the mass of details contained in their pages. His work is limited to the thoracic and abdominal organs and the brain. He leaves untouched the morbid changes observable in the skeleton, muscles, nerves, and spinal cord. A short paper ('Observations on Paraplegia,' 1822), published elsewhere, shows that he had begun to pay attention to diseases of the spinal cord, of which very little was then known, but that he had not advanced far into the subject. The pathology, or explanation of morbid appearances, necessarily changes with the advance of knowledge, but accurate descriptions of them never become obsolete or useless. Baillie shows remarkable acuteness in perceiving the uncertainty of the pathology of his time. He restricts himself to precise descriptions of what he had seen, and little is to be found in his pages which is not of permanent value. He was the first to define exactly the condition of the liver now known as cirrhosis, and to distinguish the common renal cysts from the rare cysts of parasitic hydatids of the kidney. He demolished the prevalent opinion, that death was often due to a growth in the heart, and showed that the polypus, as it was called, was in reality a mass of coagulated fibrin formed after death. He described simple ulcer of the stomach and the ulcers of typhoid fever, though the full meaning of these appearances was not made out till some years after his death. The book was dedicated to his friend, Dr. David Pitcairn, whose fatal illness and autopsy a few years later gave Baillie the opportunity of describing a morbid condition before unknown. Two additions were afterwards made to the book. In 1797 a few notes were added on the anatomy found in relation to particular symptoms, and in 1799 a fine series of engravings by Mr. Clift. Baillie's practice soon began to increase, and in 1799 was so great that he resigned his post of physician at St. George's Hospital and gave up lecturing. He went to live in Grosvenor Street, and became physician extraordinary to George III. From this time forth his labours were only useful to his own generation. He was not of a robust constitution, and his health was ruined by a practice beyond his strength. For several years he saw patients or wrote letters for sixteen hours a day, and after a few years he ceased to enjoy an annual holiday. In consultation he was famed for the clearness with which he expressed his opinion in simple terms. He despised every way of obtaining professional eminence except that of superior knowledge, and while he treated the opinions of others with consideration was firm in his own. There are many proofs of his kindness to patients, but he sometimes gave sharp replies to foolish questions when suffering from the irritation of overwork.

He married Sophia, daughter of Dr. Denman and sister of Lord Denman, the lord chief-justice; by her he left two children. While in practice Baillie made a few contributions to clinical medicine. These, and some others which he left unpublished, are to be found in the collected edition of his works ('The Works of Matthew Baillie, M.D.,' to which is prefixed an Account of his Life by James Wardrop, 2 vols., London, 1825). They are not of the same value as his morbid anatomy, for he had no time to think out the general results of his bedside observations. In a short essay on 'Pulsation of the Aorta in the Epigastrium,' he was the first to show that this symptom is often present without any internal structural change.

Baillie died of phthisis on 23 Sept. 1823. He bequeathed his collection of specimens of morbid anatomy, of books and of drawings, to the College of Physicians with a sum of money. The gold-headed cane which Baillie had received from Dr. David Pitcairn, to whom it had descended through William Pitcairn, Askew, and Mead from Radcliffe (*The Gold-headed Cane*, London, 1827, and new edition by Dr. Munk, 1884), was presented by Baillie's widow to the College of Physicians, and is there preserved, with the arms of its successive possessors engraved upon it. Baillie died at his country house, and was buried in the parish church of Duntisburne Abbots, Gloucestershire, and he is commemorated in Westminster Abbey by a bust and inscription.

[Collected Works; Lectures and Observations on Medicine by the late Matthew Baillie, M.D., privately printed, 1825.] N. M.

BAILLIE, ROBERT, D.D. (1599–1662), one of the most learned of the earlier Scottish presbyterian divines, was born at Glasgow in 1599 (*Letters and Journals*, ed. Laing, 1841–2, 3 vols.) His father is described as son of Baillie of Jerviston (Jerviswood?), and descended of the Baillies of Hoprig and Lamington—Lamington coming to them through a marriage with the daughter of Sir William Wallace. But although of high descent, Robert Baillie's father was a citizen of Glasgow and engaged there in trade.

Robert Baillie entered the university of his native city as a mere lad. He took its highest degree of M.A. Having further studied theology, he, 'about the year' 1622, received orders, not from the church of Scotland—i.e. presbyterians—but from Archbishop Law of Glasgow. He was chosen also a regent of philosophy in his university. Whilst in this office he was tutor to a son of the Earl of Eglinton. In spite of his episcopal ordination, that earl presented him to the parish of Kilwinning, Ayrshire—i.e. of the church of Scotland. Notwithstanding that he was now a clergyman of the national church of Scotland, he kept up an affectionate correspondence with the archbishop. In 1629 he delivered an oration 'In laudem Linguæ Hebrææ.' In 1633 he declined a translation to Edinburgh. In 1637 his patron the archbishop requested him to preach a sermon in the Scottish metropolis in recommendation of the Canon and Service Book then published. He did not see his way to do so, and his letter giving his reasons for refusaal is still of interest. Events were thickening to disaster. In 1638 he was chosen by his own presbytery of Irvine a member of the historic general assembly at Glasgow, which heralded the civil war. He spoke out courageously and unmistakably against the obtrusion and Arminianism of Laud. In 1640 he was sent by the covenanting lords to London, to draw up an accusation against the archbishop. His 'Letters and Journals' of the period reflect the lights and shadows of events. In 1641 he published his 'Antidote against Arminianism;' 'The Unlawfulness and Danger of a Limited Prelacie and Episcopacie;' 'A Parallel or Briefe Comparison of the Liturgie with the Masse-Book, the Breviarie, the Ceremoniall, and other Romish Ritualls;' 'Laudensium Αὐτοκατάκρισις;' and 'The Canterburian's Self-Conviction; or an Evident Demonstration of the avowed Arminianisme, Poperie, and Tyrannie of that Faction, by their owne Confessions; with a Postscript to the Personat Jesuite Lysimachus Nicanor.' These extraordinary books had been preceded by daring action. For in 1639 he accepted the chaplaincy of Lord Eglinton's regiment, and was with the army of the covenanters at Dunse Law under Leslie (*Letters and Journals*, ed. Laing, i. 174). The treaty of Berwick led to a temporary cessation of the unhappy strife. But again in 1640 he appeared in arms with the covenanters. It was from the heat of these bold acts that he proceeded to London. In 1642 he was again in Scotland, and appointed professor of divinity along with David Dickson, in Glasgow University. His reputation was great, so much so that the other three Scottish universities contended for his services. He was frequently absent in London, having formed one of the renowned Westminster Assembly. He returned to settle finally in Scotland in 1646. Other theological and ecclesiastical books had in the interval, and in this year, appeared —e.g. 'Satan the Leader in Chief to all who resist the Reparation of Sins; as it was cleared in a Sermon to the Honourable House of Commons at their late Solemn Fast, Feb. 28, 1643;' 'Errours and Induration are the great Sins and the great Judgments of the Time; preached in a Sermon before the Right Honourable the House of Peers in the Abbey Church of Westminster, July 30, 1645;' 'An Historicall Vindication of the Government of the Church of Scotland, from the manifold base Calumnies which the most malignant of the Prelates did invent of old, and now lately have been published with great industry in two pamphlets at London: the one intituled "Issachars Burden," &c., written and published at Oxford by John Maxwell, a Scottish Prelate, &c., 1646;' 'A Dissuasive from the Errours of the Time; wherein the Tenets of the Principall Sects, especially of the Independents, are drawn together in a Map, 1645–6;' 'Anabaptism, the True Fountaine of Independency, Brownisme, Antinomy, Familisme, &c., or a Second Part of the Dissuasive from the Errours of the Time, 1647.' His larger books, published later, are: 'A Review of Dr. Bramhall, late Bishop of Londonderry, his Faire Warning against the Scotes Disciplin,' 1649; 'A Scotch Antidote against the English Infection of Arminianism,' 1652; 'The Dissuasive from the Errours of the Time, vindicated from the Exceptions of Mr. Cotton and Mr. Tombes,' 1655; 'Opus Historicum et Chronologicum,' published at Amsterdam, 1663.

When, after the beheading of Charles I, Charles II was proclaimed in Scotland, Baillie was one of the divines appointed by the general assembly to wait upon his majesty at the Hague. On 27 March 1649 he addressed Charles in a remarkable speech. He was emphatic against the execution of Charles I; but his acceptance of Charles II was limited by all the niceties of casuistry. At the Restoration he was full of ardent hope. By the influence of Lauderdale he was appointed principal of the university of Glasgow on his refusal of a bishopric. He was not destined to hold his ultimate dignity very long. In the spring of 1662 he was 'sick and weak.' In his last illness he was visited by the new-made archbishop of Glasgow, and whilst he could not address him as 'my lord,' they got on excellently. He died in July 1662, aged 63. His 'Letters and Journals,' dating from 1637 to 1662, remained for many years in manuscript in the hands of Baillie's heirs. Many transcripts were made from them in the early part of the eighteenth century, of which one is now in the British Museum, and another in the Advocates' Library, Edinburgh. They were printed for the first time at Edinburgh in two octavo volumes in 1775, at the suggestion (it has been doubtfully asserted) of Robertson and Hume. This work was very poorly edited by 'Mr. Robert Aiken, schoolmaster of Anderton,' and is disfigured by careless omissions and errors. The Bannatyne Club issued the best edition in 1841–2, in three volumes, edited by David Laing.

Baillie was twice married, firstly to Lilias Fleming, of the family of Cardarroch—by whom he had a large number of children, but only five survived him; she died in June

1653. His second wife was Mrs. Wilkie, widow, daughter of a former principal of the university (Dr. Strang); by her he had a daughter, Margaret, who became wife of Walkinshaw of Barrowfield, and grandmother of Henry Home, Lord Kames. Another descendant was Miss Walkinshaw, mistress of Prince Charles Edward.

As a scholar, Baillie was remarkable. He understood thoroughly no fewer than thirteen languages, including Hebrew, Chaldee, Syriac, Arabic, and Ethiopic. He had a keen, penetrative intellect, which never allowed his learning to overload it. He is an alert controversialist, with a swift eye to his opponents' weaknesses and admissions. He bows to what he believes to be the true interpretation of Holy Scripture. He fiercely denounces 'the sectaries,' and though personally modest, he shows towards adversaries little charity. His 'Letters and Journals' are for Scotland much what Pepys and Evelyn are for England. They are especially valuable in relation to the assembly of 1638 and the assembly of Westminster.

[Kippis's Biogr. Brit. i. 510–15; Chalmers's Biogr. Dict.; Anderson's Scottish Nation; Neal's Puritans (*passim*); a remarkable paper by Carlyle on 'Baillie the Covenanter' in Westminster Review, xxxvii. 43, and reprinted in his Miscellanies.] A. B. G.

BAILLIE, ROBERT (*d.* 1684), patriot, the 'Scottish Algernon Sydney,' as he has been named, was son of George Baillie of St. John's Kirk, Lanarkshire, of the Lamington Baillies, though he himself is known as Baillie of Jerviswood. He first appears in full manhood, as the object of suspicion and hatred to the powers then dominant in Scotland. An apparently trivial incident brought things to a crisis. In June 1676 the Rev. Mr. Kirkton, a non-episcopalian minister, who had married Baillie's sister, was illegally arrested in the High Street of Edinburgh by an informer named Carstairs, on the bidding of Archbishop Sharp, himself a renegade presbyterian. Carstairs, not having a warrant, endeavoured to extort money from his prisoner before releasing him. Baillie having been sent for arrived on the scene. It was a mean house near the common prison ('Heart of Midlothian'). Carstairs had locked the door and refused to open it. Kirkton desired of him that he would either produce his warrant or set him free. Instead of compliance, Baillie drew a pocket-pistol, and a struggle ensued for its possession. Those without, hearing the noise and cries, burst open the door, and discovered Kirkton on the floor and Carstairs seated upon him. Baillie demanded sight of the warrant, but none was produced. Thereupon Kirkton and his friends left the house. Upon the complaint of the informer, he procured an ante-dated warrant, bearing the signatures of some members of the privy council. Baillie—the higher victim—was called before the council, and by Sharp's influence was fined 'in six thousand marks' (=318*l.*, or, according to Wodrow, 500*l.*), 'to be imprisoned till paid.' After being four months in prison, he was liberated on payment of half the fine to Carstairs. Needless to say he was a suspected man henceforward. None the less was he bold and outspoken for civil and religious liberty. In the year 1683, sick at heart and seeing no prospect of relief from the prevailing tyranny in his native land, he joined some fellow-countrymen in negotiations for emigration to South Carolina. The scheme was frustrated. Contemporaneously, Baillie and compatriots repaired to London, and entered into association with Monmouth, Sydney, Russell, and their friends, if possible to obtain mitigation, or perchance change, of government measures. The Rye House plot came to the front, and though Baillie had nothing whatever to do with it, he was arrested and sent north to Scotland. Hopes of a pardon for himself having been treacherously held out to him, on condition of his giving the government information, he replied: 'They who can make such a proposal to me neither know me nor my country.' The late Earl Russell observes: 'It is to the honour of Scotland that no witnesses came forward voluntarily to accuse their associates, as had been done in England.' Baillie had married, when young, a sister of Sir Archibald Johnston of Warriston (who was executed in June 1633); and during his imprisonment she offered to go into irons as an assurance against any attempt at escape, if only she might keep her husband company. But permission was denied. He was accused of complicity in the Rye House plot and conspiracy to raise a rebellion, but his prosecutors were unable to adduce one iota of evidence. Therefore he was ordered to 'free himself' by oath. This he refused to do, and was fined 6,000*l.* He was still held in prison and refused the slightest alleviation. Bishop Burnet, in his 'History of his own Times,' informs us that 'the ministers of state were most earnestly set on Baillie's destruction, though he was now in so languishing a condition, that if his death would have satisfied the malice of the court, it seemed to be very near.' He adds, that 'all the while he was in prison he seemed so composed and cheerful, that his behaviour looked like the reviving spirit of the noblest of the old Greeks or Romans, or rather of the primitive christians and first martyrs in those best days of the church.' On 23 Dec. 1684 the dying prisoner was (afresh) arraigned before the High Court of Justiciary on the capital charge of treason. He was carried to the bar in his night-dress, attended by his sister (Mrs. Ker of Graden). He solemnly denied having been accessory to any conspiracy against the king's or his brother's life, or of being an enemy to monarchy. He was 'brought in' guilty on 24 Dec., early in the morning, and sentenced to be hanged the same afternoon at the market cross of Edinburgh, with all the usual barbarities of beheading and quartering. Upon hearing his sentence he said simply: 'My lords, the time is short, the sentence is sharp, but I thank my God, who hath made me as fit to die as you are to live.' He was attended to the scaffold by his devoted sister. He was so feeble that he required assistance to mount the ladder. When he was up he said: 'My faint zeal for the protestant religion has brought me to this;' but the beating of the drums interrupted him. An intended speech had to go undelivered. Thus, says Bishop Burnet, 'A learned and worthy gentleman, after twenty months' hard usage, was brought to such a death, in a way so foul, in all the steps of it of the spirit and practice of the courts of the Inquisition, that one is tempted to think that the methods taken in it were suggested by one well studied if not fostered in them.' The illustrious nonconformist divine Dr. John Owen, writing to a friend in Scotland before his death, said of him: 'You have truly men of great spirit among you; there is, for a gentleman, Mr. Baillie of Jerviswood, a person of the greatest abilities I ever almost met with.'

The Jerviswood family was ruined by the execution and consequent forfeiture of their head. His son George fled to Holland. He returned in 1688 with William of Orange, when he was restored to his estates. The Baillies of Jerviswood have prospered since. An exquisite miniature of our patriot, painted in 1660, is at Jerviswood. It shows a firm yet naturally gentle face, with touches of Cromwell in it.

[Contemporary broad-sheet of Trial; Anderson's Scottish Nation, i. 177–9; Burnet's Own Time; Russell's Life of Lord William Russell; Wodrow's Analecta; Chambers's Scotsmen.]

A. B. G.

BAILLIE, THOMAS (*d.* 1802), captain in the royal navy, entered the navy about 1740, and was made lieutenant on 29 March 1745. In 1756 he was serving on board the Deptford, and was present at the action near Minorca on 20 May. He was shortly afterwards promoted to the command of the Alderney sloop, and early in the following year, whilst acting captain of the Tartar frigate, captured a French privateer of 24 guns and 240 men, which was purchased into the service as the Tartar's prize, and the command of her, with post-rank, given to Captain Baillie, 30 March 1757. In this ship he continued, engaged for the most part in convoy service, till she was lost in 1760; and in the following year, 1761, he was appointed to Greenwich Hospital, through the interest, it is said, of the Earl of Bute; he certainly had no claim to the benefits of the hospital by either age, or service, or wounds. In 1774 he was advanced to be lieutenant-governor of the hospital, and in March 1778 published a work of 116 pages in quarto, the best account of which is its title. It runs: 'The Case of the Royal Hospital for Seamen at Greenwich, containing a comprehensive view of the internal government, in which are stated the several abuses that have been introduced into that great national establishment, wherein landsmen have been appointed to offices contrary to charter; the ample revenues wasted in useless works, and money obtained by petition to parliament to make good deficiencies; the wards torn down and converted into elegant apartments for clerks and their deputies; the pensioners fed with bull-beef and sour small-beer mixed with water, and the contractors, after having been convicted of the most enormous frauds, suffered to compound their penalties and renew their contract.' The sin of making charges such as these was aggravated by the evidence, amounting to absolute proof, which accompanied them. Baillie had not put his name on the title-page, but he made no attempt to conceal it; and Lord Sandwich, whose conduct was both directly and indirectly called in question, at once deprived him of his office, and prompted the inferior officials of the hospital to bring an action for libel against him. The trial which followed, in November 1778, is principally noticeable for the magnificent speech with which Mr. Erskine, afterwards lord chancellor, but then just called to the bar, wound up the defence, and cleared Baillie of the charge (Campbell, *Lives of the Chancellors*, vi. 391–8). From the purely naval point of view, however, Baillie was ruined; he was acquitted of all legal blame; but Lord Sandwich had deprived him of his post, and refused to reinstate him, or to appoint him to a ship for active service. The question was raised in the House of Lords (*Parl. Hist.* xx. 475); but the interest of the ministry was sufficient to decide it against Captain Baillie, who during the next three years made several fruitless applications both to the secretary of the admiralty and to Lord Sandwich himself. His lordship had publicly declared that he knew nothing against Captain Baillie's character as a sea-officer, and also that he did not feel disposed to act vindictively against him; but Baillie's claims were, nevertheless, persistently ignored, and he was left unemployed till, on the change of ministry in 1782, the Duke of Richmond, who became master-general of the ordnance, appointed him to the lucrative office of clerk of the deliveries. A legacy of 500*l.* which fell to him two years later served rather to mark the current of public feeling in the city. Mr. John Barnard, son of a former lord mayor, had left him this 'as a small token of my approbation of his worthy and disinterested, though ineffectual, endeavours to rescue that noble national charity [sc. Greenwich Hospital] from the rapacious hands of the basest and most wicked of mankind.' Captain Baillie's old age passed away in the quiet enjoyment of his office under the Ordnance, which he held till his death, 15 Dec. 1802.

[Charnock's Biog. Nav. vi. 214; Official Letters in the Public Record Office.] J. K. L.

BAILLIE, WILLIAM, Lord Provand (*d.* 1593), Scottish judge, of the family of Baillie of Lamington, first appears as a judge of the court of session, 15 Nov. 1550. He was appointed president of the court on the death of John Sinclair, bishop of Brechin, in 1566. On 6 Dec. 1567, he was deprived of this office, in favour of Sir James Balfour, by the regent Murray, on the pretext that the act of institution required it to be held by a person of the spiritual estate. Balfour was in turn removed in 1568, when he was accused of participation in Darnley's murder, and Baillie, being reinstated, held the office till his death, 26 May 1593.

[Brunton and Haig's College of Justice.] Æ. M.

BAILLIE, WILLIAM (*fl.* 1648), Scottish general, was the son of Sir William Baillie of Lamington, an adherent of Queen Mary of Scotland. His mother was a daughter of Sir Alexander Hume, lord provost of Edinburgh, and he was born during the lifetime of his father's first wife, Margaret Maxwell, countess of Angus. Sir William Baillie, on the death of the countess, married his mistress, but the son was not thereby legitimated, and the estates were inherited by Margaret Baillie, the eldest daughter by the first marriage. In early life Baillie went, therefore, to Sweden, and served under Gustavus Adolphus. In a 'list of Scottish officers that served his majesty of Sweden' at the time of the monarch's death in 1632, he is styled 'William Baily, colonell to a regiment of foote of Dutch.' After his return to Scotland in 1638 he was employed on many important services by the covenanters. In his commission in the army, ratified by parliament 11 June 1640, he is designated 'William Baillie of Lethem (Letham), Stirlingshire,' an estate which came into his possession through his marriage to Janet, daughter of Sir William Bruce of Glenhouse, and granddaughter of John Baillie of Letham. In 1641 he made an unsuccessful attempt to have the settlement of the Lamington estates reversed in his favour. Under Leslie, earl of Leven, he was present with the army which in 1639 encamped on Dunse Law, and he also took part in the incursion into England in the following year. As lieutenant-general of foot he also distinguished himself under Leslie in 1644, at Marston Moor, the siege of York, and the capture of Newcastle. In order to check the brilliant raids of Montrose and his Highlanders in the northern districts of Scotland, he was, in 1645, appointed to the command of a strong force, with Sir John Urry, or Hurry, as assistant general. For some time he manœuvred against Montrose with great strategic skill, but, the forces under his command having divided, Urry was routed at Auldearn, and he himself, after a stubborn contest, was worsted at Alford and compelled to retreat southwards. Attributing his defeat to the fact that his forces had been unnecessarily weakened by the drawing off of recruits, he resigned his commission; but after receiving from the authorities formal approbation of his conduct, he agreed to continue in command till an efficient substitute could be found. The result fully justified his scruples. On 15 Aug. the opposing forces again came in sight of each other at Kilsyth. The committee of estates resolved to give battle, a determination so strongly disapproved of by Baillie that he declined to undertake the disposition of the troops, and consented to be present merely that he might lessen the disastrous results of a defeat which he felt to be inevitable. So overwhelming was the victory of Montrose that Scotland for a time was at his feet. It seemed indeed to be fated that the undoubted bravery and skill of Baillie should always be thwarted by the incompetence and blunders of those whom he served. When the Scots, after the 'engagement' with Charles in the Isle of Wight, resolved on an expedition into England to deliver the 'king from the power of sectaries,' Baillie was appointed lieutenant-general of foot in the army raised by the Duke of Hamilton. The loose order kept by the duke rendered the disaster at Preston on 11 Aug. 1648 a foregone conclusion. Baillie rallied his forces near Winwick, three miles from Warrington, 'maintaining the pass,' according to Cromwell, 'with great resolution for many hours;' but, receiving 'an order to make as good conditions as he could,' he with great reluctance sent in a capitulation to Cromwell, which was accepted. He took no further prominent part in the events of his time, and there is no record of the day or year of his death.

[Letters and Journals of Robert Baillie, edited by David Laing, especially ii. 417–25, containing Sir William Baillie's vindication of his conduct at Kilsyth and Preston, and iii. 455–7 (Appendix); Hunter's Biggar and the House of Fleming, 2nd ed. (1867), 596–7; Napier's Life of Montrose; Carlyle's Cromwell.] T. F. H.

BAILLIE, WILLIAM, Lord Polkemmet (*d.* 1816), Scottish judge, was the eldest son of Thomas Baillie, writer to the signet. He was admitted advocate 1758, judge 1793, resigned 1811, and died 14 March 1816.

[Brunton and Haig's College of Justice.] Æ. M.

BAILLIE, WILLIAM (1723–1810), amateur engraver and etcher, was born at Kilbride, in the county of Carlow, 5 June 1723. He was educated in Dublin under Dr. Sheridan, and at the age of eighteen came to London and entered the Middle Temple for the purpose of studying the law, but he soon accepted a commission in the army, and fought in the 13th foot at Culloden, and in the 51st foot at Minden. He afterwards exchanged into the cavalry, but retired from the service in 1761 with the rank of captain in the 18th light dragoons, and in 1773 was appointed a commissioner of stamps, which office he held until 1795. Both before and after leaving the army Baillie devoted his leisure entirely to art, and he was considered one of the most accomplished connoisseurs of his time. He practised engraving in nearly all its branches, blending mezzotint and etching with great success, but he shone most in his imitations of Rembrandt, whose 'Hundred Guilder' print he exhibited at the Society of Artists in Spring Gardens in 1776, in two different states, before and after his reworking of the original plate which he had acquired in Holland. A few of his smaller pieces are etched after his own designs, but by far the larger number of his plates are executed in a mixed manner after the paintings or drawings of eminent masters of the Dutch and Flemish schools. He produced upwards of a hundred plates, of which he was himself the publisher, but nearly all were collected and issued in two folio volumes by Alderman Boydell in 1792, and reissued in 1803. Baillie died at Paddington, 22 Dec. 1810. His best known works are his restoration of Rembrandt's plate of 'Christ healing the Sick,' commonly called the 'Hundred Guilder' print; his completion in mezzotint of Rembrandt's own etching of 'Jesus disputing with the Doctors;' and his copies of the same master's 'Three Trees' and 'The Gold Weigher.' Besides these may be mentioned his etchings of Rembrandt's 'Christ and the Two Disciples at Emmaus' and 'Burial of Jacob' (often miscalled the 'Entombment of Christ'), Rubens's 'Christ washing the Feet of the Apostles,' Van den Eeckhout's 'Susannah and the Elders before Daniel,' Terborch's equestrian portrait of William, prince of Orange, and 'The Sacrifice of Abraham' and a very spirited whole-length figure of 'An Officer' from his own designs. His principal works in mezzotint are a whole-length portrait of James, duke of Monmouth, after Netscher and Wyck, a half-length of Frans Hals, the Dutch painter, after himself, and 'The Piping Boy,' after Nathaniel Hone. He also etched a small head of himself, and engraved in stipple another portrait of himself after Nathaniel Hone.

[Somerset House Gazette, 1824, i. 300; Ottley's Notices of Engravers and their Works, 1831; Meyer's Künstler-Lexikon, ii. 549–56; Bryan's Dictionary of Painters and Engravers, ed. Graves, 1884; Redgrave's Dictionary of Artists of the English School, 1878; Notes and Queries, 1st series, xii. 186, 5th series, iii. 309; Smith's British Mezzotinto Portraits, 1878, i. 5–7.] R. E. G.

BAILLIE, WILLIAM (*d.* 1782), lieutenant-colonel in the East India Company's service, was one of Hyder Ali's captives. The biography of this brave but unfortunate officer presents some obscurity. His name, in common with the names of some other officers of the same standing, is omitted from Dodswell and Miles's 'Lists of the Indian Army from 1760;' but records in the India Office show that he entered the army of the East India Company on 18 Oct. 1759 as a lieutenant in the infantry at Madras, and that the dates of his subsequent commissions were as follows: brevet-captain 5 Sept. 1763, substantive captain 2 April 1764, major 12 April 1772, lieutenant-colonel 29 Dec. 1775. The historian Wilks identifies him with the Captain Baillie who did good service as commandant of one of the three 'English' battalions in the pay of the company, employed under Colonel Joseph Smith, in the operations against Hyder Ali in 1767–8 (Wilks, *Hist. Sketches*, vol. i. and index to work). He was in command at Pondicherry during the destruction of the French works there in 1779 (Vibart, vol. i.), and in 1780 was at the head of a detached force, consisting of two companies of European infantry, two batteries of artillery, and five battalions of native infantry, in the Guntoor Circars. When Hyder Ali, with an army of 100,000 fighting men, swooped down on the Carnatic by way of the Changama Pass in July of that year, Baillie was ordered to unite his force with the army collecting near Madras under command of Lord Macleod, who was immediately afterwards succeeded by Sir Hector Munro. Moving down with the gigantic camp-following then customary, and, as some writers assert, with many needless delays, Baillie drew near to Madras, defeating a division of the enemy under Hyder's son Tippoo, which attacked him on the march near the village of Perambaukum. Thence he sent on word to Munro, who was encamped at Conjeveram, fourteen miles distant, that his losses prevented his further movement. Munro appears to have feared having his stores exposed at Conjeveram, and, instead of bringing the help which Baillie expected, merely sent a small reinforcement of Highlanders and sepoys under Colonel Fletcher. Indeed, a want of judgment and energy seems to have pervaded the measures of both commanders, the result being that Baillie, moving forward from Polilore in the direction of Conjeveram, on the morning of 10 Sept. 1780, found himself assailed by Hyder Ali's entire host. In the engagement which ensued, the blowing up of two tumbrils within the oblong into which Baillie had formed his troops, followed by a general stampede of camp-followers through his ranks, produced irretrievable confusion. Despite the heroic efforts of their officers, the sepoys, panic-stricken, could not be rallied; but the Europeans, to the number of five hundred, got together in square under Colonel Baillie, who was on foot, and, taking post on a rising bank of sand, fought with a stubborn determination never surpassed. Again and again they withstood the fierce charges of fresh bodies of Hyder's horse, supported by masses of infantry in the intervals, until all the officers lay killed or wounded, and but sixteen soldiers out of the five hundred of all ranks in the square remained unhurt. The survivors, including such of the wounded as were thought worth removal, were swept from the field as prisoners, and carried off to Seringapatam. Among the number grievously wounded was Colonel Baillie, whose personal courage in the fight and in the subsequent captivity was admitted alike by friends and foes. In dungeons at Seringapatam, and most of the time in chains, the prisoners remained until 1784, when the survivors were returned to Madras. A few among them, like Captain Baird, 73rd (71st) Highlanders, afterwards General Sir D. Baird, witnessed the day of retribution, long deferred, when the fortress fell to British arms on 4 May 1799; but Colonel Baillie was not of the number, death having ended his sufferings in captivity on 13 Nov. 1782 (Hook's *Life of Baird*, vol. i.).

[Information supplied by India Office from (1) MS. Fort St. George (Madras) Army Lists, 1759–82; (2) MS. Army List, without date, received from Madras in October 1781. In the latter Army List Colonel William Baillie is shown as a 'prisoner,' and in the Fort St. George List for November 1782 his name is cancelled with the note 'dead.' Wilks's Historical Sketches S. India, vols. i. and ii. (Madras, 1869); Vibart's History of Madras Sappers and Miners, vol. i. (London, 1882). For details of the disaster of 10 Sept. 1782 the following works may be consulted: Wilks's Historical Sketches, Mill's Hist. of India, vol. iv., and Notes and Queries, 2nd ser. vol. xi.; and for particulars of the captivity and for the date of Colonel Baillie's death, which is not specified in India Office Lists, see Hook's Life of Sir D. Baird, vol. i. (London, 1832).]

H. M. C.

BAILY, CHARLES (1815–1878), architect and archæologist, third son of William Baily, of 71 Gracechurch Street, London, and East Dulwich and Standon, Dorking, Surrey, was born 10 April 1815. His independent architectural work included the building of St. John's Church, East Dulwich, and the restoration of Barnard's Inn Hall, and of Leigh Church (with new tower), near Tunbridge, Kent. He was for some years principal assistant to the City architect, London, in which capacity he took a leading part in constructing the new roofing of the Guildhall and in the building of the Corporation Library. In January 1844 Baily was elected a fellow of the Society of Antiquaries, and was also a prominent member of various archæological societies. To the fourth volume of the serial published by the Surrey Archæological Society he contributed 'Remarks on Timber Houses,' with many admirable illustrations by himself. Baily was long associated with Mr. G. R. French in the production of the noble 'Catalogue of the Antiquities and Works of Art exhibited at Ironmongers' Hall, London, in the month of May 1861,' 2 vols, 4to, 1869, and was master of the Ironmongers' Company in 1874–5. He died at Reigate 2 Oct. 1878.

[Information from Mr. W. Baily; City Press, 9 Oct. 1878; Builder, 12 Oct. 1878.] G. G.

BAILY, EDWARD HODGES (1788–1867), sculptor, was born at Bristol, where his father was known as a skilful carver of figure-heads for ships. He was sent to a grammar school, but showed the common artistic repugnance to the regular studies. Young Baily would carve strange portraits of his schoolfellows, and showed no capacity for ordinary school work. At fourteen he entered a merchant's office, and remained there for two years. During this time he obtained some instruction from a modeller in wax, and greatly improved his opportunity. Soon he forsook commerce, and began taking portraits in wax. By virtue of some studies which he made from the antique, he obtained a fortunate introduction to Flaxman, in whose studio, in 1807, he became a pupil, and there he remained for seven years. In 1809 he entered the Academy schools, gaining silver and gold medals in quick succession. He was made an associate in 1817. In 1818 he executed for the Bristol Literary Institution the beautiful statue which established his reputation, 'Eve at the Fountain.' In 1821 he was elected a full member of the Royal Academy. From this time until 1858 he was a busy man, and a constant exhibitor; the execution of portrait statues and busts occupying the greatest share of his attention. In the region of ideal art his taste led him rather towards domestic than classical subjects. Nagler gives high praise to a representation, in high relief, of 'Motherly Love.' Kindred subjects, the 'Mother and Child,' 'Group of Children,' and the like, were favourites of his, and were often repeated. Of his portrait statues, perhaps the best known are his Charles James Fox and Lord Mansfield in St. Stephen's Hall, Westminster. He had among his sitters many distinguished men, including Stothard, Fuseli, Flaxman, Byron, Haydon, and the Duke of Wellington. Of his connection with the duke an amusing account is preserved by Haydon. It shows the sculptor to have been at once a cool-headed and high-spirited man. Amongst purely fanciful subjects, besides those already referred to, 'The Graces,' 'Eve listening to the Voice,' and 'A girl preparing for the Bath' may be mentioned. In 1863 Baily, who for some years then past had done little, was made an 'honorary retired academician,' and exhibited no more. He died at Holloway on 22 May 1867. He stands high in his profession as an artist, but was not careful enough of the money his talent procured, and the last years of his long life were much embarrassed. A writer in the 'Art Journal' (July 1867) says: 'The years of his prolonged life were actively passed in upholding the dignity and purity of his art, and in its annals his name must always be referred to as one of the most successful and accomplished British sculptors of the nineteenth century.'

[Art Journal, 1867; Athenæum, 1 June 1867; Haydon's Life and Letters, 3 vols., edited by Tom Taylor; Nagler's Künstler-Lexicon, ed. 1833; Redgrave's Dict. of Eng. School.] E. R.

BAILY, FRANCIS (1774–1844), an eminent astronomer, was the third son of Mr. Richard Baily, banker, of Newbury, Berkshire, where he was born 28 April 1774. Placed in a London mercantile house at the age of fourteen, the acquaintance of Priestley developed his native taste for experimental inquiries. But though known amongst his young companions as the 'Philosopher of Newbury,' love of adventure was as yet stronger in him than love of science, and his seven years' apprenticeship had no sooner expired than he sailed for America 21 Oct. 1795. The narrative of his experiences as a traveller is contained in an extremely curious 'Journal of a Tour in Unsettled Parts of North America in 1796 and 1797,' edited by Professor De Morgan in 1856, twelve years after the death of the author. They include two narrow escapes from shipwreck, a voyage in an open boat down the Ohio and Mississippi from Pittsburg to New Orleans, and a return journey to New York across nearly 2,000 miles of 'wilderness' uninhabited except by Indians. A matrimonial project, vaguely indicated in connection with some steps towards naturalisation and permanent residence in the United States, proving abortive, he landed at Bristol 1 March 1798, and went home to Newbury. The roving tendency, none the less, was still strong upon him. In May 1799 he volunteered to travel in the service of the African Association, having formed a plan of exploration on the Niger, which, he informed Sir John Stepney, 'he would have gone through any trials' to carry out. Funds, however, were deficient; and after some futile thoughts of a commission in the engineers or militia, he accommodated himself to the prosaic destiny of a stockbroker, entering into partnership, about the end of 1799, with Mr. Whitmore, of the London Stock Exchange.

With characteristic thoroughness, Baily now engaged in commercial pursuits. He became a consummate man of business, earning, besides a considerable fortune, an unsurpassed reputation for integrity and intelligence. His complete identification with his profession was shown in a pamphlet defending its rights against the encroachments of the city of London in 1806, as well as by the active part taken by him in the exposure of the Berenger fraud in 1814. To his sagacity in preparing the evidence the success of the prosecution was considered to be in great measure, if not wholly, due; and the three reports (printed 1814–15) of the committee appointed by the Stock Exchange to investigate the subject were drawn up by him. A series of remarkable publications meanwhile attested his varied powers. The first of these was entitled 'Tables for the Purchasing and Renewing of Leases' (1802, 2nd ed. 1807, 3rd 1812). Its success encouraged him to pursue the subject in two works of standard authority, the 'Doctrine of Interest and Annuities analytically investigated and explained' (1808), and the 'Doctrine of Life-Annuities and Assurances analytically investigated and practically explained' (1810). The fourteenth chapter of the latter, separately reprinted with the title 'An Account of the several Life-Assurance Companies established in London, containing a View of their respective Merits and Advantages,' was greedily bought up in two editions (1810 and 1811), and the treatise itself was translated into French under the auspices of the 'Compagnie d'Assurances Générales sur la Vie' (1836). In this country the demand was such that copies sold for 4*l.* and 5*l.*, and the price of an appendix to the second issue (1813), containing an exposition of Barrett's mode of computing life-tables, alone rose to a guinea. This scarcity induced a fraudulent reprint, succeeded by an avowed republication in 1864 (with omission of the fourteenth chapter and appendix), under the care of Mr. Filipowski. Baily's merits as a writer on life-contingencies were undoubtedly very great. The subject was by him first presented in a symmetrical form; a uniform system of notation was introduced; and to a perspicuous and comprehensive view of the labours of his predecessors the results of much original research were added.

His divergence into a new field was marked by the publication, in 1812, of 'A New Chart of History,' accompanied by a 'Description'—of which five editions were sold in three years—exhibiting the chief revolutions of empire during the historical period. The preparation of chronological tables for an 'Epitome of Universal History' (published 1813 in 2 vols. 8vo) led to his first essay in astronomy. A paper 'On the Solar Eclipse which is said to have been predicted by Thales,' read before the Royal Society 14 March 1811 (*Phil. Trans.* ci. 220), proved him a skilled computist; but the date assigned, 30 Sept. 610 B.C., was shown by his own appended investigation of the eclipse of Agathocles (15 Aug. 310 B.C.) to be insecure, and was corrected by Sir George Airy, with the aid of improved lunar tables, to 28 May 585 (*Phil. Trans.* cxliii. 193; *Mem. R. A. S.* xxvi. 139).

His interest in astronomical subjects henceforth grew and developed. He wrote a pamphlet in 1818 summoning attention to the annular eclipse of 7 Sept. 1820, which he himself observed at Kentish Town (*Mem. R. A. S.* i. 135), translated in 1819 Cagnoli's 'Method of ascertaining the Figure of the Earth by means of Occultations of the Fixed Stars,' and powerfully helped to quicken astronomical progress in England by his frequent notices, in the 'Philosophical Magazine,' of foreign improvements and publications. But the establishment of the Astronomical Society formed, in Sir John Herschel's words, 'a chief and deciding epoch in his life.' He was one of the fourteen who met at the Freemasons' Tavern 12 Jan. 1820, and constituted themselves a corporate body with that title. And on Baily, as its acting secretary during the first three years of its existence, devolved the chief labour of its organisation. By him its rules were framed, the routine of its business fixed, its finances set in order. He was a member of every committee, regulated every undertaking, guided every negotiation, drew up nearly every report. By his judicious action the society was, in 1834, put in possession of spacious apartments in Somerset House, and on the death of George IV raised to an equal footing with the Royal Society on the visiting board of the Royal Observatory. He was four times elected its president (for terms of two years), eleven times vice-president, and invariably sat on the council.

In 1825 Baily retired from business, purchased a house and sycamore-shaded garden at 37 Tavistock Place, and devoted himself wholly to astronomy. He was then fifty-one; but in the nineteen years remaining to him he executed labours the extent and value of which it is difficult, in a brief summary, adequately to describe. Although not himself an habitual observer, the scope of his efforts was directed to imparting a higher value to the observations of others, both by connecting them with the past and by assuring them for the future. His revision of star-catalogues alone entitled him, in Sir John Herschel's opinion, to rank amongst the greatest benefactors to astronomy. Those of Ptolemy, Ulugh Beigh, Tycho Brahe, Halley, and Hevelius, corrected with vast expenditure of time and care, and furnished each with a valuable preface, were printed in 1843 at his cost as vol. xiii. of the 'Memoirs of the Royal Astronomical Society.' That of Tobias Mayer he revised from the original observations, the publication of which by the Board of Longitude he had procured in 1826, the result forming part of vol. iv. of the society's 'Memoirs,' and appearing also separately (1830). A comparison of most of its 968 stars with their places as given by Bradley was added, besides forty-five supplementary stars.

The perusal, in 1832, of Flamsteed's autograph letters to his ex-assistant, Abraham Sharp, lent to Baily by his neighbour, Mr. E. Giles, induced him to examine the entire mass of his manuscripts, which had lain mouldering for sixty years in the library at Greenwich. He soon came to the conclusion that Flamsteed's character, both personal and scientific, had been grievously misrepresented, and wrote to the Duke of Sussex, president of the board of visitors of the Royal Observatory, suggesting the propriety of a republication of the 'British Catalogue,' with such selections from authentic documents as might serve to rectify prevalent errors in regard to the conduct and motives of its author. The recommendation was adopted, and a massive quarto volume, entitled 'An Account of the Rev. John Flamsteed, the first Astronomer Royal,' was issued under Baily's care, at the public expense, in 1835. This remarkable production threw a flood of light on Flamsteed's relations with his contemporaries. It included several autobiographical fragments, forming a tolerably complete whole, a vast mass of previously unpublished correspondence, besides the revised and annotated catalogue, reinforced with Miss Herschel's list of 564 inedited stars from Flamsteed's autograph entries (previously arranged by Baily in order of right ascension, *Memoirs Roy. Astron. Soc.* iv. 129). Baily's historical introduction, preface to the catalogue, and appendix (issued January 1837) exhibited, in a succinct form, the results of much patient and profound research.

The reduction of the catalogues of Lalande and Lacaille, by which these great stores of celestial information were first rendered practically available, was undertaken, at the instance of Baily, by the British Association in 1837–8. In 1842 he had accomplished the arduous task of deducing the mean from the apparent places of 47,390 stars in the 'Histoire Céleste.' In that of seeing both works through the press (the reduction of Lacaille's 9,766 southern stars having been executed by Henderson) he was overtaken by death. Their publication was, after many delays, completed in 1847, the cost of reduction being defrayed by the association, that of printing by the government.

Early in his astronomical career Baily became impressed with the urgent need of a remedy for the prevalent confusion regarding the corrections for aberration, nutation, &c., and had already in 1822, with the aid of Gompertz, devised a means of simplifying their application, when No. 4 of the 'Astronomische Nachrichten,' containing Bessel's similar but more comprehensive improvement, was put into his hands (*Phil. Mag.* ix. 281). Discarding without a murmur his private claims as an inventor, he immediately proceeded to publish and recommend the method by which they had been superseded. This he most effectually accomplished in the 'Astronomical Society's Catalogue' of 2,881 stars (epoch 1 Jan. 1830), accompanied by tables for reduction constructed on the new system, forming a boon of inestimable value to practical astronomers. It was printed as an appendix to the second volume of the society's 'Memoirs' in 1827. The merit of the compilation can best be estimated by a reference to Sir John Herschel's address in presenting Baily with the Astronomical Society's gold medal, 11 April 1827 (*Mem. R. A. S.* iii. 123).

The same principles were still further extended in the 'Catalogue of the British Association.' Not only the number of stars was increased to 8,377 (reduced to 1 Jan. 1850), but proper motions, when determinable, were inserted, with, in all cases, the secular variation of the annual precessions (see Baily's preface). Resolved upon at the Liverpool meeting of the British Association in 1837, the work was wholly superintended by Baily, and was left by him at his death almost complete. It was published in 1845 at the public cost, and is still in high repute. Owing to the deficiency of reliable materials, however, the places of many of the southern stars included in it were found defective, and were immediately revised by Maclear at the Cape of Good Hope (see, for his list of corrections, *Mem. R. A. S.* xx. 46). The value of this catalogue, as well as of the two others compiled under the same authority (those of Lalande and Lacaille), was much enhanced by the uniform system of nomenclature adopted throughout. This material improvement was the result of Baily's severe labours in revising the boundaries of the constellations, and marshalling into recognisable order the stars composing them. A paper on the subject, read by him before the Royal Astronomical Society 12 May 1843, was appended to the report of a committee (consisting of Herschel, Whewell, and Baily) appointed by the British Association in 1840 to consider the subject (*Report*, 1844, p. 34), and was also reprinted in his introduction to the 'Catalogue.'

The reform of the 'Nautical Almanac' was another of the benefits derived by science from his zeal. It was rendered inevitable by his strictures on its deficiencies in 1819, 1822, and 1829, and the admiralty having, on the death of the superintendent, Dr. Thomas Young, 10 May 1829, submitted the matter to the Astronomical Society, Baily formed one of the deliberating committee, and drew up the report upon which the present National Ephemeris was modelled (*Mem. R. A. S.* iv. 449).

In view of Captain Foster's proposed expedition, Baily devised, in 1828, a simplified kind of convertible pendulum (described in *Phil. Mag.* iv. 137), of which two specimens, of iron and copper respectively, formed part of the scientific equipment of the Chanticleer. The accidental death of her commander (5 Feb. 1831) threw upon him the onerous duty of digesting and completing (by swinging the pendulums in London) the numerous observations made in both hemispheres; and his elaborate and admirable report, presented to the admiralty and ordered to be printed at the government expense, filled the entire seventh volume of the 'Royal Astronomical Society's Memoirs.' The general result of 20,000 experiments gave 1/289·48 for the ellipticity of the earth, showing a most satisfactory agreement with Sabine's of 1/288·40.

Meanwhile Baily had prosecuted independently a research entitling him to a distinguished share of merit in the determination of the length of the seconds' pendulum. Bessel pointed out in 1828 (*Abhandlungen Kön. Ak. der Wiss.* Berlin, 1826, p. 32) that, in the received 'correction for buoyancy,' no allowance was made for the expenditure of force in setting the particles of surrounding air in motion. In order to estimate with precision this neglected element of reduction, Baily had a vacuum-apparatus erected in his house, and there carried out, in 1831–2, a series of most delicate experiments on eighty-six pendulums of every variety of form and material, of which the details were communicated to the Royal Society 31 May 1832 (*Phil. Trans.* cxxii. 399). It appeared thence that the value of the new correction, while varying very sensibly with the shape and size of the pendulum, was in many cases more than double the old. The subject of the length of the seconds pendulum led naturally to that of the national unit of length, defined by act 5 George IV in terms of that (as it had now proved) uncertain quantity. Baily accordingly obtained in 1833 from the Royal Astronomical Society authority to construct for them a tubular scale of five feet (see his admirable report, *Mem. R. A. S.* ix. 35), the accuracy of which had been ascertained by repeated comparisons with the standard yard, when the latter was irreparably injured in the conflagration of the houses of parliament 16 Oct. 1834. A commission of seven, appointed 11 May 1838 to consider the best means of replacing it, included him amongst its members; and to him was entrusted in 1843, by the unanimous desire of his colleagues, the actual reconstruction of the standards of length, in the preparatory experiments for which laborious task he was arrested by fatal illness.

The most arduous and conspicuous labour of his life has still to be adverted to. This was the repetition of the 'Cavendish experiment' for measuring the density of the earth. The principle of this research depends upon the comparison between the observed attractive effects of masses of ascertained weight and density with the known force of gravity at the earth's surface; but its adequate execution is attended by difficulties of the most baffling description. A remark made by Professor De Morgan at the council-table of the Royal Astronomical Society occasioned the appointment, in 1835, of a committee to consider the matter; but no progress was made until Baily offered his services in 1837, and the treasury granted 500*l.* towards expenses. The operation, conducted in an upper room of his house, twelve feet square, lasted from October 1838 to May 1842, and resulted in establishing, within narrow limits of error, that our globe is composed of materials, on an average, 5·66 times as heavy as water (*Mem. R. A. S.* xiv. table vii.) Nevertheless, in spite of precautions incredibly minute, the experiments were vitiated during eighteen months by an unknown cause of error. Ultimate success seemed scarcely to be hoped for, yet Baily resolved to persevere; and to this determination, Lord Wrottesley remarked (*Mem. R. A. S.* xv. 280), it is due that his memoir (occupying the entire fourteenth volume of *Mem. R. A. S.*) 'is hardly less valuable as a lesson upon the nature and use of the torsion pendulum in measuring small forces than as a determination of the mean density of the earth.' It was at length suggested by Professor Forbes that the anomalies in question might be due to the radiation of heat from the leaden masses employed to deflect the pendulum, and proposed gilding both them and the torsion-box. The remedy was completely successful; and the process begun *de novo* in January 1841 was conducted to a successful issue. The printed observations numbered 2,153 (besides upwards of a thousand rejected as untrustworthy), varying in duration from ten to thirty minutes. This memorable labour was rewarded with the Royal Astronomical Society's gold medal (of which Baily thus for the second time became the recipient) 10 Feb. 1843.

The few noteworthy observations of the heavens made by Baily referred, singularly enough, to the subject of his first astronomical investigation. On 15 May 1836, while watching an annular eclipse of the sun at Inch Bonney, near Jedburgh, he witnessed a phenomenon to which he first directed explicit attention, and which, from his vivid description, received the name of 'Baily's Beads.' It consists in the breaking up of the fine solar crescent visible at the beginning and end of central eclipses into a row of lucid points, the intervals separating which at times appear to be drawn out, as the moon advances, into dark lines or belts; the whole being a combined effect of irradiation and the inequalities of the moon's edge. Baily's narrative (*Mem. R. A. S.* x. 1) excited strong interest, and effectively roused astronomers to the importance of eclipses under their *physical* aspect, that of 8 July 1842 being at his suggestion prepared for with this view. Baily observed it from an empty room in the university of Pavia, with the same instrument (a 3½-foot Dollond's achromatic) used at Inch Bonney. The 'beads' were less conspicuous than before; but he was (in his own words) 'electrified' by the unexpected and 'appalling' splendour of the corona, through which rose three vast prominences resembling the 'snowy tops of Alpine mountains when coloured by the rising or the setting sun' (*Mem. R. A. S.* xv. 6). But towards the solution of the magnificent problem thus presented to science he did not live to see any advance made.

In June 1841 he was knocked down by a furious rider while crossing Wellington Street, and lay for a week senseless. Nevertheless, he completely recovered, and was able to resume his experiments in weighing the earth by the end of September. It was not until the spring of 1844 that his health, until then remarkably stable, finally gave way, although he rallied sufficiently to attend commemoration at Oxford, when an honorary degree of D.C.L. (previously, in 1835, received from the university of Dublin) was conferred upon him, in company with Airy and Struve. Soon after his return to London, however, an internal complaint became manifest, and he sank gradually and without pain, expiring 30 Aug. 1844, aged 70. He was at the time president of the Royal Astronomical Society.

The abilities of Francis Baily were not of the highest order. As a mathematician his range was a limited one. He never mastered the refinements of modern analysis, and was frequently indebted to the aid of Professors Airy and De Morgan in working out his investigations. Nor was his mind visited by any of the luminous inspirations of genius. Yet his life presents an almost unique example of laborious usefulness to science. More than to any single individual, the rapid general advance of practical astronomy in the British islands was due to him. To clear discernment of the precise wants of his time he joined untiring activity in supplying them. His organising energy was guided by a tact which rendered it irresistible. Add a rare faculty of order and concentration, with a perfect knowledge of and complete mastery over his powers, and the sources of his almost unparalleled effectiveness as a worker become in some degree apparent. Besides the special tasks executed by him with astonishing thoroughness, precision, and rapidity, he took a leading part in the general conduct of scientific affairs. He was unfailing at the annual visitation of the Royal Observatory during twenty-seven years. He succeeded Babbage in 1839 as permanent trustee of the British Association, and had belonged to its council for two years previously. He aided in the foundation (in 1830) and became vice-president of the Geographical Society, acted, during considerable periods, as vice-president and treasurer of the Royal Society, generally held a seat on the council, and rarely missed one of its meetings from the date of his election as fellow, 22 Feb. 1821. Scientific distinctions were showered upon him. He was a fellow of the Linnean and Geological societies, a corresponding member of the Institute of France, of the Academies of Berlin, Naples, and Palermo, and was enrolled on the lists of the American and Royal Irish Academies. Few men have left behind them so enviable a reputation. He was gentle as well as just; he loved and sought truth; he inspired in an equal degree respect and affection. He was never married; and his sister, Miss Elizabeth Baily (who survived him fifteen years), superintended his hospitable establishment.

[Sir J. Herschel, in Memoirs R. Astr. Soc. xv. 311, published separately under the title Memoir of F. Baily, Esq. (1845), also prefixed to the Journal of a Tour, with a list of Baily's writings, ninety-one in number; Month. Not. R. Astr. Soc. xiv. 112; Abstracts Phil. Trans. v. 524; Peacock's Address Brit. Ass. 1844, xxxix.; Dublin Review, xviii. 75 (De Morgan on Repetition of Cavendish Experiments).] A. M. C.

BAILY, JOHN WALKER (1809–1873), archæologist, brother of Charles Baily [q.v.], was born 9 Jan. 1809, and died 4 March 1873. He was head of the firm of William Baily & Sons, and master of the Ironmongers' Company in 1862–3. He is chiefly known to archæologists as having formed an important collection of Romano-British and mediæval remains unearthed by excavations in the City of London during the years 1862–72. This collection was purchased in 1881 by the Corporation of London for their museum of City antiquities. In the same year his collection of arms and armour, formed 1835–45, became the property of the Baron de Cosson, of Chertsey.

[Information from Mr. W. Baily; Journal of British Archæological Association, xxx. 349–51; Nicholl's Hist. of the Ironmongers' Company, pp. 417 *n.*, 507.] G. G.

BAILY, THOMAS, D.D. (*d.* 1591), catholic divine, was a native of Yorkshire, and studied at Clare Hall, Cambridge, where he proceeded B.A. in 1546. Soon afterwards he became a fellow of that house, and in 1549 he commenced M.A. In 1554 he served the office of proctor, and in the following year subscribed the Roman catholic articles. He was appointed master of Clare Hall probably about November 1557. When Queen Elizabeth succeeded to the throne, he refused to comply with the change in religion; and on being deprived of his mastership he went to Louvain, where he was admitted D.D. He remained there till January 1576, when he removed to Douay on the invitation of Dr. (afterwards Cardinal) Allen, who employed him in the government of the English College, both at Douay and Rheims. In Allen's absence he was usually appointed regent of the college. He had the chief hand in managing the temporalities of the college, while Dr. Bristow regulated the schools, and Dr. Allen himself inspected discipline. Dodd remarks that 'the college was very prosperous under this triumvirate; but as a nation quickly finds the loss of a zealous and able ministry, so it happened to the English College, which, upon their decease, was oppressed with debts and divided by parties.' Dr. Baily, who was succeeded in the vice-presidency of the college by Dr. Worthington, became a prebendary of Cambray when Allen was advanced to the dignity of cardinal in 1587. He died at Douay 7 Oct. 1591.

[Dodd's Church Hist. ii. 46, 58, 382; Diaries of the English College, Douay (index, under 'Bayley'); Letters and Memorials of Cardinal Allen (index, under 'Bayly'); Cooper's Athenæ Cantab. ii. 108, 545; Lamb's Collection of Letters, Statutes, and other Documents, 175; MS. Addit. 5863, f. 135 *b*.] T. C.

BAIN. [See also BAINE and BAYNE.]

BAIN, ALEXANDER (1810–1877), the author of several important telegraphic inventions, the chief of which was the automatic chemical telegraph, was born in the parish of Watten, Caithness-shire. After having served as apprentice to a clockmaker at Wick, he came up to London in 1837 as a journeyman. He was led, by lectures which he attended at the Adelaide Gallery, to apply electricity to the working of clocks, and was one of the first to devise a method by which a number of clocks could be worked electrically from a standard time-keeper, though the credit of this invention is claimed by Wheatstone as well as by Bain. It is doubtful, again, whether he was the inventor of the first printing telegraph, as this too is disputed. In both cases he was unquestionably very early in the field. He discovered independently the use of the earth circuit, but here he was certainly anticipated by Steinheil. Electric fire-alarms and sounding apparatus were also among his inventions. His most important invention was the chemical telegraph of 1843 previously mentioned. This apparatus could be worked at a speed hitherto impossible, and its invention certainly entitles Bain to the credit of being the pioneer of modern high-speed telegraphy. It is stated that the rate at which the apparatus was capable of working was discovered accidentally, in consequence of the breaking of a spring during an experiment. The machine ran down, but the message was nevertheless properly received. Perhaps the most valuable part of the invention consisted in the use of strips of perforated paper for the transmission of the message. This contrivance was long after adopted by Wheatstone, and is in use in all the existing high-speed systems of telegraphy. He received as much as 7,000*l.* for his telegraphic patents, but the money was wasted in litigation, and he died a poor man. Intemperance was another cause of his non-success in life. In 1873 he received a grant from the Royal Society of 150*l.*, and at the time of his death he was supported by a government pension of 80*l.* a year.

[In 1843 John Finlaison published an account of Bain's claims to the invention of electric clocks and of the printing telegraph. A description of his chemical telegraph was given in a paper read by Bain before the Society of Arts in 1866 (Soc. of Arts Journ. xiv. 138).] H. T. W.

BAINBRIDGE, CHRISTOPHER (1464?–1514), archbishop of York and cardinal, was born of a good family at Hilton, near Appleby, in Westmoreland. He is said to have been fifty years old at his death (Brown's *Venetian Calendar*, ii. 450), and must therefore have been born about 1464. He studied at Queen's College, Oxford, of which he became provost before 1495, and a liberal benefactor afterwards. He received from the university the degree of LL.D. His first recorded promotion was to the prebend of South Grantham in Salisbury, which he resigned in February 1485–6 for that of Chardstock in the same cathedral; and in April following he was made prebendary of Horton, also in Salisbury. On 26 Feb. 1495–6 he received the prebend of North Kelsey in Lincoln Cathedral, which he resigned in 1500. In 1497 he was made treasurer of St. Paul's. In 1501 he was named archdeacon of Surrey. In September 1503 he was admitted to the prebend of Strensall in York Cathedral, and on 21 Dec. in the same year he was installed dean of York. In 1505 he was also made dean of Windsor, and resigned the rectory of Aller in the diocese of Bath and Wells. Meanwhile he had been appointed master of the rolls on 13 Nov. 1504, and held the office till his elevation to the bishopric of Durham three years later. He was nominated to that see by the king, and had the temporalities restored to him on 17 Nov. 1507, but he only received his bulls in January following (Gairdner's *Memorials of Henry VII*, 106). So rapidly, however, did he advance in the king's favour that in July, only six months later, he was talked of for the archbishopric of York, which had been vacant even before his promotion to Durham (*ibid.* 125). And the rumour proved to be correct, the bull for his translation being dated 12 Sept. 1508.

In 1509 he was sent by Henry VIII as his ambassador to the pope, and arrived at Rome on 24 Nov. Just at this time Julius II had taken alarm at the invasion of Italy by Louis XII, and the friendship of England was of special importance to him. He departed from Rome to relieve Bologna, and was nearly taken prisoner in the war. A faction among the cardinals in the interest of France ventured to summon a council in opposition to him at Pisa. Julius opposed council to council, and made a new batch of cardinals at Ravenna to counterbalance the schismatics. They were created on 10 March 1511–2, and Bainbridge was one of them. The title given him was Cardinal St. Praxedis. But the first duties he was expected to perform for the warlike pontiff were those of a general, for he was despatched with troops to besiege Ferrara. The pope appointed him legate, but gave him command of the army as well. In October of the same year the pope concluded the Holy League against France, and Henry VIII intimated his adhesion to it through Bainbridge, who continued a steadfast enemy to France to his dying day. At his request even Leo X, who succeeded Julius in the papacy, seems to have been willing to invest Henry VIII with the title of Most Christian king, which Louis had forfeited by raising war against the pope. But the peace made between France and England in 1514 must have prevented Henry's formal acceptance of the title. Bainbridge died on 14 July in that year, just before these negotiations had come to maturity. He had been poisoned by a chaplain in his own service named Rinaldo de Modena. The man was taken and thrown into the castle of St. Angelo, where he not only confessed his crime, but stated that he had done it at the instigation of Silvester de Giglis, bishop of Worcester, the resident English ambassador at the court of Rome, who regarded Bainbridge as his rival. De Giglis, however, who was very influential at Rome, found means to get him to retract his confession; after which he stabbed himself and died in prison. Richard Pace and John Clerk, the cardinal's executors, were eager to prosecute De Giglis, but he maintained that the priest was a madman whom he had dismissed from his own service some years before in England, and his defence was accepted as sufficient.

Bainbridge was buried at the English hospital at Rome, since called the English College. He is said to have been a man of violent temper. His own secretary, Pace, acknowledged that there were faults in his character—indeed, that he had some positive vices; but declared that he was strong in his fidelity to the king, and most outspoken in defence of Henry's interests at Rome when no one else durst utter a word. His epitaph is quoted in Ciaconius and in the 'Biographia Britannica.' He has been confounded by some biographers with Christopher Urswick, almoner to Henry VII, who, bearing the same christian name, was his predecessor in several of his numerous church preferments before he became a bishop.

[Wood's Athenæ Oxonienses, ii. 702; Biographia Britannica, ed. Kippis (where the name appears under the rather doubtful form of Bambridge); Surtees' Durham, i. lxiv; Le Neve's

Fasti; Baronius; Ciaconius; Calendar of Henry VIII, vol. i.; Venetian Calendar, vol. ii.]
J. G.

BAINBRIDGE, JOHN, M.D. (1582–1643), physician and astronomer, son of Robert and Anne Bainbridge, was born at Ashby-de-la-Zouch, Leicestershire. He received his education at the grammar school of this little town, and at Emmanuel College, Cambridge, where his kinsman, Dr. Joseph Hall, afterwards bishop of Norwich, was his tutor, and where he took the degrees B.A. (1603), M.A. (1607), and M.D. (1614). For some years after leaving the university he kept a school and practised medicine at Ashby-de-la-Zouch, occupying what little leisure he had in following up an early taste for mathematics, especially astronomy. He next removed to London, living 'near Allhallows in the Wall,' and was admitted a licentiate of the College of Physicians (6 Nov. 1618). In 1619 Sir Henry Savile, whose notice he had attracted by publishing an astronomical description of the comet of the previous year, appointed him to the Savilian professorship which he had just founded at Oxford, and Bainbridge entered Merton College as a master commoner. In the following year he was incorporated doctor of medicine at Oxford, and in 1631 and 1635 was respectively appointed junior and senior reader of Linacre's lecture. With the view to publishing correct editions of the Arabian astronomers, in accordance with the statutes of his professorship, at the age of forty he began the study of Arabic. Among his friends at Oxford was Archbishop Usher, at whose instance he wrote the treatise 'Canicularia,' and to whom he bequeathed his unpublished works.

Speaking of his first astronomical publications, the writer of his life in the 'Biographia Britannica' says with reason that Bainbridge seems to have given in a little too much to the vulgar notion of comets being presages of some impending calamity; but it is only fair to add that he must have quite outgrown such superstition, for the year before his death he wrote 'Antiprognosticon,' in which he points out 'the vanity of astrological predictions grounded upon the grand conjunctions of Saturn and Jupiter,' which, he says, 'will recur in almost every twenty years agreeably to the stated laws of nature.' Bainbridge died at his house opposite to Merton College 3 Nov. 1643, and his body was taken to the public schools and an oration pronounced over it by the university orator. He was buried near the altar in Merton College Church, where there is a monument and a long Latin epitaph to his memory.

Bainbridge's published works are: 1. 'An Astronomical Description of the Comet of 1618,' London, 1619. 2. 'Procli Sphæra et Ptolomæi de Hypothesibus Planetarum,' to which was added Ptolemy's 'Canon Regnorum,' 1620. 3. 'Canicularia,' published after his death by Mr. Greaves, Oxford, 1648. He left a number of manuscripts, some of which have been preserved with those of Archbishop Usher in the library of Trinity College, Dublin. These include astronomical, mathematical, and chronological collections, and calculations, a catalogue of his mathematical instruments, and his correspondence with Savile, Usher, and others.

[Munk's College of Physicians, i. 175; Smith's Vitæ quorund. Erudit. et Illustr. Virorum, London, 1703; Wood's Athenæ (Bliss), iii. 67; Biographia Britannica; Nichols's Hist. of Leicestershire, vol. iii. pt. ii. p. 631; Hist. MSS. Com. Rep. iv. 594.]
P. B.-A.

BAINBRIGG, or BAYNBRIDGE, REGINALD (1545–1606), schoolmaster and antiquary, was born, probably in Westmoreland, about 1556. He matriculated as a sizar of Peterhouse, Cambridge, 12 June 1573, and took his B.A. degree in 1576–7. In 1580 he was appointed headmaster of the grammar school at Appleby, endowed by Queen Elizabeth in 1574 (Carlisle's *Endowed Schools*, ii. 694), and combined his school work with antiquarian and archæological research. He zealously collected all stones bearing ancient inscriptions in the three counties of Northumberland, Cumberland, and Westmoreland, and in 1602 he built a small house in his garden for their preservation. An inscription cut in one of its walls stated that its owner had been teaching at Appleby for twenty-two years, and was fifty-seven years old. The house, with its contents, was standing till the close of the seventeenth century, but the collection appears, soon afterwards, to have been broken up, and no trace of it has since been found. Bainbrigg sent copies of the inscriptions he had brought together to William Camden, who printed them in his 'Britannia,' and acknowledged his indebtedness to 'the very learned Reginald Bainbrigg.' Bainbrigg died in 1606. By his will dated 11 May in that year, he bequeathed his household furniture and a garden to succeeding headmasters of the grammar school, and the annual rental of a small burgage, amounting to 2*s.* 4*d.*, to the head boy for the time being, provided he wrote a copy of Latin verses in praise of himself and two other benefactors of the school. Other lands, building material, and books he left for a new schoolhouse, about to be erected when he died. Among the Cottonian MSS. at the British Museum (Jul. F. vi.) are the following papers ascribed to Bainbrigg: 1. 'Account of Antiquities in Northumberland, Cumberland, Westmoreland, and Durham, with several Roman inscriptions, drawings of altars, figures, and descriptions of the country' (No. 162); 2. 'Genealogica Gospatriciorum et Curwenorum' (No. 163); 3. 'De Baronibus de Kendala et familia de Bruis' (No. 164). An 'Inscription on the Picts' wall sent by Reginald Bainbrigg to Mr. William Camden' is among the Lansdowne MSS. (121, art. 20). Some Latin elegiacs on the death of Sir Philip Sidney, signed 'R. Banningus,' in the 'Lacrimæ Cantabrigienses' (1587), have been attributed to Bainbrigg.

Another **Reginald Bainbrigg**, probably an uncle of the schoolmaster and antiquary, was born at Middleton, Westmoreland, about 1489. He took the degree of B.A. at Cambridge in 1506, of M.A. in 1509, and of B.D. in 1526. He was proctor of the university in 1517, instituted to the rectory of Downham in Essex 27 June 1525, and to that of Stambourne, in the same county, 1 Dec. 1526, and became shortly afterwards master of Catherine Hall, Cambridge. He was made vicar of Bricklesea, Essex, 19 May 1530; of Steeple Barmstead, 13 May 1532; of Great Oakley, 11 Jan. 1537–8. In 1537 he was appointed to a prebend stall at Wells. He probably died in 1554–5 (Cooper's *Athenæ Cantab.* i. 124; Newcourt's *Diocese of London*).

[Cooper's Athenæ Cantab. ii. 439; Camden's Britannia, ed. Gough, iii. 148, 157; Charity Commissioners' Report (1823), ix. 638–9.]

S. L.

BAINBRIGG, THOMAS (*d.* 1646), master of Christ's College, Cambridge, was 'descended out of the North,' and was not improbably a native of Kirkby-Lonsdale in Westmoreland. He became master of Christ's College in 1620, and was vice-chancellor of the university in 1627. Thomas Baker, the antiquary, calls Bainbrigg 'a severe governor,' and supposes that during his mastership and by his authority the poet Milton was either expelled from the college or rusticated, whereby he missed a fellowship to which another candidate was admitted by royal mandate, 'a circumstance, as is supposed, together with his expulsion, that disgusted him first against the king, clergy, and universities.' Bainbrigg was a benefactor to his college, which flourished greatly under his government. He was accounted a witty man and a good preacher, and a funeral sermon by him, on 16 Oct. 1620, had the effect of seriously awakening the famous independent divine, Dr. Thomas Goodwin, who was originally of Christ's College, but subsequently became a fellow of Catherine Hall.

Dr. Burn (*Hist. of Westmoreland*, i. 258) states that Hawkin Hall, the most remarkable building in the parish of Kirkby-Lonsdale, 'was built by Dr. Christopher Bainbridge, master of Christ's College in Cambridge, in the reign of King Charles I,' adding that 'Dr. Bainbridge was born at this place, and married at sixty years of age, and by his wife had nineteen children.' However improbable the latter part of the tale is, it seems of a piece with the whole; for the name of the master of Christ's College was not Christopher, but Thomas. There was indeed a fellow of the college named Christopher Bainbridge at that period, and it is just possible that he may be the person meant. The story of the nineteen children is repeated in the 'Critical Review' for 1778.

The master of Christ's College died at Cambridge in September 1646, and was buried in the parish of St. Andrew the Great on the 9th of that month. Duport has honoured him with a Latin epitaph.

[MS. Addit. 5821, f. 67, 5863, f. 78; Prynne's Tryal of Abp. Laud, 193; Peck's New Memoirs of Milton, 34, 35; Masson's Life of Milton (1881), 123 *n.*, 239; Cambridge Antiquarian Communications, ii. 154; Critical Review, 1778, p. 258.]

T. C.

BAINBRIGG, BAMBRIDGE, or BEMBRIDGE, THOMAS, D.D. (1636–1703), protestant controversialist, son of Richard and Rose Bainbrigg, was born at Cambridge. He was educated at the university there, proceeded B.A. in 1654, M.A. in 1661, was incorporated M.A. of Oxford in 1669, became proctor at Cambridge in 1678, there graduated D.D. by royal mandate in 1684, and held for many years the posts of fellow and vice-master of Trinity College, Cambridge. He was sometime vicar of Chesterton and subsequently rector of Orwell. He died suddenly at Cambridge, and was buried in Trinity College Chapel, where there is a monument to his memory. In 1687 he published 'An Answer to a Book entitled Reason and Authority, or the Motives of a late Protestant's Reconciliation to the Catholick Church, together with a brief account of Augustine the Monk, and conversion of the English. In a letter to a Friend.' The 'Letter' does not bear Bainbrigg's name, but is generally ascribed to him. It is a courageous and pungent onslaught upon the accredited author of 'Reason and Authority.' The pamphlet assailed—an attack upon Tillotson's discourse against transubstantiation —was attributed to Joshua Basset [see BASSET, JOSHUA], for a time master of Sidney College. Bainbrigg thinks that 'it is a grief to have an adversary so weak and yet so confident.' 'He names Pope Gregory and Bede,' he adds, 'but gives not any ground to think that ever he has read over Bede's History or consulted Pope Gregory's Epistles.'

[Chetham Society, Popery Tracts, pt. i.; Cooper's Annals of Cambridge; Gee's Catalogue of Discourses against Popery; Bloomfield's Collect. Cantabr.; Wood's Fasti Oxon.; Grad. Cantabrig.; Dodd's Church History.]

P. B. A.

BAINBRIGGE, SIR PHILIP (1786–1862), lieutenant-general, was descended from an ancient family long resident in the counties of Leicester and Derby. He was the eldest son of Lieutenant-colonel Philip Bainbrigge, of Ashbourne, Derbyshire, and Rachel, daughter of Peter Dobree, Esq., of Beauregard, Guernsey, and was born in London in 1786. He entered the navy as a midshipman in the Cæsar, under Admiral Sir James Saumarez, in 1799, but left it from ill-health. His father, who served under the Duke of York in the expedition to Holland, was killed in the attack on Egmont-op-Zoom on 2 Oct. 1799, and the next year the duke appointed young Bainbrigge to an ensigncy in the 20th regiment. On 13 Nov. 1800 he became a lieutenant, but being then only fourteen years of age, he obtained a year's leave, which he spent at Green's military academy at Deptford, and joined his regiment at Malta in 1801. At the peace of Amiens his regiment was reduced and he was placed on half-pay, but was brought on full pay into the 7th fusiliers. Returning to England in 1803, he was employed in obtaining volunteers from the militia to form the 2nd battalion of the 7th, which when completed was removed to Colchester. Here the troops were reviewed by the Duke of York, and Lieutenant Bainbrigge, who by his zeal and diligence had given much satisfaction, was gazetted, on 17 Oct. 1805, to a company in the 18th Royal Irish, and joined the 1st battalion of the regiment in the West Indies. After the taking of Curaçoa from the Dutch in 1807, he was appointed inspector of fortifications in that island, where he made plans of the forts and defences which subsequently recommended him to the authorities at the Horse Guards. He exchanged into the 93rd, and, returning to England, laid his plans and surveys before the Duke of York, who advised him to qualify himself for the staff by studying at the senior department of the Royal Military College at High Wycombe. He entered the college in 1809, and studied so diligently that in a year and a half he passed his examination with distinction. While at the college he invented a protracting pocket sextant, which was favourably noticed by the board of examiners, and enabled him to make surveys with remarkable accuracy and rapidity. On leaving the college Captain Bainbrigge was appointed deputy assistant quartermaster-general in the British army in Portugal. On arriving at Lord Wellington's head-quarters he was posted to the fourth division, commanded by Major-general Cole, and stationed near Torres Vedras, and was at once sent to examine the island of Lyceria, a tract of flat alluvial land in the Tagus, to ascertain whether troops could cross it. He was then brought to headquarters, where for some time he was employed in sketching ground and reporting on positions in various directions, which exposed him to the risk of capture by the enemy who occupied the country. His ability was acknowledged, for in a letter to Marshal Beresford, dated Cartaxo, 4 Jan. 1811, Lord Wellington said he was appointed to the staff of the army on account of the ability he showed at High Wycombe.

He was present at the sieges and storming of Ciudad Rodrigo and Badajos. As soon as Badajos was taken he was ordered to join the sixth division, under Sir H. Clinton, at Albuera, and take charge of the quartermaster-general's department. On the advance of the army into Spain in 1812, Captain Bainbrigge, who had examined the country which was to become the scene of operations, was brought to headquarters. He was present at the siege of the forts of Salamanca, at the affairs of Costillegos and Costrejon, and at the crossing of the Guarena, his duties being to carry orders and make sketches of the country and positions. On one occasion, being with Lord Wellington on high ground on the right bank of the Tormes watching the enemy crossing the river at Huerta, his lordship suddenly told him to ride in the direction which he pointed out on the other side of the Tormes, to examine the ground and make a sketch of it. He accordingly rode down to the ford of Santa Marta, and crossing over to the ground between the ford and the two Arapile hills, a distance of about three miles, made his sketch while the enemy's skirmishers were in immediate proximity, and brought back a plan in about two hours and a half. It was on part of this ground that the battle of Salamanca was afterwards fought. On another occasion he was ordered to conduct a column of the army then at Pareda, three leagues off, through a difficult country and in face of the enemy to Vallesa. He did so successfully, and brought the column in the midst of the night safely to its destination. On the day of the battle of Salamanca he was constantly with Lord Wellington, and at a critical moment he carried the order for the advance of General Leith's division.

After this decisive victory he accompanied the army in the advance to Madrid, and from thence to Valladolid and Burgos. He was present at part of the siege of Burgos, and soon after was appointed permanent assistant quartermaster-general with the rank of major. In the retreat from Burgos he rendered very important services through his knowledge of the country, which was considered of so much value that Sir H. Clinton asked for his return to the sixth division, but it was decided that he should remain at headquarters. Major Bainbrigge continued to hold the same position till the end of the war in 1814, and surveyed and sketched the country through which the army passed till it entered France. He was present at the battles of Vittoria and Pyrenees, at the last siege of San Sebastian, and at the battles of Nive and Toulouse. Rewards and distinctions were not lavishly bestowed in those days, and, as Major Bainbrigge had not been in action as the head of his department with a division, but under his seniors at headquarters, he did not receive the gold medal, and could not become a companion of the Bath. Through some strange omission he was not recommended for brevet rank, but on 21 Jan. 1817 this was rectified, when he was promoted to the brevet rank of lieutenant-colonel.

In 1815 he applied for employment abroad, and joined the British army in its advance to Paris. When he returned home after the peace, he continued to hold the appointment of permanent assistant quartermaster-general until 1841, when he was made deputy quartermaster-general in Dublin. Having attained the rank of major-general, 9 Nov. 1846, he was appointed by the Duke of Wellington to the command of the Belfast district. In 1852 the duke selected him to command the forces in the island of Ceylon. During his stay in Ceylon his unremitting exertions for the welfare of the troops under his command made him beloved and respected by all classes, and his departure, when promoted to the rank of lieutenant-general on 20 June 1854, was much regretted.

In 1838 he was made a companion of the Bath, and subsequently received the 'grant for distinguished service.' On 31 March 1854 he was appointed colonel of the 26th (Cameronian) regiment. For his services in the Peninsula he received the war medal with seven clasps, and in May 1860 he was created a knight commander of the Bath.

In his military career he showed the advantage of scientific knowledge, and much of his success in life was owing to his diligent application of this knowledge in the field. His talents and high sense of duty caused him to be greatly valued as an officer, and esteemed by all who knew him. He died at St. Margaret's, near Titchfield, Hants, on 20 Dec. 1862, at the age of 76.

[Gent. Mag. 1863, xiv. 230; United Service Mag. 1863, part i. p. 271; Times, 29 Dec. 1862; Army Lists for 1801–4–6.] A. S. B.

BAINE, JAMES (1710–1790), one of the most distinguished ministers of the second great secession from the church of Scotland which took the name of 'the Relief Church,' was son of the parish minister of Bonhill, Dumbartonshire, and born in the manse there in 1710. His elementary education was received at the parish school. He afterwards proceeded to the university of Glasgow. He had a brilliant career there and graduated M.A. Having been licensed as a preacher of the gospel, he was presented by the Duke of Montrose to the church of Killearn, the parish adjoining his father's. In 1756 he was translated to the high church of Paisley, and in 1757 had the celebrated Dr. John Witherspoon for a colleague. From the outset he was ardent in support of evangelical doctrine as opposed to the morality which came to be known as 'moderatism.' So early as 1745, he is found promoting a revival of religion in the west of Scotland. In the general assembly and presbytery, and from his pulpit, he stood forth as a zealous defender of the church's spiritual freedom and against all ecclesiastical tyranny. When the general assembly of the church of Scotland in 1752 deposed Thomas Gillespie of Carnock, Baine pleaded for him. Ultimately circumstances determined him to join Gillespie, the founder of the Relief church. He therefore resigned his great living of Paisley, in a letter to the presbytery of date 10 Feb. 1766. Called thereupon 'to the bar of the general assembly,' he made a masterly statement and vindication of himself and Gillespie. He foresaw the issue, viz. that he was declared to be no longer a member of the church of Scotland. He published, on his deposition, 'Memoirs of Modern Church Reformation, or the History of the General Assembly, 1766, with a Brief Account and Vindication of the Presbytery of Relief.' This rare book takes the form of letters to a ministerial friend. His sketches of the 'moderates' are in the vein made famous later by Witherspoon. On 13 Feb. 1766, he was inducted into the ministry of the first Relief congregation erected in Edinburgh—in College Street. College Street church remains one of the largest and most important of the now United Presbyterian churches. Prior to his deposition and induction—the latter of which was conducted by Thomas Gillespie, of Carnock and Dumfermline—he and his people worshipped in Old Greyfriars under the venerable Dr. John Erskine, and sat down together at the sacrament of the Lord's Supper there, in accordance with the principle of his denomination 'to hold communion with all visible saints.'

Baine had remarkable popular gifts, and even at Killearn his musically modulated voice had earned for him the name of the 'Swan of the West.' His sermons were eloquent and convincing. He was plain-spoken in denunciation of the vices of the day. He came into collision with Foote in 1770 by preaching and publishing a sermon entitled 'The Theatre Licentious and Perverted.' Foote's memorable ridicule of the great evangelist, George Whitefield, stung him. John Kay, the caricaturist portrait-taker, introduced him into his gallery. In 1777 he published a volume of sermons of fairly representative character, though, as is frequently the case, it is very evident that they needed his eye and voice to interpret them. He married the only daughter of Dr. Michael Potter, professor of divinity in Glasgow University, and son of Michael Potter, one of the martyrs of the Bass Rock. By her he had a large family, and representatives remain till now of varied distinction. He died on 17 Jan. 1790, aged eighty.

[Struthers's History of the Relief Church; Anderson's Scottish Nation.] A. B. G.

BAINES, EDWARD (1774–1848), journalist, was born at Walton-le-Dale, Lancashire, on 5 Feb. 1774, his father being a tradesman of Preston in that county. He was sent to the Preston free grammar school at eight years of age, and apprenticed at sixteen to a printer of the town. He gave some promise at this early age of a useful career in life. Before his term of apprenticeship was expired an arrangement was made for completing the period at Leeds in the house of Messrs. Binns & Brown, printers and booksellers, and proprietors of the 'Leeds Mercury.' Young Baines soon won the confidence of his employers and of his new fellow-townsmen by painstaking and industrious habits, and by his uniformly amiable disposition. At the close of his apprenticeship he started in business, at first for a few months with a somewhat unsatisfactory partner, and ultimately on his own account. In March 1801 he became the proprietor of the 'Leeds Mercury,' which had been languishing for several years past in the hands of his former employers. Improved management of the newspaper resulted in a steady increase in its circulation, and it soon became recognised as the leading whiggish paper in Yorkshire. At Baines's death, in 1848, the 'Leeds Mercury' had for many years ranked among the first provincial newspapers of the kingdom.

Baines was now becoming a prominent and valued citizen of his adopted town. He took an active part in parochial affairs, promoted local reforms, and largely aided in the establishment of the Leeds Mechanics' Institution and similar works of usefulness. At the period of the elections which ensued on the accession of George IV he took part in county politics, and the columns of his newspaper were henceforth steadily devoted to the questions of catholic emancipation, parliamentary reform, and the other whig agitations of the day. During the period of the reform bill agitation Baines was in frequent consultation and correspondence with leading members of parliament as a person of wide information and sound judgment. With all his activity and industry, Baines found the time also to indulge a fancy for topographical research. He produced, in 1823, the 'History, Directory, and Gazetteer of the County of York,' and in 1825 a similar work for Lancashire. Some years afterwards this latter work was expanded into a 'History of the County Palatine and Duchy of Lancaster,' published in 4 vols. 4to. Another praiseworthy effort of Baines's was the reclamation of a portion of Chat Moss, in Lancashire; of which he lived to see a large area converted into a fine estate, covered with farms and plantations.

Leeds obtained two members upon the passing of the Reform Act, Macaulay the historian being one of them. Upon Macaulay's resignation in order to accept his Indian appointment, Baines was almost unanimously chosen to be the liberal candidate, and in the result was elected in February 1834 by a small majority over his conservative opponent. He continued to represent Leeds in parliament until failing health compelled him to retire in 1841.

Baines was immediately welcomed in London society, both on account of his social qualities and his untiring efforts to fulfil his civic duties. He was principally involved in questions of factory legislation and the abolition of church rates and of civil disabilities, and gave an independent but hearty support to the Corn Law League. He was a good speaker, and enjoyed much personal influence and even popularity. His retirement from parliament was signalised by the presentation of a testimonial in recognition of his services. He died 3 Aug. 1848, a public funeral being accorded to him.

Baines is recollected as a benevolent, just, and liberal-minded man. He made an excellent local magistrate. He was married in 1798 to Charlotte, daughter of Matthew Talbot, currier, of Leeds, by whom he had eleven children. Of these more than one attained distinction.

Besides the works already mentioned, Baines wrote a 'History of the Wars of the French Revolution from 1792 to 1815; comprehending the civil history of Great Britain and France during that period,' 2 vols. (1818), which was afterwards extended, and became a 'History of the Reign of George III,' in 4 vols. 4to (1823).

[Life, by his Son; Leeds Mercury, 5 and 12 Aug. 1848; Manchester Guardian, August 1848; Timperley's Encyclopædia of Printing, p. 949.]
E. S.

BAINES, FRANCIS, jesuit. [See SANDERS.]

BAINES, JOHN (1787–1838), mathematician, was born at Westfield farmhouse in the parish of Horbury, Yorkshire, in 1787. From his boyhood he gave proofs of a strong mathematical bias, and in his latter years was a well-known correspondent of the 'Ladies' Diary,' the 'Gentleman's Diary,' the 'York Miscellany,' and other similar periodicals, which in those days were noted for their geometrical and algebraic problems. He died at Thornhill, near Wakefield, Yorkshire, on 1 May 1838, where for nine years he had been master of the grammar school.

Besides many mathematical contributions to the above-named periodicals, nearly all of which evince considerable talent, we find on p. 24 of the 'Ladies' Diary' for 1833 an article of Baines on Cuvier's 'Theory of the Earth,' written to prove that it is a confirmation of the Mosaic account. From the Latin inscription on his tombstone in Horbury churchyard he appears to have been also skilled in Latin, Greek, and natural science, especially botany.

[Private information; Gentleman's Diary for 1835, pp. 33–46, 1836, p. 48, 1837, &c., and previous volumes; Ladies' Diary for 1833, p. 24, 1836, p. 35, 1837, pp. 15–47.] R. E. A.

BAINES, MATTHEW TALBOT (1799–1860), politician, was the eldest son of Edward Baines, of Leeds, author of the 'History of Lancashire,' and was born 17 Feb. 1799. He obtained a scholarship at Trinity College, Cambridge, and graduated in 1820 as a senior optime. He was called to the bar in 1825, and, after practising with success on the northern circuit, was, in 1837, appointed recorder of Hull, and in 1841 became a queen's counsel. In 1847 he entered parliament as member for Hull, which he continued to represent until 1852, when he was chosen for Leeds. In Lord John Russell's administration he became, in 1849, president of the poor-law board, and he held the same appointment in Lord Aberdeen's ministry. After Lord Palmerston acceded to power in 1855, he was appointed chancellor of the duchy of Lancaster, with a seat in the cabinet. Though not a brilliant debater, his solid talents won for him high consideration, and his firmness, impartiality, and special knowledge of the forms of the house pointed him out as a probable occupant of the speaker's chair, had not ill health caused his retirement from public life in April 1859. He died 22 Jan. 1860.

[Gent. Mag., 3rd series, viii. 302; Annual Register, cii. 386.] T. F. H.

BAINES, PAUL. [See BAYNES.]

BAINES, PETER AUGUSTINE, D.D. (1786–1843), catholic bishop, was born on 25 June 1786, at Pear Tree Farm, within the township of Kirkby, near Liverpool, in Lancashire. In 1798 Peter Baines, in company with three brothers named John, Edward, and Vincent Glover, left this country to study for the church at the English Benedictine abbey of Lambspring, in the kingdom of Hanover. He remained at Lambspring for four years and five months as an ecclesiastical student in that then flourishing monastery of SS. Adrian and Dionysius. On 6 April 1803 the abbey of Lambspring was seized, and its territory, some twenty-six miles in circumference, formally occupied by the Prussian government. Students and monks had to scatter back, as they best could, to England. Hospitality was opportunely offered to them by the Rev. John Bolton, chaplain of Lady Ann Fairfax, of Gilling Castle, in the West Riding of Yorkshire. Bolton was then living in a commodious presbytery connected with a mission founded by Lady Ann in 1780, for the Benedictines, near York, at Ampleforth, in the parish of Oswaldkirk. There the newly arrived community from Lambspring were cordially welcomed, and there almost immediately afterwards they inaugurated the now well-known Benedictine college of St. Lawrence at Ampleforth.

On 4 May 1803 Peter Baines reached Ampleforth, and before that month was out had assumed the habit of a Benedictine. On 8 June 1804 he made his religious profession, consecrating himself to God in the order of St. Benedict. He was ordained subdeacon at Durham on 16 Sept. 1807 by Bishop William Gibson, the vicar apostolic of the northern district. By the same prelate, two years afterwards, in 1809, he was ordained deacon at Ushaw College; and in the following year, in the old chapel at Ampleforth, was anointed to the priesthood by Bishop Thomas Smith. Baines was employed at an unusually early age as a teacher at Ampleforth. After more than fourteen years in this post he was selected as the one best qualified to undertake the charge of the mission at Bath, where he arrived July 1817. His exceptional gifts then began first to be fully recognised. Conspicuous among these were his eloquence as a preacher, his vigour as a controversialist, and above all, the charm and dignity of his personal bearing. Six years afterwards he was raised to the episcopal dignity as the coadjutor to Bishop Collingridge. He was appointed coadjutor bishop by propaganda decree 13 Jan., and approved by the pope 19 Jan., his brief being dated 4 Feb. 1823. On 1 May 1823, in Townshend Street chapel, Dublin, he was consecrated bishop of Siga, in Mauritania, by Archbishop Murray, assisted by Bishop James Doyle, and by Dr. Edmund French, the warden of Galway.

Three years having elapsed since the time of his episcopal consecration, Bishop Baines fell into such serious ill-health that he made a tour on the continent. During a long stay in Rome he became a great favourite of the then pontiff, Leo XII. His arrival in Rome was in the winter of 1826, his illness at the time being of a most critical character. Loitering as a visitor during the summer of 1827 between Assisi and Porto Fermo, his enfeebled constitution was at length re-established by the climate and by repose. The reputation acquired by him in England grew rapidly at Rome. Leo XII, not long before, had opened the pulpit of the Gesù, in the Corso, to a succession of English preachers. The church, which had been comparatively empty, was crowded to excess whenever Bishop Baines was announced. Cardinal Wiseman, where he describes the effect of these discourses in his 'Recollections of the Last Four Popes' (p. 206), speaks of the easy and copious flow of his words, the elegance of his imagery, and the solidity of his arguments, and adds that Bishop Baines's great power was in his delivery, in voice, in tone, in look, and gesture. 'His whole manner,' he remarks, 'was full of pathos; there was a peculiar tremulousness of voice which gave his words more than double effect, notwithstanding the drawback of a provincial accent and occasional dramatic pronunciations.' And Cardinal Wiseman states, on the authority of Monsignore Nicolai, who had received the assurance from the lips of the pontiff, that Baines 'was the person destined in the mind of Leo to be the first English cardinal.' Quite unexpectedly, however, the whole project fell through at the last moment, owing to the illness and death of Leo XII on 10 Feb. 1829.

Bishop Collingridge, to whom Baines had hitherto acted as coadjutor, but of whom he was now of right the successor, died on 3 March 1829. So soon as he could arrange his affairs, Bishop Baines hastened back from Rome to England to assume his responsibility as the vicar apostolic of the western district. During the previous year (1828) he had been appointed by Leo XII domestic prelate of his holiness and assistant at the pontifical throne. He now, in the spring of 1829, obtained permission from Pius VIII to become secularised, having by that time been no less than five-and-twenty years a Benedictine. Before the year was out, in the December of 1829, he had secured to himself the realisation of the noblest day-dream of his life by completing the purchase of Prior Park. The property which then passed into his hands consisted of a stately mansion, erected at about the middle of the last century by Ralph Allen [see Allen, Ralph], surrounded by nearly 200 acres of land. On its coming into the possession of Bishop Baines, the two wings, attached to the central structure by open corridors, were replaced by two noble colleges, one of which, St. Peter's, was set apart for lay, and the other, St. Paul's, for ecclesiastical students. Although in the carrying out of this great enterprise the date of the foundation was nominally 1 May 1830, it was not until the July of that year that it was formally opened. Its success after a little time was commensurate even with the sanguine anticipations of its originator. A disastrous fire destroyed the centre building, with the exception of its four walls and its superb Corinthian portico, on 30 May 1836. From that time until the close of his life Bishop Baines had to contend, as he heroically did to the very last, with an ever increasing load of anxieties. Death came to him in the end with startling suddenness. On 5 July 1843 he assisted pontifically at the opening, on the quay at Bristol, of St. Mary's Church, then recently purchased from the Irvingites. Having returned to Prior

Park towards evening in apparently his usual health, he was found dead in his bed early on the following morning by his man-servant. An apoplectic stroke was the immediate cause of death, but more than a year previously, early in the March of 1842, he had had a paralytic seizure. His funeral obsequies took place on 13 July 1843. At the lying-in-state, upwards of 13,000 persons passed round the catafalque. His remains, temporarily deposited at Prior Park, were a few years afterwards removed to St. Gregory's College, Downside.

Bishop Baines was the author of numerous controversial writings, sermons, lectures, and pastorals.

[Four boxes of manuscripts (in the handwriting of Bishop Baines and of Monsignor Thomas Brindle, the first President of the Colleges of SS. Peter and Paul) preserved among the archives of Prior Park, have been carefully examined for the authentication of facts in this memoir. Beyond this, reference may be made to the following authorities: Corrispondenza fra S.E.R. Wilmot Horton, Membro del Parlamento e Consigliere Privato di sua Maestà Britannica, e Monsig. Pietro A. Baines, Vescovo di Siga, Coadj. Vic. Apost. nel Distretto occidentale d'Inghilterra, Prelato Domestico a sua Santità, ed Assistente al soglio Pontificio, Roma, 1829, con licenza de' Superiori; Memorial Notice in the Weekly and Monthly Orthodox Journal of June 1849; Dr. George Oliver's Collections illustrating the History of the Catholic Religion in the counties of Cornwall, &c., 8vo, 1857, pp. 233–6; Cardinal Wiseman's Recollections of the Last Four Popes and of Rome in their Time, 8vo, 1858, part ii. chap. vii.; W. Maziere Brady's Episcopal Succession in England, Scotland, and Ireland, A.D. 1400 to 1875, 8vo, Rome, 1877, pp. 312–18 and 327–9.] C. K.

BAINES, ROGER. [See BAYNES.]

BAINES, SIR THOMAS, M.D. (1622–1680), the lifelong companion of Sir John Finch, M.D., was born about 1622. He was educated at Christ College, Cambridge, under the tuition of Henry More, and took the degree of B.A. in 1642, and M.A. in 1649. An accident brought him under the notice of John Finch, then at the same college, and from this time they became inseparable friends. Having accompanied Finch to Italy, Baines was created doctor of physic at Padua, and he received the same degree from Cambridge on his return to England in 1660. On 8 March of the same year he was chosen Gresham professor of music, and in May he was elected, along with Sir John Finch, a fellow extraordinary of the College of Physicians, London. From 1664 to 1670 he was at Florence, where Finch was ambassador. On his appointment, in 1672, to accompany Sir John Finch to Tuscany, in the character of physician, he received the honour of knighthood. Some years afterwards he was transferred, along with Finch, to Constantinople. He made arrangements for discharging his professorial duties by deputy, but, on account of his prolonged absence, he was deprived of the chair before the news of his death, at Constantinople, 5 Sept. 1680, reached England. His remains were embalmed by Sir John Finch, who brought them to England on his return thither, and deposited them in the chapel of Christ's College, Cambridge. Finch died shortly afterwards, and was buried in the same grave, above which there is an epitaph in Latin to their joint memories by Henry More.

[Hutchinson's Biographia Medica, i. 52–3; Ward's Gresham Professors, 227–232; Munk's Roll of the College of Physicians, i. 301–2.] T. F. H.

BAINES, THOMAS (1822–1875), artist and African explorer, was born in 1822 at King's Lynn, where his father was the master of a small vessel. After learning heraldic painting with a coach-builder, his love of travel led him to Cape Colony, where he arrived in 1842. From 1848 to 1851 he accompanied the British army in the Kafir war as artist, and in 1855 joined an expedition which was appointed under Mr. A. Gregory to explore North-west Australia. His energy and skill during this appointment secured for him the special thanks of the colonial government, and in 1858, at the recommendation of the Royal Geographical Society, he was appointed artist to the Zambesi expedition under Livingstone, whom he accompanied as far as Tete in the Portuguese territory. In 1861 he joined Chapman in his expedition from the south-west coast to the Victoria Falls, when, besides making a complete route survey, and collecting much information for the naturalist and man of science, he made a large number of sketches and paintings. His drawings of the Victoria Falls, reproduced in coloured lithographs, form a handsome folio published in 1865. Remaining in England till 1868, he then started in charge of an expedition to explore the gold-fields of the Tati. He mapped and wrote a valuable description of the route thither from the capital of the Transvaal republic. His last journey was amongst the Kafirs, everywhere carefully laying down his routes and making sketches of the scenery and people. On 8 May 1875 he died of dysentery at Durban, Natal, when preparing to explore the country north of the Tati.

[Journal of R. Geog. Soc. xlvi. cxli, &c., also xli. 100; T. Baines's Gold Regions of S.E. Africa, and his Explorations in S.W. Africa. To the latter a biographical sketch is prefixed by Mr. H. Hall, F.R.G.S.; and a French translation of the work by M. Belin de Launay was published in Paris in 1868.] R. E. A.

BAINES, THOMAS (1806–1881), journalist and local historian, the third son of the late Edward Baines, M.P., was born at Leeds in 1806. In 1829 he settled in Liverpool as editor of the 'Liverpool Times' newspaper, and for thirty years was an active promoter of liberal interests in Lancashire. In 1852 he published a valuable history of the commerce and town of Liverpool, and in 1867 'Lancashire and Cheshire Past and Present,' having in 1859 settled in London at the Liverpool Office as a parliamentary agent. His last work, 'Yorkshire Past and Present,' was published in 1875; and on 31 Oct. 1881, he died at his residence, Seaforth Hall, near Liverpool. Two minor books of his were 'Agricultural Resources of Great Britain and the Colonies,' and 'Observations on the River Plate.' His county histories are characterised by fulness of details, clearness of statement, and orderly arrangement.

[Leeds Mercury, 2 Nov. 1881.] R. E. A.

BAINHAM, JAMES (*d.* 1532), martyr, was, according to Foxe, a son of Sir Alexander Bainham, who was sheriff of Gloucestershire in 1497, 1501, and 1516, though his name does not occur in any of the pedigrees of the family. He was a member of the Middle Temple, and practised as a lawyer. He married the widow of Simon Fish, author of the 'Supplication of Beggars.' In 1531 he was accused of heresy to Sir Thomas More, then chancellor, who imprisoned and flogged him in his house at Chelsea, and then sent him to the Tower to be racked, in the hope of discovering other heretics by his confession. On 15 Dec. he was examined before Stokesley, Bishop of London, concerning his belief in purgatory, confession, extreme unction, and other points. His answers were as far as possible couched in the words of Scripture, but were not satisfactory to the court, and his approval of the works of Tyndale and Frith was evident. The following day, being threatened with sentence, he partially submitted, pleading ignorance, and was again committed to prison. In the following February he was brought before the bishop's chancellor to be examined as to his fitness for readmission to the church, and after considerable hesitation abjured all his errors, and, having paid a fine of 20*l.* and performed penance by standing with a faggot on his shoulder during the sermon at Paul's Cross, was released. Within a month after he repented of his weakness, and openly withdrew his recantation during service at St. Austin's church. He was accordingly apprehended and brought before the bishop's vicar-general on 19 and 20 April. One of the articles alleged against him was that he asserted Thomas Becket to be a thief and murderer, an opinion which the king adopted within a very few years. He was sentenced as a relapsed heretic and burned in Smithfield on 30 April 1532. In the 'Calendar of State Papers of Henry VIII' (v. app. 30) there is a notice of a contemporary account of an interview between him and Latimer, the day before his death.

[Foxe's Acts and Monuments, iv. 697; Harl. MS. 422, f. 90.] C. T. M.

BAIOCIS, JOHN DE. [See Bayeux.]

BAIRD, Sir DAVID (1757–1829), general, was the fifth son of William Baird of Newbyth, who was grandson of Sir Robert Baird, Bart., of Saughton, and cousin and heir of Sir John Baird, Bart., of Newbyth, and was born at Newbyth in December 1757. His father died in 1765, but his mother managed to obtain an ensigncy for him in the 2nd regiment in 1772. He joined his regiment at Gibraltar in 1773, and returned with it to England in 1776. In 1778 he was promoted lieutenant, and in the September of the same year, being then nearly twenty-one and of great height and fine military bearing, he was selected by Lord Macleod, a Scotch neighbour of his mother's, to be captain of the grenadier company in the Scotch regiment just raised by him, and at first called the 73rd, but afterwards famous as the 71st Highland light infantry. In 1779 the regiment embarked for India, captured Goree on the way, and after spending three months at the Cape reached India in January 1780. When Lord Macleod arrived, Hyder Ali was besieging Arcot, and his regiment was at once attached to a force under Sir Hector Monro, which was destined to relieve that city, and also to succour a force under Colonel Baillie, which was in danger of being cut off by Hyder Ali. To assist Baillie a small detachment, including the grenadier company of Macleod's regiment under Captain Baird, was sent off by Monro in advance. After a night march it effected a junction with Baillie, but on the next day the whole force was cut to pieces by Hyder Ali and his son, Tippoo Sahib. Baird had been severely wounded, and was left for dead, but nevertheless managed, with two companions, to find his way to the French camp. The

French treated the prisoners kindly, but were soon obliged to surrender them to their ally. Hyder Ali treated the captives with oriental barbarity, and had not Captain Lucas volunteered to bear two sets of irons, Captain Baird, though wounded and nearly dead, would have been heavily ironed. The captive officers lived for three years and eight months in most terrible agony, seeing their fellows going mad, and dying of fever, and knowing that many of them were taken from prison only to be poisoned or tortured to death. Nevertheless they managed to keep up their spirits, and Baird mentions that in three successive years they gaily drank the king's health on the 4th of June. At last, in March 1784, the remaining officers were released, and Captain Baird joined his regiment, and had the bullet, which had lodged in his thigh three years before, extracted. In 1787 he became major in his regiment, and came home to England in 1789. He purchased the lieutenant-colonelcy of his regiment in 1790, but, owing to the slowness of his agent, was not gazetted till after Moore, Cavan, and Ludlow, a mistake which, on two occasions, lost him the command-in-chief of an army.

In 1791 Lieutenant-colonel Baird returned to India, and was at once appointed by Lord Cornwallis to the command of a brigade of sepoys in the war against Tippoo. With it he did good service in reducing the southern hill forts of Mysore, and was present in 1792 at the operations of Lord Cornwallis and General Medows before Seringapatam. In 1793 he took Pondicherry, almost without resistance, from the French, and in 1795 was promoted colonel, and appointed to command at Tanjore. Here he got into considerable trouble by opposing the resident, who, under the direction of Lord Hobart, the governor of Madras, was doing his best to procure the annexation of Tanjore. The consequences might have been serious had not the 71st regiment been at this time ordered home after an absence of eighteen years, when Lieutenant-colonel Baird and one sergeant were the only survivors of the original establishment. The regiment was in splendid condition, so much so that whenever a European regiment arrived in India it was always sent to the quarters of the 71st to learn how a regiment should be conducted in India; but the men were now drafted into various other regiments, and only the officers and headquarters returned home. On his way to England Colonel Baird touched at the Cape, and was implored by Lord Macartney, the governor, to remain there as brigadier-general, for the opposition of both officers and men to Sir David Dundas, who commanded in the colony, was so great that a mutiny was expected. Baird, therefore, remained at the Cape till 1798, when he was promoted major-general, and ordered to proceed to India with the Scotch brigade and 86th regiment. Major-general Baird was disappointed to find that, owing to the number of general officers in India, he could only receive the command of the first European brigade instead of a division in the second war with Tippoo, and was especially chagrined that the important command of the Nizam's contingent should be given to Colonel Arthur Wellesley instead of himself. Nevertheless, from his thorough knowledge of Indian warfare and his former experience in Mysore, he did good service, and when the storming of Seringapatam was determined on, he volunteered to lead the storming column. The confidence of the troops in him was unbounded, and the former prisoner of Hyder Ali successfully stormed Seringapatam on 4 May 1799, and Tippoo Sultan fell in the assault. Wearied with his exertions he requested to be relieved, and Colonel Wellesley was ordered to relieve him, and immediately afterwards appointed governor of Seringapatam. Baird felt that he had won this lucrative appointment, and indignantly complained to General Harris. Of course General Harris had a perfect right to bestow the governorship on whomsoever he pleased, and Lord Wellesley afterwards declared that he would have himself appointed his brother; yet there can be no doubt that it was Baird who had taken Seringapatam, and not Wellesley or Harris. Baird's temper was not improved when Lord Wellesley took him to Calcutta and gave him the subsidiary command at Dinapore, and he openly remonstrated when he found the governor-general's brother appointed to command an important expedition to the Spanish islands, and that too without surrendering his lucrative post at Seringapatam. This time Lord Wellesley felt obliged to yield, and the command of the expedition, the destination of which was now altered, was transferred to Baird.

When Lord Wellesley heard that the English army in the Mediterranean under Sir Ralph Abercromby was ordered to capture the French army which had been left in Egypt by Bonaparte, he determined that a force should co-operate from India, and Baird obtained the command. Arthur Wellesley was appointed second in command, but illness detained him at Bombay, and Baird reaped the whole credit of the operations. He reached Cosseir, on the Red Sea, in June 1801, and determined to march across the desert to the Nile. The march was a most difficult one; it was the middle of summer, the country was unknown, and the commissariat had broken down. But the intrepidity of Baird and the ingenuity of Auchmuty, his adjutant-general, overcame all obstacles, and the army reached the Nile in safety. Baird then dropped down the river in boats, and joined General Hutchinson, who had succeeded Sir Ralph Abercromby, three days after the surrender of Cairo. The Indian troops were, however, in time to co-operate in the taking of Alexandria. After General Hutchinson's departure a dispute arose between Lord Cavan, who succeeded him, and General Baird, his junior by a few days, as to whether the Indian force should be combined with the English army, or be maintained as a separate force. The dispute was eventually settled by Baird's official appointment as second in command in Egypt. Baird's expedition had particularly caught the fancy of the English people; his march across the desert had something romantic in it; catchpenny lives of him with bad pictures, and harrowing accounts of his former imprisonment, were largely circulated, and he became a popular hero. But his actual rewards were not great; his dispute with Lord Cavan had excited the displeasure ot the military authorities, and he was only made a knight of the Crescent by the sultan, and colonel of the 54th regiment by the king. He returned to India in 1802, was warmly received there, and given the command of the northern division of the Madras army. On the approach of the Mahratta war he prepared his division for active service; but when Major-general Arthur Wellesley received the most important command he perceived at last that he had no chance against the governor-general's brothers, and threw up his command in disgust. He then started for England, but on the way home was taken prisoner by a French privateer, and retaken before he reached France. He had, however, given his parole, and was formally exchanged with the French general Morgan.

On reaching England, after twenty-four years' nearly continuous absence in the East, he was received with enthusiasm by the people, and knighted by the king. He did not stop long at home, but in 1805 was promoted lieutenant-general, and ordered to command the army which was to recapture the Cape of Good Hope. He was particularly fitted for this task, as he knew the ground thoroughly from his former sojourn there as brigadier-general. The expedition left England in August 1805, and reached the Cape on 5 Jan. 1806. The operations there were extremely short. On Jan. 8 he defeated General Janssens, the Dutch general; on 10 Jan. Capetown surrendered; and on 18 Jan. the Dutch general surrendered. But unfortunately Sir Home Riggs Popham [q. v.], the commodore on the station, a restless ambitious man, persuaded Sir David to lend him a brigade under General Beresford, to assist in the expedition against Spanish South America. General Beresford himself was taken prisoner, and though General Auchmuty, who came out with reinforcements, had a temporary success in taking Monte Video, the utter failure of General Whitelocke made the ministry eager to find scapegoats. Baird was one scapegoat, and in July 1806 he received a curt letter informing him that his successor, as governor of the Cape, was on his way. In January 1807 he left the Cape in great indignation, but on reaching England he found that the ministry had been changed, and Baird was appeased by being at once appointed to the command of the first division in the great expedition then preparing to invade Denmark, and seize the Danish fleet, under Lord Cathcart. The expedition was a simple one; but the bombardment of Copenhagen was under the immediate supervision of the first division, and during it Sir David was wounded in two places. On his return he was removed from the colonelcy of the 54th to that of the 24th regiment, which had two battalions, and told he might expect a more important command. In September 1808 he sailed from Cork with 10,000 men, to reinforce Moore's army in Spain, and to take up the appointment of second in command. He reached Corunna on 8 Oct., and at once detached General Mackenzie to reinforce Cradock at Lisbon. The Spanish authorities at Corunna would not allow him to land, and sent him to Vigo, whence he was sent back to Corunna. At last, on 19 Oct., he was allowed to land one brigade, but did not get his whole army ashore till 22 Oct. He then advanced towards Moore as he had been ordered, and reached Astorga on 19 Nov. There he waited, while Moore remained at Salamanca, until at last Baird was directed by Moore to move on Villa Franca. Fortunately he did not march till 4 Dec., for on 7 Dec. he was ordered to retreat on Corunna. On 20 Dec. the two armies met at Mayorga, and the terrible retreat was continued. Baird's troops were not in good condition, and whether it was that Baird had lost his vigour or was not a good general of retreats, there can be no doubt that his men straggled very much, and that their discipline was very poor compared with that of the reserve, who had to fight a battle nearly every day. At last Corunna was reached, and as the ships were not there a pitched battle was inevitable. Baird was to command the right wing, but he was not long in the field.

as early in the action his left arm was broken by a cannon-ball. He was at once carried to a transport, where his arm was amputated, and where he heard the news of Moore's death and of the safe embarkation of the troops, and received Hope's famous report, which he at once sent home by his aide-de-camp, Captain Gordon. On reaching England he was made a K.B., and in the following year a baronet.

Corunna was the last of Sir David Baird's battles, and he never again commanded an army in the field. Whether it was want of political influence or the presence of some prejudice against him cannot be certainly said; but it is certain that even his earnest application for the government of the Cape in 1813 was refused, and he could not serve in the Peninsula under Lord Wellington, his junior. In spite of much unmerited neglect his latter years were very happy; he married a great heiress, Miss Campbell-Preston, and in 1814 became full general. At last the veteran could no longer be passed over, and in 1819 he was made governor of Kinsale. In 1820 he became commander of the forces in Ireland in succession to Sir G. Beckwith, and a privy councillor; but had to resign in 1822, when the office was reduced to a lieutenant-general's command. In 1829 he was made governor of Fort George; on 29 Aug. in that year he died at the age of 72. His widow erected an obelisk to him at Crieff, and employed Theodore Hook to write his life, which was published in 1832.

If Baird was not a very great general, he was certainly a gallant soldier, and the prisoner of Hyder Ali, the stormer of Seringapatam, and the general of the march across the desert, will deservedly remain a popular hero. There was a chivalrous gallantry in his nature which made the old pun, 'Not Baird, but Bayard,' particularly applicable to him.

[The principal authority for Baird's life is his Life by Theodore Hook, 2 vols. 1832; and for his differences with Harris should be consulted Lushington's Life of Lord Harris, 1840. For the Egyptian campaign should be consulted Sir Robert Wilson's Campaign in Egypt, and Mémoires relatifs à l'expédition anglaise partie du Bengale en 1800 pour aller combattre l'armée de l'Orient, par M. le comte de Noë, Paris, 1826. For his campaign in the Peninsula see Napier's Peninsular War, book iii.; Notes on the Campaign of 1808–9 in the North of Spain, in reference to some passages in Lieut.-Colonel Napier's History of the War in the Peninsula, and in Sir W. Scott's Life of Napoleon Bonaparte, by Lieut.-Colonel T. S. Sorell, military secretary and aide-de-camp to Sir David Baird during the campaign, 1829, with Napier's reply, published in his Answer to various Criticisms, 1832, and republished at the end of the last volume of his history.] H. M. S.

BAIRD, GEORGE HUSBAND, D.D. (1761–1840), principal of the university of Edinburgh, was a native of the parish of Borrowstounness (or Bo'ness) on the Forth, Linlithgowshire; his father, a landed gentleman of Stirlingshire, rented a farm from the Duke of Hamilton. Born in 1761, Baird received his primary education in the parish school of Bo'ness, and, on the family's removal to a newly purchased property, named Manuel, in West Lothian, at the parish school of Linlithgow. He was a plodding, persevering, and well-mannered, rather than a brilliant schoolboy. In 1773, in his thirteenth year, he was entered as a student in humanity (Latin) and Greek at Edinburgh. He speedily came under the favourable notice of Principal Robertson, the historian, and Professor Dalzel, and others, because of his devotion to his class-work and marked progress. Not content with the tasks of the university classes, he carried on simultaneously philological and philosophical researches. He was associated therein with Finlayson—afterwards a professor at Edinburgh—and Josiah Walker. The ripened fruit of these extra-collegiate studies was shown in his exceptionally varied and accurate knowledge of nearly all the living languages of Europe.

In 1784 he was recommended by Professor Dalzel as tutor in the family of Colonel Blair, of Blair. In 1786 he received license as a preacher of the gospel from the presbytery of Linlithgow of the kirk of Scotland. In 1787 he was presented to the parish of Dunkeld by the Duke of Athole, through influence brought to bear by his friend Finlayson. Before leaving for his parish he had met with Robert Burns, then the observed of all observers. In his old age he delighted to tell of his having repeatedly met with the 'Ayrshire ploughman.' He religiously preserved his copy of the poet's first volume, published at Kilmarnock in 1786—his name being among the subscribers. Baird was evangelical rather than of the 'moderates,' but family ties threw him a good deal into the cultivated circle of the Robertsons and Blairs and their school. Whilst parish clergyman at Dunkeld he was resident in the duke's family, and superintended the education of his grace's three sons. The late Lord Glenlyon was wont to speak gratefully of his tutor's earnestness and accuracy in instruction. In 1789–90 he was presented to the large and important parish church of Edinburgh, known as 'Lady Yester's,' but the ducal house of Athole persuaded him to decline the call. In 1792 he accepted another Edinburgh presentation, viz. to New Greyfriars church. Contemporaneously he was elected and ordained to the professorship of oriental languages at Edinburgh. He had won for himself so high a reputation that in 1793, on the death of Principal Robertson, he was appointed his successor in the principalship. He was then in his thirty-third year. As principal he was called upon to punish a breach of the discipline of the university committed by three students who subsequently attained to pre-eminent distinction. A challenge had been addressed to one of the professors, and the parties implicated in the misdemeanour were Lord Henry Petty (afterwards Marquis of Lansdowne), Henry Brougham (afterwards Lord Brougham and Vaux), and Francis Horner (afterwards M.P.) These students were summoned before the Senatus Academicus. Only Brougham appeared, and the rebuke of the principal was so delivered and accepted that a warm friendship ensued, and lasted long after Brougham had entered public life.

In 1799 Principal Baird was translated to the new North parish church. In 1801, on the death of Dr. Blair, he was appointed his successor in the high parish church, where he remained until his death.

He married the eldest daughter of Thomas Elder, Esq., lord provost of Edinburgh. Towards the close of his life he threw his whole soul into a scheme for the education of the poor in the highlands and islands of Scotland. He submitted his proposals to the supreme court of the kirk—the general assembly—in May 1824, advocating with statesmanlike breadth of view enlarged education in the great centres, and especially the extension of the system to the neglected Celtic race. The general assembly of 1825 gave its sanction to the scheme, and it was launched most auspiciously. His intellectual and social influence provided all over Scotland for the education of the poor. In his sixty-seventh year, when enfeebled in health, he traversed the entire highlands of Argyll, the west of Inverness and Ross, and the western islands, from Lewis to Kintyre. In his sixty-eighth year he similarly visited the north highlands, and the Orkneys and Shetland. Through his influence Dr. Andrew Bell, of Madras, bequeathed 5,000*l.* for education in the highlands of Scotland. In 1832 the thanks of the general assembly were conveyed to him by the moderator for the year, the illustrious Dr. Thomas Chalmers, then in the zenith of his oratorical powers. Baird died on 14 Jan. 1840, at Manuel, near Linlithgow, in his seventy-ninth year.

[Proceedings of the General Assembly of the Church of Scotland; Kay's Edinburgh Portraits; Lives of Drs. Chalmers and Candlish; Mackelvie's Life and Poems of Michael Bruce; private correspondence; Anderson's Scottish Nation.]

A. B. G.

BAIRD, JAMES (1802–1876), a wealthy ironmaster and benefactor to the church of Scotland, was born at Kirkwood, 5 Dec. 1802. He was the fourth son of Alexander Baird, by Jean, daughter of James Moffat, of Whitburn. Alexander Baird was almost exclusively a farmer and miller until he made his first purely commercial venture by leasing, in 1809, the Woodside coalworks, near Dalserf, which he managed in addition to his land, and to which he added in 1816 the coalfield of Rochsolloch, near Airdrie, and, in 1822, the coalfield of Merryston. James received his early education at the parish school of Old Monkland, and, the circumstances of the family having improved, passed a short time at the university of Glasgow (*Scotsman*, 21 June 1876). In May 1826 Alexander Baird, then of Lockwood, and his sons William, Alexander, and James, obtained a lease from Mr. Hamilton Colt, of Gartsherrie, of the coalfields of Sunnyside. Hollandhirst, and New Gartsherrie. In 1828 the Bairds became ironmasters as well as coalowners by acquiring a forty years' lease of the ironstone in the lands of Cairnhill, adjoining Gartsherrie. They afterwards erected blast furnaces, the first of which was put in blast 4 May 1830, and when in the same year the founder of the firm went out of the business, his sons formed a partnership, under the style and title of William Baird & Co. Alexander Baird died at Newmains in 1833. James Baird assumed in 1830 the active management of the business, and especially gave his attention to the improvement of the machinery. The result of his improvements was to raise the production of a furnace from 60 to 250 tons a week. By 1842 the Gartsherrie works boasted their full number of sixteen furnaces. The Bairds proceeded to acquire coal and iron works in other parts of Lanarkshire, as well as in the counties of Ayr, Stirling, Dumbarton, and Cumberland. Under the title of the Eglinton Iron Company, they added works at Eglinton 1846, Blair 1852, Muirkirk and Lugar 1856, and Portland 1864, and thus possessed between forty and fifty furnaces, with a power of turning out 300,000 tons of iron per annum, and of giving employment to nearly 10,000 men and boys. The brothers invested their revenues in the purchase of land, and the estates acquired by the family in the course of their career represented in round numbers the sum of 2,000,000*l.* James Baird represented the Falkirk group of burghs in the House of Commons from 1851–2 and 1852–7, being the same constituency which was represented, in 1841–6, by his brother, William Baird, the first conservative returned by a burgh constituency in Scotland after the Reform Act. Retiring from parliament in 1857, James Baird devoted much of his time to religious and educational questions, and built and endowed a large number of schools. He was a firm believer in the teaching of the Bible in schools, and a staunch supporter of the so-called 'use-and-wont' platform. In 1871 he founded the 'Baird Lectures' for the defence of orthodox teaching, and his liberality culminated in a gift of 500,000*l.*, made in 1873, to the established church of Scotland, which he passed over to a body described as the 'Baird Trust,' 'to assist in providing the means of meeting, or at least as far as possible promoting the mitigation of, spiritual destitution among the population of Scotland.' The benefaction was well intended, but it did not escape exception as being 'hampered by conditions distasteful to not a few of the more liberal members of the establishment' (*Scotsman*, 21 June 1876). A month before his death, Baird was credited with the design of devoting a second 500,000*l.* for the advancement of the higher education of the ministers of all presbyterian denominations, but no mention of this was made in his will. All the brothers of James Baird predeceased him, and by the death of Robert Baird in 1856 he succeeded to the estate of Auchmedden in Aberdeenshire. Besides being owner of smaller properties in Ayrshire, James Baird acquired the considerable estates of Cambusdoon in Ayrshire in 1853; of Knoydart in Invernesshire in 1857; and of Muirkirk in Ayrshire in 1863. He was a magistrate for Lanarkshire, and a deputy-lieutenant for the counties of Ayr and Inverness. He was twice married: the first time, in 1852, to Charlotte, daughter of Mr. Robert Lockhart, of Castle Hill, Lanarkshire, who died in 1857, and secondly, in 1859, to Isabella Agnew, daughter of Admiral James Hay, of Belton, Haddingtonshire, who survived him. He had no children by either marriage; and the firm, of which he continued a member to the last, and the annual profits of which in prosperous years were believed to exceed 1,000,000*l.*, consisted, at the time of his death, of himself and three nephews. He 'left property valued at 3,000,000*l.* sterling' (Irving, *Annals of our Time*). Baird died after a few weeks' illness on 20 June 1876, at Cambusdoon, near Ayr, and was buried on the Friday following, 23 June, by the side of his first wife at Alloway, whose church he had endowed.

[Sir Bernard Burke's Vicissitudes of Families, 1869; Jeans's Western Worthies (Glasgow), 1873; Irving's Annals of our Time; Kings of British Commerce, 1876, part i. pp. 23–31; Times, Dundee Advertiser, and Edinburgh Courant, 21 June 1876; Falkirk Herald, 22 June 1876; Glasgow News, 21 and 24 June 1876; and Scotsman, 21 June and August 1876.] A. H. G.

BAIRD, Sir JOHN (1620–1698), of Newbyth in Aberdeenshire, judge, son of James Baird of Byth in the same county, advocate, and for some time commissary of Edinburgh, and Bathia, daughter of Sir John Dempster of Pitliver, was admitted advocate on 3 June 1647. It must have been about the same year that he married Margaret, daughter of Sir William Hay of Linplum, by whom he had four children, three sons and one daughter, viz. John, born on 4 Oct. 1648; Margaret, born on 23 Dec. 1649; John, born on 23 Sept. 1652; and William, born on 12 Nov. 1654. He appears to have been knighted by Charles II on his accession to the throne of Scotland in 1651. In the correspondence of the Earls of Ancram and Lothian (1616–67) we find him referred to as Sir John, under date 1653. Thenceforward his name occurs with some frequency in that correspondence, and usually in such a connection as to suggest that he was regarded as a person of some weight and sagacity. Like his father he belonged to the covenanting party, and was considered of sufficient consequence to be excluded from the operation of the Act of Indemnity passed by the parliament of Scotland in 1662, being then mulcted in the sum of 2,400*l.* His eminence at the bar, however, could not be ignored, and in 1664 he was created an ordinary lord of session, assuming the title of Lord Newbyth. In the Scottish parliaments of 1665 and 1667 he represented Aberdeenshire, and sat on the committee of taxation in the former, and on that of supply in the latter, parliament. He was not returned to the parliament of 1669. In that year a grant of the barony of Gilmertoun within the sheriffdom of Edinburgh, made in his favour by the crown in 1667, was ratified by the parliament. In 1670 he was nominated one of the commissioners to negotiate the then projected treaty of union between England and Scotland. In 1680 his youngest and only surviving son, William, was created knight baronet. By reason of his opposition to the arbitrary measures of the government he was superseded in the office of lord of session in 1681, Sir Patrick Ogilvie of Boyne being appointed in his place. He acted as commissioner of the cess for the shire of Edinburgh in 1685, and also as commissioner of supply for the same county. On the accession of the Prince of Orange he was re-appointed ordinary lord of session (1689), and retained his seat upon the bench until his death in 1698.

In the Advocates' Library at Edinburgh there are preserved certain papers in the handwriting of Lord Newbyth, being a collection of decisions ranging from 1664 to 1667, and a collection of practiques belonging to the period between 1664 and 1681.

[Memorials of the Trubles in Scotland and England (Spalding Club), ii. 415; Corresp. of the Earls of Ancram and Lothian (1616–1667), 375, 384, 391–6, 508; Nicholl's Diary (1650–1667), 428; Fountainhall's Hist. Notices (1661–1688), ii. 333–4; Brunton and Haig's Hist. Acc. of the Senators of the Coll. of Justice, 391; Leven and Melville Papers (1684–1691), 307; Acts of the Parls. of Scotland, vii. 425*b*, 527*b*, 530*a*, 539*a*, 584, viii. 463*b*, ix. 69*a*, 137*a*; Beatson's Political Index, iii. 75, 111; Douglas's Peerage of Scotland, ii. 607; William Baird of Auchmedden's Dominus Fecit, Genealogical Collections concerning the Sir-name of Baird and the families of Auchmedden, Newbyth, and Sauchton Hall in particular, Edinburgh, 1857; edited by William N. Fraser, and re-edited by F. M. B. S., London, 1870, 4to.] J. M. R.

BAIRD, JOHN, D.D. (*d.* 1804), Irish divine, came to Dublin from the Isle of Man, and was ordained minister of the presbyterian congregation of Capel Street 11 Jan. 1767. Here he ministered for ten years, not very happily, and in 1777 he was compelled to resign. Shortly after doing so he brought out the first and only volume of a projected series on the Old Testament; a work of some learning, originally delivered as lectures at Capel Street, and dedicated (12 Nov. 1777) to James Trail, bishop of Down. Baird soon afterwards conformed, and on 7 Sept. 1782 was appointed by the crown to the rectory of Cloghran, near Dublin, where he died unmarried early in 1804. He published 'Dissertations, Chronological, Historical, and Critical, of all the Books of the Old Testament; through which are interspersed Reflections, Theological and Moral,' &c., Dublin, 1778, vol. i. (extending to Exod. xx.)

[Armstrong's Appendix to Ord. Serv. of James Martineau, 1829, p. 100; Witherow's Hist. and Lit. Memorials of Presbyterianism in Ireland, 2nd ser. 1880; Adams's Hist. of Santry and Cloghran Parishes, 1883.] A. G.

BAIRD, JOHN (1799–1861), Scotch divine, the eldest son of the Rev. James Baird, who was successively minister of Legertwood, Eccles, and Swinton, all in Berwickshire, was born at Eccles 17 Feb. 1799, and educated in the grammar schools of Whitsome and Kelso. Later he proceeded to the university of Edinburgh, where, in 1823, he founded the Plinian Society for the study of natural history, and was its first president. Going to Ireland in 1825, he was for some time engaged by the Irish Evangelical Society as one of their preachers. In 1829 he was ordained minister at Yetholm, Roxburghshire, where he died 29 Nov. 1861. A colony of gipsies, who were little better than heathens, had long been settled at Kirk Yetholm, and Baird set himself resolutely to reclaim these people, and to make them christians and useful members of society. The work was done in connection with a society formed in Edinburgh for the 'Reformation of the Gipsies in Scotland,' and it met with a considerable amount of success. Baird wrote the 'Scottish Gipsies' Advocate,' Edinburgh, 1839, and contributed an 'Account of the Parish of Yetholm' to the 'New Statistical Account of Scotland.' A memoir of him, by his younger brother William Baird (London, 1862), contains a list of words used by the gipsies of Yetholm, compared with Grellman's list of the continental gipsy language, and the corresponding words in Hindustani.

[William Baird's Memoir of John Baird, minister of Yetholm, Roxburghshire: with an Account of his Labours in Reforming the Gipsy Population of that Parish, London, 1862, 12mo; Geo. Smith's I've been a Gipsying, 322, 330, 331.] T. C.

BAIRD, WILLIAM, M.D. (1803–1872), physician, was born at Eccles, Berwickshire, in 1803. He was a younger son of the Rev. James Baird, at the time of his birth minister of Eccles, and was a younger brother of the Rev. John Baird (1799–1861) [q. v.] He was educated at the High School, Edinburgh. He studied medicine at Edinburgh, Dublin, and Paris, and entered the service of the East India Company as surgeon. He was a zoologist of considerable ability, and communicated several papers to the Zoological and Linnean Societies. In 1829 he helped to establish the Berwickshire Naturalists' Club, which served to extend the pursuit of natural science. In 1850 his important work on the 'Natural History of British Entomostraca' (i.e. the lower orders of crustacea, including Phyllopods, Ostracods, Copepods, and Cirripedes) was published by the Ray Society, and in 1858 he published a 'Cyclopædia of the Natural Sciences.' In 1862 he brought out a memoir of his elder brother, John Baird (1799-1861) [q. v.], minister of Yetholm, Roxburghshire, who died in the previous year. For some time Dr. William Baird practised medicine in London, but he eventually accepted an appointment in the zoological department of the British Museum, which he held for nearly one-and-thirty years—from 1841 to the time of his death on 27 Jan. 1872.

[Obituary Notice in the Proceedings of the Royal Society, vol. xx.] R. E. T.

BAKER, ALEXANDER (1582–1638), jesuit, was born in Norfolk in 1582, entered the Society of Jesus about 1610, was professed of the four vows in 1627, twice visited India as a missionary, and died on 24 Aug. 1638 in London, where he had resided for many years. He reconciled the Rev. William Coke, a son of Sir Edward Coke, the famous lawyer, to the catholic church in 1615. Baker was not altogether free from persecution while he pursued his vocation in England. At the end of James I's reign he was in prison. The French ambassador called the attention of Charles I in the summer of 1625, a few months after his accession, to the situation of Baker and other of his co-religionists. Despite the avowed desire of his first parliament that he should put into force anew the penal laws against catholic priests, Charles ordered the Lord Keeper Williams to prepare and seal a pardon for Baker and ten of his companions. This was done on 12 July 1625. A copy of the pardon is in the archives of the House of Lords (cf. *Historical MSS. Commission*, Fourth Report, p. 4; *Journal of the House of Lords*, III. 477). Among the 'State Papers' (Domestic, James I, vol. clxxxix. No. 25, under date 1625) is a manuscript by Father Baker in defence of the doctrine of regeneration by baptism as held by catholics, showing its difference from the opinion of protestants. After Baker's death complaint would seem to have been made that he had failed to pay a debt of 600*l.*, which had been owing to Sir Thomas Bromley, knight, since 1617. The creditor petitioned the House of Lords in the early days of the Long parliament (30 June 1641) to compel Baker's executors, Alexander and John Baker (apparently his nephews), to answer the complaint, and the petition was granted. The petitioner alleged incidentally that Baker had incurred a penalty from the Crown of 1,600*l.*, which he had undertaken to pay to Charles I; but, by dint of a corrupt and fraudulent wording of his bond, he had relieved himself of the obligation of payment (cf. House of Lords Archives, calendered in *Historical MSS. Commission*, Fourth Report, p. 80).

[Oliver's Jesuits, 48; Dodd's Church Hist. iii. 155; Foley's Records, i. 153, vii. 28; Rymer's Fœdera, xviii. 392; Cal. State Papers, Dom. James I (1623–25), 520.] T. C.

BAKER, ANNE ELIZABETH (1786–1861), philologist, was born at Northampton 16 June 1786. She was the sister of George Baker, the historian of Northamptonshire [q. v.], and to her his great work owes its geology and botany. Miss Baker was the companion of her brother's journeys, his amanuensis, and his fellow-labourer, especially in the natural history, and she made drawings and even engraved some of the plates for his great work. To the opportunities afforded her when she rode through the county by her brother's side we are indebted for the 'Glossary of Northamptonshire Words and Phrases, to which are added the customs of the county,' 2 vols., London, 1854, 8vo, one of the best of our local lexicons. Miss Baker died at her house in Gold Street, Northampton, 22 April 1861.

[Quarterly Review, ci. 6; Gent. Mag. ccxi. 208; Addit. MSS. 24864, f. 74.] T. C.

BAKER, ANSELM (1834–1885), artist, first acquired a knowledge of drawing and painting at Messrs. Hardman's studios in Birmingham. He became a Cistercian monk at Mount St. Bernard's Abbey, Leicestershire, in 1857, and died there on 11 Feb. 1885. As a heraldic artist he was unequalled in this country, and his work was eagerly sought for by those who appreciated the beauty of mediæval blazonry. About two-thirds of the coats-of-arms in Foster's 'Peerage' were drawn by him, and are signed 'F. A.' (Frater Anselm). He also executed the mural paintings in the chapel of St. Scholastica's Priory, Atherstone; in St. Winifred's, Sheepshed; in the Temple in Garendon Park, and in the Lady and Infirmary chapels at Mount St. Bernard's Abbey. The 'Hortus Animæ' and 'Horæ Diurnæ,' published at London, and several beautiful works brought out at Mechlin and Tournai, bear witness to his inventive genius. Baker's 'Liber Vitæ,' a record of the benefactors of St. Bernard's Abbey, is magnificently illustrated with pictures of the arms and patron saints of the benefactors. He also left unpublished 'The Armorial Bearings of English Cardinals' and 'The Arms of the Cistercian Houses of England.'

[Tablet, 21 Feb. 1885; Athenæum, 21 Feb. 1885; Academy, 21 Feb. 1885.] T. C.

BAKER, AUGUSTINE (1575–1641), Benedictine. [See Baker, David.]

BAKER, CHARLES (1617–1679), jesuit, whose real name was David Lewis, was the son of Morgan Lewis, master of the royal grammar school, Abergavenny. He was born in Monmouthshire in 1617, and studied in his father's school. When about nineteen years old he was converted to the catholic faith, and sent by his uncle, a priest of the Society of Jesus, to the English college at Rome (1638). He was ordained priest in 1642, entered the

Society of Jesus in 1644, and became a professed father in 1655. The South Wales district, of which he was twice superior, was the principal field of his missionary labours. There he zealously toiled for twenty-eight years, visiting the persecuted catholics, chiefly by night, and always making his circuits on foot. A victim to the Oates plot persecution, he was arrested 17 Nov. 1678, while preparing to say mass, was committed to Usk gaol, tried and condemned to death for the priesthood at the Monmouth assizes, 29 March 1679, and executed at Usk on 27 August following.

After his apprehension there appeared a pamphlet, by Dr. Herbert Croft, bishop of Hereford, entitled 'A Short Narrative of the Discovery of a College of Jesuits at a place called the Come, in the county of Hereford. To which is added a true relation of the knavery of Father Lewis, the pretended bishop of Llandaffe,' London, 1679, 4to. The charge brought by Dr. Croft against Baker was that he had extorted money from a poor woman under the pretence that he would liberate her father's soul from purgatory. Sir Robert Atkyns, the judge who tried Baker, declared that the pamphlet, which had been produced in court, was false and scandalous.

[Foley's Records, v. 912–931, vii. 456; Challoner's Memoirs of Missionary Priests (1803), ii. 225; Oliver's Collectanea S. J. 48; Dodd's Church Hist. iii. 321; Cat. of Printed Books in Brit. Mus.; Cobbett's State Trials, vii. 250.] T. C.

BAKER, CHARLES (1803–1874), instructor of the deaf and dumb, was the second son of Thomas Baker, of Birmingham, and was born 31 July 1803. While a youth he was for a short time an assistant at the Deaf and Dumb Institution at Edgbaston, near Birmingham. He then tried other employments, but his services were again sought by the committee of the institution, when in a difficulty on the failure of their master, who was a Swiss, to control the pupils. Charles Baker had never contemplated teaching as a profession, but without much thought for the future he entered upon his work. He at once obtained the affections of the children, and, to their delight, he remained at the institution. Three years afterwards he was invited to aid in the establishment at Doncaster of a Deaf and Dumb Institution for the county of York. The plan had originated with the Rev. William Fenton, in company with whom he visited all the large towns of the county, and obtained such support as justified the carrying out of the scheme. The deficiency of class-books was an evil which Baker soon found to be pressing. Although the deaf and dumb had been gathered together in various institutions for forty years, no attempt had been made to provide such a course as they required. This want he set himself to supply. He wrote the 'Circle of Knowledge' in its various gradations, consecutive lessons, picture lessons, teachers' lessons, the 'Book of the Bible' in its several gradations, and many other works which had special relation to the teaching of the deaf and dumb. The 'Circle of Knowledge' obtained great popularity. It was used in the education of the royal children, and of the grandchildren of Louis-Philippe. It has been largely used in the colonies and in Russia, and the first gradation has been translated into Chinese, and is used in the schools of China and Japan. Many years ago the publisher reported that 400,000 copies had been sold. Baker also wrote for the 'Penny Cyclopædia' various topographical articles, and those on the 'Instruction of the Blind,' 'Dactylology,' 'Deaf and Dumb,' 'George Dalgarno,' and the 'Abbé Sicard. He contributed to the 'Journal of Education,' to the 'Polytechnic Journal,' and the publications of the Central Society of Education, and translated Amman's 'Dissertation on Speech' (1873). He was an active worker in connection with the local institutions of Doncaster, and was a member of the committee for the establishment of a public free library for the town. He was held in high regard by teachers of the deaf and dumb in England and in America, and in June 1870 the Columbian Institution of the Deaf and Dumb conferred on him the degree of doctor of philosophy, an honour which he appreciated, but he never assumed the title. He died at Doncaster 27 May 1874, and his old pupils erected a mural tablet to his memory in the institution where he had laboured so long.

[Information from Sir Thomas Baker; American Annals of the Deaf and Dumb (with portrait), xx. 201.] C. W. S.

BAKER, DAVID, in religion AUGUSTINE (1575–1641), Benedictine monk, ecclesiastical historian, and ascetical writer, was born at Abergavenny, Monmouthshire, on 9 Dec. 1575. His father, William Baker, was steward to Lord Abergavenny, and his mother was the daughter of Lewis ap John, *alias* Wallis, vicar of Abergavenny, and sister of Dr. David Lewis, a judge of the admiralty. At the age of eleven he was sent to the school of Christ's Hospital, London, and in the beginning of 1590 he entered the university of Oxford as a commoner of Broadgates Hall, now Pembroke College. Led away by sin, he gave up all practices of religion; 'yet there remained in him,' observes his biographer, 'a natural modesty, whereby he was restrained from a scandalous impudence in sin.' At the end of two years, before he had had time to graduate, his father summoned him home, with a view of settling him in some profession. Whilst at Abergavenny he began the study of the law under the guidance of his elder brother Richard, a barrister, and after the lapse of four years he was sent to London, where he became a member first of Lincoln's Inn, and afterwards, in November 1596, of the Inner Temple—not of the Middle Temple, as Wood erroneously states (Cooke, *Students admitted to the Inner Temple*, 146).

His father made him recorder of Abergavenny. An escape whilst riding through a dangerous ford on one of his business journeys was ascribed by him to providential interference, and led to his taking a serious interest in religion and ultimately becoming a catholic.

Having been formally reconciled to the catholic church by the Rev. Richard Floyd the elder, he came to London, where he formed an acquaintance with some Italian Benedictine monks of the congregation of Monte Cassino. At their instance he proceeded in 1605 to the Benedictine monastery of St. Justina in Padua, and commenced his novitiate on 27 May, when he assumed the name of Augustine. Ill-health made it necessary for him to return home, but after the death of his father, whom he converted to catholicism, he went back to his convent.

At this period there still survived in England one representative of the old Benedictine congregation in the person of Dom Robert (Sigebert) Buckley, who had endured an imprisonment of forty-four years for refusing the oath of supremacy. On 21 Nov. 1607 two priests, named Sadler and Maihew, were brought to his prison at the Gatehouse in London. He assisted in 'clothing' them with his own hands, and on their profession they were admitted, as monks of Westminster, to all the rights and privileges of that abbey, and of the old English Benedictine congregation. Father Cressy is evidently wrong, however, in his statement, which has been generally accepted, that Baker was the chief instrument in effecting this restoration, whereby, in the language of Dodd (*Church History*, iii. 116), 'the link of succession was pieced up, and the Benedictines put in the way of claiming the rights formerly belonging to that order in England.' The truth is that Baker had been professed by the Italian fathers in England as a member of the Monte Cassino congregation. Subsequently he was aggregated by Father Sigebert Buckley, and became a member of the English congregation, being the first who was admitted after Fathers Sadler and Maihew. Three separate congregations existed for a time, namely, the Spanish, the Italian, and the renewed English congregation. A union amongst them was felt to be most desirable, and after many difficulties and obstacles was secured by the brief 'Ex incumbenti' of Pope Paul V in 1619. After the foundation of the first houses, when each member was ordered to select one as his convent, Baker chose St. Laurence's at Dieulewart in Lorraine, though it does not appear that he ever resided within its walls.

After his return to England Baker had been for a time companion to a young nobleman—probably Lord Burghersh, the Earl of Westmorland's son—who had lately been converted, and who expressed a great desire to dedicate himself to a retired spiritual life. Baker afterwards resided in the house of Sir Nicholas Fortescue, where he led a life of almost total seclusion. Next he went to Rheims, and was ordained priest. In 1620 he was engaged as chaplain in the house of Mr. Philip Fursden of Fursden in the parish of Cadbury, Devonshire. Subsequently he removed to London.

In July 1624 he took up his residence with English Benedictine nuns at Cambrai as their spiritual director. During his nine years' residence there he drew up many of his ascetical treatises. In a letter addressed to Sir Robert Cotton from Cambrai, 3 June 1629 (printed in Ellis's *Orig. Letters*, 2nd ser. iii. 256–8, from *MS. Cotton*, Jul. c. iii. f. 187), Father Baker writes: 'Ever since my being with you I have lived in a cittie in thes forein partes, called Cambraie, assisting a convent of certein religious English women of the order of St. Benet newlie erected. They are in number as yet but 29. They are inclosed and never seen by us nor by anni other unlesse it be rarelie uppon an extraordinarie occasion, but uppon no occasion maie they go furth, nor maie anie man or woman gette in unto them. Yet I have my diet from them and uppon occasions conferre with them, but see not one another; an live in a house adioning to them. Their lives being contemplative the comon bookes of the worlde are not for their purpose, and litle or nothing is in thes daies printed in English that is proper for them. There were manie good English bookes in olde time whereof thoughe they have some, yet they want manie, and thereuppon I am in their behallf become an humble suitor unto you, to bestowe on them such bookes as you please, either manuscript or printed, being in English, conteining contemplation, Saints lives, or other devotions. Hampooles workes are proper for them. I wish I had Hilltons scala perfectionis in latein; it would helpe the understanding of the English (and some of them understande latein). The favour you shall do them herein, will be had in memorie both towarde you and your posteritie, whereof it maie please god to sende some hether to be of the number, as there is allreadie one of the name, if not of your kindred. This bearer will convey hether such bookes as it shall please you to single out and deliver to him' (*MS. Cotton.* Jul. C. iii. f. 12).

In 1633 Baker removed to Douay, and became a conventual at St. Gregory's. From thence he was sent on the English mission, where his time was divided between Bedfordshire and London. He appears to have been chaplain to Mrs. Watson, mother of one of the first nine novices of the convent of Cambrai. Eventually he settled in Holborn, where he carried on his meditation, solitude, mental prayer, and exercises of an internal life to the last. He died in Gray's Inn Lane on 9 Aug. 1641, after four days' illness, of an infectious disorder closely resembling the plague.

Dr. Oliver truly observes that 'Father Baker shone pre-eminently as a master of the spiritual life; he was the hidden man of the heart absorbed in heavenly contemplation.' Nine folio volumes of ascetical treatises by him were formerly kept in the convent at Cambrai, but unfortunately many of these manuscripts perished at the seizure of that religious house. Wood, Dodd, and Sweeney give the titles of thirty writings by Baker on spiritual subjects that are still extant. From Baker's manuscripts Father Serenus Cressy compiled the work entitled 'Sancta Sophia. Or Directions for the Prayer of Contemplation, &c. Extracted out of more than XL. Treatises written by the late Ven. Father F. Augustin Baker, A Monke of the English Congregation of the Holy Order of St. Benedict: And Methodically digested by the R. F. Serenus Cressy, of the same Order and Congregation, and printed at the Charges of his Convent of S. Gregories in Doway,' 2 vols., Douay, 1657, 8vo, with a fine engraved portrait of Baker, in his monk's habit, prefixed. A new edition, by the Very Rev. Dom Norbert Sweeney, D.D., was published at London in 1876. In 1657 there was also published another work by Baker, entitled 'The Holy Practises of a Devine Lover or the Sainctly Ideots Deuotions. The Contents of the booke are contained in the ensuinge page,' Paris, 1657, 12mo. The contents are: '(i) The Summarie of Perfection; (ii) The Directions: for these Holy Exercises and Ideots Deuotions; (iii) A Catalogue of such Bookes as are fitt for Contemplatiue Spirits; (iv) The Holy Exercises and Ideots Deuotions; (v) The Toppe of the Heauenlie ladder, or the Highest steppe of Prayer and Perfection, by the Example of a Pilgrime goinge to Ierusalem.' Some religious tracts by Baker are preserved in the British Museum (*Add. MS.* 11510). Baker is sometimes considered to give countenance to the errors of the Quietists, but orthodox Roman catholic writers hold that he is perfectly free from all taint of false doctrine. Moreover, his doctrine was approved in a general assembly of the English Benedictine monks in 1633. Objections were taken by Father Francis Hull to his conduct as spiritual director of the nunnery at Cambrai; and Father Baker wrote a vindication of his conduct, now preserved among the Rawlinson MSS. in the Bodleian (C 460). In the same collection (A 36) is a packet of letters, chiefly dated 3 March 1655, from nuns at Cambrai, complaining of proceedings on the part of Claude White, president of the English Benedictine congregation, to compel them to give up certain books of Father Baker's charged with containing poisonous and diabolical doctrine.

Although a large portion of his life was occupied in mental prayer and meditation, Baker was a diligent student of ecclesiastical history and antiquities. Some persons having contended that the ancient Benedictine congregation in England was dependent on that of Cluni in the diocese of Mâcon, founded about the year 910, Father Baker, at the wish of his superiors, devoted much time to refute this error. For this purpose he inspected very carefully the monuments and evidences in public and private collections in London and elsewhere. He had the benefit of the opinions of Sir Robert Cotton, John Selden, Sir Henry Spelman, and William Camden, and the result of his researches is embodied in the learned folio volume, entitled 'Apostolatus Benedictinorum in Angliâ, sive Disceptatio Historica de Antiquitate Ordinis,' published by order of the general congregation holden in 1625, and printed at Douay in 1626. His friend, Father John Jones, D.D., reduced the mass of materials into respectable Latinity, and they left Father Clement Reyner, their assistant, an excellent scholar, to edit the work, so that it passes for being finished 'operâ et industriâ R. P. Clementis Reyneri.'

Baker's six folio volumes of collections for

Ecclesiastical History were long supposed to have been irrecoverably lost. However, four of them are now existing in the archives of Jesus College, Oxford. Many of the documents are published in Reyner. These volumes were written some thirty years before Dodsworth and Dugdale published their collections. Two treatises by Baker on the Laws of England were lost in the Revolution of 1688, when the catholic chapels were pillaged.

[Life and Spirit of Father Baker, by James Norbert Sweeney, D.D., London, 1861; Wood's Athenæ Oxon, ed. Bliss, iii. 7; The Rambler, March 1851, p. 214; Oliver's Catholic History of Cornwall, &c., 236, 502; Dodd's Church Hist. iii. 115; Cotton MS. Jul. C. iii. f. 12; Addit. MS. 11510; Weldon's Chronological Notes; Evans's Portraits, 12348, 12349; Bromley's Cat. of Engr. Portraits; Dublin Review, n. s. xxvii. 337; Macray's Cat. of Rawlinson MSS.; Coxe's Cat. Codd. MSS. Collegii Jesu, Oxon. 25–30.] T. C.

BAKER, DAVID BRISTOW (1803–1852), religious writer, born in 1803, was educated at St. John's College, Cambridge, where he graduated B.A. in 1829, and M.A. in 1832. He was for many years incumbent of Claygate, Surrey. In 1831 he published 'A Treatise of the Nature of Doubt . . . in Religious Questions,' and in 1832 'Discourses and Sacramental Addresses to a Village Congregation.' He died in 1852.

[Gent. Mag. vol. xxxviii. new series; Brit. Mus. Cat.] A. H. B.

BAKER, DAVID ERSKINE (1730–1767), writer on the drama, a son of Henry Baker, F.R.S. [q. v.], by his wife, the youngest daughter of Daniel Defoe, was born in London, in the parish of St. Dunstan-in-the-West, on 30 Jan. 1730, and named after his godfather, the Earl of Buchan. As he showed early a taste for mathematics, the Duke of Montague, master of the ordnance, placed him in the drawing room of the Tower, to qualify him for the duties of a royal engineer. It appears from one of his father's letters in 1747 to Dr. Doddridge that the boy was unremitting in his studies. 'At twelve years old,' says his father, 'he had translated the whole twenty-four books of "Telemachus" from the French; before he was fifteen he translated from the Italian, and published, a treatise on physic of Dr. Cocchi of Florence concerning the diet and doctrines of Pythagoras, and last year, before he was seventeen, he likewise published a treatise of Sir Isaac Newton's "Metaphysics" compared with those of Dr. Leibnitz, from the French of M. Voltaire. He is a pretty good master of the Latin and understands some Greek, is reckoned no bad arithmetician for his years, and knows a great deal of natural history, both from reading and observation, so that by the grace of God I hope he will become a virtuous and useful man.' Communications from David Erskine Baker were printed in the 'Transactions of the Royal Society,' xliii. 540, xliv. 529, xlv. 598, xlvi. 467, xlviii. 564. But the father's hopes of a scientific career for his son were not to be fulfilled. Having married the daughter of a Mr. Clendon, a clerical empiric, the young man joined a company of strolling actors. In 1764 he published his useful and fairly accurate 'Companion to the Play House,' in two duodecimo volumes. A revised edition, under the title of 'Biographia Dramatica,' appeared in 1782, edited by Isaac Reed. In the second edition Baker's name is given among the list of dramatic authors, and we are told that 'being adopted by an uncle, who was a silk throwster in Spital Fields, he succeeded him in his business; but wanting the prudence and attention which are necessary to secure success in trade he soon failed.' Stephen Jones, the editor of the third edition (1812), says that he died in obscurity at Edinburgh about 1770. In 'Notes and Queries,' 2nd ser. xii. 129, he is stated to have died about 1780, and the authority given is Harding's 'Biographical Mirror;' but in that book there is no mention at all of Baker. Nichols (*Literary Anecdotes*, v. 277) fixes 16 Feb. 1767 as the date of his death.

In compiling his 'Companion to the Play House' Baker was largely indebted to his predecessor Langbaine. He adds but little information concerning the early dramatists, but his work is a useful book of reference for the history of the stage during the first half of the eighteenth century. He is the author of a small dramatic piece, 'The Muse of Ossian,' 1763, and from the Italian he translated a comedy in two acts, 'The Maid the Mistress' (*La Serva Padrona*), which was acted at Edinburgh in 1763, and printed in the same year. It is improbable that he was (as stated in the British Museum Catalogue) the 'Mr. Baker' who, in 1745, wrote a preface to the translation of the 'Continuation of Don Quixote;' for he was then but fifteen years of age, and we may be sure that this instance of his son's precocity would have been mentioned by Henry Baker in the letter to Doddridge.

[Diary and Correspondence of Doddridge, v. 29; Nichols's Literary Anecdotes, v. 274, 276, 277; Biographia Dramatica, 1782, 1812; Notes and Queries, 2nd ser. viii. 94; Watt's Bibl. Brit.; British Museum Catalogue.] A. H. B.

BAKER, FRANKLIN (1800–1867), unitarian minister, was born in Birmingham 27 Aug. 1800. He was the eldest son of Mr. Thomas Baker of that town. After the usual school education, and when unusually young for such a charge, he took the management of Baylis's school at Dudley. One of his early friends and advisers was the Rev. John Kentish, of Birmingham; another was the Rev. James Hews Bransby, of Dudley, who directed his private studies by way of preparing him for the university of Glasgow, with the view of his ultimately becoming a unitarian minister. By the aid of a grant from Dr. Daniel Williams's trustees he was enabled to go to Glasgow, where he spent three sessions and graduated M.A. On the completion of his college course in 1823 he was invited to become minister of Bank Street chapel, Bolton, a charge which he accepted, though there had been dissensions there which made his work difficult. His connection with the chapel lasted for forty years, during which time the congregation became one of the most prosperous in the county, and the chapel was entirely rebuilt. In his earlier time, when the dissenters were battling for equal rights, he engaged in the political movements of the day, but his after-life was devoted to the work of his calling and the promotion of the charitable and educational institutions of the town. No one in that community was more heartily respected than Baker, and he received gratifying testimony of this in an offer from the lord lieutenant of the county to insert his name in the commission of the peace. He did not, however, consider it consistent with his position to accept it. Besides occasional sermons and pamphlets on matters of passing interest, he was the author of various articles in the 'Penny Cyclopædia.' He also published in 1854 a 'History of the Rise and Progress of Nonconformity in Bolton.' This work is a valuable and accurate record, covering a period of 200 years. He resigned his ministerial position in 1864, and retired to Caton, on the banks of the Lune, but at the end of three years he removed to Birmingham, where he could have the attention of a brother, who held a high medical position. He died 25 May 1867.

[Information from Sir Thomas Baker; The Inquirer, 8 June 1867; Unitarian Herald, 31 May 1867.] C. W. S.

BAKER, GEOFFREY (*fl.* 1350), chronicler, whose name has been given less correctly as Walter of Swinbroke, or, according to Camden, of Swinborn, was, to quote his own description of himself, by profession a clerk, and drew up his shorter and earlier chronicle at Osney, near Oxford, by the request of Thomas de la More, knight. Swinbroke, Oxfordshire, seems to have been his native place. Camden, but apparently without authority, calls him a canon of the Augustinian foundation at Osney, and in this statement has been followed by both Pits and Tanner. The same authorities declare that this Walter or Geoffrey Baker only translated into Latin an account of Edward II's reign, which Sir Thomas de la More had previously drawn up in French ('Gallice scripsit'). As a matter of fact, however, there appear to be two chronicles due to the pen of Geoffrey Baker. Of these the earlier and shorter extends from the first day of creation to the year 1326. This very scanty work has a double method of marking the dates, namely, by the common method of the christian era, and by the distance of each event from 1347. A note tells us that it was completed on Friday, St. Margaret's day (13 July), 1347. The second and by far the more important of Geoffrey's two compilations is a longer chronicle extending from 1303 to 1356. This chronicle is, at all events for its earliest years, based upon that of Adam of Murimuth, or both writers have borrowed largely from a common source (cf. Chron. of Adam of Murimuth, p. 88, with that of Geoffrey Baker, p. 134). But, to use Dr. Stubbs's words, 'Geoffrey adds very largely to Murimuth, and more largely as he approaches his own time of writing.' This second chronicle purports, according to its heading, to have been drawn up by Geoffrey le Baker of Swinbroke, clerk, at the request of Thomas de la More. This knight is mentioned by name in one passage relating to the resignation of Edward II as the French chronicler whose interpreter, in some degree, the present compiler, Geoffrey Baker, is ('cujus ego sum talis qualis interpres'). Hence it would appear that Sir Thomas de la More had drawn up a French account of at least the reign of Edward II, of which Geoffrey Baker availed himself in his longer chronicle. Sir Thomas's original work has wholly disappeared. In the early years of Queen Elizabeth manuscript copies of what purported to be a Latin translation of Sir Thomas's 'Life and Death of Edward II' were in circulation, and Camden printed a version of that work in the 'Vita et Mors Edwardi II,' published in his 'Anglica Scripta' (1603). But both the manuscript translation and Camden's publication seem to be merely abbreviated extracts from Baker's longer chronicle (cf. introduction to Stubbs's *Chronicles of the Reigns of Edward I and II*). Dr. Stubbs has pointed out, as perhaps a partial explanation of the connection of Geoffrey Baker's work with that of Adam of Murimuth, and with that attributed to Sir Thomas de la More, that Swinbroke, the home of Geoffrey, Northmoor, from which Sir Thomas in all probability drew his name, and 'Fifield, the lordship of the house of Murimuth, all lay within the hundred of Chadlington,' on the borders of Oxfordshire. The only other event that can be considered as fairly certain in the life of Geoffrey Baker is, that some time after the great pestilence of 1349 he had, as he himself tells us, seen and spoken with William Bisschop, the comrade of Gurney and Maltravers, Edward II's murderers, and from his lips had gathered many of the tragic details of that king's last days.

[Stubbs's Chronicles of Ed. I and II (R.S.) ii. Introduction, lvii–lxxv; Giles's Chronica Galfridi le Baker (Caxton Society), pp. 43, 46, 85, 90, 91; Hardy's Catalogue, iii. 389–91; Pits, 846; Fabric. Biblioth. Lat. iii. 112; Tanner (under Walter and Geoffrey Baker), who distinguishes the writer of the shorter from the writer of the longer chronicle; Camden's Anglica, Authorum Vita, and 593–603. Manuscript copies of the Vita et Mors are in the British Museum: Cotton MSS. Vitell. E. 5; Harley MSS. 310. Geoffrey Baker's two chronicles are to be found in the Bodleian Library (MS. Bodley, 761), and are possibly in the author's own handwriting.] T. A. A.

BAKER, GEORGE (1540–1600), surgeon, was a member of the Barber Surgeons' Company and was elected master in 1597. In 1574, when he published his first book, Baker was attached to the household of the Earl of Oxford, and the writings of his contemporaries show that he had already attained to considerable practice in London. Banester of Nottingham speaks of his eminence in Latin verse:—

Ergo Bakere tuum superabit sidera nomen,
Atque aliqua semper parte superstes eris.

And Clowes, another contemporary, prophesies the lasting fame of his works in English verse of the same quality. His first book is called 'The Composition or Making of the most excellent and pretious Oil called Oleum Magistrale and the Third Book of Galen. A Method of Curing Wounds and of the Errors of Surgeons,' 8vo. In 1576 Baker published a translation of the 'Evonymus' of Conrad Gesner under the title of 'The Newe Jewell of Health, wherein is contayned the most excellent Secretes of Physicke and Philosophie devided into fower bookes,' 4to. Baker's own preface to the 'Newe Jewell' is a good piece of English prose. He defends, as do many authors of that time, the writing a book on a learned subject in the vulgar tongue. He was in favour of free translation, 'for if it were not permitted to translate but word for word, then I say, away with all translations.' The book treats of the chemical art, a term used by Baker as synonymous with the art of distillation. Distilled medicines, he says, exceed all others in power and value, 'for three drops of oil of sage doth more profit in the palsie, three drops of oil of coral for the falling sickness, three drops of oil of cloves for the cholicke, than one pound of these decoctions not distilled.' Both in this and in his other treatises on pharmacy, the processes are not always fully described, for Baker was, after all, against telling too much. 'As for the names of the simples, I thought it good to write them in the Latin as they were, for by the searching of their English names the reader shall very much profit; and another cause is that I would not have every ignorant asse to be made a chirurgian by my book, for they would do more harm with it than good.' Baker's 'Antidotarie of Select Medicine,' 1579, 4to, is another work of the same kind. He also published two translations of books on general surgery: Guido's 'Questions,' 1579, 4to, and Vigo's 'Chirurgical Works,' 1586. Both had been translated before, and were merely revised by Baker. He wrote an essay on the nature and properties of quicksilver in a book by his friend Clowes in 1584, and an introduction to the 'Herball' of their common friend Gerard in 1597. This completes the list of his works, all of which were published in London. The 'Galen' was reprinted in 1599, as also was the 'Jewell' under the altered title of 'The Practice of the New and Olde Physicke.'

[Works of Baker and of Clowes.] N. M.

BAKER, Sir GEORGE (1722–1809), physician, was the son of the vicar of Modbury, Devonshire, and was born in that county in 1722. He was educated at Eton and at King's College, Cambridge, of which college he became a fellow and graduated in 1745. He proceeded M.D. in 1756, and the following year was elected a fellow of the College of Physicians. He began to practise at Stamford in Lincolnshire, but in 1761 settled in London. He soon attained a large practice, and became F.R.S., physician to the queen and to the king, and a baronet in 1776. Between 1785 and 1795 he was nine times elected president of the College of Physicians, and in his own day was famed for deep medical learning. He was a constant admirer of literature as well as of science, and wrote graceful Latin prose and amusing epigrams. Baker made an important addition to medical knowledge in the discovery that the Devonshire colic and the colica Pictonum were forms of lead-poisoning. That lead would produce similar symptoms was known, but no one had suggested the connection between these forms of colic and lead, and they were reputed endemic to the soil or climate of Devonshire and of Poitou. Baker, as a Devonshire man, was familiar with the disease. He noticed that it was most common where most cider was made in Devonshire, and that in Herefordshire, where cider was also a local production, colic was almost unknown. He inquired into the process of manufacture, and found that in the structure of the Devonshire presses and vats large pieces of lead were used, while in Herefordshire stone, wood, and iron formed all the apparatus. That colic and constipation, followed by palsy, might be produced by lead, was known. Baker completed his argument by extracting lead from Devonshire cider and showing that there was none in that of Herefordshire. Great was the storm that arose. He was denounced as a faithless son of Devonshire; the lead discovered was said to be due to shot left in the bottles after cleaning, the colic to acid humours of the body (Alcock, *The Endemial Colic of Devon not caused by a Solution of Lead in the Cider*, Plymouth, 1768, &c.) Baker extended and repeated his experiments, and at last convinced the Devonians, so that from that time forth leaden vessels were disused, and with their disuse colic ceased to be endemic in Devonshire. In other essays Baker traced other unsuspected ways in which lead-poisoning might occur, as from leaden water-pipes, from tinned linings of iron vessels, from the glaze of earthenware, and from large doses of medicinal preparations of lead. He examined the subsequent symptoms in detail, and left the whole subject clear and in perfect order. His other works are, a graduation thesis, 1755; a Harveian oration, 1761; 'On the Epidemic Influenza and Dysentery of 1762,' 1764; the preface to the 'Pharmacopeia' of 1788, all in Latin; and in English 'An Inquiry into the Merits of a Method of Inoculating the Small-pox,' 1766, and some other medical essays contained in the collected edition of his 'Medical Tracts' published by his son in 1818. His portrait was painted by Ozias Humphrey, R.A., and is preserved at the College of Physicians. Baker retired from active practice in 1798, and after a healthy old age died on 15 June 1809. He is buried in St. James's Church, Piccadilly.

[Munk's Roll, ii. 213; Baker's Medical Tracts, &c.] N. M.

BAKER, GEORGE (1773?–1847), musician, was probably born in 1773. He himself, at the time of his matriculation at Oxford in 1797, stated his age to be twenty-four, thus dating his birth at 1773; in after life, however, he considered himself to have been born in 1750. But the later date is most probably the correct one, since the eccentricities of character which marked the latter part of his life might well account for his imagining himself much older than he really was. He was born at Exeter, and received his first musical instruction from his mother's sister, becoming, it is said, a proficient on the harpsichord at the age of seven. He was next placed under Hugh Bond and William Jackson of Exeter, remaining there until his seventeenth year, when he came to London under the patronage of the Earl of Uxbridge. His patron caused him to become a pupil of Cramer and Dussek, and during his residence in London he performed 'his celebrated "Storm"' at the Hanover Square Rooms, meeting with the approbation of Dr. Burney. In 1794 or 1795 he was appointed organist of St. Mary's Church, Stafford, a new organ by Geib having been purchased five years before. He seems to have matriculated and taken the degree of Mus. Bac. in 1797 at Oxford, but he appears not to have taken his doctor's degree during his residence at Stafford, for in the Corporation Books of that town he is called 'Mr. Baker.' The same documents hint at a state of affairs that can hardly have been satisfactory. On 5 March 1795 there is an entry to the effect 'that the organist be placed under restrictions as to the use of the organ, and that the mayor have a master key to prevent him having access thereto.' And on 16 July in the same year 'it is ordered that Mr. George Baker be in future prohibited from playing the piece of music called "The Storm."' The inhabitants of Stafford did not therefore concur in Dr. Burney's opinion as to the excellence of this piece, apparently its composer's *chef d'œuvre*. During the following years several entries prove that Baker habitually neglected his duties, and on 19 May 1800 the entry is 'Resignation of Baker.' In 1799 he had married the eldest daughter of the Rev. E. Knight of Milwich. If he ever took the degree of Mus. Doc., it must have been in or before 1800, as after that year the registers in Oxford were most carefully kept, but they contain no entry of the kind, while from 1763 to 1800 musical degrees were systematically omitted from the register, so that the absence of his name from the list does not absolutely prove that he did not receive the degree. In the published copies of several glees, printed about this time and dedicated to the Earl of Uxbridge, he is called simply 'Mus. Bac. Oxon.;' thus we are entitled to regard his claim to the more distinguished title as at least problematical. In 1810 he was appointed to the post of organist at All Saints', Derby, and finally, in 1824, he accepted a similar situation at Rugeley, where he remained until his death, which took place on 19 Feb. 1847. Since 1839 his duties had been undertaken by a deputy. He produced a large number of compositions, which are now completely forgotten. He is said to have been singularly handsome, with an exceedingly fair complexion; generous, even to the point of improvidence. In his later years the eccentricities, which probably gave rise to a large proportion of his difficulties with the Stafford authorities, increased, and he was moreover afflicted with deafness.

[Grove's Dictionary of Music and Musicians; Corporation Books at Stafford; Registers at Oxford; Musical World, 17 April 1847.] J. A. F. M.

BAKER, GEORGE (1781–1851), topographer, was a native of Northampton. While a schoolboy, at the age of thirteen, he wrote a manuscript history of Northampton, and from that time he was always engaged in enlarging his collections. His first printed work was 'A Catalogue of Books, Poems, Tracts, and small detached pieces, printed at the press at Strawberry Hill, belonging to the late Horace Walpole, earl of Orford,' London (twenty copies only, privately printed), 1810, 4to. His proposals for 'The History and Antiquities of the County of Northampton' were issued in 1815. The first part was published in folio in 1822, the second in 1826, and the third, completing the first volume, in 1830. This volume contains the hundreds of Spelho, Newbottle Grove, Fawsley, Wardon, and Sutton. The fourth part, containing the hundreds of Norton and Cleley, appeared in 1836, and about one-third of a fifth part, containing the hundred of Towcester, in 1841. At the latter date, 220 of his original subscribers had failed him, and with health and means exhausted he was compelled to bring the publication to a close. His library and manuscript collections were dispersed by auction in 1842, the latter passing into the possession of Sir Thomas Phillipps. Baker's 'Northamptonshire' is, on the whole, as far as it goes, the most complete and systematic of all our county histories. In the elaboration and accuracy of its pedigrees it is unsurpassed. An index to the places mentioned in the work was published at London in 1868.

Baker, who was a unitarian, took a deep interest in various local institutions, and was a magistrate for the borough of Northampton. He was not married. A sister, Miss Anne Elizabeth Baker [q. v.], was his constant companion for more than sixty years. He died at his residence, Mare Fair, Northampton, 12 Oct. 1851.

[Northampton Mercury, 13 Oct. 1851; Northampton Herald, 18 Oct. 1851; Quarterly Review, ci. 1; Gent. Mag. (N.S.) xxxvi. 551, 629; Notes and Queries, 4th series, i. 11, 376, 5th series, iii. 447; Cat. of Printed Books in Brit. Mus.; Addit. MS. 24864 ff. 75, 77, 79, 81, 83, 85, 87; Egerton MS. 2248 ff. 71, 112.] T. C.

BAKER, HENRY (1734–1766), author, was born at Enfield, Middlesex, 10 Feb. 1734, the second son of Henry Baker, F.R.S. [q.v.], and Sophia, daughter of Daniel Defoe. According to Nichols (*Anecdotes of Bowyer*, 416), he followed the profession of a lawyer, but in no creditable line. He contributed occasional poetry and essays to periodicals, and in 1756 published, in two volumes, 'Essays Pastoral and Elegiac.' Wilson, in his 'Life of Defoe,' states that he died 24 Aug. 1776, and was buried in the churchyard of St. Mary-le-Strand beside his mother, but the parish register gives the date of his burial as 24 Aug. 1766. According to Chalmers, he left ready for the press an arranged collection of all the statutes relating to bankruptcy, with cases, precedents, &c., entitled 'The Clerk to the Commission,' which is supposed to have been published under another title in 1768. His son, William Baker, born 1763, afterwards rector of Lyndon and South Luffenham, Rutlandshire, inherited the property and papers of Henry Baker, F.R.S.

[Notes and Queries, 2nd series, viii. 94; Nichols's Anecdotes of Bowyer, 416; Nichols's Literary Anecdotes, v. 277–8; Wilson's Life of Defoe, iii. 647; Chalmers's Biog. Dict. iii. 341.] T. F. H.

BAKER, HENRY, F.R.S. (1698-1774), naturalist and poet, was born in Chancery Lane, 8 May 1698, the son of William Baker, a clerk in chancery. In his fifteenth year he was apprenticed to John Parker, bookseller, whose shop was afterwards occupied by Dodsley, of the 'Annual Register.' At the close of his indentures in 1720, Baker went on a visit to John Forster, a relative, who had a daughter, then eight years old, born deaf and dumb. Although considerable attention had already been given in England to the education of deaf mutes, no method of instruction was in general use; and with characteristic ingenuity Baker set himself to instruct her by an improved system of his own. His experiment was so successful that he resolved to make the education of deaf mutes his chief employment; and his services being in great demand among the upper classes, he soon realised a substantial fortune. Regarding the character of his method there is no information, for he wished to retain his own secret, and it is said took a bond of 100*l.* from each pupil not to divulge it. His remarkable success attracted the attention of Defoe, who invited him to his house; and in April 1729, after some delay in the arrangement of settlements, he married Defoe's youngest daughter, Sophia.

In the earlier period of his life, Baker devoted much of his leisure to the writing of verse. The 'Invocation of Health' appeared in 1723 without his sanction, and in the same year he published 'Original Poems,' a volume which was reprinted in 1725. Some indication of the result of his studies in natural science was given by the publication in 1727 of 'The Universe, a Poem intended to restrain the Pride of Man,' the last edition of which was that of 1805, with a short life prefixed. In 1737 he brought out, in two volumes, 'Medulla Poetarum Romanorum,' a selection from the Roman poets, with translations; and in 1739 he published a translation of Molière. His verse is spirited and rhythmical, but the sentiments are hackneyed, and the wit artificial, true poetic inspiration being imitated by sounding but commonplace rhetoric. In 1728, under the name of Henry Stonecastle, he began, along with Defoe, the 'Universal Spectator and Weekly Journal,' the first number being written by Defoe. The copy of the journal which belonged to Baker is now in the Hope collection of newspapers in the Bodleian Library, and attached to it there is a tabular statement by Baker of the authors of the several essays. The last of those written by Baker was published 19 May 1733.

In January 1740, Baker was elected a fellow of the Society of Antiquaries, and in March following a fellow of the Royal Society. Along with Mr. Folkes he began to make experiments on the polypus, and continuing them after Mr. Folkes was too much immersed in other matters to give the subject his attention, he published the result of his observations in the 'Philosophical Transactions,' and afterwards, in 1743, in a separate treatise. The same year appeared 'The Microscope made Easy,' a work which at once became popular, and went through several editions. In 1744 he was awarded the Copley medal for his microscopical experiments on the crystallisations and configurations of saline particles. His earlier treatise was supplemented, in 1753, by the publication, in two parts, of 'Employment for the Microscope,' which attracted an equal amount of attention. These two works contain the bulk of his more important communications on the subject to the Royal Society. Besides communicating to the society many interesting results of his own experiments, he supplied to it much important information by means of the extensive correspondence he carried on with men of science of other countries. In this way we also owe to him the introduction into England of the Alpine strawberry and of the rhubarb plant (*Rheum palmatum*). He took a very active part in the establishment of the Society of Arts in 1754. For a considerable time he discharged gratuitously the office of secretary, and he was for many years chairman of the committee of accounts. He died at his apartments in the Strand 25 Nov. 1774. Nichols, in his 'Anecdotes of Bowyer,' states that he was buried in the churchyard of St. Mary-le-Strand, but there is no mention of his burial in the register. His two sons, David Erskine Baker and Henry Baker, are noticed separately. The bulk of his property and his manuscripts were bequeathed to his grandson, William Baker, afterwards rector of Lyndon and South Luffenham, Rutlandshire. By his will he bequeathed to the Royal Society 100*l.* for the institution of an oration, now known as the Bakerian. He had formed an extensive natural history and antiquarian collection, which was sold by auction on 13 March 1775 and the nine following days.

[Biographia Britannica, ed. Kippis, i. 525–8 (imperfect and incorrect); Nichols's Anecdotes of Wm. Bowyer, 413–16, 596, 645; Chalmers's Biog. Dict. iii. 337–8; Wilson's Life of Defoe, iii. 549–50, 603–5, 646–7; Lee's Life of Defoe 439, 441, 455–9; Nichols's Literary Anecdotes, v. 272–7; Correspondence of Dr. Philip Doddridge; Phil. Trans.; MSS. Sloane 4435 and 4436; MSS. Egerton 738 and 834.] T. F. H.

BAKER, HENRY AARON (1753–1836), Irish architect, was a pupil of James Gandon, 'and acted as clerk of the works to the buildings designed and chiefly constructed by his master for the Inns of Court, then called the King's Inns, at Dublin.' He was a member of, and for some time secretary to, the Royal Hibernian Academy. In 1787 he was appointed teacher of architecture in the Dublin Society's school, and retained the post till his death. He erected the triumphal arch known as Bishop's Gate at Derry, and he gained (1802–4) the first prize for a design for converting the Irish parliament house into a bank. The superintendence of that work was given, however, to another architect, Francis Johnstone. He died on 7 June 1836.

[Duhigg's History of the King's Inns, 1806; Mulvany's Life of J. Gandon, Dublin, 1846; Dict. Architectural Publication Society, 1853; Redgrave's Dict. of Artists, 1879.] E. R.

BAKER, SIR HENRY WILLIAMS (1821–1877), hymn writer, was the son of Vice-admiral Sir Henry Loraine Baker, C.B., by his marriage with Louisa Anne, only daughter of William Williams, Esq., of Castle Hall, Dorset. His father served with distinction at Guadaloupe in 1815. His grandfather was Sir Robert Baker of Dunstable House, Surrey, and of Nicholashayne, Culmstock, Devon, on whom a baronetcy was conferred in 1796. Sir Henry Williams Baker was born in London on Sunday, 27 May 1821, at the house of his maternal grandfather; and after completing his university education at Trinity College, Cambridge, took his B.A. degree in 1844, and proceeded M.A. in 1847. In 1851 he was presented to the vicarage of Monkland near Leominster. On the death of his father, on 2 Nov. 1859, he succeeded him as third baronet. In 1852, while at Monkland, Sir Henry wrote his earliest hymn, 'Oh, what if we are Christ's.' Two others, 'Praise, O praise our Lord and King,' and 'There is a blessed Home,' have been referred to 1861 (SELBORNE'S *Book of Praise*, pp. 176, 207–8, 288–9). Sir Henry Baker's name is chiefly known as the promoter and editor of 'Hymns Ancient and Modern,' first published in 1861. To this collection Baker contributed many original hymns, besides several translations of Latin hymns. In 1868 an 'Appendix' to the collection was issued, and in 1875 the work was thoroughly revised. The hymnal was compiled to meet the wants of churchmen of all schools, but strong objections were raised in many quarters to Sir Henry Baker's own hymn addressed to the Virgin Mary, 'Shall we not love thee, Mother dear?' Sir Henry Baker held the doctrine of the celibacy of the clergy, and at his death the baronetcy devolved on a kinsman. He was the author of 'Daily Prayers for the Use of those who have to work hard,' as well as of a 'Daily Text-book' for the same class, and of some tracts on religious subjects. He died on Monday, 12 Feb. 1877, at the vicarage of Monkland, and was buried in the churchyard of the parish. Stained glass windows have been put up to his memory in his own church and in All Saints, Notting Hill.

[Foster's Baronetage, 1882; Gent. Mag., June 1796 and Dec. 1859; Crockford's Clerical Directory, 1877; Annual Register, 1877; Literary Churchman, 24 Feb. 1877; Academy, 24 Feb. 1877; Church Times, 16 and 23 Feb. 1877; Guardian, 21 Feb. 1877; Earl Selborne's Book of Praise, 1865; Miller's Singers and Songs of the Church, 1869; Stevenson's Methodist Hymn Book, illustrated, with Biography, &c., 1883.] A. H. G.

BAKER, HUMPHREY (*fl.* 1562–1587), writer on arithmetic and astrology, was a Londoner. In 1562 he published 'The Wellspring of Sciences,' said by Henry Phillippes, who edited and enlarged the work in 1670, to have been one of the first and 'one of the best books on arithmetic which had appeared up to that date in this country.' Phillippes does not name Cocker, who had given to the world his celebrated book two years previously, but he can hardly have considered Baker's work superior or even on a par with it. Baker was an enthusiast for his science. In the dedication of his edition of 1574 'to the Governor, Consuls, Asistentes, &c. of the Company of Merchentes Adventurers,' he excuses himself for not entering fully into the merits of arithmetic, on the ground that 'where good wine is to sell, there neede no garlande be hāged out.' He nevertheless proceeds to state that it is well known 'that the skil hereof immediately flowed from the wisdome of God into the harte of man, whome he coulde not conceave to remayne in the most secrete misterie of Trinitie in Unitie, were it not by the benifite of most Devine skill in Numbers. . . . Take away Arithmetick, wherein differeth the Shepparde frō the sheepe, or the horse keeper from the Asse? It is the key and entrance into all other artes and learninge, as well approved Pythagoras, who caused this inscription to be written (upon his schoole doore where hee taught Philosophy) in greate letters, "Nemo Arithmeticæ ignanarus hic ingrediatur."' He calls the rule of three 'the golden rule.' Phillippes added considerably to Baker's book in his edition, giving us, among other things, a chapter 'Of Sports and Pastime done by numbers. To know what number any one thinketh,' &c. In the library of the British Museum there are six different editions of Baker's work, from 1574 to 1655, besides Phillippes's edition of 1670.

Baker also translated from the French and published in London in 1587 a little book in black letter entitled 'The Rules, &c. touching the use and practice of the common almanacs which are named Ephemerides, a brief and short instruction upon the Judicial

Astrologie for to prognosticate of things to come by the help of the same Ephemerides, with a treatise added hereunto touching the conjunction of the Planets.' Among the prognostications are many such as this: 'If the moon be in conjunction with Jupiter, it is good to let blood.'

[Baker's Wellspring of Sciences, 1574 and ed. Phillippes, 1670; Tanner's Bibl. Brit.]
P. B. A.

BAKER, Sir JOHN (*d.* 1558), chancellor of the exchequer, is said to have been of a Kentish family; but, as Lodge says, 'his pedigree at the College of Arms begins with his own name.' He was bred for the law. On 12 May 1520 he was made under-sheriff and judge of the sheriff's court of London (*Letter-book* N, fo. 136 *b*). That post he held until he became recorder of London in Nov. 1526 (*ib.* O, fo. 168*b*). In 1526 he was joined with Henry Standish, bishop of St. Asaph, in an embassy sent to Denmark. In 1529 he was elected M.P. for both Bedford and the city of London, and sat for the latter till 1536. He was subsequently M.P. for Guildford (1542–4), Lancaster (1545–7), Huntingdonshire (1547–52), Bramber (1553), and Kent (1554) until his death. In July 1535, when he resigned the recordership, he was appointed attorney-general and a member of the privy council. In 1545 he was made chancellor of the exchequer. Two years later he was elected speaker. Baker (contrary to Lodge's statement) signed the 'Device for the Succession,' which Edward VI drew up on his death-bed, and which was designed to exclude the princesses Mary and Elizabeth, as well as the 'Letters patent for the limitation of the Crown,' subsequently issued (Nichols, *Queen Jane and Queen Mary*, Camden Soc.). Baker continued in his office of chancellor of the exchequer until his death in December 1558. Almost his last employment in the service of the state was upon a commission appointed in March 1558 to see to the defences of the country. He married Elizabeth, daughter and heir of Thomas Dinely, and widow of George Barret, Esq.; he had an estate at Sisinghurst, Kent; and was grandfather of the chronicler, Sir Richard Baker [q. v.].

[Lodge's Illustrations of English History, 2nd ed. i. 60; cf. Wood's Athenæ Oxon. (Bliss), i. 93; State Papers, Domestic, Mary, vols. x. xii., Eliz. vol. i.]
C. F. K.

BAKER, JOHN (1661–1716), admiral, was appointed a lieutenant by Lord Dartmouth on 14 Nov. 1688; on 12 Oct. 1691 he was advanced to be captain of the Mary galley, and during the war then raging with France successively commanded the Newcastle, the Falmouth, and the Medway, for the greater part of the time in the Mediterranean, but without any opportunity of especial distinction. Early in 1701 he was appointed to the Pembroke, and a year later to the Monmouth of seventy guns, in which he continued for nearly six years, serving in the grand fleet under Sir George Rooke or Sir Clowdisley Shovell, at Cadiz and Vigo in 1702, at Gibraltar and Malaga in 1704, at Barcelona in 1705, and Toulon in 1707. He returned to England with the squadron of which so many of the ships were lost amongst the Scilly Islands on 22 Oct. 1707 [see Shovell, Sir Clowdisley], and, having arrived at the Nore, was ordered to refit and keep the men on board with a view to their being sent to other ships. Baker remonstrated; he thought their case was hard, and that they ought to be allowed to go home. 'Most of them,' he wrote, on 3 Nov., 'have been with me in this ship for almost six years, and many have followed me from ship to ship for several years before.' It does not appear that any good came of the application, which the admiralty probably considered a bit of maudlin and absurd sentimentality. On 26 Jan. 1707–8 he was promoted to be rear-admiral of the white, and commanded in the second post under Sir George Byng on the coast of Scotland. He afterwards conducted the daughter of the emperor, the betrothed queen of Portugal, from Holland to Spithead, and with Sir George Byng escorted her to Lisbon. On 12 Nov. 1709 he was advanced to be vice-admiral of the blue, and hoisted his flag in the Stirling Castle as second in command in the Mediterranean under Sir John Norris and afterwards Sir John Jennings. Towards the end of 1711 he was detached by Jennings to Lisbon and the Azores, to protect the Portuguese, East India, and Brazil trade, especially from Duguay-Trouin and Cassard. In the course of a cruise from Lisbon in February 1711–2 he drove a large Spanish ship ashore near Cape St. Mary's, but the weather was rough, and before he could approach, the wreck was gutted and destroyed by the Portuguese. Afterwards he captured a richly laden French ship for Martinique, and returned to Lisbon by the beginning of March. At the Azores he remained till the following September, and having intelligence that the Brazil fleet was near, he put to sea on the 11th, and escorted it to the Tagus. He returned to England at the peace, and soon after the accession of George I was again sent out to the Mediterranean in command of a squadron to negotiate with or restrain the corsairs of

North Africa. He concluded a treaty with Tripoli and Tunis, and inflicted punishment on some of the Sallee cruisers. He had just been relieved by Rear-admiral Charles Cornwall, when he died at Port Mahon, 10 Nov. 1716. He was whig M.P. for Weymouth in 1713, was unseated on petition next year, and was re-elected in 1715. A monument was erected in Westminster Abbey to him as 'a brave, judicious, and experienced officer, a sincere friend, and a true lover of his country.' His nephew, Hercules Baker, captain in the navy, serving in the Mediterranean at the time of the vice-admiral's death, was whig M.P. for Hythe in four parliaments from 1722, and was treasurer of Greenwich Hospital from 1736 till his death in 1744.

[Charnock's Biog. Nav. ii. 379; Official Letters in the Public Record Office.] J. K. L.

BAKER, JOHN, D.D. (*d.* 1745), vice-master of Trinity College, Cambridge, was admitted to Westminster School, on the foundation, in 1691, and thence elected to Trinity College in 1695 (B.A. 1698, M.A. 1702, B.D. 1709, D.D. *comitiis regiis* 1717). He was elected a minor fellow of Trinity 2 Oct. 1701, and a major fellow 17 April 1702 (*Addit. MS.* 5846 f. 123 *b*). In 1722 he was appointed vice-master of the college, and in 1731 rector of Dickleburgh in Norfolk. He also held the perpetual curacy of St. Mary's, Cambridge. Baker was the unscrupulous supporter of Dr. Richard Bentley in all his measures, and rendered the master of Trinity great service by obtaining signatures in favour of the compromise between Bentley and Serjeant Miller in 1719. His subserviency to Bentley is ridiculed in 'The Trinity College Triumph:'—

But Baker alone to the lodge was admitted,
Where he bow'd and he cring'd, and he smil'd and
he prated.

He died 30 Oct. 1745, in Neville's Court in Trinity College, where, owing to pecuniary misfortunes, he had ceased to be vice-master, and was buried at All Saints' Church, Cambridge, according to directions given by him a few days before his death. His living of Dickleburgh had been sequestrated for the payment of his debts. 'He had been a great beau,' says Cole, the Cambridge antiquary, 'but latterly was as much the reverse of it, wearing four or five nightcaps under his wig and square cap, and a black cloak over his cloath gown and cassock, under which were various waistcoats, in the hottest weather' (*Addit. MS.* 5804, f. 81).

[Addit. MS. 5846, f. 118 *b*, 5863, f. 208; Graduati Cantabrigienses (1787), 18; Monk's Life of Bentley (1830), 401, 403; Blomefield's Norfolk (1805), i. 196; Gent. Mag. xlix. 640; Welch's Alumni Westmon. (Phillimore), 216, 229.] T. C.

BAKER, JOHN, R.A. (*d.* 1771), flower-painter, is said to have been mainly employed in the decoration of coaches. His biographer, Mr. Edward Edwards, remarks sententiously upon the caprice of fashion in this modest department of art, and tells us that Baker's floral enrichments were thought in their day to be of the first order. On the foundation of the Royal Academy John Baker was elected a member. He died in 1771.

[Edwards's Anecdotes of Painters; Bryan's Dict. of Artists; Redgrave's Artists of the Eng. School.] E. R.

BAKER, JOHN WYNN (*d.* 1775), agricultural and rural economist, was from 1764 until the time of his death officially connected with the Dublin Society, of which he had previously been an honorary member. His enlightened schemes for the improvement of agriculture received liberal support from the society. Under its patronage he was enabled to establish at Laughlinstown, in the county of Kildare, a factory for making all kinds of implements of husbandry, to maintain apprentices, and to open classes for practical instruction in the science. His 'Experiments in Agriculture,' published at intervals from 1766 to 1773, gained for their author a wide reputation. Baker died at Wynn's Field, co. Kildare, on 24 Aug. 1775. In his short life he probably did more for the advancement of agriculture in Ireland than any of his predecessors. The Royal Society had recognised his merits by electing him a fellow in 1771.

Baker also published: 1. 'Considerations upon the Exportation of Corn' (which was written at the request of the Dublin Society), 8vo, Dublin, 1771. 2. 'A Short Description and List, with the Prices, of the Instruments of Husbandry made in the Factory at Laughlinstown,' 8vo, Dublin, 1767 (3rd ed. 1769).

[Proceedings of the Dublin Society, vols. i.–vii., xii.; Hibernian Magazine, v. 566; Donaldson's Agricultural Biography, p. 54.] G. G.

BAKER, PACIFICUS (1695–1774), Franciscan friar, discharged with credit the offices of procurator and definitor of his order, and was twice elected provincial of the English province, first in 1761 and secondly in 1770. He appears to have been attached to the Sardinian chapel in Lincoln's Inn Fields, and he certainly attended at the execution of Lord Lovat, 9 April 1747. His death occurred in London 16 March 1774.

Baker wrote: 1. 'The Devout Christian's Companion for Holy Days,' London, 1757, 12mo. 2. 'Holy Altar and Sacrifice explained in some familiar dialogues on the Mass,' London, 1768, 12mo, being an abridgment of F. A. Mason's 'Liturgical Discourse on the Mass.' 3. 'A Lenten Monitor to Christians, in pious thoughts on the Gospels for every day in Lent, from Ash Wednesday to Easter Tuesday, inclusive,' third edition, London, 1769, 12mo; again London, 1827, 8vo. 4. 'The Christian Advent,' 1782. 5. 'Sundays kept holy; in moral reflections on the Gospels for the Sundays from Easter to Advent. Being a supplement to the Christian Advent and Lenten Monitor,' second edition, London, 1772, 12mo. 6. 'The Devout Communicant,' London, 1813, 12mo. 7. 'Essay on the Cord of St. Francis.' 8. 'Scripture Antiquity.' 9. 'Meditations on the Lord's Prayer,' from the French. Dr. Oliver says: 'Without much originality all these works are remarkable for unction, solidity, and moderation; but we wish the style was less diffuse and redundant of words.'

[Oliver's History of the Catholic Religion in Cornwall, &c., 543, 571; Cat. of Printed Books in Brit. Mus.] T. C.

BAKER, PHILIP, D.D. (*fl.* 1558–1601), provost of King's College, was born at Barnstaple, Devonshire, in or about 1524, and educated at Eton, whence he was elected in 1540 to King's College, Cambridge (B.A., 1544; M.A., 1548; B.D., 1554; D.D., 1562). He was proctor in 1549 and was nominated provost of King's College in 1558. Baker held several church livings and cathedral appointments (he was prebendary of Hereford 1560–9); and he was vice-chancellor of the university in 1561–2. About February 1561–2 he was compelled to resign the rectory of St. Andrew Wardrobe on account of his refusal to subscribe a confession of faith which Grindal, bishop of London, required from all his clergy. Queen Elizabeth occupied the provost's lodge at King's College during her visit to Cambridge in 1564, and Baker was one of the disputants in the divinity act then kept before her majesty. In 1565 some of the fellows of the college exhibited articles against Baker to Nicholas Bullingham, bishop of Lincoln, their visitor. In these the provost was charged with neglect of duty in divers particulars, and with favouring popery and papists. The bishop gave him certain injunctions, which, however, he disregarded. 'By them the provost was enjoined to destroy a great deal of popish stuff, as mass books, couchers, and grails, copes, vestments, candlesticks, crosses, pixes, paxes, and the brazen rood, which the provost did not perform, but preserved them in a secret corner.'

In 1569 the fellows again complained of him to Bishop Grindal and Sir William Cecil, chancellor of the university; and ultimately the queen issued a special commission for the general visitation of the college. Thereupon Baker fled to Louvain, 'the great receptacle for the English popish clergy,' and was formally deprived of the provostship 22 Feb. 1569–70. About the same period he lost all his other preferments. Fuller (*Hist. of Univ. of Camb.* ed. Prickett and Wright, 271) says: 'Even such as dislike his judgment will commend his integrity, that having much of the college money and plate in his custody (and more at his command, aiming to secure, not enrich himself), he faithfully resigned all; yea, carefully sent back the college horses which carried him to the sea side.' He was living in 1601, when he had probably been permitted to return to England.

[Baker MS. xxx. 241; Cole MS. xiv. 28; Le Neve's Fasti Eccl. Anglic. ed. Hardy, i. 528, iii. 604, 618, 683; Nichols's Progresses of Queen Elizabeth, iii. 119, 120; Cooper's Annals of Cambridge, ii. 175, 176, 191, 199, 200, 203, 224, 225, 244–247, 293; Cooper's Athen. Cantab. ii. 322.] T. C.

BAKER, Sir RICHARD (1568–1645), religious and historical writer, was born about 1568. His father, John Baker, is stated to have been the elder son of Sir John Baker [q.v.], of Sisinghurst, near Cranbrook, Kent, who was chancellor of the exchequer and privy councillor in the reign of Henry VIII. His mother was Catherine, daughter of Reginald Scott, of Scots Hall, near Ashford, Kent. His father was disinherited, according to recent accounts, in favour of his younger brother Richard, the head of the family in the historian's youth. This Richard Baker was M.P. successively for Horsham, Lancaster, Romney and Shoreham between 1554 and 1558. He entertained Queen Elizabeth at the family seat of Sisinghurst in 1573, was soon afterwards knighted, acted as high sheriff of Kent in 1562 and 1582, and died on 27 May 1594. Care must be taken to distinguish between the uncle and nephew. Henry, a grandson of the elder Sir Richard Baker, and second cousin of the younger, was created a baronet in 1611.

Sir Richard Baker, the writer, became a commoner of Hart Hall (afterwards Hertford College), Oxford, in 1584, where he shared rooms with Sir Henry Wotton. He left Oxford without graduating, and studied law in London. His education was completed by a foreign tour, which extended as far as Poland (BAKER's *Chron.* s.a. 1583). On 4 July 1594 he was created M.A. In 1593 he was elected M.P. for Arundel, and in 1597 for East Grinstead. In 1603 he was knighted by James I at Theobalds, and was then residing at Highgate. In 1620 he was high sheriff of Oxfordshire, where he owned the manor of Middle Aston. Soon afterwards Baker married Margaret, daughter of Sir George Mainwaring, of Ightfield, Shropshire, and good-naturedly became surety for heavy debts owed by his wife's family. He thus fell a victim to a long series of pecuniary misfortunes. In 1625 he was reported to be a debtor to the crown, and his property in Oxfordshire was seized by the government (cf. *Cal. State Papers* (Dom. 1628–9), p. 383). On 17 Oct. 1635 Sir Francis Cottington desired of the exchequer authorities 'particulars' of the forfeited land and tenements, which were still 'in the king's hands.' Fuller writes that he had often heard Baker complain of the forfeiture of his estates. Utterly destitute, Sir Richard had, about 1635, to take refuge in the Fleet prison. There he died on 18 Feb. 1644–5, and was buried in the church of St. Bride's, Fleet Street. Several sons and daughters survived him. Wood reports that one of his daughters, all of whom were necessarily dowerless, married 'Bury, a seedsman at the Frying Pan in Newgate Street;' and another, 'one Smith, of Paternoster Row.' Smith is credited with having burned his father-in-law's autobiography, the manuscript of which had fallen into his hands.

'The storm of [Baker's] estate,' says Fuller, 'forced him to flye for shelter to his studies and devotions.' It was after Baker had taken up residence in the Fleet that he began his literary work. His earliest published work, written in a month, when he was sixty-eight years old, was entitled 'Cato Variegatus, or Catoes Morall Distichs. Translated and Paraphrased with variations of Expressing in English Verse, by S^r^ Richard Baker, Knight,' London, 1636. It gives for each of Cato's Latin distichs five different English couplets of very mediocre quality, and is only interesting as the work of the old man's enforced leisure. In 1637 Baker's 'Meditations on the Lord's Prayer' was published. In 1638 he issued a translation of 'New Epistles by Moonsieur D'Balzac,' and in 1639 he began a series of pious meditations on the Psalms. The first book of the series bore the title of 'Meditations and Disquisitions upon the Seven Psalmes of David, commonly called the Penitentiall Psalmes, 1639.' It was dedicated to Mary, countess of Dorset, and to it were appended meditations 'upon the three last psalmes of David,' with a separate dedication to the Earl of Manchester. In 1640 there appeared a similar treatise 'upon seven consolatorie psalmes of David, namely, the 23, the 27, the 30, the 34, the 84, the 103, the 116,' with a dedication to Lord Craven, who is there thanked by the author for 'the remission of a great debt.' The last work in the series, 'Upon the First Psalme of David,' was also issued in 1640, with a dedication to Lord Coventry. (These meditations on the Psalms were collected and edited with an introduction by Dr. A. B. Grosart in 1882.) In 1641 Baker published a reasonable 'Apologie for Laymen's Writing in Divinity, with a short Meditation upon the Fall of Lucifer,' which was dedicated to his cousin, 'Sir John Baker, of Sissingherst, baronet, son of Sir Henry Baker, first baronet.' In 1642 he issued 'Motives for Prayer upon the seauen dayes of y^e^ weeke,' illustrated by seven curious plates treating of the creation of the world, and dedicated to the 'wife of Sir John Baker.' A translation of Malvezzi's 'Discourses upon Cornelius Tacitus' was executed by Baker in 1642 under the direction of a bookseller named Whittaker.

Baker's principal work was a 'Chronicle of the Kings of England from the time of the Romans' Government unto the Death of King James,' 1643. The author describes the book as having been 'collected with so great care and diligence, that if all other of our chronicles were lost, this only would be sufficient to inform posterity of all passages memorable, or worthy to be known.' The dedication was addressed to Charles, Prince of Wales, and Sir Henry Wotton contributed a commendatory epistle to the author. The 'Chronicle' was translated into Dutch in 1649. It reached a second edition in 1653. In 1660 a third edition, edited by Edward Phillips, Milton's nephew, continued the history till 1658. Fourth, fifth, sixth, seventh, and eighth editions, with continuations, appeared in 1665, 1670, 1674, 1679, and 1684 respectively. 'The ninth impression, freed from many errors and mistakes of the former edition,' appeared in 1696. An edition continued 'by an impartial hand' to the close of George I's reign was issued in 1730, and was reprinted in 1733. An abridgment of the 'Chronicle' was published in 1684. The account of the restoration given in the fourth and succeeding editions is attributed to Sir Thomas Clarges, Monck's brother-in-law. Phillipps and the later anonymous editors of the book omit many original documents, which are printed in the two original editions.

Baker's 'Chronicle' was long popular

with country gentlemen. Addison, in the 'Spectator' (Nos. 269 and 329), represents Sir Roger de Coverley as frequently reading and quoting the 'Chronicle,' which always lay in his hall window. Fielding, in 'Joseph Andrews,' also refers to it as part of the furniture of Sir Thomas Booby's country house. But its reputation with the learned never stood very high. Thomas Blount published at Oxford in 1672 'Animadversions upon Sr Richard Baker's "Chronicle," and its continuation,' where eighty-two errors are noticed, but many of these are mere typographical mistakes. The serious errors imputed to the volume are enough, however, to prove that Baker was little of an historical scholar, and depended on very suspicious authorities. Daines Barrington, in his 'Observations on the Statutes,' writes that 'Baker is by no means so contemptible a writer as he is generally supposed to be; it is believed that the ridicule on this "Chronicle" arises from its being part of the furniture of Sir Roger de Coverley's hall' (3rd ed. p. 97, quoted in Granger); but the only claim to distinction that has been seriously urged in recent times in behalf of the 'Chronicle' is that it gives for the first time the correct date of the poet Gower's death.

Sir Richard Baker was also the author of 'Theatrum Redivivum, or the Theatre Vindicated,' a reply to Prynne's 'Histrio-Mastix,' published posthumously in 1662. There are interesting references here to the Elizabethan actors, Tarlton, Burbage, and Alleyn (p. 34), and much good sense in the general argument. A reprint of the book under the title of 'Theatrum Triumphans' is dated 1670.

A portrait of Sir Richard appears in the frontispiece to the early editions of the 'Chronicle.' Baker's library is said to have been purchased by Bishop Williams, the lord keeper, in behalf of Westminster Abbey (*Notes and Queries*, 3rd ser. xi. 384).

Among the Sloane MSS. (No. 881) is an incomplete unpublished work by one Richard Baker, entitled, 'Honour, Discours'd of in the Theory of it and the Practice, with Directions for a prudent Conduct on occurrences of Incivility and Civility.' Dr. Grosart assigns this long-winded treatise to Sir Richard Baker, the chronicler, and the religious spirit in which it is written may for a moment support the theory. But the fact that the dedication, undoubtedly written by the author, is addressed to Henry [Compton] bishop of London, proves that the work was not completed until after 1675, the date of Compton's appointment to the see of London. And at that date Sir Richard Baker had been dead for more than thirty years.

[Wood's Athenæ Oxon. (Bliss), iii. 148–51; Biog. Brit. (Kippis); Granger's Biog. Hist. (1775), ii. 321; Baker's Meditations on the Psalms, ed. Grosart, pp. i–xl; Notes and Queries, 1st ser. ii. 67, 244, 507, vi. 318 (where an account of a legend connected with the elder Sir Richard Baker, of no historical importance, is fully discussed), 2nd ser. ii. 509, iii. 76, 3rd ser. ii. 275, 475.] S. L.

BAKER, RICHARD, D.D. (1741–1818), theological writer, was educated at Pembroke College, Cambridge, where he graduated B.A. (as seventh senior optime) in 1762, M.A. in 1765, and D.D. in 1788. He was elected to a fellowship in his college, and in 1772 was presented to the rectory of Cawston-with-Portland in Norfolk, which he held till his death in 1818. His works are: 1. 'How the Knowledge of Salvation is attainable,' a sermon on John vii. 17, 1782, 4to. 2. 'The Harmony or Agreement of the Four Evangelists, in four parts,' London, 1783–87, 8vo. 3. 'The Psalms of David Evangelized, wherein are seen the Unity of Divine Truth, the Harmony of the Old and New Testament, and the peculiar Doctrines of Christianity, in agreement with the Experience of Believers in all Ages,' London, 1811, 8vo.

[MS. Addit. 19209 f. 36; Chambers's Hist. of Norfolk, 198; Gent. Mag. lxxxviii. (i.), 646; Watt's Bibl. Brit.] T. C.

BAKER, ROBERT (*fl.* 1562–3), voyager to Guinea, started on his first voyage 'to seeke for golde' in October 1562. The expedition consisted of two ships, the Minion and the Primrose, and was 'set out by Sir William Garrard, Sir William Chester, Mr. Thomas Lodge, Anthony Hickman, and Edward Castelin.' Baker's efforts to traffic with the natives on the Guinea coast were not very successful, and he was wounded in a fight. But he returned home in safety early in 1563. In November of the same year he made a second voyage to 'Guinie and the river of Sesto' as factor in an expedition of two ships, the John Baptist and the Marlin, sent out by London merchants. On arriving at Guinea, Baker landed with eight companions to negotiate with the natives, but a storm drove the ships from their moorings, and Baker and his companions were abandoned. After suffering much privation six of the nine men died. The three survivors were rescued by a French ship, and imprisoned in France as prisoners of war; but they appear to have been subsequently released.

Baker wrote accounts in verse of both voyages, which were printed by Richard Hakluyt in his 'Voyages,' in 1589.

[Hakluyt's Collections (1810), ii. 518–23; J. H. Moore's Collections of Voyages and Travels, i. 328.]

BAKER, SAMUEL, D.D. (*d.* 1660?), divine, was matriculated as a pensioner of Christ's College, Cambridge, 11 July 1612, became B.A. in 1615–6, M.A. in 1619, and was elected a fellow of his college. On 7 May 1623 he was incorporated M.A. at Oxford, and he proceeded B.D. at Cambridge in 1627. The corporation of London presented him to the rectory of St. Margaret Pattens in that city, where he at one time enjoyed great popularity as a puritanical preacher. He was, however, 'taken off from those courses,' and made domestic chaplain to Juxon, bishop of London. On 29 Oct. 1636 he became prebendary of Totenhall in the church of St. Paul. Having in 1637 resigned the rectory of St. Margaret Pattens, he was, on 5 July in the same year, instituted to that of St. Mary-at-Hill. On 28 Aug. 1638 the king conferred on him a canonry of Windsor. This he resigned on 17 May 1639, and on the 20th of the same month he was nominated to a canonry in the church of Canterbury. In the same year he was created D.D. In 1640 he resigned the rectory of St. Christopher in London, and on 4 April in that year became rector of South Weald in Essex. Soon after the assembling of the Long parliament he was complained of for having licensed certain books and refused his license to others, and he was subsequently sequestered from all his preferments, persecuted, and imprisoned.

Baker, who is supposed to have died in the early part of 1660, was one of the learned persons who rendered material assistance in the preparation of Bishop Walton's Polyglot Bible.

[MS. Addit. 5863, f. 207*b*; Le Neve's Fasti Eccl. Anglic. i. 55, ii. 441, iii. 401; Lloyd's Memoirs (1677), 512, 517; Heylyn's Hist. of the Presbyterians (1670), 456; Wood's Fasti Oxon. ed. Bliss, i. 374, 412, ii. 392; Prynne's Canterburie's Doome, 225 seq., 360; Newcourt's Repertorium Ecclesiasticum, i. 215, 324, 409, 451; Journals of the House of Commons, iii. 58, 182.]
T. C.

BAKER, THOMAS (1625?–1689), mathematician, is said to have been fifteen years old when he became a battler at Magdalen Hall, Oxford, in 1640. In spite of the puritanical education which, according to Wood, he received at the hall, 'he did some little petite service for his majesty within the garrison of Oxon.' It does not appear what was the nature of the 'little employments' through which, according to the same authority, he became 'minister' of Bishop's Nympton, in Devonshire. He was collated to the vicarage of Bishop's Nympton in 1681; but he seems to have lived for some years previously in that retired spot (perhaps as curate). His secluded life—as much of it at least as could be spared from professional occupations and the cares of a family—was devoted to mathematical studies. He speaks of himself as one 'who pretend(s) not to learning nor to the profession of the mathematic art, but one who(m) at some subcisive hours for diversion sake its study much delights.' He published in 1684 the 'Geometrical Key, or Gate of Equations Unlocked.' Montucla remembers having 'read somewhere' that Baker was imprisoned for debt at Newgate; upon which it was facetiously remarked that it would have been better for him to have had the key of Newgate than that of equations.

The leading idea of Baker's work is the solution of biquadratic equations (and those of a lower degree) by a geometrical construction, a parabola intersected by a circle. The method is distinguished from that of Descartes by not requiring the equation to be previously deprived of its second term. The general principle is worked out in great detail; the author being of opinion that conciseness, like 'a watch contrived within the narrow sphere of the signet of a ring,' is rather admirable than useful. Some account of the work is given in the 'Transactions of the Royal Society' (referred to below).

There exists a 'catalogue of the mathematical works of the learned Mr. Thomas Baker, with a proposal about printing the same.' The proposal was 'approved and agreed to by the council of the Royal Society,' but was not carried out.

[Bibliograph. Brit. ed. 1; Wood's Athen. Oxon. ed. Bliss, iv. 286; Rigaud's Correspondence of Scientific Men of the Seventeenth Century; Lysons's Magna Britannia, Devonshire, ii. 368; Birch's History of the Royal Society, iv. 155, 156, 527; Philosophical Transactions, vol. xiv. no. 157, pp. 549–50.] F. Y. E.

BAKER, THOMAS (*fl.* 1700–1709), dramatist, is said to have been the son of an eminent attorney of London, and is credited, probably with just cause, with having been educated in Oxford. A disparaging estimate of his character and his powers is furnished in the 'List of Dramatic Authors with some Account of their Lives,' attributed to John Mottley (the compiler of 'Joe Miller's Jests'), which appears at the close of Thomas Whincop's tragedy of 'Scanderbeg.' According to this rather prejudiced authority, Baker 'was under disgrace' with his father, 'who allowed him a very scanty income,' and was compelled to retire into Worcestershire, where he is reported to have 'died of that loathsome disorder, the *morbus pediculosus.*' His namesake, David Erskine Baker, in the 'Biographia Dramatica,' undertakes at some length his defence. He, however, states that a character named Maiden, introduced in 'Tunbridge Walks,' the best-known comedy of Thomas Baker, was intended by the author for himself, and was designed for purpose of warning, to place his own failings in a ridiculous light. If this story, which is unsupported by any obtainable evidence, is true, Baker must have been sufficiently despicable in early life to justify the dislike of his first biographer. Maiden, first played by an actor inappropriately named Bullock, is one of the most effeminate beings ever put on the stage. The character sprang into favour, and was imitated in the Fribbles and Beau Mizens of subsequent comedy. The plays of Baker, all of them comedies, consist of: 1. 'Humour of the Age,' 4to, 1701, played the same year at Drury Lane, with Wilks, Mrs. Verbruggen, and Mrs. Oldfield in the principal parts. 2. 'Tunbridge Walks, or the Yeoman of Kent,' 4to, 1703, played 27 Jan. of the same year at Drury Lane; revived at the same theatre in 1738 and 1764, and at Covent Garden in 1748, and given, in three acts, under the title of 'Tunbridge Wells,' at the Haymarket, so late as 13 Aug. 1782, by Palmer, Parsons, and Mrs. Inchbald. 3. 'An Act at Oxford,' 4to, 1704. This piece, one scene in which is in the theatre at Oxford, disclosing the doctors, the undergraduates, and the ladies, in their proper places, commences with the two opening lines of the 'Iliad,' delivered in Greek by Bloom, a gentleman commoner. Its performance was prohibited, it is supposed through university influence, and it saw the footlights in an altered version, called (4) 'Hampstead Heath,' Drury Lane, 30 Oct. 1705. Under this title it was reprinted in 4to, 1706. 5. The 'Fine Lady's Airs,' 4to, no date (1709), played at Drury Lane 14 Dec. 1708, and revived 20 April 1747. A curious reference to some of these plays and to the author occurs in the preface to the 'Modern Prophets, or New Wit for a Husband,' a comedy by Thomas Durfey, London, no date (1709). In this Durfey speaks not very intelligibly of Baker as one of 'a couple of bloody male criticks,' from whose 'barbarous assassinating attempts' he has escaped. Durfey condemns the plotless and trifling quality of 'Tunbridge Walks,' accuses Baker, in reference to two other comedies, of having 'brought Oxford upon Hampstead Heath,' and declares that the 'Fine Ladies Airs' (*sic*) was 'deservedly hist' (hissed). Baker's plays are indeed 'plotless.' They are fairly written, however, and are up to the not very exalted level of comedies of the period. Baker is credited with the authorship of the 'Female Tatler' (London, 1709), which Lowndes, who omits all mention of Baker under his name, describes as a 'scurrilous periodical paper.' After 1709 all reference to Baker ceases.

[Biographia Dramatica; Gilliland's Dramatic Mirror; G(iles) J(acob)'s Poetical Register, or Lives and Characters of the English Poets, 1723; Thespian Dictionary; Genest's Account of the English Stage; List of Dramatic Authors appended to Whincop's Scanderbeg, 1747, &c.]

J. K.

BAKER, THOMAS (1656–1740), an eminent author and antiquary, was born at Lanchester, in the county palatine of Durham, 14 Sept. 1656, the younger son of George Baker, esquire, of Crook, and Margaret Forster, his wife. He received his early education at Durham, and at the age of sixteen was entered a pensioner of St. John's College, Cambridge, along with his elder brother George (MAYOR, *Admissions to St. John's*, pt. ii. p. 50), under Ralph Sanderson, a north-countryman and fellow of the college. He was elected a scholar, and subsequently (30 March 1680) fellow of his college, on the foundation of Dr. Ashton, dean of York, to whom he has recorded his sense of gratitude as one to whom he was indebted for 'the few comforts' he afterwards enjoyed in life. Horace Walpole (*Corresp. with Cole*, iv. 114) observes, 'that it would be preferable to draw up an ample character of Mr. Baker, rather than a life. The one was most beautiful, amiable, conscientious; the other totally barren of more than one event.' During the time that he retained his fellowship, his pursuits afforded an admirable illustration of the uses which such endowments, when rightly applied, are capable of subserving. He was a model of an able, high-minded, and conscientious scholar, his time and energies being mainly devoted to antiquarian and historical research. Unfortunately he was a nonjuror, and as early as 1690 he resigned the living of Long Newton to which he had been presented by Lord Crewe, bishop of Durham. On the accession of George I, the enactment of the abjuration oath brought the law to bear with renewed severity on non-compliers, and on 21 Jan. 1716–7 Baker also was compelled to resign his fellowship—a fate, observes Cole, which had already befallen 'many more worthy and conscientious men.' Dr. Jenkin, the master of St. John's, had himself been required to take the oath of allegiance on proceeding B.D., and had complied, although he had formerly professed the same principles as Baker. The latter, however, was possessed by the belief that Dr. Jenkin could have screened him had he chosen to do so, and he continued long after to cherish feelings of dignified resentment. Baker, in fact, could never altogether overcome his sense of wrong at his ejection, although the blow was considerably mitigated by the consideration shown him by the college authorities, and by the kindness of friends. He was permitted to retain his rooms in college, and continued to reside there as a commoner-master until his death. Among the fellows of St. John's was Matthew Prior, the poet; and according to Dr. Goddard, the writer of the life in the 'Biographia Britannica' (p. 520), being in easy circumstances, Prior handed his fellowship dividend, as he received it, over to his friend Baker. This statement, however, is discredited by Masters (*Life of Baker*, p. 120), who states that Baker 'lived comfortably and much to his own satisfaction' on an annuity of 40*l.* a year which he inherited from his father (*ibid.* p. 39).

Such were the circumstances under which the indefatigable scholar laboured on for some four-and-thirty years, during which period he acquired the well-earned reputation of being inferior to no living English scholar in his minute and extended acquaintance with the antiquities of our national history. His friends and correspondents, among whom were Burnet, Fiddes, Kennet, Hearne, Strype, Archbishop Wake, Le Neve, Peck, Dr. Rawlinson, Dr. Ward, Ames, Browne Willis, Dr. Richardson, John Lewis, Humphrey Wanley, and Masters (his biographer), represented the chief names in English historical literature in his day. To Wake, at that time dean of Exeter, he rendered material assistance in the compilation of his 'State of the Church,' although the work was conceived in a spirit diametrically opposed to the doctrines of the Anglican party. Wake, in order to show his sense of these services, afterwards offered to present any one of Baker's friends, whom the latter (being himself ineligible) might name to him, to a benefice of the value of 200*l.* per annum. Baker declined the offer, but asked the archbishop to present him with a copy of his 'State of the Church,' containing corrections and additions in his own handwriting. To this request Wake acceded, and the volume is now in the possession of the university library at Cambridge. To Burnet, Baker rendered similar service by forwarding a series of corrections and criticisms of the 'History of the Reformation.' It is not surprising that Burnet should have felt himself unable to accept them all without some reservations; but the following entry by Baker in the third volume of his copy of the 'History' preserved in the university library is creditable to both: 'Ex dono doctissimi auctoris, ac celeberrimi præsulis Gilberti episcopi Sarisburiensis. I shall always have an honour for the author's memory, who entered all the corrections I had made at the end of this volume. If any more are found they were not sent, for he suppressed nothing.'

Baker himself aspired to write an 'Athenæ Cantabrigienses,' if not a history of the university, on the plan of Anthony Wood's well-known work relating to Oxford (Letter to Wanley, *Harl. MSS.* 3778); and with this design accumulated a great mass of materials, mainly from manuscript sources, which he transcribed into forty-two folio volumes. The sound judgment and scrupulous care shown in this collection impart to it an unusual value. The first twenty-three volumes, which he bequeathed to his friend Harley, Lord Oxford, are now in the Harleian collection in the British Museum; volumes xxiv. to xlii. are in the university library at Cambridge. An index to the whole series was published in 1848 by four members of the Cambridge Antiquarian Society, and a 'Catalogue' (of a far more elaborate character) of the contents of the Cambridge volumes, by Professor John E. B. Mayor, was published for the syndics of the University Press in 1867. The 'History of St. John's College' in the former series (*MS. Harl.* 1039), by Baker himself, has been edited by Professor Mayor (1869) with extensive additions and annotations, and the whole work stands unrivalled as a history of a single collegiate foundation, in accuracy, completeness, and general excellence.

Baker also reprinted, with a valuable biographical preface, Bishop Fisher's funeral sermon for the Lady Margaret, mother of King Henry VII (London, 12mo, 1708); a copy, with transcripts of his manuscript notes, is preserved in the Bodleian library, and has been printed by Dr. Hymers. But the work by which he earned his chief contemporary reputation was published anonymously; this was his 'Reflections on Learning,' a treatise which went through seven editions. In its main object it somewhat resembled Dryden's 'Religio Laici,' being designed to enforce the insufficiency of the human understanding and of science as guides for the formation of belief and the conduct of life. The literary merits of the work, and the manner in which it harmonised with the theological prejudices of the time, gained for it an amount of popularity which it scarcely merited, when we consider that its depreciatory estimate of the value of scientific research is derived from a survey of the subject in which Bacon is but faintly commended, the name of Locke entirely omitted, and the Copernican system referred to in contemptuous terms (7th ed. pp. 104–9). 'We,' says Baker, in conclusion, 'who know so little of the smallest matters, talk of nothing less than *new theories of the world*, and *vast fields of knowledge*; busying ourselves in natural inquiries, and flattering ourselves with the wonderful discoveries and mighty improvements that have been made in humane learning, a great part of which are purely imaginary, and at the same time neglecting the only true and solid and satisfactory knowledge' (p. 285).

Baker died somewhat suddenly on 2 July 1740, having been seized with apoplexy and found insensible on the floor of his study. During his lifetime he had expressed the wish that he might be buried near the grave of the founder, to whose liberality he felt himself under so much obligation. His desire found its accomplishment, and he was interred near Dr. Ashton's tomb in the antechapel of the former chapel of St. John's College. Cole (MSS. xlix. 93) describes his funeral as 'very solemn, with procession round the first court in surplices and candles.'

Baker was a grandson of Colonel Baker of Crooke, a staunch royalist, who distinguished himself in the civil war by his gallant defence of Newcastle against the Scots in 1639. A nephew of the antiquarian, George Baker, entered as a fellow commoner at St. John's only the day before his uncle's seizure. Few scholars have enjoyed a better reputation than Baker even among those who differed from them in opinion; and his slender purse was ever open even to assist those with whose views he did not altogether sympathise. In imparting knowledge from his own great stores, he was equally unselfish; and by Zachary Grey (a friend of Cole's), who collected the materials for his life, he is designated not only 'the most knowing in our English history and antiquitys,' but also 'the most communicative man living' (*Examination of Neal's History of the Puritans*, ii. 62 *n.*; see also Fiddes's *Life of Wolsey*, p. 312). His generosity met with a certain return, and many of his friends were in the habit of presenting him with books, while he himself was an indefatigable collector. He subscribed to all antiquarian works, and procured subscribers. At his death the greater part of his collections came into the possession of the college, and the shelves of the college library were enlarged for their reception. Two large volumes of his letters to Hearne are in the Bodleian, and also some of his books. His letters to Strype are in the Cambridge University library, and the publication of his whole correspondence is in contemplation by the Surtees Society. His notes on Wood's 'Athenæ' are incorporated in the edition by Bliss. Most of his books contain notes, sometimes of considerable value, in his own handwriting, a hand always recognisable by its size and great legibility. His sense of the wrong which he had experienced is left on lasting record, owing to his invariable practice of appending to his name on the blank leaf the words 'Socius ejectus.' There are portraits of Baker in St. John's College and in the Bodleian, the latter having been formerly in the possession of Lord Oxford.

Baker's valuable manuscript collections have been largely utilised by Messrs. C. H. and Thompson Cooper in their successive works, the 'Annals of Cambridge,' the 'Athenæ Cantabrigienses,' and the 'Memorials of Cambridge.' The fact that his history of his own college was allowed to remain so long in manuscript is probably to be attributed to the prejudices excited against him as a nonjuror, and, consequently, an opponent of all religious tests. The college, however, early procured a transcript (see Mayor's *Pref.* p. vi). The additions to the copy in the Cole manuscripts are incorporated in the edition of 1869. Cole tells us that Dr. Powell (master of St. John's 1765–75), a violent, dogmatic man, could never listen with patience to any commendation either of the history or its author.

[Marshall's Genealogist's Guide; Lives (compiled chiefly from materials collected by Zachary Grey) by Masters (Camb., 1784), by Nichols, Literary Anecdotes of the Eighteenth Century, v. 106–117 and index; and by the author of the Life in the Biographia Britannica; Life by Horace Walpole, Works, ii. 339; Index to Baker's History of St. John's College, ed. J. E. B. Mayor; Brydges's Restituta, iv. 409; Freeman's Portrait Pictures of St. John's College; Index to Reliquiæ Hearnianæ.] J. B. M.

BAKER, WILLIAM (1668–1732), bishop of Norwich, was the son of William Baker, vicar of Ilton, Somersetshire, where he was born in 1668. He was educated at Crewkerne School, and entered at Wadham College, Oxford, of which college he was first fellow, and eventually became warden in 1719. He was successively rector of St. Ebbes, of Padworth, and of Blayden, all in the diocese of Oxford. In 1714 he was collated to the archdeaconry of Oxford. In

1723 he was promoted to the see of Bangor, whence in 1727 he was translated to Norwich. He held the rectory of St. Giles-in-the-Fields *in commendam* up to the time of his death, which occurred at Bath, 4 Dec. 1732. He was never married. During his brief tenure of the see of Bangor he managed to make his only brother treasurer of the church there, and his two nephews were provided for by being made registrars of the diocese of Norwich. Blomefield, the historian of Norfolk, who was ordained by him, gives the titles of four sermons which he printed; one of them was published by special command of Queen Anne in 1710. He was chaplain in ordinary to George I. In the abbey church at Bath there is a monument to him with a fulsome epitaph.

[Blomefield's Norf. iii. 595; Le Neve's Fasti.]
A. J.

BAKER, WILLIAM (1742–1785), printer, was born at Reading in 1742, and was the son of William Baker, for more than forty years schoolmaster at that place, and an amiable and accomplished man. Even at an early age young Baker's close application to study injured his health. His father had hoped to devote him to the church, but being disappointed by Dr. Bolton, dean of Carlisle, who had promised to give the youth a university training, he apprenticed him to Mr. Kippax, a printer, of Cullum Street, London. Baker diligently applied himself to his calling, and still employed his leisure in self-improvement. The money earned by working overtime was spent in books. Before he was twenty-one years old his exertions produced severe illness. On the death of Kippax, Baker succeeded to his business, afterwards removing to Ingram Court, where he was in partnership with John William Galabin. In 1770 he published 'Peregrinations of the Mind,' a series of twenty-three essays, after the style of the 'Rambler,' and upon such subjects as the stage, love, happiness, war, patriotism, cruelty, the unreasonable compliments paid to the ancients for their works, &c. It had always been his practice to note passages which struck his attention in the course of reading, and in 1783 he printed a little volume of short extracts, noticeable for beauty of language or elevation of thought, from a wide range of Greek and Latin authors. No special arrangement is observed, but the precision of the references gives the book a value usually absent in such compilations. He contributed some poetical pieces to the magazines, and is said to have written sermons for clerical friends. He was an excellent linguist and good classical scholar. His modesty and learning made him many friends among the leading antiquaries and men of letters of the day, including O. Goldsmith, Dr. Edmund Barker, James Merrick, Hugh Farmer, and Cæsar de Missy. He left in manuscript a correspondence with another Reading worthy, Robert Robinson, author of 'Indices in Dion. Longinum, in Eunapium, et in Hieroclem' (Oxon. 1772), besides many other letters on points of Greek scholarship. A small unfinished treatise on abuses of grammatical propriety in ordinary conversation also remained unprinted. His limited but choice library of classical books ultimately became the property of Dr. J. C. Lettsom.

About Christmas 1784 he suffered from over-exertion in walking, and after an illness of nine months died from 'an enlargement of the omentum' 29 Sept. 1785, in his forty-fourth year. He was buried in the vault of St. Dionis Backchurch, the parish in which he had lived when in London. A Latin inscription to his memory was placed by his younger brother upon the family tomb in the churchyard of St. Mary, Reading.

His works are: 1. 'Peregrinations of the Mind through the most general and interesting subjects usually agitated in life, by the late W. Baker, printer. A new edition, to which is prefixed a biographic memoir of the author.' London, printed by the editor [Maurice], 1811, sm. 8vo. The first edition was in 1770, sm. 8vo. 2. 'Theses Græcæ et Latinæ selectæ.' Lond. in off. J. W. Galabin et W. Baker, 1783, sm. 8vo.

[An anonymous biography by a friend first appeared in the Encyclopædia Londinensis (1810), reprinted on a single 4to leaf as 'Original Anecdotes of W. Baker' (n.d.), and reproduced in C. Coates's Hist. of Reading, 1802; Chalmers's Biog. Dict., and the memoir prefixed to the 1811 ed. of the Peregrinations; see also Nichols's Illustrations, ii. 666, viii. 498, 609, and his Lit. Anecdotes, iii. 715–6.]
H. R. T.

BAKER, SIR WILLIAM ERSKINE (1808–1881), general, and a distinguished engineer, was the fourth son of Captain Joseph Baker, R.N., and was born at Leith in 1808. He was educated at the East India Company's military college at Addiscombe, and went out to India as a lieutenant in the Bengal engineers in 1826. He was promoted captain in 1840, and saw service in the first Sikh war. He led one of the attacking columns to the entrenchments at Sobraon, for which he was thanked in the despatch and promoted major. He was afterwards exclusively employed in the public works department, and was successively superintendent of the Delhi canals, superintendent of canals and forests in Scinde, director of the Ganges canal, consulting engineer to the government of India for railways, and secretary to the government of India in the public works department. His services as a civil engineer were very great, and he was regarded as the greatest authority of his time on irrigation. His military promotion continued during his civil employment, and he became lieutenant-colonel in 1854 and colonel in 1857. In 1857 he returned to England, and in the following year was appointed military secretary to the India Office. But his knowledge was rather that of an engineer than a soldier, and in 1861 he became a member of the council of India, and in that capacity chief adviser to the home government on Indian engineering matters. He was promoted major-general in 1865, colonel-commandant of the royal (late Bengal) engineers in 1871, and lieutenant-general in 1874; he was made a K.C.B. in 1870, and in 1875 he withdrew from public life. He retired to his seat in Somersetshire, and, after becoming general in 1877, died there on 16 Dec. 1881. Sir William Erskine Baker's work in Scinde is particularly memorable; the great irrigation works which he carried out there have rendered Sir Charles Napier's conquest of real value, and, according to Captain Burton, have made 'the desert flourish like the rose.'

[For Sir W. E. Baker's life and services consult the Times for 20 Dec. 1881; for the engineering works in Scinde see Capt. Burton's Scinde, or the Unhappy Valley.] H. M. S.

BAKEWELL, ROBERT (1725–1795), grazier, was born at Dishley, otherwise Dixley, and Dishley Grange, near Loughborough, Leicestershire, in 1725. His father, who had been born at the same place, was a farmer, renting a farm there of 440 acres; and Robert Bakewell, having qualified himself for experiments in husbandry and cattle-breeding by visiting farms in the west of England and other parts of the country where various modes of procedure prevailed, took charge of the farm on the failure of his father's health, about the year 1755, and succeeded to the entire management of it on his father's death in 1760 (*Gent. Mag.* vol. lxv. part ii. pp. 969, 970). He aimed at obtaining a better breed of sheep and oxen, believing 'that you can get beasts to weigh where you want them to weigh, i.e. in roasting pieces and not boiling pieces' (Young, *Farmers' Tour*, 1771, pp. 102–35). He succeeded in producing the new Leicestershire breed of sheep, which 'within little more than half a century spread themselves over every part of the United Kingdom and to Europe and America' (Youatt, *On Sheep*, p. 318), and thus England 'had 2 lbs. of mutton where there was only 1 lb. before' (*Husbandry of Three Celebrated Farmers*, p. 15). Bakewell succeeded in producing the Dishley cattle, called also the new Leicestershire long-horn, 'a small, clean-boned, round, short-carcased, kindly-looking cattle, inclined to be fat' (Culley, *Observations on Live Stock*, p. 26), which 'the grazier could not too highly value,' though 'their qualities as milkers were greatly lessened' (Youatt, *On Cattle*, p. 192); and he produced a breed of black horses, remarkable for their strength in harness on the farm, and for their utility in the army. In this capacity of breeder, Bakewell, in his desire to obtain the 'barrel' shape, was the first to carry on the trade of ram-letting on a large scale, and he established a club, the Dishley Society, for the express object of insuring purity of breed. Amongst his own stock, prices rose with so much rapidity that whereas in 1760 his rams were hired for a few shillings the season, by 1770 they fetched 25 guineas, and a few years later still he made 3,000*l.* a year by their hire, deriving in one year from one particular ram, known as 'Two-pounder,' as much as 1,200 guineas. Measurements of his rams and ewes were taken in 1770, and published as remarkable examples of careful breeding (Nichols, *Leicestershire*, p. 759); a sketch of one of his sheep was taken by Schnebblie in 1790 (*ib.* p. 763); and other sketches of his stock appear in Garrard's 'British Oxen,' and in Youatt 'On Cattle,' p. 196. In 1785 Bakewell exhibited a famous black horse for some months in London; the king, George III, had previously had it brought before him by Bakewell in the courtyard of St. James's Palace. Many of the present humane notions regarding animals were anticipated by Bakewell, his stock being treated with marked kindness, his sheep being 'kept as clean as race-horses, and sometimes put into body-clothes' (Throsby, *Views in Leicestershire*, p. 411), and even his bulls were remarkable for obedience and docility.

In Bakewell's experiments on feeding and housing stock he was as bold as in breeding. He stood first in the kingdom 'as an improver of grass-land by watering' (Marshall, *Rural Economy of Midland Counties*, i. 284 *et seq.*); he flooded his meadows, making a canal of a mile and a quarter in length, and was able by means of irrigation to cut grass four times a year (Monk's *Agricultural Report*); he had methods, by double floors to his stalls, of collecting farm refuse and diluting it, in order to obtain liquid manure. On these accounts his farm was visited as a curiosity by all classes. All were shown the boats in which he carried some of his crops; his wharf for these boats; his plan of conveying his turnips about the farm by water (in his own words, 'We throw them in, and bid them meet us at the Barn End'); his teams of cows instead of oxen; his collection of skeletons of animals, and of carcases of animals (in pickle), to test where breeds varied in bone and flesh; and, there being no inn near at hand, his visitors were hospitably entertained by him (*Gent. Mag.* vol. lxiii. part ii. p. 792 *et seq.*).

Bakewell died, unmarried, on 1 Oct. 1795, aged 70, and was buried at Dishley, where, however, no monument was erected to him (Nichols). His nephew, Honeybourn, succeeded to his farm, which maintained its reputation for some years; but though the name and recollection of the new Leicestershire cattle will never be lost, the breed itself has completely passed away (Youatt, *On Cattle*, p. 208), and the first expenses of Bakewell's experiments would appear to have exceeded his profits, for he was bankrupt in November 1776 (*Gent. Mag.* xlvi. 531).

[European Magazine, vol. xxviii.; Chalmers's Biog. Dict.; The Husbandry of Three Celebrated British Farmers, Messrs. Bakewell, Arbuthnot, and Ducket, by the secretary to the Board of Agriculture (Young), 1811; British Husbandry, 1834; Humphry Davy's Lectures, p. 321, where, however, Davy is mistaking Bakewell for the subject of the succeeding article; Annual Register, 1771, pp. 104–10; Royal Agricultural Journal, iv. 262, vi. 17, viii. 2, xvi. 223, xvii. 479, xxiii. 73.] J. H.

BAKEWELL, ROBERT (1768–1843), geologist, born in 1768, was not of the family of the preceding Robert Bakewell, to whom, however, he was known, and with whom he has sometimes by error been identified. He records that he was asked by the Countess of Oxford 'whether he was related to the Mr. Bakewell who invented sheep' (*Introduction to Geology*, 5th edition, pp. 402 and 403, *note*), and he replied that there was no connection between them. There is no evidence as to his parentage, though it is probable he was one of the Bakewells of Nottingham, quakers and wool-staplers of that city (*Observations on Wool*, appendix, p. 133). Bakewell, as a schoolboy, amused himself with the construction of telescopes (*Phil. Mag.* xlv. 299), and, being placed amongst wools in his early life, submitted them to the microscope. He afterwards speculated as to the effects of soil and food upon them, and published his 'Observations on Wool' in 1808, at Wakefield, Yorkshire: thenceforth he devoted himself to science. In 1810 he was in communication with Kirwan, and investigated the Cobalt Mine at Alderley Edge, Cheshire (see his Description, &c., *Monthly Mag.* for Feb. 1811). From 1811 onwards he lectured on geology all over the country, exhibiting sections of rock formation and a geological map, the first then of its kind (*Introduction to Geology*, 5th edition, Preface, p. xii). In 1812 he was engaged in a controversy with John Farey and others (*Phil. Mag.* xl. 45, and xlii. 116 and 121). In the same year he discovered a fine scenite, in large blocks, whilst examining Charnwood Forest (*Gent. Mag.* vol. lxxxiii. part i. p. 81); and his mineralogical surveys having taken him into Ireland, and up Cader Idris, and into every English county except one, Hampshire (*Travels in the Tarentaise*, i. 270), he brought out his 'Introduction to Geology' in 1813, making its distinguishing feature the fact that he drew his illustrations from situations in our own island, accessible to his readers (Review in Loudon's *Mag. of Nat. Hist.* i. 353 *et seq.*). This work was a great success; it came from 'a person whose name is undecorated with any appendages' (Preface to 2nd edition, p. xi), and there was much novelty, at the time, about all geological investigation, the Geological Society (of which Bakewell never was admitted a member) having only been formed late in 1807. Bakewell was encouraged to establish himself at 13 Tavistock Street, Bedford Square, as geological instructor; and he continued his mineralogical surveys, in company with his pupils and alone, till he had again travelled 2,000 miles, when he brought out a second edition of his work in 1815. This was translated into German by Müller at Friburg, and it was followed by an 'Introduction to Mineralogy' in 1819. Meanwhile Bakewell was examining the coalfield at Bradford (*Trans. Geol. Soc.* ii. 282); he was inventing a safety furnace for preventing explosions in coal mines (*Phil. Mag.* l. 211); and he was publishing his 'Observations on the Geology of Northumberland and Durham' (*ib.* xlv. 81 *et seq.*), and his 'Formation of Superficial Part of Globe' (*ib.* pp. 452–9), with some refutations of a charge against him of plagiarism (*ib.* pp. 219 and 297). Between 1820 and 1822 Bakewell was travelling in the Tarentaise, the Graian and Pennine Alps, in Switzerland, and Auvergne; and in 1823 published his 'Travels,' so described in the sub-title, in two volumes, with illustrations, some of which were by his wife. These 'Travels,' undertaken for geological study, yet full of humour and personal detail, caused a theological attack upon Bakewell by Dr.

Pye Smith (*Vindication of Citizens of Geneva from Statements*, &c., 1825). Continuing his scientific investigations, Bakewell published his 'Salt' (*Phil. Mag.* lxiii. 86, reprinted in 'Silliman's American Journal,' x. 180); his 'Lava at Boulogne' (*Phil. Mag.* lxiv. 414); his 'Thermal Waters of the Alps' (*ib.* iii. 14, also reprinted in Silliman, xx. 219); his 'Mantell's Collection of Fossils' at Lewes (*Mag. Nat. Hist.* iii. 9); and a third edition of his 'Geology' in 1828, immediately reprinted in America. At that date Bakewell had settled at Hampstead, where his garden afforded him the opportunity of writing on the action of the 'Pollen of Plants' (*Mag. Nat. Hist.* ii. 1), and where he prepared the following scientific papers: 'Organic Life,' 1831 (*Phil. Mag.* ix. 33, appearing also in Froriep's 'Notizen,' xxx. col. 134); 'Gold Mines in United States,' 1832 (*Mag. Nat. Hist.* v. 434); and 'Fossil Elephants in Norfolk,' 1835 (*ib.* ix. 37). A fourth edition of the 'Geology' was issued in 1833, which provoked a criticism from Professor Sedgwick (*Geol. Trans.* iii. 472, 1835); it reached a fifth edition in 1838, and still has its readers and supporters of its theories. Bakewell died at Downshire Hill, Hampstead, on 15 Aug. 1843, aged 76 (*Annual Register*, 1843).

A list of Bakewell's fugitive productions is in the 'Royal Society's Catalogue of Scientific Papers,' 1867, p. 165, but it is incorrect. Three of the articles enumerated, all three on 'Niagara,' are by one of the geologist's sons, also a Robert Bakewell. The error is curious, because the geologist himself introduces this son to the scientific world in 1830, in the preface to the first of the three papers in question (*Mag. Nat. Hist.* iii. 117). Robert Bakewell the younger became a resident at New Haven, America, whence he dated his second and third papers, 1847 and 1857. Another of the geologist's sons, Frederick C. Bakewell, wrote 'Philosophical Conversations,' 1833, and 'Natural Evidences of a Future Life,' 1835, both of which passed through several editions.

[Poggendorff's Biographisch-litterarisches Handwörterbuch; Donaldson's Agricultural Dictionary; and the authorities cited in the article.] J. H.

BALAM, RICHARD (*fl.* 1653), mathematician, was the author of 'Algebra, or the Doctrine of composing, inferring, and resolving an Equation' (1653). There seems to be nothing original in this work but a multitude of terms which have perished with their inventor. The following sentence may be worth quoting: 'It seems probable to me that quantity is not the true genus of number but that measure and number, magnitude and multitude, quantity and quotity, are two distinct species of one common genus.'

[Algebra, preface, cf. p. 15.] F. Y. E.

BALATINE, ALAN (*fl.* 1560), is mentioned by Edward Hall in the list of the English writers from whose works he compiled his 'Chronicle.' Pits on this account classes him as an Englishman, but, according to Dempster, he was of Scotch origin, and, after studying privately, went to Germany, where he completed his education, and also taught in the gymnasiums. He wrote 'De Astrolabio,' 'De Terræ Mensura,' and 'Chronicon Universale.' Dempster states that he flourished about 1560, but as Hall's 'Chronicle' was published in 1542, Balatine must have written his 'Chronicon Universale' at least twenty years before 1560. He died in Germany.

[Pits, De Angliæ Scriptoribus, p. 825; Dempster's Hist. Ecc. Gent. Scot. (1627), p. 100; Tanner's Bibl. Brit. p. 66.]

BALCANQUHALL, WALTER (1548–1616), presbyterian divine, derives his surname originally from lands in the parish of Strathmiglo, Fifeshire. It is nearly certain that Walter was of the 'ilk' of Balcanquhall, and that he was born there—according to his age at death—in 1548 (cf. Sibbald's 'List of the Heritors' (1710) in *History of Fife*, appendix No. 2).

Our earliest notice of him is that he was entered as 'minister of St. Giles, Edinburgh,' on Whit Sunday 1574, when we learn that 'he was desyrit by other towns and large stipend promist,' but 'yet he consented to stay and accept what they pleased.' At this time he is described in James Melville's 'Diary' (p. 41, *Wodrow Society*) as 'ane honest, upright hearted young man, latlie enterit to that menestrie of Edinbruche' [Edinburgh]. He was elected to the chaplaincy of the Altar called Jesus, 20 Nov. 1579. Having preached a memorable sermon, mainly directed against the influence of the French at court, 7 Dec. 1580, he was called before the privy council on the 9th, and 'discharged.' He attended the Earl of Morton while in prison under condemnation, 2 June 1581. When James VI of Scotland devised his scheme of re-establishing 'the bishops' in Scotland, he found Balcanquhall, along with James Lawson, Robert Pont, and Andrew Melville, and their like-minded brethren, in active opposition. On the calling together of the estates of the realm in 1584, the king sent an imperative message to the magistrates of Edinburgh 'to seize and im-prison any of the ministers who should venture to speak against the proceedings of the parliament.' But Balcanquhall (along with James Lawson) preached fearlessly against the proposals; and along with Pont and others took his stand at the cross while the heralds proclaimed the acts passed by the subservient parliament, and publicly 'protested and took instruments' in the name of the 'kirk' of Scotland against them. The sermon was delivered on 24 May. A warrant was issued, and Balcanquhall and Lawson fled to Berwick-on-Tweed (MELVILLE, *Diary*, p. 119).

The storm blew over, though his house in Parliament Square was given to another in the interval. On his return to Edinburgh, a house formerly occupied by Durie was given to him (1585). On 2 Jan. 1586 he preached before the king 'in the great kirk of Edinburgh' [St. Giles] when the sovereign 'after sermon rebuikit Mr. Walter publiclie from his seat in the loaft [gallery] and said he [the king] would prove there sould be bishops and spirituall magistrats endued with authoritie over the minestrie; and that he [Balcanquhall] did not his dutie to condemn that which he had done in parliament' (MELVILLE, *Diary*, p. 491). In this year (1586) he is found one of eight to whom was committed the discipline of Lothian by the general assembly. A larger house, which had been formerly occupied by his colleague Watson, was assigned to him 28 July 1587, and his stipend augmented. He was appointed to attend the coronation of Queen Anne, 17 May 1590. For some years he seems to have been wholly occupied with his pulpit and pastoral work. In 1596, however, his bold utterances again brought him into conflict with the sovereign; but a warrant having again been issued, again he escaped—this time to Yorkshire, after being 'put to the horn' as a fugitive. He appears to have been absent from December 1596 to April or May 1597. In May 1597 he resigned his 'great charge' of St. Giles in order to admit of new parochial divisions of the city. In July he was permitted to return, and was chosen 'minister' of Trinity College Church, to which he was admitted 18 April 1598. He was the friend and companion of the Rev. Robert Bruce, and bribes were tendered him in vain to get him to 'fall away' from Bruce. On 10 Sept. 1600 he was once more in difficulties, having been called before the privy council for doubting the truth of the Gowrie conspiracy. 'Transported' by the general assembly to some other parish, 16 May 1601, he was afterwards allowed to return to Trinity College (19 June), and he was in the general assembly of 1602. In conjunction with Robert Pont, he again took his stand at the cross, and publicly protested in name of the 'kirk' against the verdict of assize finding the brethren who met in general assembly at Aberdeen guilty of treason. Later, for condemning the proceedings of the general assembly in 1610 he was summoned before the privy council and admonished. He ceased preaching on 16 July 1616 from a disease in his teeth, and died 14 Aug. following, in the sixty-eighth year of his age and forty-third of his ministry.

He married Margaret, a daughter of James Marjoribanks, merchant; in right of whom he had become 'burgess and good brother' of the city (15 Feb. 1591). They had three sons, Walter [see BALCANQUHALL, WALTER, 1586?–1645], Robert, minister of Tranent, and Samuel, and a daughter Rachel.

[Reg. Assig. Presby.; Edinburgh Counc. Reg.; Hew Scott's Fasti Ecclesiæ Scoticanæ, i. pt. i. 5–6, 31; Bruce's Sermons; Balfour's Historical Works; Stevens's Mem. of Heriot; Boke of the Kirke; Crauford's Univ. of Edinburgh; Murray's Life of Rutherford.] A. B. G.

BALCANQUHALL, WALTER, D.D. (1586?–1645), royalist, son of the Rev. Walter Balcanquhall [q. v.], who steadfastly opposed episcopacy, was born in Edinburgh 'about 1586'—the year of his father's 'rebuke' by King James. Convinced, it has been alleged, by the arguments in favour of bishops maintained by the sovereign, he proceeded to the university of Edinburgh with a purpose ultimately to take orders in the church of England. In 1609 he graduated M.A. He afterwards removed to Oxford, entering at Pembroke College. He passed B.D., and was admitted a fellow on 8 Sept. 1611. He was appointed one of the king's chaplains, and in 1617 he received the mastership of the Savoy, London. In 1618 James sent him to the synod of Dort. His letters from that famous synod, which were addressed to Sir Dudley Carleton, are preserved in John Hales's 'Golden Remains.' Before proceeding to Dort the university of Oxford conferred upon him the degree of D.D. In March 1624–5 he obtained the deanery of Rochester, and in 1639 he was made dean of Durham. The 'Calendars of State Papers' from 1625 onward reveal him as a pushing suppliant for offices and dignities. On the death of the celebrated George Heriot on 12 Feb. 1624, it was found that Balcanquhall was one of the three executors of his will and was assigned the most responsible part in founding the hospital which was to bear the royal jeweller's name. Balcanquhall drew up the statutes in 1627, and discharged the weighty trust imposed on him with integrity and ability.

In 1638 he revisited his native country, as chaplain to the Marquis of Hamilton, the royal commissioner. Balcanquhall was accused of shiftiness and treachery in his conduct towards 'the people,' who were contending earnestly for their religious rights. He was the undoubted author of an apologetical narrative of the court proceedings under the title of 'His Majestie's Large Declaration concerning the Late Tumults in Scotland' (1639). On 29 July 1641 he and others of kin with him were denounced by the Scottish parliament as 'incendiaries.' He was afterwards 'hardly entreated' by the dominant puritan party, and was one of the 'sufferers' celebrated by Walker in his 'Sufferings.' He retreated to Oxford and shared the waning fortunes of the king. He died at Chirk Castle, Denbighshire, on Christmas day 1645. Sir Thomas Middleton erected a 'splendid monument' to him in the parish church of Chirk.

[Dr. Stevens's History of George Heriot's Hospital; Wood's Athenæ (Bliss), iii. 180, 839; Walker's Sufferings, pt. ii. 19; Anderson's Scottish Nation; The two Sermons of 1634 on Psalm cxxvi. 5, and S. Matt. xxi. 13.] A. B. G.

BALCARRES, Earls of. [See Lindsay Alexander, first Earl, 1618–1659; Lindsay, Colin, third Earl, 1654?–1722; Lindsay, Alexander, sixth Earl, 1752–1825.]

BALCARRES, Countess of (1621?–1706?). [See Campbell, Anna Mackenzie.]

BALCHEN, Sir JOHN (1670–1744), admiral, was born, according to local tradition and an anonymous inscription on his picture, 'of very obscure parentage, 4 Feb. 1669–70, at Godalming, in Surrey.' In a memorial to the admiralty, dated 12 June 1699, he related of his early history: 'I have served in the navy for fourteen years past in several stations, and was lieutenant of the Dragon and Cambridge almost five years, then had the honour of a commission from Admiral Neville in the West Indies to command the Virgin's prize, which bears date from 25 July 1697, and was confirmed by my lords of the admiralty on our arrival in England. I continued in command of the Virgin till September 1698, then being paid off, and never at any time have committed any misdemeanour which might occasion my being called to a court martial, to be turned out or suspended.' He was asking for the command of one of the small ships employed on the coast of Ireland; but it was fully eighteen months before he was appointed to the Firebrand for the Irish station. In December 1701 he was turned over to the Vulcan fireship, was attached to the main fleet under Sir George Rooke on the coast of Spain, and was with it at the capture or burning of the French and Spanish ships at Vigo, 12 Oct. 1702. It is uncertain whether the Vulcan took any active part in the burning, but Balchen brought home the Modéré prize of 56 guns. A few months later, February 1702–3, he was appointed to the Adventure, 44 guns, and continued in her for the next two years, cruising in the North Sea and in the Channel, and for the most part between Yarmouth and Portsmouth. On 19 March 1704–5 he was transferred to the Chester, and towards the end of the year was sent out to the Guinea coast. He returned home the following summer, and continued cruising in the Channel and on the Soundings, where, on 10 Oct. 1707, he was one of a small squadron which was captured or destroyed by a very superior French force under Forbin and Duguay-Trouin. The Chester was taken, and a year later, 27 Sept. 1708, when Balchen had returned to England on parole, he was tried by court-martial and fully acquitted; the decision of the court being that the Chester was in her station, and was engaged by three of the enemy, who laid her on board, entered many men, and so forcibly got possession of the ship. He was, however, not exchanged till the next year, when, in August 1709, he was appointed to the Gloucester, a new ship of 60 guns then fitting at Deptford. On 8 Oct. he had got her round to Spithead, and wrote that he would sail in a few days; but he had scarcely cleared the land before he again fell in with Duguay-Trouin (26 Oct., in lat. 50° 10′ N.), and was again captured. He was therefore again tried by court-martial for the loss of his ship (14 Dec. 1709), when it appeared from the evidence that the Gloucester was engaged for above two hours with Duguay's own ship, the Lis, 74 guns, another firing at her at the same time, and three other ships very near and ready to board her. She had her fore-yard shot in two, so that her head-sails were rendered unserviceable, and had also received much damage in her other yards, masts, sails, and rigging. The court was therefore of opinion that Captain Balchen and the other officers and men had discharged their duties very well, and fully acquitted them. It may be added that the French sold the Gloucester to the Spaniards, and that for many years she was on the strength of the Spanish navy under the name of Conquistador.

Within a few months after his acquittal Balchen was appointed to the Colchester, 48 guns, for Channel service. He continued in her, between Portsmouth, Plymouth, and Kinsale, for nearly five years, and in February 1714–15 was transferred to the Diamond, 40 guns, for a voyage to the West Indies and the suppression of piracy. His orders were to stay out as long as his provisions would last, or he could get others cheap at Jamaica. He came home in May 1716, and whilst lying at the Nore waiting for orders was involved in a curious difficulty with a custom-house officer who desired to search the ship, but would show no authority and was exceedingly insolent. Balchen put him in irons as an impostor, but released him on the representation of the master, who seemed to have some knowledge of the fellow. Balchen was afterwards called on for an explanation, and wrote a somewhat lengthy and very amusing account of the whole affair, which began with a bowl of punch on the quarter-deck, round which the captain, the master, the surgeon, the stranger, and the stranger's friend sat and drank and quarrelled (*Calendar of Treasury Papers*, 22 Nov. 1716).

Immediately on paying off the Diamond Balchen was appointed to the Orford guardship in the Medway, and continued in her till February 1717–18, when he commissioned the Shrewsbury, 80 guns, and in her accompanied Sir George Byng to the Mediterranean. On arriving on the station, Vice-admiral Charles Cornwall, till then the commander-in-chief, put himself under Byng's orders, hoisted his flag on board the Shrewsbury, and was second in command in the battle off Cape Passaro, 31 July (Balchen's *Journal*, Log of the Shrewsbury). The Shrewsbury returned to England in December, and in the following May Balchen was appointed to the Monmouth, 70 guns, in which ship he accompanied Admiral Sir John Norris to the Baltic in the three successive summers of 1719, 1720, and 1721. Between the years 1722 and 1725 he commanded the Ipswich guardship at Spithead, and in February 1725–6 was again appointed to the Monmouth, and again went for the then yearly cruise up the Baltic, in 1726 with Sir Charles Wager, and in 1727 with Sir John Norris. He was afterwards, in October 1727, sent out as part of a reinforcement to Sir Charles Wager at Gibraltar, then besieged by the Spaniards, but came home in the following January, when the dispute had been arranged. On 19 July 1728 he was promoted to be rear-admiral, and in 1731 went out to the Mediterranean as second in command under Sir Charles Wager, with his flag on board the Princess Amelia. It was a diplomatic pageant rather than a naval expedition, and the fleet returned home in December. In February 1733–4 he was advanced to be vice-admiral, and commanded a squadron at Portsmouth for a few months. In 1740 he had again command of a squadron of six sail of the line, to look out for the Spanish homeward-bound fleet of treasure-ships, which, however, escaped by keeping far to the north, making Ushant, and then creeping to the south well in with the coast of France, whilst the English squadron was looking for them broad off Cape Finisterre. In August 1743 Balchen was promoted to be admiral of the white. He commanded for a few months at Plymouth; but in the following April he was appointed to be governor of Greenwich Hospital, and was knighted. The appointment was considered as an honourable retirement from the active list, and in addition to its emoluments a pension of 600*l.* a year on the ordinary estimate of the navy was settled on him during life (13 April, *Admiralty Minute*); but on 1 June he was restored to his active rank as admiral of the white. A large fleet of store-ships on their way to the Mediterranean was blockaded in the Tagus by a powerful French squadron under the Count de Rochambeau. Balchen was ordered to relieve it, and, with his flag on board the Victory, sailed from St. Helen's on 28 July. Rochambeau was unable to oppose a force such as Balchen commanded; he drew back to Cadiz, whilst Balchen convoyed the store-ships to Gibraltar, saw them safely through the straits, and started on the return voyage. In the chops of the Channel his fleet was caught in a violent storm, on 3 Oct.; the ships were dispersed, but, more or less damaged, some dismasted, some leaking badly, all got into Plymouth or Spithead, with the exception of the Victory. She was last seen in the early morning of 4 Oct., and nothing was ever positively known as to her fate, whether she foundered at sea, or whether, as was more commonly believed, she struck on the Caskets. It was said that during the night of 4–5 Oct. her guns were heard by the people of Alderney, but even that was doubtful. Her maintop-mast was washed ashore on the island of Guernsey (*Voyages and Cruises of Commodore Walker* [1762, 12mo], p. 45). The admiral, Sir John Balchen, her captain, Samuel Faulknor, all her officers and men, and an unusual number of volunteers and cadets, 'sons of the first nobility and gentry in the kingdom,' being in all, it was estimated, more than eleven hundred souls, were lost in her. A gift of 500*l.* and a yearly pension of the same amount was immediately (27 Nov.) settled on the admiral's widow, Dame Susan Balchen, and a monument to his memory was erected at the public cost in Westminster Abbey. His portrait, by Sir Godfrey Kneller, and bearing the inscription above referred to, is in the Painted Hall at Greenwich. He had one son, George, a captain in the navy, who died in command of the Pembroke in the West Indies, in December 1745.

[Official Letters and other Documents in the Public Record Office; Charnock's account (Biog. Nav. iii. 155), more especially of the early part of Balchen's career, is very imperfect and inaccurate; Lediard's Naval History (under date).]
J. K. L.

BALD, ALEXANDER (1783–1859), poetical writer, was born at Alloa, 9 June 1783. His father was for a long time engaged in superintending coal works in the neighbourhood, and was the author of the 'Corn Dealer's Assistant,' for many years an indispensable book for tenant-farmers in Scotland. A brother, Robert, attained some eminence as an engineer. Alexander was from an early age trained for commerce, and for more than fifty years conducted business at Alloa as a timber-merchant and brick-manufacturer. Throughout his life he devoted much of his leisure to literature, and was the friend and patron of many literary men in Scotland. He was among the first to acknowledge the merits of the poems of James Hogg, the Ettrick Shepherd, and paid him a visit many years before he had obtained general recognition as a poet. He established a Shakespeare Association in his native town, and at its annual celebrations secured the presence of eminent men of letters. To the 'Scots Magazine,' at the beginning of this century, Bald was a regular poetical contributor; but his poems show a very thin vein of poetical sentiment. One of them, 'The Lily of the Vale,' has been erroneously attributed to Allan Ramsay. Bald died at the age of 76, at Alloa, in 1859.

[Rogers's Century of Scottish Life, p. 237; Rogers's Modern Scottish Minstrelsy, v. 34.]
S. L.

BALDOCK, RALPH DE (*d.* 1313), bishop of London and lord chancellor, whose early history is unknown, first appears in 1271 as holding the prebendal stall of Holborn, in which Robert Burnel, Edward I's great chancellor, had preceded him. This disposes of Godwin's assertion that he was educated at Merton College, Oxford, which was not founded till 1274. His influence and ability must have been considerable, for he obtained the highest preferment in his diocese. In 1276 he was collated to the archdeaconry of Middlesex; became dean of St. Paul's in 1294; and was elected bishop of London in 1304. Three canons, who had been deprived by the archbishop during the vacancy of the see, appealed to the pope to declare the election void owing to their exclusion, but the bishop-elect won his cause at Rome, and was consecrated at Lyons in 1306. Though he does not appear to have spent his life at court or in the ministerial offices, he attracted the attention of Edward I, who nominated him lord chancellor in April 1307. The king's death followed in July, and Baldock was at once removed by Edward II at the instigation of the favourite Gaveston. His position and character marked him out as one of the ordainers forced by the parliament of 1310 on the king for the better regulation of his household. But he took little part in public affairs, preferring the duties and pastimes of a churchman. He wrote a history of England, and collected the statutes and customs of St. Paul's, works which existed in the sixteenth century, but are now lost. St. Paul's Cathedral was at this time being rebuilt and enlarged, and its new lady chapel was built by Baldock. He began it while he was yet dean, continued it as bishop, bequeathed money for its completion, and in it he was buried, after his death in 1313, 'under a goodly marble, wherein his portraiture in brass was curiously represented.'

[Wharton's Hist. de Episc. Lond. pp. 108–12; Godwin de Præsul.; Newcourt's Repertorium; Rot. Pat. et Fin. temp. Ed. I; Foss's Judges of England, iii. 220–3.]
H. A. T.

BALDOCK, ROBERT DE (*d.* 1327), lord chancellor, first appears in the records as obtaining a grant of the royal rights over a manor in Surrey in 1287. As he held a stall in St. Paul's whilst his namesake [see Baldock, Ralph de] was yet bishop of London, it may be inferred that they were related. Admitted to the prebend of Holywell in 1312, he obtained the archdeaconry of Middlesex two years later. But his attention was fixed on the court rather than on the church, which was looked upon by many clever adventurers at this time as a mere stepping-stone to ministerial greatness. Most of them, reading the signs of the times, were opposed to the government of Edward II. Yet Baldock was blinded to future dangers by the prospect of immediate aggrandisement. Soon after he became archdeacon he was permanently employed at court, and grew wealthy through pluralities. He held prebends at Lichfield and Lincoln, yet he never obtained a bishopric. In 1322, that of Winchester falling vacant, Edward II bade his agent at the papal court demand it for Baldock, but the agent secured the papal nomination for himself, and three years later, in the case of Norwich, the king's candidate was again thwarted by the pope's favourite, William de Ayreminne [q. v.]. Ministerial offices were more at the king's disposal, and in 1320 he made Baldock his privy seal; in 1323 he was one of the negotiators of a thirteen years' truce with Scotland; and soon after his return from the north he obtained the lord chancellorship. Together with the De Spencers he now exercised the greatest power and incurred the fiercest hate. Their position was critical. The queen sought to use the popular feeling to get rid of a husband who neglected her, and of ministers whom she could not control. The French king seized this moment of weakness to demand the personal homage of Edward for his foreign possessions. The ministers dared not let Edward go, yet dared not anger Charles, and, failing to bribe the French envoys to conceal the object of their mission, they hit upon the fatal policy of letting the queen and her son cross over and satisfy the French king. Having gathered a force abroad, she returned in 1326 to find the people ready to assist her in overthrowing the government. She proclaimed the De Spencers and Baldock enemies of the realm. As they fled westward with the king, the Londoners wrecked their houses. At Bristol the elder De Spencer was taken and beheaded, the hiding-place of the other fugitives in Wales was revealed by a sufficient bribe, Edward was forced to abdicate, and the younger De Spencer shared his father's fate. The death of Baldock was equally desired by the victorious party, but his orders protected him from a legal execution. He was handed over to Bishop Orlton of Hereford [see Adam of Orlton], a ministerial churchman more able and more unscrupulous than himself. In February 1327 he was confined in this bishop's house in London, and the mob was allowed, or even incited, to break in and drag the prisoner with violence and cruelty to Newgate, where he shortly afterwards died of his ill-treatment.

[Chronicles of Adam of Murimuth, Trokelowe, and Walsingham, Rolls Series; Rot. Claus. et Pat. temp. Ed. II; Newcourt's Repertorium, p. 78; Foss's Judges of England, ii. 222–5.]

H. A. T.

BALDOCK, Sir **ROBERT** (*d.* 1691), judge, son and heir of Samuel Baldock of Stanway, in Essex, bore the same arms as Robert de Baldock [q. v.], lord chancellor in Edward II's reign. Entering as a student at Gray's Inn in 1644, he was called to the bar in 1651. There appears to be no contemporary allusion to his early professional career beyond Roger North's mention of him in connection with a 'fraudulent conveyance managed by Sir Robert Baldock and Pemberton,' the chief justice, which he thinks 'Baldock had wit and will enough to do' (North's *Life of Lord Guilford*, 223). In 1671 he was recorder of Great Yarmouth, and was knighted on the king's visit to that town. In 1677 he took the degree of serjeant, and was autumn reader to his inn of court; and on the accession of James II he became one of the king's serjeants. The only event of any importance in which he is known to have taken a part was the trial of the seven bishops, in which he was one of the counsel for the king. His principal argument, in a tedious irrelevant speech, is that the reasons given by the bishops for not obeying the king are libellous, inasmuch as 'they say they cannot in honour, conscience, or prudence do it; which is a reflection upon the prudence, justice, and honour of the king in commanding them to do such a thing' (*State Trials*, xii. 419).

This argument seems to have commended him so strongly to the king that within a week he was promoted to a seat in the King's Bench, two of the judges, Sir John Powell and Judge Holloway, being removed in consequence of having expressed opinions in favour of the accused bishops (Sir J. Bramston's *Autobiography*, 311). The revolution which took place before the beginning of next term drove the new judge from the bench before he had time to render himself liable to the condemnation which in the next reign fell on so many of his fellow judges, of whom no less than six were excepted from the act of indemnity in consequence of their assistance to James II in his unconstitutional proceedings (*Stat. of Realm*, vi. 178).

The remaining three years of Sir Robert's life were spent in obscurity. He died on 4 Oct. 1691, and was buried at Hockham in Norfolk, in the parish church of which is a monument erected by him to his only son, Robert, who was killed in a naval battle in 1673. His first wife was Mary, the daughter of Bacqueville Bacon (third son of Sir Nicholas of Redgrave), and one of the three co-heiresses of her brother Henry, who was lord of the manor of Great Hockham. She having died in 1662, he married again, but the name of his second wife is not known (Blomefield's *Norfolk*, i. 312, 314).

[Foss's Judges of England, and works cited above.]

G. V. B.

BALDRED, or **BALTHERE** (*d.* 608?), saint, was a Northumbrian anchorite of the sixth century, the details of whose life are entirely mythical. Alban Butler gives 608 as the date of his death. He is said to have been suffragan of Kentigern of Glasgow, but all the localities connected with his cultus are in Lothian. Baldred was one of the island saints more common in Celtic than in English hagiology. His favourite place of retirement was the Bass Rock in the Firth of Forth. The special scenes of his teaching and miracles are reputed to be the three villages of Aldhame, Tyningham, and Prestonne; and when on his death the three churches importuned for his body, they found that Providence had supplied each place with a corpse of the holy man. Baldred's feast-day is 6 March. Another Baldred, or Baltherus, who was a hermit of Durham, flourished about a century later, and after such miracles as walking on the sea died in 756. Mr. Skene connects the two Balthere together, and regards the later as the right date of the saint's death.

[Acta Sanctorum Ord. Benedic. 6 March; Forbes's Kalendar of Scottish Saints; Dictionary of Christian Biography; Skene's Celtic Scotland, iii. 223.] T. F. T.

BALDRED (*fl.* 823–825), king of Kent, during the dissensions which weakened Mercia after the death of Cenwulf, endeavoured to make Kent independent of that kingdom. He seems to have been on good terms with Archbishop Wulfred, who was a Kentishman, and who had himself carried on a long dispute with the Mercian king about the rights of his church. Baldred's kingdom fell before Ecgberht. He was chased from Kent by a West-Saxon army led by Æthelwulf, the king's son, Ealhstan, the bishop of Sherborne, and the ealdorman Wulfheard, and fled 'northwards over the Thames.' At the moment of his flight he granted Malling to Christ Church, Canterbury, in the hope, it may be, of prevailing on the archbishop to espouse his cause. After his deposition Kent was held as a sub-kingdom by æthelings of the West-Saxon house, until it was finally incorporated with the rest of the southern kingdom on the accession of Æthelberht to the throne of Wessex.

[Anglo-Saxon Chron. sub an. 823; Kemble's Codex Dipl. ccxl.; Haddan and Stubbs, Councils, &c., iii. 557; Stubbs, Const. Hist. i. 190 *n.*, 256.] W. H.

BALDREY, JOSHUA KIRBY (1754–1828), engraver and draftsman, practised both in London and Cambridge between 1780 and 1810, working both in the chalk and dot manners. Many of his works were printed in colours. He exhibited portraits at the Royal Academy in 1793 and 1794. Among his best works are: 'The Finding of Moses,' after Salvator Rosa, 1785; 'Diana in a Landscape,' after Carlo Maratti; 'Lady Rawdon,' after Reynolds, 1783; and some subjects after Penny and Bunbury. His chief work, however, is from the east window of King's College Chapel, Cambridge, which he drew and engraved, and then finished highly in colours. He published 'A Dissertation on the Windows of King's College Chapel, Cambridge' (Camb. 1818, 8vo), from which it appears he was engaged on an engraving of one of the south windows. He died in indigence at Hatfield Wood Side, Hertfordshire, 6 Dec. 1828, leaving a large family.

[Cooper's Annals of Cambridge, iv. 559; Redgrave's Dict. of Artists (1878).] T. C.

BALDUCKIE, Lord (*d.* 1608), Scottish judge. [See Lyon, Sir Thomas.]

BALDWIN (*d.* 1098), abbot and physician, was a monk of St. Denys, and was made prior of the monastery of Liberau, a cell of St. Denys, in Alsace. When Edward the Confessor refounded the monastery of Deerhurst and gave it to St. Denys, Baldwin was appointed prior of this new possession of his house. He was well skilled in medicine, and became the king's physician. On the death of Leofstan, abbot of St. Edmund's, in 1065, Edward caused the monks to elect Baldwin as his successor. The new abbot received the benediction at Windsor, in the presence of the king, from the Archbishop of Canterbury, for his house claimed to be exempt from the jurisdiction of the bishop of Elmham, in whose diocese it lay. The king further showed his regard for the new abbot by granting him the privilege of a mint. Baldwin became one of the physicians of the Conqueror, and his skill made him a favourite with the king, who enriched his house with grants of land. He had occasion to exert his influence with the king to the utmost, for Herfast, who was made bishop of Elmham in 1070, contemplated the removal of his see to St. Edmund's, and asserted his authority over the abbey. Baldwin rejected his claim, and obtained leave from the king to consult the pope. He journeyed to Rome in 1071, taking with him some of the relics of St. Edmund, and accompanied by the prior and chaplain of his house, both Englishmen. At St. Edmund's, unlike some other monasteries, the French abbot lived on friendly terms with his English monks. Alexander II received Baldwin graciously. He ordained him priest with his own hands, invested him with the ring and staff, and sent him home with a privilege which confirmed the exemption of his house. Although Lanfranc was a monk he was an archbishop, and he was therefore opposed to the claims of exemption from episcopal jurisdiction, which were made by many monasteries. Accordingly he did not interfere to check the attempts of Herfast against St. Edmund's. In spite of the papal privilege, Herfast renewed these attempts, and offered to give the king a large sum of money if he would allow the case to be tried. Hearing that the privilege of his predecessor was thus disregarded, Gregory VII wrote a letter to Lanfranc in 1073, reproaching him for his remissness in the matter, charging him to restrain Herfast from any further attempts against the liberty of the abbey, and warning the king not to yield to the persuasions of the bishop. A temporary victory is said to have been granted to Baldwin by the interposition of St. Edmund. As Herfast was riding through a wood a thorn pierced one of his eyes. The bishop was in danger of losing his sight altogether. In his pain and misery he was advised to entreat the abbot, whom he had injured, to cure him. He accepted the advice and went to St. Edmund's. Baldwin saw his opportunity, and took care to obtain his fee before he took the case in hand. He held a chapter, to which he invited certain great men who happened to be in the neighbourhood, and caused the bishop to renounce his claim before the whole assembly. When Herfast had humbly confessed his sin and received absolution, Baldwin began to treat his eyes, and in a short time effected their cure. Before long, however, the bishop renewed his attempts. Lanfranc, by command of the king, held a great court to inquire into the matter. The proceedings were conducted in the English fashion. The men of nine shires heard the pleadings, and their voices declared that the abbot's claim was good. The bishop succeeded in carrying the case to the king's court, where, in 1081, it was heard before all the chief men of England. Baldwin put the charters of his house in evidence, and pleaded moreover that neither he nor his predecessors had received the benediction from the bishop. The court decided in his favour, and the king issued a charter confirming to the abbey the exemption granted by his predecessors.

Baldwin's medical skill brought him many patients, some even from Normandy. He was kind and hospitable to all who came to him. As physician to the court he followed the king to Normandy. While there he was often made the bearer of royal messages, and acted as physician to the nobles, as well as to the king and his queen. At the suggestion and with the assistance of William, he pulled down the church of his abbey, which had only been finished in 1032, and built another in its place after a more splendid fashion. Of this church William of Malmesbury declared that there was none to compare with it in England for beauty and size. Baldwin's church lived on until the dissolution. The stately tower leading into the abbey yard, on a line with the west front of the church, which now serves as the tower of the church of St. James, is doubtless part of his work. The building was finished in 1094, and the abbot obtained leave from William Rufus for its consecration and for the translation of the body of the saint. Before long, however, the king capriciously withdrew his license for the consecration. A report was set abroad that the body of St. Edmund was not really in the possession of the abbey, and it was suggested that the king should seize the rich work of the shrine and apply the profits to the payment of his mercenaries. It chanced that while such things were being said Walkelin, bishop of Winchester, and Ranulf, the king's chaplain, afterwards bishop of Durham, came to the town of St. Edmund on the king's business. Baldwin took advantage of their visit to arrange a solemn translation. In spite of the opposition of Bishop Herbert of Losing, the successor of Herfast, the ceremony was performed with great splendour in the presence of the bishop of Winchester on 29 April 1095. Baldwin, according to Florence of Worcester, died 'in a good old age' in 1097. According to the 'Annals' of his house his death did not take place until the next year.

[Annales S. Edmundi, Heremanni Mir. S. Eadmundi, in Ungedruckte Anglo-Normannische Geschichtsquellen, ed. Liebermann; Jaffé's Monumenta Greg. 49, 50; Epp. Lanfr., ed. Giles, 20, 22, 23, 26; Epp. Anselm., Migne, ii. 4; Will. Malmesb. de Gestis Pontif. ii.; Flor. Wig. 1097; Dugdale's Monast. iii. 99; Freeman's William Rufus, ii. 267.] W. H.

BALDWIN of Moeles (*d.* 1100?) was the second son of Gilbert, count of Eu, who was a grandson of Richard the Fearless, and one of the guardians of the youth of William the Conqueror. On the murder of his father in 1040 Baldwin and his elder brother Richard, the ancestor of the house of Clare, were taken by their guardian to the court of Flanders for refuge. At the request of Baldwin of Flanders, Duke William, when he married Matilda, gave Baldwin, the son of Gilbert, the lordships of Moeles and Sap, and married him to Albreda, the daughter of his aunt. Baldwin was greatly enriched by the conquest of England. Besides lands in Somerset and Dorset, he had no less than 159 estates in the county of Devon, where he held the office of sheriff. On the fall of Exeter, in 1068, the king left him to keep the city, and to complete the building of the castle. By his wife Albreda, Baldwin had three sons —Richard, who was made earl of Devon by Henry I [see BALDWIN OF REDVERS], Robert, the lord of Brionne, and William; and three daughters. He had also a natural son, Guiger, who became a monk of Bec. A Norman priest in 1101 beheld in a vision Baldwin and his brother, who had both died shortly before, clad in full armour.

[Will. of Jumièges, viii. 37; Orderic, 687, 694, 510; Dugdale's Baronage, i. 254; Monasticon, v. 377.] W. H.

BALDWIN (*d.* 1190), archbishop of Canterbury, was born at Exeter of poor parents. He received an excellent education, both in secular and religious learning, and bore a high character. He took orders, and was made archdeacon by Bartholomew, bishop of Exeter. Monastic in his tastes, Baldwin disliked the state and business which surrounded him as an archdeacon. He resigned his office, and became a monk of the Cistercian abbey of Ford in Devonshire. He entered on his new life with ardour, and within a year was made abbot. His literary work was done either wholly, or at least for the most part, while he held that office. In 1180 he was made bishop of Worcester. While Henry II was at Worcester in 1184, a man of good family, named Gilbert of Plumpton, was tried for forcibly carrying off an heiress, and was condemned to death. It was generally believed that many of the charges brought against Gilbert were false, and were included in the indictment to secure his condemnation. Baldwin was strongly urged to interfere to save him. He determined to do so, but was only just in time. The rope was actually round Gilbert's neck, when the bishop galloped up and called to the executioners to loose him, saying that their work might not be done on that day, for it was Sunday and a festival. A pardon was afterwards obtained from the king. The incident illustrates the bishop's character, which was at once wavering and impulsive. Baldwin was elected archbishop in the same year. His election was disputed; for the monks of Christ Church chose the abbot of Battle, while the bishops of the province chose Baldwin. The monks refused to agree in the choice of the bishops, and proceeded to elect Theobald, cardinal-bishop of Ostia. The king interfered, and after some difficulty persuaded the monks to choose the bishop of Worcester, on the express condition that the claim of the bishops to elect should be disallowed. It was probably during the course of this dispute that Baldwin was employed by the king in a negotiation with Rhys ap Gruffydd, prince of South Wales. The new archbishop is described by his friend, Giraldus Cambrensis, as a gloomy and nervous man, gentle, guileless, and slow to wrath, very learned and religious. This character, as Dr. Stubbs has shown (*Epp. Cantuar.*, Introd., Rolls Series), is perhaps not inconsistent with 'the errors of temper, harshness, arbitrary severity, and want of tact' which he manifested in the long dispute with his convent; for he was weak of purpose and of an impulsive nature. His religious character is illustrated by the saying that, of the three archbishops, 'when Thomas came to town, the first place to which he went was the court, with Richard it was the farm, with Baldwin the church.' Pope Urban III, who was his enemy, addressed him in a letter as 'the most fervent monk, the zealous abbot, the lukewarm bishop, the careless archbishop.' As a simple monk Baldwin was fervent in spirit, and when he was invested with authority he did not exercise it negligently, but in a way which was unwelcome to the pope.

The privileges granted by the predecessors of Baldwin made the monks of Christ Church practically independent of the archbishop. Fresh dignity was conferred upon their convent by the martyrdom of St. Thomas. Over the large revenues of their church its titular ruler had no control. His claim on their obedience was disregarded, and he was looked upon by the chapter either as the instrument of their will, or as a stranger whose interests were different from their own. The house was no mere monastic foundation. The monks, as the congregation of the metropolitan church, cast off the bondage of monastic discipline. Princely hospitality and luxurious living reigned within the monastery. Trains of servants waited on the brethren and consumed the revenues of the house. While the archbishop had scanty means of rewarding his clerks and officers, he saw the community of which he was the nominal head indulging in lavish expenses. The independence of the convent was grievous to Baldwin as archbishop, and its luxury disgusted him as a Cistercian. When he was received by the monks, he expressed a hope that he and they would be one 'in the Lord.' His course of action was not such as was likely to promote unity. He determined to raise a great collegiate church, in which he might provide for men of learning such as his nephew, Joseph the poet. The monks believed that he intended to supersede their house. Of the famous quarrel which arose on this matter a full and interesting account has been given by Dr. Stubbs in his introduction to the volume of Canterbury letters, which record each stage in the proceedings. A year after his enthronement Baldwin seized certain offerings (*xenia*) paid to the convent. He decided on building a college for secular priests at Hakington, about half a mile from Canterbury. The monks appealed to Rome, and begged the kings of England and France to uphold their cause. Before long most of the princes, cardinals, bishops, and great monasteries of western Europe took one side or the other in the quarrel. The archbishop was upheld by Henry. He suspended the appellant monks, and refused to obey the papal orders commanding him to restore the prior, to discontinue his building, and to give up the property of the convent. When the pope issued a second mandate, Ranulf Glanvill, the justiciar, forbade its execution. On the death of Urban the king openly adopted the cause of Baldwin. In 1188 two monks were sent to the archbishop, who had just come to England from Normandy to offer him the usual welcome on his return. Without admitting them to his presence he excommunicated them and seized their horses. The convent stopped the services of the church, and sent letters to Henry the Lion and Philip of Flanders, asking their help. On the other hand, Henry wrote to Pope Clement, declaring that 'he would rather lay down his crown than allow the monks to get the better of the archbishop.' The convent was kept in a state of blockade for eighty-two weeks. On the death of Henry II Baldwin tried to effect a reconciliation. He failed, and broke out into violent threats against the subprior. In order to reduce the convent to submission, he appointed to succeed the prior, who had died abroad, one Roger Norreys, who was wholly unfit for the post. King Richard visited Canterbury in November 1189, and effected a compromise of the dispute. Baldwin gave up his college at Hakington, and deposed his new prior. On the other hand it was declared that the archbishop had a right to build a church where he liked, and to appoint the prior of the convent, and the monks made submission to him. In virtue of this agreement he acquired by exchange from the church of Rochester twenty-four acres of the demesne of the manor of Lambeth, and there laid the foundation of a new college.

Meanwhile, in 1187, Baldwin made a legatine visitation in Wales, a part of their province which none of the archbishops of Canterbury had yet visited. The tidings having arrived of the loss of Jerusalem and of the holy cross, Henry II held a great council at Geddington for the purposes of a crusade. There, 11 Feb. 1188, Baldwin took the cross, and preached for the cause with great effect. In the Lent of that year the archbishop, accompanied by Ranulf Glanvill and by Giraldus, the archdeacon of St. David's, made a tour through Wales, preaching the crusade. Entering Wales by Hereford, he spent about a month in the southern and a week in the northern principality. At Radnor the crusading party was joined by Rhys ap Gruffydd and other noble Welshmen. The archbishop made this progress a means of asserting his metropolitan authority in Wales, for he performed mass in each of the cathedral churches 'as a mark of a kind of investiture' (*Itin. Kamb.* ii. 1; see also *Introd.* by Mr. Dimock to Giraldus Cambrensis, vi., R.S.). Vast crowds of Welshmen took the cross. A history of the expedition was written by Giraldus. The crusade was delayed by the quarrel of Richard with his father. Soon after his return from Wales Baldwin was sent by the king to pacify Philip of France, but was unsuccessful in his mission. He was with the king during his last illness. He seems to have had considerable influence with Henry. In 1185 he prevailed on him to release his queen. He now strongly exhorted him to confession. He forbade the marriage of John with the heiress of the Earl of Gloucester on the ground of their kinship, but his prohibition was disregarded. In 1189 he officiated at the coronation of Richard, and attended the council which the king held at Pipewell in that year. At this council Geoffrey, the king's brother, was appointed to the archbishopric of York. Baldwin asserted the rights of his see by claiming that the new archbishop should not receive ordination from any one save from himself, and appealed to the pope to uphold his claim.

In March 1190 Baldwin set out on the crusade in company with Hubert, bishop of Salisbury, and Ranulf Glanvill. They parted with the king at Marseilles, as they went straight on to the Holy Land. They arrived at Tyre on 16 Sept., and at Acre on 12 Oct. During the illness of the patriarch, Baldwin, as his vicegerent, opposed the adulterous marriage of Isabel, the heiress of the kingdom, the wife of Henfrid of Turon, and Conrad, the marquis of Montferrat, and excommunicated the contracting and assenting parties. The crusading army made an attack, 12 Nov., upon the camp of Saladin. Before the battle Baldwin, in the absence of the patriarch, absolved and blessed the host. Nor was he wanting in more active duties. He sent to battle two hundred knights and three hundred attendants who were in his pay, with the banner of his predecessor, St. Thomas, borne on high before them; while he, in company with Frederick of Swabia and Theobald of Blois, guarded the camp of the crusaders. The excesses of the army weighed heavily on the spirit of the aged prelate. He fell sick with sorrow, and was heard to pray that he might be taken away from the turmoil of this world; 'for,' said he, 'I have tarried too long in this army.' He died 19 Nov. 1190. During his illness he appointed Bishop Hubert his executor, leaving all his wealth for the relief of the Holy Land, and especially for the employment of a body of troops to guard the camp.

The works of Baldwin which have been preserved are a Penitential and some discourses in manuscript in the Lambeth library, of which a notice is given in Wharton's 'Auctarium' of Usher's 'Historia Dogmatica,' p. 407; two books entitled 'De Commendatione Fidei,' and 'De Sacramento Altaris,' and sixteen short treatises or sermons. While these works do not display any great learning, they prove that Baldwin had a wide acquaintance with the text of Scripture. The book on the 'Sacrament of the Altar' was printed at Cambridge with the title, 'Reverendissimi in Christo Patris ac Domini, Domini Baldivini Cantuariensis Archiepiscopi, de venerabili ac divinissimo altaris sacramento sermo. Ex præclara Cantabrigiensi Academia, anno MDXXI. Finis adest felicissimus,' 4to. It is printed by John Siberch, who styles himself, in the dedication to Nicholas, bishop of Ely, 'primus utriusque linguæ in Anglia impressor,' and is one of the earliest books known to have been printed at Cambridge (Ames, *Typog. Antiq.* ed. Herbert, iii. 1412; Brunet, *Manuel du Libraire*, i. 624). Baldwin's works are contained in the 'Bibliotheca Patrum Cisterciensium,' tom. v. 1662, from which they have been reprinted verbatim, with the remarkable error which makes Oxford the birthplace of Baldwin and the see of Bartholomew, by Migne in his 'Patrologiæ Cursus Completus,' tom. cciv.

[Epp. Cantuar. ed. Stubbs, R.S.; Gesta Regis Henrici, ed. Stubbs, R.S.; Roger of Hoveden, ed. Stubbs, R.S.; Ralph of Diceto; Gervase, Act. Pontif. and Chron.; Giraldus Cambrensis, De Sex Episc. vit., De rebus a se gestis, Itin. Kambriæ, De Instruc. principum, i–vii, ed. Brewer and Dimock, R.S.; Richard of Devizes; Roger of Wendover; Introductions to Memorials of Rich. I, by Dr. Stubbs, R.S.; Hook's Archbishops of Canterbury, vol. ii.] W. H.

BALDWIN of Clare (*fl.* 1141) was the youngest son of Gilbert Fitz-Richard, of the elder branch of the line of Gilbert, count of Eu, grandson of Richard the Fearless [see Baldwin of Moeles, *d.* 1100]. His mother was perhaps Adeliza, daughter of the count of Claremont, though William of Jumièges does not mention him among her sons. The manor of Clare, from which Baldwin and others of his family took their name, was one of the estates held by his grandfather Richard in Suffolk. Baldwin's father, Gilbert, received the grant of Ceredigion (Cardiganshire) from Henry I in 1107. On the death of Henry, Richard, the eldest brother of Baldwin, was slain, and his lands were harried by Morgan ap Owen. Stephen gave Baldwin a large sum of money to enable him to hire troops for the relief of the lands of his house. Baldwin, however, retreated without, as it seems, striking a single blow. When, in 1141, Stephen's army was drawn up before the battle of Lincoln, the king, because his own voice was weak, deputed Baldwin to make a speech to the host. The Arundel MS. of the 'History of Henry of Huntingdon' (twelfth or thirteenth century) contains an outline drawing of Baldwin addressing the royal army in the presence of the king. In this speech he set forth the goodness of the cause of Stephen and the evil character of his enemies, reviling Robert, earl of Gloucester, as having the heart of a hare—a reproach which came singularly amiss from the speaker. In this battle, however, Baldwin fought bravely and received many wounds. He stood by the king to the last, and was taken prisoner with him. He was a benefactor of the abbey of Bec. Richard, earl of Striguil, the invader of Ireland, was his nephew.

[Gesta Stephani, p. 12; Henry of Huntingdon, viii. 271–4, R.S.; Orderic, 922; Will. of Jumièges, viii. 37; Giraldus Cambrensis, Itin. Kamb. ed. Dimock, p. 48; Brut y Tywysogion, 105, 157; Dugdale's Baronage, i. 207; Monasticon, v. 1067.] W. H.

BALDWIN of Redvers (*d.* 1155) was the eldest son of Richard, earl of Devon, the son of Baldwin of Moeles [q. v.]. He succeeded his father in the earldom, in the lordship of Okehampton, and also, it is said, in the lordship of the Isle of Wight. From his residence in Exeter Castle he is usually styled earl of Exeter. On a report being raised of the death of Stephen in 1136, Baldwin, with the connivance of other barons, made a revolt. He began to oppress the city of Exeter. The citizens sent to the king for help, and Stephen ordered 200 horse to march at once to their relief. Baldwin's men, having heard that the citizens had complained of them, sallied forth to take vengeance on them. They were defeated, and had scarcely taken shelter within the walls of the castle, when the king with the main body of his army entered the city. Baldwin had a strong garrison in the castle, and held it against the royal forces. The siege and defence were alike conducted with all the military skill of the time. During its progress Baldwin's garrison at Plympton surrendered to the king. His rich lands were harried, and his tenants all through Devonshire were brought to submission. The blockade was strict, and want of water forced Baldwin to propose a capitulation. By the advice of the bishop of Winchester Stephen at first refused to grant any terms to the rebels, and withstood a piteous appeal made to him by Baldwin's wife, Adeliza. A large number, however, of the chief men of the king's own army were not disposed to allow him to take severe measures. Some had relatives within the castle, and some, though they were now fighting against Baldwin, had secretly counselled him to revolt. In the spirit of that continental feudalism from which England had hitherto been saved by the firmness of the earlier Norman kings, they reminded Stephen that the garrison had never made oath to him as king, and that in taking up arms against him they were acting faithfully to their lord. Stephen yielded to their wishes, and allowed the garrison to come forth. Baldwin fled to the Isle of Wight, and prepared to carry on the rebellion. On hearing that the king was about to embark at Southampton to reduce him to obedience, he surrendered himself. He was banished and took shelter with Geoffrey, count of Anjou, by whom he was honourably received. At the instigation of the empress he intrigued with the Norman lords, and raised up a revolt against Stephen in the duchy. He was taken prisoner by Ingelram de Say in a skirmish before the castle of Ormes. In 1139 he landed with a strong force at Wareham, and held Corfe Castle against the king. After a long siege Stephen turned away from Corfe on hearing of the landing ot Robert of Gloucester. Baldwin joined the empress, and was present at the siege of Winchester in 1141. The earl was a great benefactor of religious houses. He founded a priory of Austin canons at Bromere in Hampshire, and a Cistercian abbey at Quarrer, or Arreton, in the Isle of Wight. He caused the secular canons of Christ Church at Twynham to give place to regular canons. He enriched the priory of Plympton, and gave his chapelry of St. James at Exeter, with its tithes and estates, to the monasteries of St. Peter at Cluny and of St. Martin-des-Champs. Baldwin died in 1155, and was buried in his monastery at Arreton with Adeliza his wife. He left three sons—Richard, who succeeded him in his earldom; William, called Vernon, and Henry; and one daughter, named Hadwisa.

[Gesta Stephani; Henry of Huntingdon, 259, R. S.; Gervase, 1340; Orderic, 916; R. de Monte, sub an. 1155; Dugdale's Baronage, i. 255; Monasticon, v. vi.; Tanner's Notitia Monastica; Third Report of the Lords on the Dignity of a Peer, p. 177.] W. H.

BALDWIN, GEORGE (1743?-1826), mystical writer, son of William Baldwin, hop-merchant in the Borough, was born, probably in London, in 1743. Dean Burgon wrote a memoir of Mrs. Baldwin, his great-aunt, who died in 1839.

George, who was a great traveller, visited Cyprus in 1760; thence he travelled to St. Jean d'Acre in 1763. In 1768 he returned to England, and obtained leave to go as a free mariner to the East Indies, with the idea of exploring the connection between India and Egypt by the Red Sea. On the point of embarkation he received news of the death of his brother, consul at Cyprus, and was advised to return thither. He did not accomplish his purpose there till 1773, when he passed over into Egypt, and was at Grand Cairo in the time of Mehemed Bey, who told him, 'If you bring the Indian ships to Suez, I will lay an aqueduct from the Nile to Suez, and you shall drink of the Nile water.' He then went to Constantinople, and made his plan known to Mr. Murray, his majesty's ambassador at that place, by whom it was favourably received. In 1774 he returned to Egypt and went to Suez, whence he accompanied the holy caravan on a dromedary to Cairo. His services there were accepted by the East India Company. He arrived in Alexandria in 1775, and succeeded in establishing a direct commerce from England to Egypt. Baldwin returned to England in 1781—having been plundered on the plains of Antioch by thieves and shot through the right arm—in a destitute condition, and petitioning for justice. He then received a summons from Mr. Dundas to attend the India Board, and to present to it a memorial, entitled, in his works, 'Political Recollections.' On this his majesty's ministers sent him as a consul-general to Egypt. He entered on the functions of his office in Alexandria 18 Dec. 1786. In 1796 Baldwin counteracted a public mission entrusted to Tinville, the brother of Fouquier-Tinville, the notorious public accuser before the French revolutionary tribunal, who arrived in Cairo expressly to inveigle the beys of Egypt into the designs of the French. About this time he received an official letter that the office of consul in Egypt had been abolished as unnecessary four years before. 'The effect of this letter,' says Baldwin, 'was to depress me to such a degree as to bereave me of my strength, and of every faculty to attend to any earthly concern.' He left all his property behind him, and sailed on 14 March 1798, and on the 19th landed happily on the island of Patmos, in the grotto of the Apocalypse. From Patmos he went to Chismé, the sepulchre of the Turkish fleet, where the Greeks for five-and-twenty days came round him every night and danced the carmagnole. He went on to Trieste by Vienna, and then, disturbed by the battle of Marengo, retreated to Leghorn. He was there surprised by a party of republicans, and had just time to save himself on board his majesty's frigate, Santa Dorothea, with little more than a change of linen in his wallet. After a fortnight's cruise he landed at Naples, where he was requested by the English commander-in-chief to join them at Malta in the campaign of 1801.

Whilst acting as consul-general Baldwin first turned his attention to what he calls magnetic influence. The cures effected by this in Egypt he declares to be many and marvellous. In 1789 he commenced experiments in it himself with remarkable success. The gifts of which he considered himself possessed were, he says, obtained from the hand of one Cesare Avena di Valdieri, an extempore poet who had 'coursed and sung his carms (*sic*) over various regions of the world, and at length imported under my roof' in Alexandria on 23 Jan. 1795. The gifts were obtained from Cesare in his magnetic sleep. Baldwin's Italian work, 'La Prima Musa,' is written in poor and ungrammatical Italian. It reads more like the raving of a maniac than a wholesome speculation on a subject of science. He presented a copy of it to the British Museum in 1802. Baldwin died 19 Feb. 1826, aged 83 (*Gent. Mag.* 1826, i. 283). He speaks of his 'Legacy to his Daughter' as the only property he had to leave her.

Baldwin, during his long residence at Alexandria, after much observation of cases of the plague, proposed as beneficial for this hitherto incurable malady the rubbing of sweet olive oil into the skin. He communicated his ideas to the Rev. Lewis de Pavia, chaplain and agent to the hospital called St. Anthony's at Smyrna, who, after five years' experience, pronounced it the most efficacious remedy he had known in the twenty-seven years during which the hospital had been under his management. One of the many ingenious observations made by Baldwin is that, amongst upwards of a million of inhabitants carried off by the plague in Upper and Lower Egypt during the space of forty years, he could not discover a single oilman or dealer in oil.

Baldwin was the author of some remarkable works and a few pamphlets. Amongst them are: 1. 'A Narrative of Facts relating to the Plunder of English Merchants by the Arabs, and other subsequent Outrages of the Government of Cairo in the course of the year 1779.' 2. 'Osservazioni circa un nuovo specifico contra la peste,' Florence, 1800. This has been translated into German. 3. 'Sur le Magnétisme Animal,' translated into French, 1818. 4. A pamphlet 'Memorial relating to the Trade in Slaves carried on in Egypt,' Alexandria, 1789. 5. 'Political Recollections relative to Egypt, containing Observations on its Government under the Mameluks; its Geographical Position; its intrinsic and extrinsic Resources; its relative Importance to England and France; and its Dangers to England in the Possession of France; with a narrative of the campaign in 1801,' London 1802, 8vo. 6. 'Philosophical Essays' (dedicated to Governor Johnstone, whom he addresses as his most honourable and most honoured friend), London, 1786, 8vo. 7. 'La Prima Musa Clio,' London, 1802. 8. 'La Prima Musa Clio, translated from the Italian of Cesare Avena di Valdieri by George Baldwin, or the Divine Traveller; exhibiting a series of writings obtained in the extasy of magnetic sleep,' 3 vols. (London, 1810?), 8vo; vols. ii. and iii. have no title-page. 9. 'Tre Opere Drammatiche prese nelle visioni di Dafni e concatenate istoricamente nell' ordine che segue, cioè, Il Trionfo di Melibeo, La Cipria Silene, e la Coronazione di Silene, scritte da Dafni ossia Timi Dafni così poeticamente divisato Arcade Pastore, essendo nell' estasi del sonno magnetico,' London, 1811, 4to, privately printed. 10. 'Mr. Baldwin's Legacy to his Daughter, or the Divinity of Truth in writings and resolutions matured in the course and study and experience of a long life' (including a series of writings obtained from the hand of Cesare Avena di Valdieri in the magnetic sleep), London, 1811, 4to.

[Brit. Mus. Catal.; Lowndes's Bibliog. Man. i. 102; Watt's Bibl. Brit.; Meyer's Grosses Conversations-Lexikon; Annual Register, xl. 402, xxxv. 271.] J. M.

BALDWIN, JOHN (*d.* 1545), chief justice of the common pleas, was a member of the Inner Temple, of which inn he was appointed reader in the autumn of 1516, at Easter 1524, and again in the autumn of 1531, while he twice filled the office of treasurer, in 1524 and 1530. In 1510 his name appears on the commission of the peace for Buckinghamshire, with which county he was connected throughout his life, acting on commissions of gaol delivery and subsidy, and for the assessment of the values of church property which formed the basis of the 'valor ecclesiasticus' of 1535. In 1520 he was a man of sufficient mark to be nominated on the sheriff roll, but was not selected by the king. In 1529 he was joined in commission with the master of the rolls, the chief baron of the exchequer, two of the justices of common pleas, and other distinguished lawyers, to hear causes in chancery committed to them by Cardinal Wolsey, then lord chancellor; and in the following year, on the cardinal's fall, he was selected to hold inquisitions as to the extent of his property in Buckinghamshire. He sat in the House of Commons once, being burgess for Hindon, in Wiltshire, in the parliament which met on 3 Nov. 1529, and continued till 4 April 1536. On 13 April 1530 he was appointed attorney-general for Wales and the Marches (which were then governed by the Princess Mary's council under the presidency of the Bishop of Exeter), and also of the county palatine of Chester and Flint. He vacated these offices on the appointment of Richard Riche on 3 May 1532. His patent as serjeant-at-law is dated 16 Nov. 1531, but the title is given to him two months earlier in a commission of gaol delivery for Bedford Castle. Shortly after this promotion he accompanied Sir John Spelman as justice of assize for the northern circuit, and was placed on the commission of the peace in Cumberland, Northumberland, Westmoreland, and Yorkshire. He still, however, served on the commission of gaol delivery at Aylesbury in the same year. According to a manuscript copy of Spelman's 'Reports,' quoted by Dugdale, he and Thomas Willoughby were the first serjeants-at-law who received the honour of knighthood. This was in Trinity term, 1534. In the following year (19 April 1535) he was appointed chief justice of the common pleas, and almost the first cases in which he acted in a judicial capacity were the trials of the prior of the London Charterhouse, Bishop Fisher, and Sir Thomas More for treason. He also acted in the same capacity at the trials of Anne Boleyn and her companions, of Lord Darcy, and the ringleaders of the northern rebellion.

He appears to have lived principally at Aylesbury, from which place two letters from him in the 'Cromwell Correspondence' in the Public Record Office are dated, and in his later years acquired a considerable estate in the county, consisting of the house and site of the Grey Friars at Aylesbury (*Pat.* 32 Hen. VIII, pt. 8), and the manors of Ellesborough and Dunrich, forfeited by the attainder of Sir Henry Pole and the Countess of Salisbury. According to an inquisition taken at Aylesbury on 22 Dec. 1545 he died on 24 Oct. in that year, leaving as his next heirs Thomas Packington, son of his daughter Agnes (whose husband, Robert Packington, M.P. for London, was shot in Cheapside in 1536), and John Burlacy, son of his daughter Petronilla. In the pedigree in Harl. MS. 533 the elder daughter is called Ann, and Foss gives her name as Katharine, on what authority does not appear. He had also a son William, who married Mary Tyringham, but died in his father's lifetime. His widow became a lunatic shortly after his death. An extract from his will is given in the inquisition.

[Calendar of State Papers, Hen. VIII, vols. i.–vii.; Patent Rolls, 37 Hen. VIII, pt. ii. 7, and 38 Hen. VIII, pt. ii. 12; Baga de Secretis; Reports of Deputy Keeper of Public Records, iii. App. ii. p. 237, and ix. App. ii. p. 162; State Trials, i. 387, 398; Dugdale's Origines Juridiciales, 137; Foss's Judges of England, v. 134.]
C. T. M.

BALDWIN, RICHARD, D.D. (1672?–1758), provost of Trinity College, Dublin, first became connected with the college by obtaining a scholarship in 1686. He was afterwards made a fellow, and on 24 June 1717 was appointed provost. On his death, 30 Sept. 1758, he bequeathed his fortune of 80,000*l.* to the college. The will was disputed by certain persons in England who claimed to be his relatives; but after sixty-two years' litigation the case was in 1820 decided in favour of the college. His associates knew nothing of his nativity or parentage; but the claimants asserted that he was the son of James Baldwin, of Parkhill, near Colne, and that he was born in 1672 and educated at the grammar school at Colne, where he dealt a mortal blow to one of his schoolfellows, and on that account left England. A suggestion has also been made that he owed his promotion to the provostship to his relationship to some one of high influence. There is a marble monument to his memory in Examination Hall.

[Liber Hiberniæ, ii. 123; Taylor's History of the University of Dublin, 248–51.] T. F. H.

BALDWIN, THOMAS (1750–1820), was appointed city architect at Bath about the year 1775, and continued in that office till 1800. Baldwin completed, upon an improved plan, the building of the new guildhall, which had been begun in 1768. He designed the Cross baths, the portico of the great pump room, and many other public and private buildings. Some time before 1796 he was made chamberlain of Bath. He had drawings prepared, which seem not to have been published, of a Roman temple discovered near the king's bath in 1790. He died on 7 March 1820, at the age of 70.

[Dict. of Architectural Publication Society, 1853; Natte's Views in Bath, fol., London, 1806; Redgrave's Dict. of English Artists.] E. R.

BALDWIN, Sir TIMOTHY (1620–1696), civil lawyer, younger son of Charles Baldwin of Burwarton, Shropshire, was born in 1620. He became a commoner of Balliol College, Oxford, in 1635, and proceeded B.A. on 13 Oct. 1638, B.C.L. on 26 June 1641, and D.C.L. in 1652. In 1639 he was elected fellow of All Souls' College, where he lived during the civil wars. As a royalist he was deprived of his fellowship by the parliamentary commissioners in 1648, but an application on his behalf to the wife of Thomas Kelsey, deputy-governor of the city of Oxford, accompanied by 'certain gifts,' secured his speedy reinstatement. He is mentioned by Wood in his autobiography (ed. Bliss, p. xxv) as joining in 1655 a number of royalists 'who esteem'd themselves either virtuosi or wits' in encouraging an Oxford apothecary to sell 'coffey publickly in his house against All Soules Coll.' At the restoration he was nominated a royal commissioner to inquire into the state of the university, was admitted principal of Hart Hall, now Hertford College (21 June 1660), and became a member of the College of Civilians (Coote's *English Civilians*, p. 84). Resigning his fellowship (1661), and his office of principal (1663), he was nominated chancellor of the dioceses of Hereford and Worcester. From 1670 to 1682, he was a master in chancery (Foss's *Judges*, vii. 8). He was knighted in July 1670, and was then described as of Stoke Castle, Shropshire. In 1679–80 he is found acting as one of the clerks in the House of Lords, and actively engaged in procuring evidence against the five lords charged with a treasonable catholic conspiracy. He died in 1696. At the time he held the office of steward of Leominster (Luttrell's *Brief Relation*, iv. 93).

Baldwin was the author of 'The Privileges of an Ambassador, written by way of letter to a friend who desired his opinion concerning the Portugal Ambassador,' 1654. This very rare tract treats of the charge of manslaughter preferred in an English court against Don Pantaleone, brother of the Portuguese ambassador. Baldwin also translated into Latin and published in 1656 Lord Herbert of Cherbury's 'History of the Expedition to Rhé in 1627.' The English original, which was written in 1630, was first printed in 1870 by the Philobiblon Society. In 1663 Baldwin edited and published 'The Jurisdiction of the Admiralty of England asserted against Sir Edward Coke's "Articuli Auctoritatis" in xxii. chapter of his "Jurisdiction of Courts" by Richard Zouch, Doctor of the Civil Laws and late Judge of the High Court of Admiralty, 1663.' Baldwin contributed a brief preface to this work dated 'Doctors' Commons, 25 Feb. 1663.'

[Athenæ Oxon. (ed. Bliss), iii. 241, 512, iv. 334; Fasti Oxon. i. 479, 500, ii. 3, 171; State Trials, vii. 1285, 1373, &c.; Martin's Archives of All Souls' College, 381; Burrows' Worthies of All Souls, 196, 216.] S. L.

BALDWIN, WILLIAM (*fl.* 1547), a west-countryman, spent several years at Oxford in the study of logic and philosophy. He is supposed to be the William Baldwin who supplicated the congregation of regents for a master's degree in 1532 (Wood, *Athenæ*, i. 341). On leaving Oxford he became a corrector of the press to Edward Whitchurch, the printer, who, in 1547, printed for him 'A Treatise of Morall Phylosophie, contayning the Sayinges of the Wyse,' a small black-letter octavo of 142 leaves. This book was afterwards enlarged by Thomas Paulfreyman, and continued popular for a century. In 1549 appeared Baldwin's 'Canticles or Balades of Salomon, phraselyke declared in Englyshe Metres,' which the author printed with his own hand from the types of Whitchurch. The versification has more ease and elegance than we usually find in metrical translations from the Scriptures; and the volume is remarkable for the care bestowed on the punctuation, a matter to which the old printers seldom paid the slightest attention. During the reigns of Edward VI and Queen Mary, it appears that Baldwin was employed in preparing theatrical exhibitions for the court (Collier, *Hist. of Eng. Dram. Poetry*, i. 149, &c.) In 1559 he superintended the publication of the 'Mirror for Magistrates,' contributing four poems of his own:—(1) 'The Story of Richard, Earl of Cambridge, being put to death at Southampton;' (2) 'How Thomas Montague, Earl of Salisbury, in the midst of his glory was by chance slain by a Piece of Ordnance;' (3) 'Story of William de la Pole, Duke of Suffolk, being punished for abusing his King and causing the Destruction of good Duke Humphrey;' (4) 'The Story of Jack Cade naming himself Mortimer, and his Rebelling against the King.' In the preface, Baldwin speaks of having been 'called to other trades of lyfe.' He is probably referring to the fact that he had become a minister and a schoolmaster. Wood states that he took to clerical work immediately after leaving the university; but this must be a mistake. In 1560 he published a poetical tract (of the greatest rarity) in twelve leaves, 'The Funeralles of King Edward the Sixt; wherein are declared the Causers and Causes of his Death.' On the title-page is a woodcut portrait of Edward. The elegy is followed by 'An Exhortation to the Repentaunce of Sinnes and Amendment of Life,' consisting of twelve eight-line stanzas; and the tract concludes with an 'Epitaph: The Death Playnt or Life Prayse of the most Noble and Vertuous Prince, King Edward the Sixt.' One of the rarest and most curious of early ludicrous and satirical pieces, 'Beware the Cat' (1561), has been shown by Collier to be the work of Baldwin. The dedication is signed 'G. B.,' the initials of Gulielmus Baldwin; and Mr. Collier quotes from an early broadside (in the library of the Society of Antiquaries) the following passage:—

Where as there is a book called Beware the Cat:
The veri truth is so that Streamer made not that;
Nor no such false fabells fell ever from his pen,
Nor from his hart or mouth, as knoe mani honest men.
But wil ye gladli knoe who made that boke in dede?
One Wylliam Baldewine. God graunt him well to speede.

But the authorship is placed beyond all possible doubt by an entry in the Stationers' Registers, 1568–9, when a second edition was in preparation:—'Rd. of Mr. Irelonde for his lycense for pryntinge of a boke intituled Beware the Catt, by Wyllm Baldwin, iiijd.' The scene is laid in the office of John Day, the printer, at Aldersgate, where Baldwin, Ferrers, and others had met to spend Christmas. Personal allusions abound, and there are many attacks on Roman Catholics. The purpose is to show that cats are gifted with speech and reason; and in the course of the narrative, which consists of prose and verse, a number of merry tales are introduced. Of Baldwin's closing years we have no record; he is supposed to have died early in the reign of Queen Elizabeth.

Baldwin prefixed a copy of verses to Langton's 'Treatise ordrely declaring the Principall Partes of Physick' (1547). He is probably the author of 'A new Booke called The Shippe of Safegards, wrytten by G. B.' (1569), and a sheet of eleven eight-line stanzas:—

To warn the papistes to beware of three trees.
God save our Queene Elizabeth.
Finis qd. G. B.,

printed on 12 Dec. 1571, by John Awdelay. Wood ascribes to him 'The Use of Adagies; Similies and Proverbs; Comedies,' of which nothing is known.

[Wood's Athenæ Oxon. ed. Bliss, i. 341–3; Ritson's Bibliogr. Poet. p. 121; Dibdin's Typogr. Antiq. iii. 503, iv. 498; Collier's Hist. of Engl. Dram. Lit. i. 149, 154, new ed.; Bibliogr. Account, i. 43–7; Corser's Collectanea, i. 108–16, 123–9.] A. H. B.

BALDWIN or **BAWDEN, WILLIAM** (1563–1632), jesuit, was a native of Cornwall. He entered Exeter College, Oxford, on 20 Dec. 1577, studied in that university for five years, and passed over to the English College of Douay, then temporarily removed to Rheims, where he arrived on 31 Dec. 1582. The following year he proceeded to Rome, and entered the English College there. He was ordained priest in 1588, and served as English penitentiary at St. Peter's for a year. His health failing in Rome, he was sent to Belgium, where he entered the Society of Jesus in 1590, and was advanced to the dignity of a professed father in February 1602. He was professor of moral theology at Louvain for some time. Having been summoned to Spain at the close of the year 1594 or early in 1595, he was captured by the English fleet, then besieging Dunkirk, and sent as a prisoner to England; but the privy council, being unable to discover anything against him, set him at liberty. He remained for six months in England, living with Mr. Richard Cotton at Warblington, Hampshire, where he rendered great assistance to the catholic cause. Called thence to Rome, he was for some time minister at the English college, under Father Vitelleschi, the rector. He next went to Brussels (about 1599 or 1600), where he succeeded Father Holt as vice-prefect of the English mission. This important post he held for ten years. His zeal gave such offence to the privy council, that, although he had never left Belgium, they proclaimed him a traitor, and an accessory in the Gunpowder plot with Fathers Garnett and John Gerard, and further accused him of having formerly treated with Frederick Spinola about the Spanish invasion. In 1610 Baldwin had to make a journey on business to Rome, during which, when passing the confines of Alsace and the Palatinate, he was apprehended by the soldiers of the Elector Palatine, Frederick VI, not far from the city of Spires. As the elector knew that he would be conferring a great favour upon King James, he kept him in close custody in various public prisons, and then sent him to England escorted by a guard of twelve soldiers, travelling sometimes on horseback and sometimes in a cart, bound with a heavy chain from the neck to the breast, where it was turned and wound round his entire body, 'being twice as long as would have been required to secure an African lion.' As if that did not suffice, they hung another chain behind him, eighteen feet long, to carry which it was necessary to have an assistant, whom in jest they called his train-bearer. To loosen or tighten these chains, four men, with as many keys, preceded him. They allowed him to have only one hand at liberty for the purpose of conducting food to his mouth, never both hands at once, nor was he permitted the use of a knife and fork, lest he might be driven by the infamy of the plot and the anticipation of the gallows to commit suicide. On his arrival in this country he was at once committed a close prisoner to the Tower of London. Although nothing was proved against him, his captivity lasted for eight years, till 15 June 1618, when, at the intercession of the Count de Gondomar, the Spanish ambassador, he was released and sent into banishment. In 1621 Baldwin was rector of Louvain, and then (1622) the fifth rector of St. Omer's College, which, under his government, prospered to such a degree as to number nearly 200 scholars. He died at St. Omer on 28 Sept. 1632.

Baldwin left in manuscript several voluminous treatises on pious subjects. A list of them is given in Southwell's 'Bibliotheca Scriptorum Soc. Jesu.'

[Oliver's Collectanea S. J. 49; More's Hist. Prov. Angl. S. J. 374; Tanner's Societas Jesu usque ad sanguinis et vitæ profusionem militans, 629; Foley's Records, iii. 501–520, vii. 42; Dodd's Church Hist. ii. 393; Oliver's Collections concerning the Catholic Religion in Cornwall, &c. 236; Boase and Courtney's Bibl. Cornubiensis, iii. 1045; Boase's Register of Exeter College, Oxford, 186; Cal. of State Papers (1603–10); Morris's Condition of Catholics under James I (1871), p. cclviii, 165; Coxe's Cat. Codd. MSS. in Collegiis Aulisq. Oxon. ii. 53; Diaries of the English College, Douay, 192, 197, 331.] T. C.

BALDWULF, BEADWULF, or BADULF (*d.* 803?), bishop of Whithern or Candida Casa, in Galloway, was consecrated to that see 17 July 791 by Archbishop Eanbald of York and Bishop Æthelberht of Hexham (*Anglo-Saxon Chronicle*, s. a. 791; SIM. DUR. 790; HEN. HUNT. *Hist. Angl.* lib. iv.) His assisting at the coronation of a Northumbrian king (Eardwulf, *Anglo-Saxon Chronicle*, s. a. 795), and shortly afterwards at the consecration of a Northumbrian archbishop (Eanbald II of York, *Anglo-Saxon Chronicle*, s. a. 796), shows that, in his hands, the bishopric established as an outpost of Anglian influence among the Celts of Galloway lost none of its original character. But Northumbria had by this time become so disorganised that it was found impossible to maintain any hold over this distant dependency. Baldwulf seems to have been the last Anglian bishop of Whithern (WILL. MALM. *Gesta Pontificum*, lib. iii. f. 118). On his death about 803 (SKENE'S *Celtic Scotland*, ii. 225—the date seems conjectural), either no bishop was appointed, or the bishop of Lindisfarne, Heathored (FLOR. WIG. *M. H. B.* p. 626 D), added the nominal charge of Galloway to his own diocese. The Gallwegians had regained their ecclesiastical independence.

[Authorities cited above.] T. F. T.

BALDWYN, EDWARD (1746–1817), pamphleteer, was educated at St. John's College, Oxford (B.A., 1767; M.A., 1784). For some years he was resident in Yorkshire, where, under the pseudonym of 'Trim,' he was engaged in a literary squabble with the Rev. William Atkinson and other clergymen of the 'evangelical' school. Subsequently he removed to Ludlow in Shropshire, and eventually became rector of Abdon in that county. He died in Kentish Town, London, 11 Feb. 1817, and was buried in Old St. Pancras churchyard.

He wrote: 1. 'A Critique on the Poetical Essays of the Rev. William Atkinson,' 1787. 2. 'Further Remarks on two of the most Singular Characters of the Age,' 1789. 3. 'A Letter to the Author of Remarks on two of the most Singular Characters of the Age. By the Rev. John Crosse, vicar of Bradford; with a reply by the former,' 1790, with which is printed 'The Olla Podrida; or Trim's Entertainment for his Creditors.' 4. 'Remarks on the Oaths, Declarations, and Conduct of Johnson Atkinson Busfield, Esq.,' 1791. 5. 'A Congratulatory Address to the Rev. John Crosse, on the Prospect of his Recovery from a Dangerous Disease,' 1791.

[Herald and Genealogist, ii. 219; Roffe's British Monumental Inscriptions, i. No. 25;

Watt's Bibl. Brit.; Biog. Dict. of Living Authors; Cansick's Epitaphs at St. Pancras, Middlesex, i. 98; Gent. Mag. lxxxvii. 279; Cat. of Oxford Graduates (1851), 29.] T. C.

BALE, JOHN (1495–1563), bishop of Ossory, was born at the little village of Cove, near Dunwich in Suffolk, on 21 Nov. 1495. His parents were in a humble rank of life; but at the age of twelve he was sent to the Carmelite convent at Norwich, where he was educated, and thence he passed to Jesus College, Cambridge. He was at first an opponent of the new learning, and was a zealous Roman catholic, but was converted to protestantism by the teaching of Lord Wentworth. He laid aside his monastic habit, renounced his vows, and caused great scandal by taking a wife, of whom nothing is known save that her name was Dorothy. This step exposed him to the hostility of the clergy, and he only escaped punishment by the powerful protection of Thomas Cromwell, earl of Essex. He held the living of Thornden in Suffolk, and in 1534 was convened before the archbishop of York to answer for a sermon, denouncing Romish uses, which he had preached at Doncaster. Bale is said to have attracted Cromwell's attention by his dramas, which were moralities, or scriptural plays setting forth the reformed opinions and attacking the Roman party. The earliest of Bale's plays was written in 1538, and its title is sufficiently significant of its general purport. It is called 'A Brefe Comedy or Enterlude of Johan Baptystes Preachynge in the Wyldernesse; openynge the craftye Assaults of the Hypocrytes (i.e. the friars) with the glorious Baptyme of the Lord Jesus Christ' (*Harleian Miscellany*, vol. i.). Bale wrote several plays of a similar character. They are not remarkable for their poetical merits, but are vigorous attempts to convey his own ideas of religion to the popular mind. When Bale was bishop of Ossory, he had some of his plays acted by boys at the market-cross of Kilkenny on Sunday afternoon.

Cromwell recognised in Bale a man who could strike hard, and Bale continued to make enemies by his unscrupulous outspokenness. The fall of Cromwell betokened a religious reaction, and Bale had too many enemies to stay unprotected in England. He fled in 1540 with his wife and children to Germany, and there he continued his controversial writings. Chief amongst them in importance were the collections of Wycliffite martyrologies, 'A brief Chronicle concerning the Examination and Death of Sir John Oldcastle, collected by John Bale out of the books and writings of those Popish Prelates which were present,' London, 1544; at the end of which was 'The Examination of William Thorpe,' which Foxe attributes to Tyndale. In 1547 Bale published at Marburg 'The Examination of Anne Askewe.' Another work which was the fruit of his exile was an exposure of the monastic system entitled 'The Actes of Englyshe Votaryes,' 1546.

On the accession of Edward VI in 1547 Bale returned to England and shared in the triumph of the more advanced reformers. He was appointed to the rectory of Bishopstoke in Hampshire, and published in London a work which he had composed during his exile, 'The Image of bothe Churches after the most wonderfull and heavenlie Revelacion of Sainct John' (1550). This work may be taken as the best example of Bale's polemical power, showing his learning, his rude vigour of expression, and his want of good taste and moderation.

In 1551 Bale was promoted to the vicarage of Swaffham in Norfolk, but he does not appear to have resided there. In August 1552 Edward VI came to Southampton and met Bale, whom he presented to the vacant see of Ossory. In December Bale set out for Ireland, and was consecrated at Dublin on 2 Feb. 1553. From the beginning Bale showed himself an uncompromising upholder of the reformation doctrines. His consecration gave rise to a controversy. The Irish bishops had not yet accepted the new ritual. The 'Form of Consecrating Bishops,' adopted by the English parliament, had not received the sanction of the Irish parliament, and was not binding in Ireland. Bale refused to be ordained by the Roman ritual, and at length succeeded in carrying his point, though a protest was made by the Dean of Dublin during the ceremony. Bale has left an account of his proceedings in his diocese in his 'Vocacyon of John Bale to the Byshopperycke of Ossorie' (*Harleian Miscellany*, vol. vi.). His own account shows that his zeal for the reformation was not tempered by discretion. At Kilkenny he tried to remove 'idolatries,' and thereon followed 'angers, slaunders, conspiracies, and in the end slaughters of men.' He angered the priests by denouncing their superstitions and advising them to marry. His extreme measures everywhere aroused opposition. When Edward VI's death was known, Bale doubted about recognising Lady Jane Grey, and on the proclamation of Queen Mary he preached at Kilkenny on the duty of obedience. But the catholic party at once raised its head. The mass was restored in the cathedral, and

Bale thought it best to withdraw to Dublin, whence he set sail for Holland. He was taken prisoner by the captain of a Dutch man-of-war, which was driven by stress of weather to St. Ives in Cornwall. There Bale was apprehended on a charge of high treason, but was released. The same fortune befell him at Dover. When he arrived in Holland he was again imprisoned, and only escaped by paying 300*l.* From Holland he made his way to Basel, where he remained in quiet till the accession of Elizabeth in 1558. He again returned to England an old and worn-out man. He did not feel himself equal to the task of returning to his turbulent diocese of Ossory, but accepted the post of prebendary of Canterbury, and died in Canterbury in 1563.

Bale was a man of great theological and historical learning, and of an active mind. But he was a coarse and bitter controversialist and awakened equal bitterness amongst his opponents. None of the writers of the reformation time in England equalled Bale in acerbity. He was known as 'Bilious Bale.' His controversial spirit was a hindrance to his learning, as he was led away by his prejudices into frequent misstatements. The most important work of Bale was a history of English literature, which first appeared in 1548 under the title 'Illustrium Majoris Britanniæ Scriptorum Summarium in quinque centurias divisum.' It is a valuable catalogue of the writings of the authors of Great Britain chronologically arranged. Bale's second exile gave him time to carry on his work till his own day, and two editions were issued in Basel, 1557–1559. This work owes much to the 'Collectanea' and 'Commentarii' of John Leland, and is disfigured by misrepresentations and inaccuracies. Still its learning is considerable, and it deserves independent consideration, as it was founded on an examination of manuscripts in monastic libraries, many of which have since been lost. The plays of Bale are doggerel, and are totally wanting in decorum. A few of them are printed in Dodsley's 'Old Plays,' vol. i., and in the 'Harleian Miscellany,' vol. i. The most interesting of his plays, 'Kynge Johan,' was printed by the Camden Society in 1838. It is a singular mixture of history and allegory, the events of the reign of John being transferred to the struggle between protestantism and popery in the writer's own day. His polemical writings were very numerous, and many of them were published under assumed names. Tanner (*Bibl. Brit.*) gives a catalogue of eighty-five printed and manuscript works attributed to Bale, and Cooper (*Athenæ Cantabrigienses*) extends the number to ninety. Besides Bale's works above mentioned, the following are the most important: 1. 'Acta Romanorum Pontificum usque ad tempora Pauli IV,' Basle, 8vo, 1538; Frankfort, 1567; Leyden, 1615. 2. 'The Pageant of the Popes, containing the lyves of all the Bishops of Rome from the beginning to the yeare 1555, Englished with additions by J. S. [John Studley],' London, 1574. 3. 'A Tragedie or Enterlude manifesting the chiefe promises of God unto man, by all ages in the olde lawe from the fall of Adam to the Incarnation of the Lord Jesus Christe,' 1538, reprinted in Dodsley. 4. 'New Comedy or Enterlude concerning the three lawes of Nature, Moises and Christe, corrupted by the Sodomytes, Pharyses and Papistes,' 1538, London, 1562. 5. 'Yet a Course at the Romyshe Foxe,' Zurich, 1543. 6. 'A Mysterye of Iniquyte, contayned within the heretycall Genealogye of Ponce Pantolabus, is here both dysclosed and confuted,' Geneva, 1545. 7. 'The Apologye of Johan Bale agaynste a ranke Papyst,' 1550.

[The materials for Bale's life are chiefly supplied by himself in scattered mentions in his many writings, and especially in 'The Vocacyon of John Bale to the Byshopperycke of Ossorie' (Harleian Miscellany, vol. vi.). The Parker Society published (1849) the Select Works of John Bale, to which is prefixed a biographical notice by Rev. H. Christmas. The fullest account of Bale is given in Cooper's Athenæ Cantabrigienses.] M. C.

BALE, ROBERT (*fl.* 1461), chronicler, known as Robert Bale the Elder, is said to have been born in London. He practised as a lawyer, and was elected notary of the city of London, and subsequently a judge in the civil courts. He wrote a chronicle of the city of London, and collected the stray records of its usages, liberties, &c. The following is a list of his writings according to John Bale:—1. 'Londinensis Urbis Chronicon.' 2. 'Instrumenta Libertatum Londini.' 3. 'Gesta Regis Edwardi Tertii.' 4. 'Alphabetum Sanctorum Angliæ.' 5. 'De Præfectis et Consulibus Londini.'

[Bale's (John) Scriptor. Illust. Major. Brit. Cat. Cent. xi. No. 58.] C. F. K.

BALE, ROBERT (*d.* 1503), a Carmelite monk, was a native of Norfolk, and when very young entered the Carmelite monastery at Norwich. Having a great love of learning, he spent a portion of every year in the Carmelite houses at Oxford or Cambridge. He became prior of the monastery of his order at Burnham, and died 11 Nov. 1503. Bale enjoyed a high reputation for learning, and collected a valuable library, which he bequeathed to his convent.

His principal works were: 1. 'Annales Ordinis Carmelitarum' (Bod. Arch. Seld. B. 72). 2. 'Historia Heliæ Prophetæ.' 3. 'Officium Simonis Angli' (i.e. of Simon Stock, a prior of his order who was canonised).

[Bale's (Balæi) Script. Illust. Major. Brit. Catal. Cent. 11, No. 59; Wood's Athenæ Oxon. (Bliss), i. 7; Tanner's Bibl. Brit.] C. F. K.

BALES or **BAYLES**, alias **EVERS**, **CHRISTOPHER** (executed 1589–90), priest, was a native of Cunsley, in the diocese of Durham, and studied in the English colleges at Rome and Rheims. From the latter he was sent on the English mission in 1588. Having been apprehended soon afterwards, he was tried and convicted under the statute of 27 Eliz. for taking priest's orders beyond the seas, and coming into England to exercise his sacerdotal functions. He was drawn to a gallows at the end of Fetter Lane, in Fleet Street, London, and hanged, disembowelled, and quartered, 4 March 1589–90. Two laymen suffered the same day for relieving and entertaining him, viz. Nicholas Horner in Smithfield, and Alexander Blage in Gray's Inn Lane.

[Stow's Annales, 760; Challoner's Missionary Priests (1803), i. 135; State Papers, Domestic, Elizabeth, ccxxx. art. 57; Dodd's Ch. Hist. ii. 75.] T. C.

BALES, PETER (1547–? 1610), caligraphist, whose name appears also as BALESIUS, speaks of himself in the year 1595 (*Harl. MS.* 675, fol. 20) as being 'within two yeares of fiftie,' which gives the date of his birth as 1547. Holinshed also (iii. 1262) speaks of Bales as 'an Englishman borne in the citie of London,' but beyond this nothing whatever is known of his parentage. Of his education it is recorded that he spent several years in Oxford at Gloucester Hall (WOOD, *Athen. Ox.* i. 655, ed. 1813), where his microscopic penmanship, his writing from speaking (shorthand), and dexterous copying, attracted great attention, and where his conduct secured for him the respect of many men at his own hall and at St. John's; but there is no evidence whether he was at the university as a scholar or as a professor of his art, for which Englishmen in his day (BAYLE, art. *Quinctilian*) enjoyed especial repute. In 1575 it is certain he had risen to great eminence. His skill enabled him (D'ISRAELI, *Curiosities of Literature*, p. 100) to astonish 'the eyes of beholders by showing them what they could not see' when they were shown it, for example, the Bible written to go into the compass of a walnut (*Harl. MS.* 530, art. 2, f. 14); and this brought him so much fame that he, on 17 Aug. 1575, presented Elizabeth, then at Hampton Court, with a specimen of his work mounted under crystal or glass as a ring (together with 'an excellent spectacle by him devised' to allow the queen to read what he had written); and Elizabeth wore this ring many times upon her finger (HOLINSHED, iii. 1262), calling upon the lords of the council and the ambassadors to admire it. Bales resided in the upper end of the Old Bailie, near the sign of the Dolphin; he advertised himself as a writing schoolmaster 'that teacheth to write all manner of handes, after a more speedie way than hath heretofore been taught;' he promised his pupils that 'you may also learne to write as fast as a man speaketh, by the arte of Brachigraphie by him devised, writing but one letter for a word;' and that 'you may have anything faire written in any kind of hand usuall, and bookes of copies faire as you shall bespeake.' Many of the citizens and their children became his scholars. He was employed also in transcribing public documents into book form, one of these (*Harl. MS.* 2368), as even as type, being a beautiful specimen of his dexterity; and Walsingham and Hatton called him into use for other government purposes, such as deciphering and copying secret correspondence, and imitating the handwriting of intercepted letters, in order to add matter to them, which might bring replies to serve state ends. His services were turned to account in the discovery of Babington's plot in 1586 (CAMDEN's *Annals*, anno 1586). Bales therefore hoped for appointment to some permanent post; but his hope was not realised, and a Mr. Peter Ferriman, his friend, wrote to Sir Thomas Randolph in 1589, urging his claims on the government (*MS. Collection of N. Boothe*, Esq., late of Gray's Inn). In 1590 Bales published 'The Writing Schoolemaster,' for teaching 'swift writing, true writing, faire writing,' which was to be bought at his own house; and he dedicated the little volume to Sir Christopher Hatton, his 'singular good lord and master.' His patron Walsingham dying in 1590, and Hatton dying in the next year, 1591, Bales petitioned Burghley for 'preferment to the office of armes, either for the roome of York Herald or for the Pursuivantes place' (*Lansdowne MSS.* vol. xcix. art. 59). There is no evidence that this was given to him; but in 1592 he obtained the support of Sir John Pickering, then lord keeper of the great seal. In 1594 Jodocus Hondius, caligraphist and engraver, visited England to collect specimens or copybook slips from the most celebrated masters of the pen in Europe, and engaged Bales to produce slips for him which were duly engraved and published. In 1595 occurred the trial of skill between Bales and a rival penman, Daniel Johnson, his neighbour, living in 'Paules Churchyarde, near the Bishops Palace.' He who wrote best, and whose chosen scholar wrote best, was to receive a golden pen of the value of 20*l.* The contest, being postponed from St. Bartholomew's day (24 Aug.), commenced on Monday, Michaelmas day, between seven and eight in the morning, at 'the Black Fryers, within the Conduit Yard, next to the Pipe Office,' before five judges and a concourse of about a hundred people. It ended in Bales's triumph; he had the pen 'brought to his house by foure of the judges and delivered unto him absolutelie as his owne;' and though Johnson disputed his victory, printing an appeal, which he pasted on posts all over the city, declaring that Bales had only obtained possession of the prize by asking permission to show it to his wife who was ill, and by declaring 'a fardle of untruths,' Bales demolished his objections, clause by clause, in 'The Originall Cause' (*Harl. MS.* 675 supra), written 1 Jan. 1596–7. Thenceforth he used a golden pen as a sign, and remained master of the field. In 1597 appeared a second edition of 'The Writing Schoolemaster,' with a longer list of Oxford friends setting forth Bales's talents in commendatory verses, English and Latin. In 1598, office not being yet found for him, 'Mr. Wyseman solycyted the Earle of Essex to have a clarke's place in the courte for hym; as I take yt, to be clarke to her majestie, of her highness bills to be signed' (*Sufferings of John Danyell*, MS.: from the Fleet, 1602). In 1599 John Danyell, having found some of the Earl of Essex's letters to the countess, employed Bales to copy them, assuring him it was at the countess's desire. Bales suspected the truth of this, and asked 'Why doe you cause mee to wryte one letter soe often, and so lyke a hand you cannot reade?' He threatened, too, if he found anything treasonable, to lay an information against Danyell, and Danyell refusing to lend him and his friend Ferriman 20*l.*, a declaration of the whole was made by them to the countess, and delivered to her, 2 April 1600. In 1601, on 8 Feb., the earl himself was arraigned; Bales met Danyell on the way to Westminster Hall to be present at the trial, and informed him of this declaration; in 1602, Danyell being tried in the Star Chamber on a charge of causing these letters to be forged, Bales gave evidence there against him.

It is not known when and where Bales died. Davies in his 'Scourge of Folly,' p. 154, nicknames him Clophonian, alludes to the sign at his house of a hand and golden pen, and speaks of him as going from place to place for the last half-year, from which it is known that he was alive in 1610, the date of the poem, and it is conjectured that he was poor and in disgrace. But no other mention of him has been found, and it is not known whether the Peter Bales, M.A., preaching at St. Mary Woolnoth, 1643, and publishing one or two sermons, was of his family or not.

A petition to be taken into 'honourable service' is still extant in his hand (*Lansdowne MSS.* vol. cxix. art. 102). In this Bales styles himself 'cypherary.' From a petition presented to the House of Lords (20 Jan. 1640–1) by his son John Bales, we learn that Peter Bales was at one time tutor to Prince Henry.

A copy of 'The Writing Schoolemaster' is at the Bodleian, and another at Lambeth Palace. There is not one at the British Museum. In the text, Bales lays down such rules as 'For comforting of the sight, it is verie good to cover the deske with greene' (cap. iv.), and it 'is good at the first, for more assurance in good writing, to write betweene two lines' (cap. vii.).

[Biog Brit.; Evelyn's Numismata, fol. 1697; Danyell's Dysasters, 4to, MS. (see Biog. Brit. p. 546 note); Hone's Every Day Book, i. 1086.]

J. H.

BALFE, MICHAEL WILLIAM (1808–1870), musical composer, the third child of William Balfe, was born at 10 Pitt Street, Dublin, 15 May 1808. His father came of a family which had numbered among its members several professional musicians; his mother's maiden name was Kate Ryan. Balfe's first musical instruction was received from his father, who was himself no mean performer on the violin. Under his guidance the boy made such rapid progress that it soon became necessary to place him under a more advanced master. His education was accordingly entrusted to William O'Rourke, though he seems also to have received help in his studies from Alexander Lee, James Barton, and a bandmaster named Meadows. At this early period of his life Balfe already distinguished himself both as executant and composer, his first public appearance having been made as a violinist at a concert given on 20 June 1817, while a polacca from his pen was performed, under the direction of his friend Meadows, before he was seven years old. On O'Rourke's leaving Dublin, Balfe studied with James Barton for two years; at the end of that time, just as he was beginning his professional career as a violinist, his father died. This was in 1823. At about the same time an eccentric relation of his mother's, who had amassed a fortune in the West Indies, offered to adopt young Balfe if he would go out to live with him. But the boy would not forsake his profession, and determined to try his fortune in London. Charles Edward Horn, the singer, happened at that time to be fulfilling an engagement in Dublin, and to him Balfe went, emboldened by the praise he had bestowed on a song of the young Irishman's, with a request to be taken to London as an articled pupil. Horn recognised Balfe's genius, and the result was that articles were signed for a period of seven years. Balfe accompanied his new master to London, where he arrived in January 1823. After an unsuccessful début at the Oratorio concerts on 19 March 1823, he recognised the necessity of further study. Accordingly the next few years were spent under the tuition of C. E. Horn and his father, Carl Friedrich—a thoroughly sound musician, who was then organist of St. George's Chapel at Windsor. Meanwhile the young composer supported himself and assisted his mother by his earnings as a violinist in the orchestras of Drury Lane Theatre and the oratorio concerts. When he was about eighteen, finding that his voice was developing the pure quality for which it was afterwards so remarkable, he was induced to try his fortune on the operatic stage, and appeared at the Norwich Theatre as Caspar in a garbled version of Weber's 'Der Freischütz.' Fortunately for the cause of music, this experiment was a decided failure, and Balfe returned to London, where better luck awaited him. His geniality and talent had already made him many friends, and at a dinner at the house of one of them, a Mr. Heath, he met a Count Mazzara, who was so struck by the resemblance between Balfe and an only son whom he had recently lost that he offered to take the young musician with him to Italy. The count was not only a liberal patron but also a wise adviser, for on their way to Rome he introduced Balfe to Cherubini, who was so much struck by his talent that he wished him to remain and study in Paris. But Balfe preferred to continue his journey to Italy, though he parted with the stern master on the best of terms, Cherubini making him promise that if he had ever need of them he might demand his services on the plea of 'friendship based on admiration.' At Rome Balfe lived for several months with Count Mazzara. But little is known of his career there, save that he studied in a somewhat desultory manner under the composer Paer. In 1826 his patron returned to England, but previous to his departure he sent Balfe to Milan, where he studied singing and composition with Galli and Federici. Here he was introduced to the manager of the Scala, an Englishman named Glossop, who commissioned him to write the music for a ballet, 'La Pérouse.' This work achieved remarkable success, and Glossop was induced to engage Balfe as a singer. Unfortunately, before the day arrived for his first appearance, the management of the theatre was changed, and the young musician had once more to find a fresh field for his talents. He returned to Paris, went to see Cherubini, and here again fortune befriended him. The Italian maestro introduced him to Rossini, who, it is said, was so charmed by his singing of the air from the 'Barbiere,' 'Largo al factotum,' as to promise him an engagement at the Italian Opera, provided he would study under Bordogni for a year previous to his *début*. The necessary funds were provided by a friend of Cherubini's, and the Florentine composer himself superintended Balfe's studies. Under these favourable auspices he appeared in 1827 at the Théâtre des Italiens, as Figaro in Rossini's 'Barbiere,' the other characters being sung by Graziani, Levasseur, Bordogni, Madame Sontag, and Mdlle. Amigo. His success was so great that he was engaged for three years at a salary of 15,000 francs for the first year, 20,000 for the second, and 25,000 for the third. Balfe's voice was a baritone, of more sweetness of quality than strength, but his singing was always distinguished for purity of delivery and power of expression. During his engagement at Paris, Balfe did little or nothing to increase his reputation as a composer. He wrote some additional music for a revival of Zingarelli's 'Romeo e Giulietta,' and began an opera on the subject of Chateaubriand's 'Atala,' but before the end of his engagement his health broke down, and he was obliged to return to Italy. At Milan he obtained an engagement as leading baritone at Palermo, but on his way there he stopped some time at Bologna, where he met Grisi, who sang in an occasional cantata he wrote at the time. He appeared at Palermo in Bellini's 'La Straniera' on 1 Jan. 1830. In the course of his engagement he wrote and produced his first opera, 'I Rivali di se stessi,' a little work without chorus, which was written in the short space of twenty days. On the termination of his engagement at Palermo, Balfe sang at Piacenza and Bergamo; at the latter place he first met his future wife, Mlle. Lina Rosa, an Hungarian singer of great talent and beauty, whom he shortly afterwards married. His next engagement was at Pavia, where he superintended the production of Rossini's 'Mosè in Egitto,' and brought out a new work of his own, 'Un Avvertimento ai Gelosi,' in which the celebrated buffo Ronconi made his second appearance on the operatic stage. From Pavia he returned to Milan, where he received a commission for an opera for the Scala. This work, 'Enrico Quarto al Passo del Marno,' though very successful from an artistic point of view, brought Balfe only 200 francs, though even this small pecuniary success was compensated for by the fact that the work attracted the attention of Malibran to the composer. With this great artist he next went on an operatic and concert tour which ended at Venice, and on the recommendation of Malibran and her impresario, Puzzi, Balfe in 1833 returned to England. He was commissioned by Arnold to write an English opera for the opening of the newly built Lyceum Theatre, and in six weeks he produced the 'Siege of Rochelle.' Owing to some hitch in the negotiations, the work was not brought out by Arnold; but it was promptly secured by Alfred Bunn, the manager of Drury Lane, where it was produced with immense success on 29 Oct. 1835. The libretto was by Edward Fitzball, a versifier who is said once to have described himself as a 'lyric poet,' and was founded on a romance by Madame de Genlis; the principal parts were sung by Henry Phillips, Paul Bedford, and Miss Shirreff. Balfe's next work, 'The Maid of Artois,' was written to a libretto furnished by Bunn, the first of those astonishing farragoes of balderdash which raised the Drury Lane manager to the first rank amongst poetasters. The opera (for which Balfe received 100*l.*) was written for Malibran, who appeared in it with the greatest success on 27 May 1836. The 'Maid of Artois' was followed at short intervals by 'Catherine Grey' (libretto by George Linley), 'Joan of Arc' (libretto by Fitzball), and 'Diadeste' (libretto by Fitzball), all of which were produced at Drury Lane in 1837 and 1838, though only the last, an opera buffa, was as successful as the composer's earlier works had been. In 1838 Balfe was commissioned by Laporte, the manager of the Italian Opera, to write a work for Her Majesty's Theatre. In accordance with this request he composed a version of the 'Merry Wives of Windsor,' which was produced on 19 July 1838. 'Falstaff,' which contains some of its composer's best music, achieved great success, as could hardly fail to be the case, since the chief parts were sung by such artists as Grisi, Albertazzi, Rubini, Tamburini, and Lablache. Bunn's management of Drury Lane coming to an end in 1838, Balfe accepted an engagement in an opera company at Dublin, after fulfilling which he produced several of his operas in the principal towns of Ireland, and after a successful tour in the west of England returned to London and resolved to start an English opera company on his own account. He opened the Lyceum on 9 March 1841 with a new work of his own, 'Keolanthe' (libretto by Fitzball); but though the opera was in every respect successful, internal dissensions broke up the company, and before the end of May the theatre had to be closed. Once more the disheartened composer left England, and again it was in Paris that his good fortune returned to him. A concert was given in order to introduce his works to the Parisian public, and the result was so satisfactory that Scribe, unsolicited, offered to write him a libretto for the Opéra Comique. This work, 'Le Puits d'Amour,' was produced in April 1843, where it achieved remarkable success. Every mark of distinction was showered upon the composer; Louis-Philippe offered him the cordon of the Legion of Honour, and, when his nationality prevented him from accepting it, proposed that he should become a naturalised Frenchman, offering to procure for him a post at the Paris Conservatoire. In the same year as his Parisian triumph, Balfe was recalled to London to superintend the production of an English version of 'Le Puits d'Amour' at the Princess's Theatre, and also to arrange with Bunn for a new opera for Drury Lane. This work was his famous 'Bohemian Girl,' the libretto of which was concocted by Bunn on the foundation of a ballet by St. Georges, the subject of which in its turn was taken from one of the novels of Cervantes. The 'Bohemian Girl' was produced at Drury Lane on 27 Nov. 1843, the principal characters being played by Miss Rainforth, Miss Betts, Harrison, Stretton, Borrani, and Darnset. The work ran for more than a hundred nights, and was translated into German, Italian, and French, being received everywhere with the greatest success. The following year (1844) witnessed the production at Paris of 'Les Quatre Fils Aymon' and in London of 'The Daughter of St. Mark,' in the libretto of which latter work Bunn excelled himself. These were followed at a short interval by 'L'Etoile de Séville' (Paris, 1845). In 1846, on the secession of Sir Michael Costa, Balfe was appointed conductor of the Italian Opera at Her Majesty's Theatre, then under the management of Lumley, a post for which he was eminently fitted by his personal skill as an instrumentalist and vocalist and his intimate knowledge of operatic details. His chief compositions during this period were the 'Bondman' (Drury Lane, December 1846), 'The Devil's in it' (Surrey, 1847), and the 'Maid of Honour' (Covent Garden, 1847). The next few years were spent in various musical tours, both in England and abroad, the only work of importance which he composed being the 'Sicilian Bride,' produced at Drury Lane in 1852. In the same year he visited St. Petersburg, Vienna, and Italy, where he wrote an Italian opera, 'Pittore e Duca,' which was produced in 1856, and was played in an English version in London in 1882. In 1857 he returned to England, and was soon occupied in composing for the Pyne-Harrison company at Covent Garden the works which were its main support, the 'Rose of Castille' (October 1857), 'Satanella' (December 1858), 'Bianca' (December 1860), the 'Puritan's Daughter' (November 1861), 'Blanche de Nevers' (November 1862), and the 'Armourer of Nantes' (February 1863). These, with a cantata, 'Mazeppa,' and an operetta, the 'Sleeping Queen,' were the last works of Balfe's produced during his lifetime. In 1864 he left the house in Seymour Street, where he had lived for the last few years, and moved to Rowney Abbey, a small estate in Hertfordshire which he had bought. It was whilst living here, and on a visit to his daughter (the Duchess de Frias), that he wrote his last opera, the 'Knight of the Leopard,' the libretto of which was founded by the author, Arthur Matthison, on Sir Walter Scott's 'Talisman.' On this work Balfe bestowed more than ordinary care, and it was his hope that it would be performed on the English stage with Mlle. Tietjens and Messrs. Sims Reeves and Santley in the principal parts. With this aim before him he declined an offer which was pressed upon him by Napoleon III to have it produced in Paris; but his hope was never to be gratified, and the work was only destined to be produced in an Italian version and with a changed name four years after the composer's death. At the end of 1869 his 'Bohemian Girl' was produced in French at Paris, and once more foreign honours and decorations were conferred upon the Irish composer. In the spring of 1870 he returned from Paris to Rowney, but the severity of the winter and a domestic affliction he had sustained in the loss of his second daughter, Mrs. Behrend, had weakened his constitution to an alarming degree. In September he was taken ill with spasmodic asthma, a complaint from which he had long suffered, and though for a time he seemed to rally, he gradually sank, and died at Rowney Abbey on 20 Oct. 1870. He was buried at Kensal Green, and eight years later a tablet was erected to his memory in Westminster Abbey.

In estimating Balfe's position amongst the musicians of his century, it is necessary to bear constantly in mind the circumstances under which he won his renown as an operatic composer. From his Irish parentage he inherited a gift of melody which never deserted him throughout his prolific career; from England he can have gained but little, for in those days English music was practically non-existent: it was from France and Italy that he received his musical education, and it was on French and Italian boards that his first laurels were won. But the period which Balfe's life covers saw the palm of musical pre-eminence transferred from Italy and France to Germany. When the 'Siege of Rochelle' was written, Wagner was unknown. Forty years later, when 'Il Talismano' was produced, the only living Italian composer of eminence had proclaimed to a great extent his adherence to the principles preached by the German school. Thus it is that opinions differ so widely as to the merits of Balfe's music. To musicians who judge him from the point of view of the old ideal, his brilliancy, melody, and fertility of invention will entitle him to a place beside Berlini, Rossini, and Auber, while, on the other hand, by those who look for deeper thought and more intellectual aims in music, he will be regarded as a mere melodist, the ephemeral caterer to a generation who judged rather by manner of expression than by the value of what was expressed. The truth, as is usual in such cases, lies midway between these extremes. His invention, knowledge of effect, and above all his melody, will keep his works from being forgotten; and if they are deficient in those higher qualities demanded by the taste of the present day, that is no reason why, within their limits, they should cease to please. Balfe's music may not be the highest, but of its kind it attains a very high degree of excellence. A thorough master of the means at his command, and intimately aware of the limits of his powers, he never attempted what he could not perform, and the result was that he produced such a number of works which are always satisfactory and often delightful.

[Kenny's Life of Balfe (1865); Barrett's Balfe and his Works (1882); Harmonicon for 1823; contemporary newspapers; Add. MSS. 29261, 29498; information from Madame Balfe.]

W. B. S.

BALFE, VICTOIRE (1837–1871). [See Crampton.]

BALFOUR, ALEXANDER (1767–1829), novelist, was born of humble peasantry in the parish of Monikie, Forfarshire, Scotland, on 1 March 1767. Being a twin, he was cared for by a relative. He was physically weak. His education was of the scantiest. When a mere lad he was apprenticed to a weaver. Later he taught in a school in his native parish, and many lived to remember him gratefully for his rough and ready but successful teaching of them. In his twenty-sixth year (1793) he became one of the clerks of a merchant manufacturer in Arbroath. In 1794 he married. He commenced author at the age of twelve. Not very long after he filled 'the poets' corner' in the local newspaper. Later he contributed verse to the 'British Chronicle' newspaper and to the 'Bee' of Dr. Anderson. In 1793 he was one of the writers in the 'Dundee Repository' and in 1796 in the 'Aberdeen Magazine.' Four years after his removal to Arbroath he changed his situation, and two years later, on the death of his first employer, he carried on the business in partnership with his widow. On her retirement in 1800 he took another partner, and, having succeeded in obtaining a government contract to supply the navy with canvas, in a few years he possessed considerable property. During the war with France, he published patriotic poems and songs in the 'Dundee Advertiser,' which were reprinted in London. To the 'Northern Minstrel' of Newcastle-on-Tyne he furnished many songs, and a number of poems to the Montrose 'Literary Mirror.' He wrote an account of Arbroath for (Sir David) Brewster's 'Encyclopædia,' and several papers for Tilloch's 'Philosophical Journal.' In 1814 he removed to Trottick, near Dundee, as manager of a branch of a London house. In the following year it became bankrupt, and Balfour was again thrown on the world. He found a poor employment as manager of a manufacturing establishment at Balgonie, Fifeshire. In October 1818, for the sake of his children's education, he transferred himself to Edinburgh, and obtained a situation as clerk in the great publishing house of the Messrs. Blackwood. Unhappily in the course of a few months he was struck down by paralysis, and in June 1819 was obliged to relinquish his employment. He recovered so far that he could be wheeled about in a specially prepared chair. His intellect was untouched, and he devoted himself to literature. In 1819 appeared his 'Campbell; or the Scottish Probationer' (3 vols.). The novel was well received. In the same year he edited Richard Gall's 'Poems,' with a memoir. In 1820 he published 'Contemplation, and other Poems' (1 vol.). In 1822 came his second novel of the 'Farmer's Three Daughters' (3 vols.), and in 1823 'The Foundling of Glenthorn; or the Smuggler's Cave, a Romance' (3 vols.). In 1825 he republished from Constable's 'Edinburgh Magazine' 'Characters omitted in Crabbe's Parish Register' (1 vol.), and his 'Highland Mary' (4 vols.) in 1827. He died on 12 Sept. 1829. The 'Remains,' entitled 'Weeds and Wildflowers,' were edited by Dr. D. M. Moir (Δ) with a sympathetic memoir, whence ours is mainly drawn. Balfour wrote his novels for 'the Minerva Press,' as needing 'daily bread,' but he never pandered to the low *morale* of its habitual readers. Pathos and shrewdness of insight and a very graphic faculty of sketching character are his chief characteristics. Canning sent him a grant of 100*l.* in recognition of his ability and misfortunes.

[Balfour's Remains, edited by Dr. D. M. Moir.]
A. B. G.

BALFOUR, Sir ANDREW (1630–1694), botanist, was born on 18 Jan. 1630 at Balfour Castle, Denmiln, Fifeshire; the youngest son of his parents, Sir Michael Balfour, and Joanna, daughter of James Durham of Pikerow. His eldest brother James [see Balfour, Sir James, 1600–1657] was thirty years his senior, the family consisting of five sons and nine daughters. He was baptised on the day of his birth, and his education was conducted in the parish school of Abdie, and afterwards at the university of St. Andrews; at the latter he began his study of natural history and medicine, and then came to Oxford. He spent some years in foreign travel; in France he studied in Paris, Montpellier, and Caen, also in Italy at Padua, but spent most time in Paris, studying medicine, anatomy, and botany, in the royal garden, of which Joncquet was then prefect. On his return, after taking his degree of M.D. at Caen on 20 Sept. 1661, he stayed long in London in the practice of his profession, Harvey, De Mayone, Glisson, and Wharton being named as his compeers. He travelled as tutor to the Earl of Ross again on the continent, and spent four years in France and Italy, visiting Zanoni at Bologna, who showed him the unpublished plates of his 'Historia Plantarum,' and Torre at Padua. After fifteen years' travel abroad he returned to St. Andrews, where he recommenced the practice of medicine, but afterwards removed to Edinburgh. A year or two after his settlement at the latter place he began his botanic garden; procuring seeds from Dr.

Robert Morison of Blois, and afterwards of Oxford, and M. Marchant of Paris, and others, he soon had more than a thousand species in cultivation. He founded the public botanic gardens at Edinburgh about 1680 by the good offices of Lord Patrick Murray of Levistone, and he transferred thither his own plants to the care of Sutherland, the first curator, who published a catalogue in 1683. On Lord Murray's death in 1671, the cost of maintenance fell upon Balfour and Sir Robert Sibbald, until the university granted an annual subsidy from the corporate funds. He died 10 Jan. 1694, aged 62, leaving his curiosities and manuscripts to Sibbald. After his death his son published at Edinburgh in 1700 'Letters writē to a Friend' [Lord Murray], containing excellent directions and advices for travelling through France and Italy. Sibbald published in 1699 a life of Sir Andrew and his brother Sir James, under the title of 'Memoria Balfouriana.'

[Sibbald's Memoria Balfouriana, Edin. 1699; Auctarium Musæi Balfouriani e Musæo Sibbaldiano, Edin. 1697; Pulteney's Sketches, ii. 3, Lond. 1790.] B. D. J.

BALFOUR, CLARA LUCAS (1808–1878), lecturer and authoress, was born in the New Forest, Hampshire, on 21 Dec. 1808. Her parents' name was Liddell; she was their only child, and on the death of her father in her childhood, her mother, who was a woman of much intellectual power, left Hampshire and took up her residence in London. Miss Liddell was educated with extreme care by her mother; and in 1827 became the wife of Mr. James Balfour, of the Ways and Means Office in the House of Commons, her new home being in Chelsea. There, in 1837, some socialistic movement opposed to her views was being actively organised; she wrote a tract against it, completely breaking it up, for which Mrs. Carlyle called upon her to thank her, and began a friendship with her; and there also, in the same year, in the month of October, she first turned her attention to the teetotal agitation (*Our Old October*, reprinted as a penny pamphlet from the 'Scottish Review'). Having taken the pledge at the Bible Christians' chapel, a very humble meeting-place close by her house, and having from that moment adopted teetotalism as the earnest business of her life, Mrs. Balfour, in 1841 (after removing to Maida Hill), began her career as a temperance lecturer at the Greenwich Literary Institution, and with much power, but much also of modesty and quiet charm, continued the public advocacy of her principles for nearly thirty years. Her lectures were not, however, confined to the temperance topic. She lectured on the influence of woman on society, and kindred subjects; and she held the post for some years of lecturer on *belles lettres* at a leading ladies' school. Her publications, mostly to advocate temperance, but also with a theological aim, and covering a varied surface, had an immense sale, and were very numerous. They were as follows: 1. 'Moral Heroism,' 1846. 2. 'Women of Scripture,' 1847. 3. 'Women and the Temperance Movement,' 1849. 4. 'A Whisper to the Newly Married,' 1850. 5. 'Happy Evenings,' 1851. 6. 'Sketches of English Literature,' 1852. 7. 'Two Christmas Days,' 1852. 8. 'Morning Dew Drops,' with preface by Mrs. Beecher Stowe, 1853. 9. 'Working Women,' and several short sketches, as 'Instructors,' of Mrs. Barbauld, Mrs. Trimmer, Mrs. Sherman, Hannah More, &c., 1854. 10. 'Introductory Essay to Ann Taylor's Maternal Solicitude,' 1855. 11. 'Bands of Hope,' 1857. 12. 'Dr. Lignum's Sliding Scale,' 1858. 13. 'Frank's Sunday Coat,' 1860. 14. 'Scrub,' 1860. 15. 'Toil and Trust,' 1860. 16. 'The Victim,' 1860. 17. 'The Warning,' 1860. 18. 'The Two Homes,' 1860. 19. 'Sunbeams for all Seasons,' 1861. 20. 'Drift,' 1861. 21. 'Uphill Work,' 1861. 22. 'Confessions of a Decanter,' 1862. 23. 'History of a Shilling,' 1862. 24. 'Wanderings of a Bible,' 1862. 25. 'A Mother's Sermon,' 1862. 26. 'Our Old October,' 1863. 27. 'Cousin Bessie,' 1863. 28. 'Hope for Number Two,' 1863. 29. 'A Little Voice,' 1863. 30. 'A Peep out of the Window,' 1863. 31. 'Club Night,' 1864. 32. 'Troubled Waters,' 1864. 33. 'Cruelty and Cowardice,' 1866. 34. 'Bible Patterns of Good Women,' 1867. 35. 'Ways and Means,' 1868. 36. 'Harry Wilson,' 1870. 37. 'One by Herself,' 1872. 38. 'All but Lost,' 1873. 39. 'Ethel's Strange Lodger,' 1873. 40. 'Lame Dick's Lantern,' 1874. 41. 'Light at last,' 1874. 42. 'Women worth Emulating,' 1877. 43. 'Home Makers,' 1878. Besides these, 'Lilian's Trial' was being published at the time of Mrs. Balfour's death in the 'Fireside;' 'Job Tufton' appeared as late as 1882 in the National Temperance publications; and 'The Burmish Family,' and 'The Manor Mystery,' are other tales brought out posthumously. Of these works several were printed again and again, and the 'Whisper to the Newly Married' reached as many as twenty-three editions. Mrs. Balfour contributed many of these shorter tales, in the first instance to the 'British Workman,' 'Day of Days,' 'Hand and Heart,' 'Animal World,' 'Meliora,' 'Family Visitor,' 'Home Words,' 'Fireside,' 'Band of Hope Review,' and the 'Onward' series. Others were issued as Social Science Tracts, and some published by the Scottish and the British Temperance Leagues, with which she was closely identified.

Mrs. Balfour's last public appearance was at the Memorial Hall, Farringdon Street, E.C., in May 1877, when she was elected President of the British Women's Temperance League. She died at Croydon 3 July 1878, aged 70 years, and was buried at the Paddington Cemetery, the Rev. Dawson Burns, M.A., preaching her memorial discourse (which was afterwards published) in the Church Street Chapel, Edgware Road.

[Templar and Temperance Journal, 10 July 1878; Hand and Heart, 12 July 1878; The Oracle, 22 July 1882, p. 60; Notice prefixed to Home Makers, 1878.] J. H.

BALFOUR, FRANCIS, M.D. (*fl.* 1812), Anglo-Indian medical officer, appears to have taken the degree of M.D. at Edinburgh. He entered the East India Company's service in Bengal as assistant-surgeon on 3 July 1769, was appointed full surgeon on 10 Aug. 1777, and retired from the service on 16 Sept. 1807 (Dodwell and Miles' *Indian Medical Officers*, 4–5). He afterwards returned to Edinburgh; but the date of his death is uncertain. He appears to have been living in 1816.

Balfour lived for several years on terms of some intimacy with Warren Hastings. He dedicated a book—'The Forms of Herkern'—to him in 1781, and addressed him a letter in the same year complaining of the want of courtesy shown him by other officials in the East India service at Lucknow (*Addit. MS.* 29151, f. 109). In May, June, and July 1783, Balfour, while at Benares, corresponded frequently with Hastings in an abortive attempt to disclose a plot between the resident of Benares, Francis Fowke, and Rajah Cheyte Sing, which he claimed to have discovered (*Addit. MSS.* 29159, ff. 257, 388, 394, 400; 29160, ff. 49, 50, 69, 83, 104, 116). Balfour not only interested himself in politics and medicine, but devoted much time to Oriental studies. 'The Forms of Herkern . . . translated into English . . . by Francis Balfour,' was published at Calcutta in 1781, and republished in London in 1804. It is a state letter-writer in Persian; a vocabulary is given by the translator at the end. Balfour was one of the earliest members of the Bengal Asiatic Society, founded, under the presidency of Sir William Jones and the patronage of Warren Hastings, in 1784. To the 'Asiatic Researches' ('Transactions of the Bengal Asiatic Society') Balfour contributed in 1790 a paper on Arabic roots, showing how the Arabic language had entered into the Persian and the language of Hindostan (ii. 205), and in 1805 a paper entitled 'Extracts from Tehzeebul Mantik; or the Essence of Logic, proposed as a small supplement to Arabic and Persian Grammar, and with a view to elucidate certain points connected with Oriental Literature' (viii. 89).

Balfour's medical works were as follows: 1. 'Dissertatio de Gonorrhea Virulenta,' 1767. 2. 'A Treatise on Sol-Lunar Influence in Fevers,' vol. i. Calcutta, 1784; 2nd ed. London, 1795; 3rd ed. Cupar, 1815; 4th ed. Cupar, 1816. A German translation of the book, with a preface by Herr Lauth, appeared at Strasburg in 1786. Balfour here expounds his favourite theory, that fevers are under the direct influence of the moon, and reach their critical stage with the full moon. 3. 'Treatise on Putrid Intestinal Remitting Fevers,' 1790; 2nd ed. 1795. 4. A paper on the Barometer in the 'Asiatic Researches' (iv. 195), 1795. 5. A paper on the Diurnal Variations of the Barometer, 'Edinburgh Phil. Trans.' (iv. pt. i. 25), 1798. 6. A paper on the Effects of Sol-Lunar Influence on the Fevers of India in 'Asiatic Researches' (viii. 1), 1805.

[Authorities cited above; Watt's Bibl. Brit.; Balfour's works; Dict. of Living Authors, 1816.] S. L. L.

BALFOUR, FRANCIS MAITLAND (1851–1882), naturalist, the third son of James Maitland Balfour, of Whittinghame, East Lothian, and Lady Blanche, daughter of the second Marquis of Salisbury, was born at Edinburgh, during a temporary stay of his parents there, on 10 Nov. 1851.

His first years were spent at Whittinghame, where a love for natural science, carefully fostered by his mother, early developed itself in him, and led him, while still a boy, to make not inconsiderable collections of the fossils and birds of his native county. After two years spent in a preparatory school at Hoddesdon, Herts, he entered at Harrow in 1865. In the ordinary studies of the school he did not greatly distinguish himself, but, under the guidance of one of the masters, Mr. G. Griffith, he made rapid progress in natural science, especially in geology. His attainments in this direction, together with the increasing proofs that he possessed a character of unusual strength, led those around him thus early to conclude that he would before long make his mark. In October 1870 he entered into residence at Trinity College, Cambridge, and, being now able to devote his whole time to his favourite studies, soon began to show what manner of man he was. At Easter 1871 he became natural science scholar of his college, and very shortly afterwards, under the guidance of the Trinity prælector of physiology, Dr. Michael Foster, threw himself with great ardour into the investigation of certain obscure points in the development of the chick. For by this time his earlier love for geology had given way to a desire to attack the difficult problems of animal morphology, and these he, like others, saw could be best approached by the study of embryology, that is the history of the development of individual forms. The results at which he arrived in this, so to speak, apprentice work were published in the 'Quarterly Journal of Microscopical Science' in July 1873.

In December 1873 he passed the B.A. examination in the natural sciences tripos, and almost immediately after started for Naples to work at the Stazione Zoologica, which had recently been established by Dr. Anton Dohrn. He foresaw that the embryonic history of the elasmobranch fishes (sharks, rays, &c.), about which little was at that time known, would probably yield results of great morphological importance. Nor was he mistaken. His first year's work on these animals yielded new facts of supreme importance concerning the development of the kidneys and allied organs, concerning the origin of the spinal nerves, and concerning the initial changes in the ovum and the early stages of the embryo. And these facts did not in his hands remain barren facts. With remarkable power and insight he at once grasped their meaning, and showed how great a light they shed on the relations of sharks both to other vertebrates and especially to invertebrates. He made them tell the tale of evolution.

The worth of the young observer's works was soon recognised. In his college it gained for him a fellowship, while both in England, and perhaps even more abroad, biologists at once felt that a new strong man had arisen among them. The elasmobranch work took, however, some time to complete; it was carried on partly at Cambridge, partly at Naples, for the next two or three years, and the finished monograph was not published till 1878. Meanwhile, in 1876, he was appointed lecturer on animal morphology at Cambridge, and he threw himself into the labour of teaching with the same ardour, and showed in it the same power, that were so conspicuous in his original investigations. His class, at first small, soon became large, and before long he had pupils not content with knowing what was known, but anxious like himself to explore the unknown; besides, students in embryology came to him from outside the Cambridge school, it may almost be said from all parts of the world. No sooner was the elasmobranch monograph off his hands than he set himself to write a complete treatise on embryology, the want of such a work being greatly felt. This *opus magnum*, which appeared in two volumes, one in 1880, the other in 1881, is in the first place a masterly digest of the enormous number of observations, the majority made within the last ten or twenty years, which form the basis of modern embryology. As a mere work of erudition and of lucid exposition it is a production of the highest value. But it is much more than this. In it there are embodied the results of so many inquiries carried out by Balfour or by his pupils under his care, that the book comes near to being even in matter an original work, while on almost every page there is the touch of a master hand. Every problem is grasped with a strong hold, cobwebs are brushed away with a firm but courteous sweep; and as the reader passes from page to page, subtle solutions of knotty points and bright suggestions for future inquiry come upon him again and again. Not once or twice only, but many times, the darkness in which previous observers had left a subject is scattered by a few shining lines. It is a work full of new light from beginning to end.

Nor was the world tardy in acknowledging the value of the young morphologist's labours. In 1878 he was elected a fellow of the Royal Society, and in 1881 received a 'royal medal' for his discoveries. Oxford was most anxious to gain him as a successor to the late Professor G. Rolleston, and Edinburgh made repeated efforts to secure him for her chair of natural history. But he would not leave his own university, and in recognition of his worth and loyalty a special professorship of animal morphology was in the spring of 1882 instituted for him at Cambridge.

In June 1882, his health having been impaired by an attack of typhoid fever during the previous winter, he started for Switzerland, hoping by some Alpine climbing, of which he had become very fond, and in which he showed great skill, to make complete the recovery of his strength. On 18 July he and his guide set out from Cormayeur to ascend the virgin peak of the Aiguille Blanche de Peuteret. They never came back alive. A few days later their dead bodies were found on the rocks by an exploring party. Either on the ascent or descent, some time apparently of the next day, the 19th, they must have fallen and been killed instantaneously. His body was brought home to England and buried at Whittinghame.

Probably few lives of this generation were so full of promise as the one thus cut short. The remarkable powers which Balfour possessed of rapid yet exact observation, of quick insight into the meaning of the things observed, of imaginative daring in hypothesis kept straight by a singularly clear logical sense, through which the proven was sharply distinguished from the merely probable, made all biologists hope that the striking work which he had already done was but the earnest of still greater things to come. Nor do biologists alone mourn him. In his college, in his university, and elsewhere, he was already recognised as a man of most unusual administrative abilities. Whatever he took in hand he did masterly and with wisdom. Yet to his friends his intellectual powers seemed a part only of his worth. High-minded, generous, courteous, a brilliant fascinating companion, a steadfast loving friend, he won, as few men ever did, the hearts of all who were privileged to know him.

[Personal knowledge.] M. F.

BALFOUR, Sir JAMES, Lord Pittendreich (*d.* 1583), Scottish judge, was a son of Sir Michael Balfour, of Mountquhanny, in Fife. Educated for the priesthood, he adopted the legal branch of the clerical profession, as was common in Scotland at this period. Having taken part with his brothers, David and Gilbert, in the plot for the assassination of Cardinal Beaton, he shared the fate of the conspirators, who, on the surrender of the castle of St. Andrews, in June 1547, to the French, were allowed to save their lives by service in the galleys. John Knox, his fellow prisoner in the same galley, who looked upon Balfour as a renegade, and denounces him as a manifest blasphemer and the principal misguider of Scotland for his desertion from the party of the reformers, records his release in 1549, which, according to Spottiswoode, a less adverse authority, was due to his abjuring his profession. Soon after he became official of the archdeaconry of Lothian, and chief judge of the consistorial court of the archbishop of St. Andrews. He continued for some years to support the policy of Mary of Guise, then, passing over to that of the lords of the congregation, was admitted to their councils, and betrayed their secrets. He was rewarded by the preferment of the parsonage of Flick, in Fife. Soon after Queen Mary's return to Scotland, he was nominated an extraordinary lord, 12 Nov. 1561, and on 15 Nov. 1563 an ordinary lord, of the court of session. The abolition, in 1560, of the ecclesiastical consistorial jurisdiction, one of the first fruits of the Reformation, led to great confusion with reference to the important causes that had been referred to it. Besides others, all those relating to marriage, legitimacy, and wills, were in its control, and it was found necessary to institute a commissary court at Edinburgh in its stead. Balfour was the chief of the four first commissaries, and the charter of their appointment, on 8 Feb. 1563, is printed in the treatise which has received the name of 'Balfour's Practicks.' With other partisans of Bothwell and Bothwell himself he is said to have escaped from Holyrood on the night of Rizzio's murder, but Macgill, the lord clerk register, having been deprived of that office for his share in the plot, Balfour succeeded to the vacancy. Common rumour, supported in this instance by probable evidence, assigned to Balfour the infamous part of having drawn the bond for Darnley's murder, and provided the lodging, a house of one of his brothers, in the Kirk o' Field, where the deed was done. Though not present, according to the confessions of the perpetrators, he was accused of complicity by the tickets or placards which appeared on the walls of Edinburgh immediately after the commission of the crime. His appointment, during the short period of Bothwell's power, to the incongruous post—for a lawyer—of governor of Edinburgh Castle; his acting as commissary in the divorce suit by Lady Bothwell against her husband, and as lord clerk register in the registration of Mary's consent to the contract of marriage with Bothwell, leave no doubt that he was a useful and ready instrument in the hands of the chief assassin, and received his reward. With an adroitness in changing sides in which, though not singular, he excelled the other politicians of the time, he forestalled the fall of Bothwell and made terms with Murray by the surrender of the castle, receiving in return a gift of the priory of Pittenweem, an annuity for his son out of the rents of the priory of St. Andrews, and a pardon for his share in Darnley's death. According to the journal ascribed to Mary's secretary, Nau, it was by the advice of Balfour, 'a traitor who offered himself first to the one party and then to the other,' that the queen left Dunbar and took the march to Edinburgh which led to her surrender at Carberry Hill. He was present at the battle of Langside, in the regent's army. Having surrendered the office of lord clerk register to allow of the reinstatement of Macgill, a friend of the regent Murray, Balfour received a pension of 500*l.* and the presidency of the court of session, from which William Baillie, Lord Provand, was removed on the ground that he was not, as the act instituting it required, of the clerical order—a mere pretence on the part of the leader of the protestant party. That he betrayed Bothwell by giving the information which led to the interception of the casket letters is doubted, not because such an act would be in the least inconsistent with his character, but because it is deemed by many a more probable solution of the mystery that the letters were fabrications. During the regency of Murray he was suspected of intriguing with the adherents of the queen while ostensibly belonging to the party of the regent, and he was deprived of the office of president in 1568. Shortly before the death of Murray, Balfour was imprisoned, on the accusation of Lennox, for his share in Darnley's murder; but a bribe to Wood, the regent's secretary, procured his release without trial, and though he lost the presidency of the court he retained the priory of Pittenweem. After the accession of Lennox to the regency, he was forfeited on 30 Aug. 1571, but he made terms with Morton in the following year by abandoning his associates on the queen's side, Maitland of Lethington and Kirkcaldy of Grange, and negotiating the pacification of Perth in 1573. Not unnaturally distrusted, even by those he pretended to serve, and doubting his own safety, he soon afterwards fled to France, where he appears to have remained till 1580, and in 1579 the forfeiture of 1571 was renewed by parliament. On his return he devoted himself to the overthrow of Morton, which he accomplished, it has been said, by the production of the bond for Darnley's murder which he had himself drawn, but more probably of the subsequent bond in support of Bothwell's marriage with Mary. The last certain appearance of Balfour in history is in a long letter by him to Mary, on 31 Jan. 1580, offering her his services; but he is believed to have lived till 1583, from an entry in the books of the privy council on 24 Jan. 1584, restoring his children, which refers to him as then dead. By his wife Margaret, the heiress of Michael Balfour, of Burleigh, he had three daughters and six sons, the eldest of whom was created by James Lord Balfour of Burleigh in 1606. Balfour appears to have been a learned lawyer, and is praised by his contemporary, Henryson, for the part he took in the commission issued in 1566 for the consolidation of the laws. Some parts of the compilation, published in 1774 from a manuscript in the Advocates' Library, were taken from the collection probably made by him in connection with this commission. But the special references to the Book of Balfour (*Liber de Balfour*) and the fact that there was a subsequent commission issued by Morton in 1574, in which, although he was a member, his exile in France cannot have admitted of his taking a leading part, deprive him, in the opinion of the best authorities, of the claim to the authorship of the whole manuscript, which has unfortunately been published under his name, and is known as 'Balfour's Practicks,' the earliest text-book of Scottish law. The character drawn of him by an impartial historian is borne out by contemporary authority. 'He had served with all parties, had deserted all, yet had profited by all. He had been the partisan of every leader who rose into distinction amid the troubled elements of those times. Almost every one of these eminent statesmen or soldiers he had seen perish by a violent death—Murray assassinated, Lethington fell by his own hand, Grange by that of the common executioner, Lennox in the field, Morton on the scaffold. . . . Theirs was, upon the whole, consistent guilt. Balfour, on the other hand, acquired an acuteness in anticipating the changes of party and the probable event of political conspiracy which enabled him rarely to adventure too far, which taught him to avoid alike the determined boldness that brings ruin in the case of failure and that lukewarm inactivity which ought not to share in the rewards of success' (Tytler, *Life of Craig*, p. 105). Member of a house which had, in the words of Knox, 'neither fear of God nor love of virtue further than the present commodity persuaded them,' he was himself, in the briefer verdict of Robertson, 'the most corrupt man of his age.'

[Knox's History of the Reformation; Spottiswoode's History of the Church of Scotland; Keith's History; Bannatyne's Journal; Sir James Melville's Memoirs; Goodal's Preface to Balfour's Practicks.] Æ. M.

BALFOUR, Sir JAMES (1600–1657), of Denmiln and Kinnaird, historian and Lyon king-of-arms, the eldest son of Sir Michael Balfour of Denmiln in Fife, comptroller of the household of Charles I, and Joanna Denham, was born in 1600. The youngest of the family was Sir Andrew Balfour [q. v.], an eminent botanist, the friend of Sir Robert Sibbald, who has written his life, along with that of Sir James, in a small and now scarce tract, 'Memoria Balfouriana sive Historia rerum pro Literis promovendis gestarum a clarissimis fratribus Balfouriis DD. Jacobo barone de Kinnaird equite, Leone rege armorum, et

DD. Andrea M.D. equite aurato, a R. S., M.D. equite aurato, 1699.' The family of this branch of the Balfours was so remarkable for its numbers that Sir Andrew told Sibbald his father had lived to see 300 descendants, and Sir Andrew himself twice that number descended from his father. Yet the male line is now extinct, and, with the exception of the two subjects of Sibbald's memoir and their brother David, who became a judge, they do not seem to have been men of note. After a good education at home Balfour was sent to travel on the continent, and after his return, although he had shown some inclination for poetry in his youth, when he translated the 'Panthea' of Johannes Leochæus (John Leech) into Scottish verse, he devoted himself to the study of the history and antiquities of Scotland. It was his good fortune, remarks Sibbald, to be stimulated to this line of study by the number of his countrymen who cultivated it at that time: Archbishop Spottiswoode and Calderwood, the church historians; David Hume of Godscroft, the writer of the history of the Douglases; Wishart, afterwards Bishop of Edinburgh, the biographer of Montrose; Robert Johnston, who wrote the history of Britain from 1577; the poet Drummond of Hawthornden, the historian of the Jameses; the brothers Pont, the geographers; with the circle of friends, Sir Robert Gordon of Straloch, Sir John Scot of Scotstarvet and others, who contributed to the great atlas of Scotland published by Blaeu at Amsterdam; and Robert Maule, commissary of St. Andrews, a diligent antiquary and collector of the stamp of Balfour himself. Balfour was himself addicted to heraldry, and, to perfect himself in it, went to London in 1628, where he made the acquaintance of the English College of Heralds and Dodsworth and Dugdale, then the leading English historical antiquaries. To the 'Monasticon' of Dugdale he contributed a brief account of the religious houses of Scotland. On his return he was knighted by Charles I on 2 May 1630, made Lyon king-of-arms, and crowned by George Viscount Dupplin as king's commissioner by warrant dated 20 April 1630. He was created a baronet 22 Dec. 1633, and deprived of the office of Lyon by Cromwell about 1654. During the civil war he remained in retirement at Falkland or Kinnaird, collecting manuscripts and writing historical memoirs or tracts.

As none of his works, except his 'Annals of the History of Scotland from Malcolm III to Charles II,' and a selection of his tracts (edited by Mr. James Maidment, 1837), have been printed, it is worth while to give Sibbald's list of these in manuscript, most of which are now preserved in the Advocates' Library, although some were lost at the siege of Dundee, where they had been sent for safety.

The list is as follows: 1. 'A Treatise on Surnames, but especially those of Scotland.' 2. 'A Treatise of the Order of the Thistle.' 3. 'An Account of the Ceremonies at the Coronation of Charles I at Holyrood;' and 4. 'Of Charles at Scone.' 5. 'An Account of the Coats of Arms of the Nobility and Gentry of Scotland.' 6. 'A Genealogy of all the Earls of Scotland from their Creation to 1647.' 7. 'An Account of the Funeral Ceremonies of some Noble Persons.' 8. 'An Account of those who were knighted when he was Lyon.' 9. 'An Account of the Impresses, Devices, and Mottoes of several of our Kings and Queens.' 10. 'The Crests, Devices, and Mottoes of the Scotch Nobility.' 11. 'Injunctions by Sir James Balfour, Lyon King, to be observed by all the Officers-at-Arms.' 12. 'The True Present State of the Principality of Scotland.' 13. 'Lists of the various Officers of State in Scotland and of the Archbishops of St. Andrews.' 14. 'Memorials and Passages of State from 1641 to 1654.' 15. 'A Full Description of the Shore of Fife.' 16. 'A Treatise on Gems and the Composition of False Precious Stones.' Besides these he wrote several miscellaneous works, chiefly on heraldic subjects.

More important than the original work of Sir James Balfour was his diligence as a collector, which preserved, shortly after the dispersion of the treasures of the monastic libraries, many of the chronicles, cartularies, and registers of the Scottish bishoprics and religious houses, since published as the 'Chronicle of Melrose,' the Cartularies of Dunfermline, Dryburgh, Arbroath, and Aberdeen, the Registers of the Priory of St. Andrews and the Monastery of Cupar. A full list of these and his other manuscripts is given by Sibbald. His valuable library, along with that of his brother Sir David, was dispersed by auction after the death of the latter, and the catalogue printed at the close of Sibbald's memoir is a valuable record of the library of a Scottish gentleman in the seventeenth century. Balfour was four times married, and died in 1657, surviving his father only five years. He was interred in Abdie Church. The 'Annals' are not of much value, except in that part which is contemporary, and even in that they are jejune, preserving, however, some interesting particulars, chiefly in relation to the ceremonies in which he took part as Lyon king.

[Sibbald's Memoria Balfouriana, 1699; Balfour's Historical Works, edited by James Haig from the Manuscript in Advocates' Library, 1824.] Æ. M.

BALFOUR, JAMES (1705–1795), philosopher, was born at Pilrig, near Edinburgh, in 1705, and, after studying at Edinburgh and at Leyden, was called to the Scottish bar. He held the offices of treasurer to the faculty of advocates and sheriff-substitute of the county of Edinburgh. In 1754 he was appointed to the chair of moral philosophy in the university of Edinburgh, and in 1764 transferred to that of the law of nature and nations. He was the author of three philosophical books: 1. 'A Delineation of the Nature and Obligation of Morality, with Reflexions upon Mr. Hume's book entitled "An Inquiry concerning the Principles of Morals."' This book was published anonymously, the first edition in 1753, the second in 1763. 2. 'Philosophical Essays,' published anonymously in 1768. 3. 'Philosophical Dissertations,' published in 1782 under the author's name. These writings are marked by a calm tone of good sense and good feeling, but are not very powerful in thought. Dr. M'Cosh, in his work on the 'Scottish Philosophy,' says of him: 'He sets out (in his "Delineation") with the principle that private happiness must be the chief end and object of every man's pursuit; shows how the good of others affords the greatest happiness; and then, to sanction natural conscience, he calls in the authority of God, who must approve of what promotes the greatest happiness. This theory does not give morality a sufficiently deep foundation in the constitution of man on the character of God, and could not have stood against the assaults of Hume. . . . In his "Philosophical Essays" he wrote against Hume and Lord Kaimes, and in defence of active power and liberty. Like all active opponents of the new scepticism, he felt it necessary to oppose the favourite theory of Locke, that all our ideas are derived from sensation and reflexion.'

Balfour's mother was a Miss Hamilton, of Airdrie, great-grandaunt of the late Sir William Hamilton, Bart., professor of logic and metaphysics in the university of Edinburgh 1836–1856. His eldest sister married Gavin Hamilton, bookseller and publisher in Edinburgh (also, it is believed, a member of the Airdrie family), whose eldest son was Robert Hamilton, professor of mathematics in Marischal College and University, Aberdeen, author of a treatise on the national debt.

[The Imperial Dictionary of Universal Biography; Anderson's Scottish Nation; M'Cosh's Scottish Philosophy; Letter to the writer from John M. Balfour-Melville, Esq., of Pilrig and Mount Melville, great-grandson of Professor Balfour.] W. G. B.

BALFOUR, JOHN (*d.* 1688), third Baron Balfour of Burleigh, succeeded his father Robert, second Lord Balfour of Burleigh [q. v.], in 1663. In his youth he went to France for his education. In an 'affair of honour' he was there wounded. He returned home through London early in 1649, and married Isabel, daughter of another scion of his house—Sir William Balfour [q. v.] of Pitcullo, Fife, lieutenant of the Tower. The young married pair set off for Scotland in March. They found the father strongly displeased. The displeasure took the preposterous shape of asking the general assembly of the kirk of Scotland to annul the marriage. The petition was quietly shelved. The plea for the dissolution of the tie was 'the open wound' he still bore, and which paternal wrath deemed a disqualification for marriage. He died in 1688, leaving besides Robert, his heir and successor, two sons and six daughters. This Lord Balfour of Burleigh has been traditionally styled 'Covenanter,' which he assuredly never was. On Sir Walter Scott must be laid the blame—if blame it be—by having appropriated the name and designation in his 'John Balfour of Burley' in 'Old Mortality.' John Balfour, the 'Covenanter,' was historically 'of Kinloch,' not of Burleigh, and the principal actor in the assassination of Archbishop Sharp in 1679. For this crime his estate was forfeited and a large reward offered for his capture. He fought at Drumclog and at Bothwell Bridge, and is said to have escaped to Holland, and to have there tendered his services to the Prince of Orange. It is generally supposed that John Balfour of Burley died at sea on a return voyage to Scotland. But in the 'New Statistical Account of Scotland,' under 'Roseneath,' strong presumptions are stated for believing that he never left Scotland, but found an asylum in the parish of Roseneath, Dumbartonshire, under the wing of the Argyll family. According to this account, having assumed the name of Salter, his descendants continued there for many generations, the last of the race dying in 1815. Scott noted in his 'Old Mortality' that in 1808 a Lieutenant-colonel Balfour de Burleigh was commandant of the troops of the King of Holland in the West Indies.

[Authorities as under Balfour, Robert, second Lord Balfour; Scott's Old Mortality, note 2, 3; Anderson's Scottish Nation; Letter from the present Lord Balfour of Burleigh, Kennet.] A. B. G.

BALFOUR, JOHN HUTTON (1808–1884), botanist, was born in Edinburgh on 15 Sept. 1808, his father having been a surgeon in the army, and one of his near relatives having been James Hutton, author of the 'Theory of the Earth.' After completing his early education at the High School of Edinburgh he studied at St. Andrew's and Edinburgh Universities, graduating M.A. and M.D. Edin., the latter in 1832. He gave up the intention of seeking ordination in the church of Scotland, for which he at first prepared, became M.R.C.S. 1831, F.R.C.S. (Edin.) 1833, and, after studying some time in continental medical schools, commenced medical practice in Edinburgh in 1834. He had previously been greatly attracted to botanical studies by Professor Graham's lectures and excursions, and continuing to enlarge his botanical knowledge, in 1836 he was prominent in establishing the Botanical Society of Edinburgh, and in 1838 the Edinburgh Botanical Club. In 1840 he commenced to give extra-academical lectures on botany at Edinburgh, and had considerable success. In 1841 he succeeded Dr. (afterwards Sir) W. J. Hooker as professor of botany at Glasgow University, and thenceforward gave up medical practice. In 1845, on the death of Graham, Balfour became professor of botany at Edinburgh, and was nominated regius keeper of the Royal Botanic Garden and queen's botanist for Scotland. Becoming F.R.S. (Edinburgh) in 1835, he was for many years an active secretary of the society. For thirty years he was dean of the medical faculty of the university of Edinburgh, in which capacity he was most valuable to the medical school, and very popular with the students. His botanical excursions with pupils were most energetically conducted, and extended to almost every part of Scotland. He ascended every important peak, and gathered every rarity in the flora. Under his care and in co-operation with the curators, the Macnabs, father and son, the Royal Botanic Gardens were much enlarged and improved, and a fine palm-house, an arboretum, a good museum, and excellent teaching accommodation provided. He was the first in Edinburgh to introduce classes for practical instruction in the use of the microscope. He retired from office in 1879, when he received the title of emeritus professor of botany, became assessor in the university court for the general council, and each of the three universities with which he had been connected conferred on him the degree of LL.D. For many years he was a fellow of the Royal Society of London, and a member of a large number of British and foreign scientific societies. He died at Inverleith House, Edinburgh, on 11 Feb. 1884.

Inducted into botany before microscopical work had been largely developed, and before the advent of modern views on vegetable morphology and physiology, Balfour was almost necessarily for the most part a systematic botanist. His original work was not extensive, and it is as a teacher and writer of text-books that he was chiefly known. His teaching was painstaking and conscientious, earnest and impressive, and characterised by wealth of illustration and a faculty of imparting his own enthusiasm. He was impartial in the breadth of his teaching, and ever anxious to assimilate new knowledge. His character was deeply religious, and he saw in the objects of nature indubitable evidences of a great designing mind. His geniality was contagious, and it is related of him that on his botanical excursions, as the party neared the habitat of some rare Alpine herb, the wiry and energetic professor—'Woody Fibre' as they called him—would outstrip all in his eagerness to secure it; and that in toiling up a long ascent, his jokes and puns would keep the whole party in good spirits.

Balfour was for many years one of the editors of the 'Annals of Natural History' and of the 'Edinburgh New Philosophical Journal,' and contributed important articles to several cyclopædias. In biography he wrote: 'Biographical Sketch of Dr. Golding Bird,' Edin. 1855; 'Biography of J. Coldstream,' Lond. 1865; and a 'Sketch of D. T. K. Drummond,' prefixed to 'Last Scenes in the Life of Our Lord,' 1878. His botanical text-books went through numerous editions, and included a 'Manual,' 1848, revised 1860; a 'Class Book,' 1852; 'Outlines,' 1854; 'Elements,' 1869; a 'First' and a 'Second Book,' with other minor manuals; 'Botanist's Companion,' 1860; 'Botanist's Vade Mecum;' 'Guide to the Royal Botanic Gardens, Edinburgh,' 1873. His 'Introduction to Palæontological Botany,' 1872, was the least successful of his botanical works. He wrote several botanico-religious books, such as 'Phyto-Theology,' 1851, entitled in its third edition, 'Botany and Religion;' 'Plants of the Bible,' 1857; 'Lessons from Bible Plants,' 1870. He also wrote the botany in MacCrie's 'Bass Rock,' 1848.

[Scotsman, 12 Feb. 1884; Athenæum, 16 Feb. 1884; Nature, 21 Feb. 1884.] G. T. B.

BALFOUR, NISBET (1743–1823), a most distinguished officer under Lord Cornwallis in the American war of independence, was not (as Draper's 'American Biography' asserts) the son of a small bookseller in Edinburgh, but the last representative of the Balfours of Dunbog in the county of Fife. Harry Balfour, the first laird of Dunbog, was the third son of John, third Lord Balfour of Burleigh [q. v.], and in the middle of the last century officers had very little chance of rising to higher rank who were not of good family. He was born at Dunbog in 1743, and entered the army as ensign in the 4th regiment in 1761. He was promoted lieutenant in 1765, and captain in 1770, but did not see service till the outbreak of the American war. He distinguished himself at the battle of Bunker's Hill, where he was severely wounded, and at Long Island and Brooklyn. In August 1776 his services were so conspicuous at the taking of New York, that he was sent home with the despatches announcing the success, and was promoted major by brevet. He at once returned to America, and struck up a warm friendship with many of the younger officers, including Lord Cornwallis and Lord Rawdon. He was present at the battles of Elizabethtown, Brandywine, and Germantown, and, after being appointed lieutenant-colonel of the 23rd regiment in 1778, accompanied Cornwallis to Charleston. After the capture of the city he was appointed commandant at Ninety-Six, and there 'by his attention and diligence,' says Cornwallis, succeeded in raising 4,000 militia among the loyal colonists. In the following year he accepted the difficult and invidious post of commandant at Charleston, and there acquitted himself to the complete satisfaction of Cornwallis. He obeyed to the letter the rigorous orders of Cornwallis against the colonists, and incurred much odium for carrying out the execution of a planter named Isaac Hayne, which Lord Rawdon had ordered. 'You have done what few officers in our service are capable of doing,' wrote Cornwallis to Balfour on 12 Nov. 1780, 'and have voluntarily taken responsibility on yourself to serve your country and your friend' (*Cornwallis Despatches*, Cornwallis to Balfour, i. 46). When the war was over, Balfour was rewarded for his services with the rank of colonel and the appointment of aide-de-camp to the king. He was also appointed, with a lawyer named Spranger, on a commission to award the money granted by parliament to those loyal colonists who had suffered in the war. He now enjoyed high reputation, and moved in the best military society, and in 1790 Mr. Stewart, of Castle Stewart in Wigtonshire, who had married his only sister, returned him to parliament for the Wigton Burghs. In 1793, on the outbreak of the war with France, he was promoted major-general, and received the command of a brigade in the force which his old comrade, Lord Rawdon, now Lord Moira, was to take to the west coast of France. With the rest of Lord Moira's army, Balfour joined the Duke of York in Flanders in 1794. Though Lord Moira returned home, Balfour volunteered to continue his services in any capacity in which he could be useful, and assisted General Ralph Abercromby in commanding the reserve till December 1794. He never again saw active service, but continued in parliament, for Wigton burghs (1790–6), and for Arundel (1797–1802). He was made colonel of the 93rd regiment in 1793 and of the 39th in 1794, lieutenant-general in 1798, and general in 1803. He retired to his family seat, Dunbog, and there died at the age of eighty, in October 1823, being then sixth general in seniority after sixty-two years' service. He bequeathed Dunbog to his nephew William Stewart, who took the name of Balfour. His reputation was made in the American war, and the friendship of such generals as Hastings and Cornwallis seems to justify it.

[For Balfour's services see the Royal Military Calendar. For his services in America consult Bancroft's History of the United States, passim, and the contemporary accounts of the war in South Carolina; see also the Cornwallis Despatches, edited by Ross, 1859. For the campaign in Flanders, see the Journals and Letters of Sir Harry Calvert.] H. M. S.

BALFOUR, ROBERT (1550?–1625?), Scotch philosopher and philologist, is believed to have been born about 1550. According to the statement of David Buchanan, he derived his lineage from a distinguished family in Fifeshire, but he has himself informed us (*Commentarius in Cleomedem*, 196) that he was born in Forfarshire, probably near Dundee. From a school in his native district he was sent to the university of St. Andrews, and thence he proceeded to the university of Paris, where he attracted much attention by the ability with which he publicly maintained certain philosophical theses against all oppugners. Afterwards he was invited to Bordeaux by the archbishop of that see, and there he became a member of the college of Guienne. He was elected professor of Greek, and at length, probably in 1586, was appointed principal of the college, which he continued to govern for many years. It appears that he was alive in 1625, but the date of his death is not recorded. Balfour left behind him the character of a learned and worthy man, the only fault attributed to him by one biographer being his zealous adherence to the Roman catholic faith. His contemporary, Dempster, says he was 'the phœnix of his age; a philosopher profoundly skilled in the Greek and Latin languages; a mathematician worthy of being compared with the ancients; and to those qualifications he joined a wonderful suavity of manner, and the utmost warmth of affection towards his countrymen.' His reputation as a scholar rests mainly on his commentary on Aristotle.

The titles of his works are: 1. 'Gelasius, *Σύνταγμα τῶν κατὰ τὴν ἐν Νικαίᾳ ἁγίαν Σύνοδον πραχθέντων*' Paris, 1599, 8vo; Heidelberg, 1604, fol. An edition of the Greek text, accompanied by a Latin translation. Gelasius, with Balfour's translation, has been reprinted in several editions of the Concilia. 2. 'Cleomedis Meteora Græce et Latine. A Roberto Balforeo ex MS. codice Bibliothecæ Illustrissimi Cardinalis Ioyosii multis mendis repurgata, Latinè versa, et perpetuo commentario illustrata.' Bordeaux, 1605, 4to. This work was commended by Barthius and other learned men, and even in the present century it was held in such estimation that it was republished by Professor James Bake at Leyden in 1820, 8vo. 3. 'Prolegomena in libros Topicorum Aristotelis,' 1615, 4to. 4. 'Commentarii in Organum Logicum Aristotelis,' Bordeaux, 1618, 4to. 5. 'Commentarii in lib. Arist. de Philosophia tomus secundus, quo post Organum Logicum, quæcumque in libros Ethicorum occurrunt difficilia, dilucide explicantur,' Bordeaux, 1620, 4to.

[Buchanan, De Scriptoribus Scotis, 129; Dempster, Hist. Ecclesiastica Gentis Scotorum, 119; Irving's Lives of Scottish Writers (1839), i. 234–46; Anderson's Scottish Nation, i. 217; Chambers's Biog. Dict. of Eminent Scotsmen, ed. Thomson, i. 68; Cat. of Printed Books in Brit. Mus.] T. C.

BALFOUR, ROBERT (*d.* 1663), second Baron Balfour of Burleigh, military commander, was son of Sir Robert Arnot of Fernie, chamberlain of Fife. He married Margaret, daughter of Michael Balfour of Burleigh and Margaret, daughter of Lundie of Lundie, and his wife succeeded her father (who was created 7 Aug. 1606 Lord Balfour of Burleigh) as Baroness Balfour of Burleigh. Thereupon, by a letter from the king (James I) Arnot became Lord Balfour of Burleigh, the second holder of the title. At the assembly of the Scottish parliament in 1640 (11 June) the 'estates' appointed him their president. He was continued in the office in 1641, and was one of the commissioners for a treaty of peace with England in 1640–1. He was also constituted of the privy council 'ad vitam aut culpam' by the parliament of Scotland 11 Nov. 1641. During the wars of Montrose he was energetic on the side of the government. He assumed military command, but was not successful. Montrose defeated him 12 Sept. 1644 near Aberdeen, and again (with General Baillie) at Kilsyth, 15 Aug. 1645. He was opposed to the celebrated and unfortunate 'engagement' to march into England for the rescue of the king. He had weight enough to dissuade Cromwell then from the invasion of Scotland. In 1649, under the act for putting 'the kingdom in a posture of defence,' he was one of the colonels for Fife. He was further nominated in the same year one of the commissioners of the treasury and exchequer. He died at Burleigh, near Kinross, 10 Aug. 1663. His wife died before him (in 1639). They had one son [see Balfour, John, third Lord Balfour of Burleigh] and four daughters.

[Lamont's Annals, MS.; Balfour's Annals, MS.; Douglas's Peerage of Scotland, by Wood, 2 vols. folio, 1813; George Crawfurd's Peerage of Scotland, 1716, folio, pp. 53–4; Sibbald's Kinross and Fife; Anderson's Scottish Nation.] A. B. G.

BALFOUR, ROBERT (*d.* 1757), fifth Baron Balfour of Burleigh, Jacobite, when a youth fell in love with a 'pretty face,' far inferior in rank, much to the annoyance of the family. He was sent to travel abroad in the hope that he would forget his attachment. Before he set out he declared to his lady-love that if in his absence she married he should kill her husband. Notwithstanding the threat, she did marry a Henry Stenhouse, schoolmaster at Inverkeithing, acquainting him beforehand of the hazard. On Balfour's return his first inquiry was after the girl. On being informed of her marriage, he proceeded on horseback (with two attendants) directly to the school at Inverkeithing, called Stenhouse out, deliberately shot him (wounding him in the shoulder), and quietly returned to Burleigh. This was on 9 April 1707. The poor schoolmaster lingered twelve days, and then died. Balfour was tried for the murder in the high court of justiciary on 4 Aug. 1709. The defence was ingenious, but inadequate. He was brought in guilty, and sentenced to be beheaded on 6 Jan. 1709–10. But a few days prior to this he escaped from the prison ('Heart of Midlothian') by exchanging clothes with his sister, who resembled him. He skulked for some time in the neighbourhood of Burleigh, and a great ash-tree, hollow in the trunk, was long shown as his place of concealment. On the death of his father, in 1713, the title devolved on him. His next appearance was at the meeting of Jacobites at Lochmaben, 29 May 1714, when 'the Pretender's' health was drunk at the cross, on their knees, Lord Burleigh denouncing damnation against all who would not drink it. He engaged in the rebellion of 1715. For this he was attainted by act of parliament, and his estates forfeited to the crown. He died, without issue, in 1757.

[Anderson's Scottish Nation; Maclaurin's Criminal Trials; Rae's History of the Rebellion.]
A. B. G.

BALFOUR, Sir WILLIAM (*d.* 1660), parliamentary general, of the family of Balfour of Pitcullo, Fifeshire, appears to have been born before the accession of James I to the English throne, for in 1642 he obtained a naturalisation bill (*Lords' Journals*, 28 May 1642). He entered the Dutch service and continued in it till 1627. In that year he became lieutenant-colonel in the Earl of Morton's regiment, took part in the expedition to the isle of Rhé, and was noticed as being one of the officers most favoured by the Duke of Buckingham (Forster, *Life of Eliot*, ii. 78). In January 1628 he was charged by the king, in conjunction with Colonel Dalbier, to raise 1,000 horse in Friesland, but the suspicions this project aroused in the Commons obliged the king to abandon the plan, and to assure the house that these troops were never meant to be employed in England. On the death of Sir Allen Apsley, Sir William, who is described as one of the gentlemen of the king's privy chamber, was appointed governor of the Tower (18 Oct. 1630, *Cal. S. P.*, Dom.). In October 1631 he was employed on a confidential mission to the Netherlands. He also received many other marks of the king's favour, including the grant of a lucrative patent for making gold and silver money in the Tower (1633). Nevertheless Balfour, 'from the beginning of the Long parliament, according to the natural custom of his country, forgot all his obligations to the king, and made himself very gracious to those people whose glory it was to be thought enemies to the court' (Clarendon, iv. 147). Perhaps religious motives had something to do with this change of parties, for Balfour was a violent opponent of popery, and had once beaten a priest for trying to convert his wife (*Strafford Corr.* ii. 165). Strafford was entrusted to Balfour's keeping, and though offered 20,000*l.* and an advantageous match for his daughter, he refused to connive at the earl's escape, or to admit Captain Billingsley and his suspicious levies to the Tower (2 May 1641, Rushworth, iii. i. 250). The king, therefore, persuaded or obliged Balfour to resign his post in the following December. The accounts given of the causes of this resignation differ considerably (Clarendon, iv. 101; Gardiner, *History of England*, x. 108; and the pamphlet entitled *A Terrible Plot against London and Westminster*). When the parliament raised an army Sir William was appointed lieutenant-general of the horse, under the nominal command of the Earl of Bedford. He commanded the reserve at Edgehill, broke several regiments of the king's foot, and captured part of his artillery. Ludlow describes him spiking the king's guns with his own hands, and all accounts agree in praise of his services. He did not take part in the first battle of Newbury, having gone abroad to try the waters on account of his health (*Lords' Journals*, 2 Aug. 1643). In the spring of 1644 he was detached from the army of Essex with 1,000 horse to reinforce Waller, and shared the command at the victory of Alresford. His letter of 30 March 1644 to Essex, relating the battle, was ordered to be printed. He then rejoined Essex, accompanied him into Cornwall, and took Weymouth and Taunton (June 1644). When the infantry was forced to surrender, he broke through the king's lines, and 'by an orderly and well-governed march passed above 100 miles in the king's quarters,' and succeeded in joining General Middleton. At the second battle of Newbury he commanded the right wing of the parliamentary horse (see *Manchester's Quarrel with Cromwell*, Camden Society; and the letters signed by Balfour, p. 55). This was Balfour's last public exploit; with the organisation of the new model he retired from military service. The House of Commons appointed a committee 'to consider of a fit recompense and acknowledgment of the faithful services done by him to the public' (21 Jan. 1645), and the House of Lords voted the payment of his arrears (7,000*l.*) and specially recommended him to the Commons (21 July). But some intercepted correspondence seems to have awakened suspicions and caused delays in this payment (see *Commons' Journals*, 25 March and 12 April 1645). Sir William Balfour's will was proved in 1660.

[Clarendon's History of the Rebellion; Vicars's Parliamentary Chronicle; Calendar of Domestic State Papers; Ricraft's Champions (1647) contains a portrait and panegyric of Sir William Balfour (No. xviii.); in the Strafford Correspondence (vol. i. 88, 97, 120) are some passages which appear to prove that Balfour was indebted to the king's favour for the Irish estate which he is said to have purchased from Lord Balfour of Clonawley.]
C. H. F.

BALFOUR, WILLIAM (1785–1838), lieutenant-colonel, was a boy-ensign in the 40th foot at the Helder, and won the approval of Sir John Moore. He served on the staff of Major-general Brent Spencer in the Mediterranean and at the capture of Copenhagen, and received a brevet lieutenant-colonelcy for service in the field with the 40th in the Peninsula and south of France in 1813–14. After a few years on half-pay, he became lieutenant-colonel of his old regiment, commanding it for several years in New South Wales, and he was afterwards in command of the 82nd foot in Mauritius. He retired from the army in 1832, and died in February 1838.

[Army Lists; London Gazettes; Gent. Mag. 1838.] H. M. C.

BALGUY, CHARLES, M.D. (1708–1767), physician, was born at Derwent Hall, Derbyshire, in 1708, and was educated at Chesterfield grammar school and St. John's College, Cambridge, where he took the degree of M.B. in 1731, and M.D. in 1750. He practised at Peterborough, and was secretary of the literary club there. He contributed to the 'Philosophical Transactions' (No. 434, p. 1413), and in 1741 he published, anonymously, a translation of Boccaccio's 'Decameron.' This has been several times reprinted, and is the only good translation in English. He wrote some medical essays, and particularly a treatise 'De Morbo Miliari' (Lond. 1758). He died at Peterborough 28 Feb. 1767, and was buried in the chancel of St. John's Church, where is a marble monument to his memory, describing him as 'a man of various and great learning.' The statement that he translated the 'Decameron' is evidenced by the notes of his school friend, Dr. Samuel Pegge, in the College of Arms, who expressly mentions the fact.

[Pegge's Collections in the College of Arms, vol. vi.; Derbyshire Archæological Journal, vi. 11; Nichols's Literary Anecdotes, vi. 4, 74, 122.] S. O. A.

BALGUY, JOHN (1686–1748), divine, was born 12 Aug. 1686 at Sheffield. His father, Thomas, who was master of the Sheffield grammar school, died in 1696, and was succeeded by Mr. Daubuz, under whom John Balguy studied until admitted at St. John's College, Cambridge, in 1702. He wasted two years in reading romances, but upon meeting with Livy turned to classical studies. He graduated as B.A. in 1705–6 and M.A. in 1726. Upon leaving Cambridge he taught for a time in the Sheffield grammar school, and 15 July 1708 became tutor to Joseph Banks, son of Mr. Banks of Scofton in Nottinghamshire, and grandfather of the famous Sir Joseph Banks. In 1710 he was ordained deacon, and in 1711 priest, by Sharp, archbishop of York; and in the last year entered the family of Sir Henry Liddel, of Ravensworth Castle, Durham, who presented him to the small livings of Lamesby and Tanfield. He wrote a new sermon every week for four years, and afterwards burnt 250 sermons in order that his son might be forced to follow the example of original composition. In 1715 he married Sarah, daughter of Christopher Broomhead, of Sheffield, and left Sir H. Liddel to settle in a house of his own, called Cox-Close, in the neighbourhood. In 1718 he took part in the Bangorian controversy, defending Hoadley against Stebbing. Bishop Hoadley and the booksellers—who thought that the public were tired of the subject—induced him to desist after publishing two pamphlets; and Hoadley persuaded him also to suppress in 1720 a letter to the famous Dr. Clarke which it was thought might injure the doctor's chances of preferment, though dealing with the purely philosophical question of natural immortality. Balguy was a disciple and admirer of Clarke, and his chief publications were in defence of Clarke's philosophical and ethical doctrines. They are:—'A Letter to a Deist,' 1726, in which he attacks Shaftesbury; 'The Foundation of Moral Goodness,' 1728, which is an answer to Shaftesbury's disciple, Hutcheson, and argues, after Clarke, that morality does not depend upon the instincts or affections, but upon the 'unalterable reason of things.' A second part, published in 1729, is a detailed reply to the criticisms of a friend (Lord Darcy, as the younger Balguy tells us), who had defended Hutcheson. In 1730 he published 'Divine Rectitude,' in which he argued that 'the first spring of action in the Deity' was 'rectitude;' whilst Mr. Grove declared it to be 'wisdom,' and Mr. Bayes to be 'benevolence.' It was followed by 'A Second Letter to a Deist,' defending Clarke against Matthew Tindal's 'Christianity as Old as the Creation,' and by a pamphlet called 'The Law of Truth, or the Obligations of Reason essential to all Religion.' These tracts were collected in a volume dedicated to Hoadley. In 1741 appeared 'An Essay on Redemption,' of a rationalising tendency, and considered by Hoadley to be stronger in the 'demolishing' than the 'constructive' part. He also published (1727–8) an essay and sermon upon party spirit. Two volumes of his sermons were published in 1748 and 1750 (Nichols, *Anecdotes*, iii. 220, and ix. 787).

On 25 Jan. 1727-8 Balguy was collated by Hoadley to a prebend in Salisbury, and through the friendship of Bishop Talbot obtained from the chapter of Durham (12 Aug. 1729) the vicarage of Northallerton in Yorkshire, worth 270*l.* a year. He had many friends in all parties, including Bishops Benson, Butler, and Secker, and Lord Barrington. His tracts, which are terse and well written, are all applications of the principles of which Clarke is the chief exponent. He became an invalid, and saw little society except at Harrogate, which he frequented, and where he died, 21 Sept. 1748, leaving an only child, Thomas [see BALGUY, THOMAS] living.

[Life by son in Biog. Britannica; Nichols's Anecdotes, iii. 139, 220, ix. 787.] L. S.

BALGUY, THOMAS (1716–1795), divine, son of John Balguy [q. v.], was born at Cox-Close 27 Sept. 1716, educated at the Ripon Free School, and admitted to St. John's College, Cambridge, about 1732; was B.A. 1737, M.A. 1741, S.T.P. 1758. He was elected to a Platt fellowship at St. John's in March 1741, which he held till 1748. In 1744 he became assistant tutor to his friend Dr. Powell, tutor, afterwards master of St. John's College, and gave lectures on moral philosophy and the evidences 'for sixteen years.' In 1743 he was deputy public orator, and in 1758 tutor to the Duke of Northumberland. He states in his father's 'Life' that he owed all his preferments to 'the favour and friendship of Bishop Hoadley,' who had given his father a prebend of Salisbury. His father, as prebendary, presented him (1748) to the rectory of North Stoke, near Grantham in Lincolnshire, which he vacated in 1771 on becoming vicar of Alton in Hampshire. He held a prebend at Lincoln from 1748 to his death. Through Hoadley's influence he obtained a prebend of Winchester in 1758, and became archdeacon of Winchester in 1759. Thomas was, however, less of a latitudinarian than his father, and opposed the agitation for a relaxation of the articles. In 1769 he published a sermon upon the consecration of Bishop Shipley (NICHOLS, *Anecdotes*, ix. 534), which was answered by Priestley in 'Observations upon Church Authority.' In 1772 he published an archidiaconal charge, in which he defended subscription to articles of religion; and in 1775 a sermon at the consecration of Bishops Hurd and Moore, which was answered in remarks 'by one of the prebendary clergy.' In 1775 he edited the sermons of his friend Dr. Powell, with a 'life' of the author; and in 1782 'Divine Benevolence asserted,' part of an unfinished treatise on natural religion. In 1785 he republished his father's essay on Redemption, and a collection of sermons and charges. Balguy was one of the admiring disciples of Warburton, and his name frequently appears in Warburton's correspondence with Hurd. On Warburton's death in 1781 he declined the appointment to the vacant bishopric of Gloucester on the ground of failing health and approaching blindness, and died 19 Jan. 1795 at his prebendal house at Winchester. A monument to him is in the south aisle of the cathedral. His discourses, edited by Rev. James Drake (a relation to whom his manuscripts were bequeathed), were republished at Cambridge in 1820.

[Chambers's Dictionary; Warburton's Letters to Hurd; Nichols's Anecdotes, iii. 220, viii. 157, and elsewhere; Nichols's Illustrations, iii. 516; Preface to Discourses by Drake.] L. S.

BALIOL, ALEXANDER DE (*fl.* 1246?–1309?), lord of Cavers and chamberlain of Scotland, is one of the members of the Baliol family about whose pedigree great confusion exists. He was certainly not Alexander, son of Hugh Baliol of Barnard Castle, an elder brother of John Baliol the king, for this Alexander died in 1279 without issue, leaving a widow, Eleonora de Genovra (RYMER'S *Fœdera*, i. 10, 779). It is probable, but not certain, that he was the same person as Alexander de Baliol, the son of Henry de Baliol, chamberlain of Scotland, who died in 1246, and Lora or Lauretta de Valoines, the coheiress along with her sister Christian, wife of Peter de Maule of Panmure, of the fiefs of the Valoines family in England. If so he can be traced in the records of Hertfordshire between 6th and 32nd Edward I in connection with the manor of Benington in that county, which he inherited through his mother (CLUTTERBUCK'S *Hertfordshire*, vol. ii.). This identification would account for his appointment to the office of chamberlain of Scotland, which had been held by his father, his great-grandfather, William de Berkeley, Lord of Reidcastle, and one of his maternal ancestors, Peter de Valoines. But there are two difficulties attending it. Alexander de Baliol the chamberlain is never mentioned as possessing Reidcastle in Forfarshire, the estate of Henry de Baliol, and it is difficult to account for his constant association with the estate of Cavers in Teviotdale, and not with any English fiefs. Possibly the latter circumstance is due to the references being in the Scottish records. It appears that in 32 Edward I (1304) Bennington was sold by Alexander de Baliol to John de Binsted, and the conjecture seems admissible that Baliol may have made Scotland the chief place of his residence, though retaining English fiefs in right of his mother and his wife. His preference for Scotland would be confirmed by his succession to the high office which his father Henry had held. Whatever may be thought of this hypothesis, it is certain that Alexander de Baliol the Scottish chamberlain first appears as Dominus de Cavers in the Scottish records in 1270. Seven years later he was commissioned, as lord of Cavers, to serve in Edward's Welsh wars. In 1284, under the same designation of Dominus de Cavers, he was one of the Scottish barons who bound themselves to receive Margaret, the Maid of Norway, as queen in the event of failure of male issue of Alexander III; and as, in the same year, he received a summons to attend Edward's army, he must still have retained English fiefs. In 1287 he is for the first time mentioned in a writ by the guardians of Scotland as chamberlain of Scotland, an office in which he succeeded John Lindsay, bishop of Glasgow. Two years later he took part in the negotiations which resulted in the treaty of Salisbury, 6 Nov. 1289, confirmed by the parliament at Brigham 14 March 1290, by which Edward the Prince of Wales was to marry Margaret, and Edward I solemnly recognised the independence of Scotland. Her death prevented the marriage, and Edward soon forgot or ignored his engagements. On 5 June 1291 Baliol and his wife Isabella de Chilham, widow of David de Strathbogie, earl of Athol, received a letter of attorney and safe conduct from Edward permitting them to remain for a year in Scotland. He still continued to hold the office of chamberlain after the seisin of Scotland had been given to Edward I, as the condition of his determining the suit as to the succession of the crown of Scotland; but in the beginning of 1292 we find Robert Heron, rector of Ford, associated with Baliol in this office, and as a writ of 1 Feb. of that year mentions that Heron's wages had been granted to him by the King of England, it appears reasonable to conclude that Heron had been appointed to control Baliol in the execution of the office. On 30 Dec. 1292 certain of the records of Scotland which had been in the hands of Edward were redelivered to Alexander Baliol as chamberlain of Scotland. Baliol is last mentioned as chamberlain on 16 May 1294, and it seems probable that the disputes between Edward and John Baliol led to his deprivation by the English king after or perhaps even before the campaign of 1296, when Edward forced John Baliol to resign the crown and carried him captive to England. In 1297 John de Sandale, an English baron, appears as chamberlain of Scotland. From entries in the accounts of the expenses of John Baliol when a prisoner in England with reference to a horse of Alexander de Baliol, it would seem that he shared the captivity of his kinsman. On 13 Jan. 1297 Edward made a presentation to the church of Cavers, upon the ground that the lands of Alexander de Baliol were in his hands. A few scanty notices between 1298 and 1301 indicate that he took part on the English side in the war with Scotland; and from one of these we learn that he had manors in Kent, the wood of which he received the king's license to sell.

Amongst the barons present at the siege of Caerlaverock in 1300 was

> Mes Alissandres de Bailloel,
> Ke a tout bien fere mettoit le oel,
> Jaune baniere avoit el champ
> Al rouge escu voidie du champ.

In 1303 he seems to have shown symptoms of again falling off from the English side, for his chattels in Kent, Hertfordshire, and Roxburghshire were in that year seized by Edward; but we find him employed, in May 1304, in Edward's service in Scotland, and in the first year of Edward II he was summoned to join John de Bretagne, earl of Richmond, in the Scottish campaign.

His estates in Kent, of which the chief was the castle and manor of Chilham, were held by him in right of his wife Isabella de Chilham, by whom he left a son of his own name. The date of his death is unknown, but as he was summoned to all the parliaments of Edward I between 1300 and 1307, and is not mentioned as summoned to any of Edward II, he probably died soon after the accession of that monarch. His son Alexander had a son, Thomas de Baliol of Cavers, who sold that estate to William, earl of Douglas, in 1368, and is the last of the Baliols who appears in the Scottish records.

[Exchequer Rolls of Scotland, i.; Documents illustrative of the History of Scotland, edited by Sir F. Palgrave; Historical Documents Scotland, 1286–1306, edited by Rev. J. Stevenson; Acts Parl. Scotland, Record edition, vol. i.; Dugdale's Baronage; Surtees' History of Durham; Clutterbuck's History of Hertfordshire; Crawford's History of the Officers of State of Scotland.]

Æ. M.

BALIOL, BERNARD DE, the elder (*fl.* 1135–1167). There is great difficulty in fixing with precision the early history of the family of Baliol, which was destined to play so ill-omened a part in the annals of Scotland, a circumstance which no doubt contributed to the obscurity of its records and the extinction of its name. The founder of the house in England was the Norman baron Guido or Guy de Baliol, whose French fiefs of Bailleul, in the department of L'Orne, two leagues from Argenton, Dampierre, Harcourt, and Vinoy, in Normandy, were long retained by his descendants, and afforded a refuge when their English inheritance was forfeited along with the Scottish crown, which John wore so short a time and Edward failed to recover. Guy is said, in a manuscript on which Surtees, the historian of Durham, relies, to have come 'to England with the Conqueror, and to him gave William Rufus the barony of Bywell in Northumberland, and the forests of Teesdale and Charwood, with the lordship of Middleton in Teesdale and Gainsford, with all their royalties, franchises, and immunities' (*Bowes MS.*, SURTEES' *Durham*, iv. 50). Bernard or Barnard Baliol is stated by the same manuscript to have built 'the fortress which he called Castle Barnard, and created burgesses and endowed them with the like franchises and liberties as those of Richmond, a statement corroborated by the ancient and noble ruin which still overhangs the Tees, with 'its uttermost walls of lime and brick' and 'innermost cut in rocks of stone,' as the ballad runs, and by the charter of his son, a second Bernard, which confirms his father's grant to the burgesses (SURTEES, iv. 71). In 1135 the first Bernard did homage, along with David I of Scotland, to the Empress Matilda, daughter of Henry I, but prior to the battle of the Standard, 1138, he renounced his homage and joined the party of Stephen. Along with Robert de Bruce, Lord of Annandale, a common interest then uniting the ancestors of the future rivals, he was sent before the battle by the northern barons to make terms with David I, but without success. Continuing to support Stephen, Bernard de Baliol was taken prisoner with him at Lincoln on 2 Feb. 1141. The charter of the second Bernard, still preserved, is unfortunately without date, and there is no charter-evidence to fix his father's death, but a fine exacted in 14 Henry II (1167), for neglecting to certify the number of his knights' fees, is assumed with probability by Surtees to refer to the time of his succession, and to make the fact which history records of the capture of William the Lion at Alnwick in 1174 by a Bernard de Baliol along with other northern barons applicable to the second and not the first bearer of the name.

[Dugdale's Baronage, corrected by Surtees' Durham, iv. 51.] Æ. M.

BALIOL, BERNARD DE, the younger (*fl.* 1167). Dugdale does not recognise a second Bernard, but for the reasons stated in the last article, the opinion of Surtees appears preferable, though it must be admitted that his existence rests on the evidence of one charter and the improbability of a single life having covered the period from 1135, when the first Bernard must have at least attained majority, to nearly the close of the century. This Bernard joined Robert de Stuteville, Odonel de Umfraville, Ranulf de Glanville, and other northern barons, who raised the siege of Alnwick and took William the Lion prisoner in 1174. Our only further information about him consists of grants to various abbeys, one of which, to Rievaulx, was 'for the good of his own soul and that of his consort Agnes de Pinkney,' and the confirmation of the privileges granted by his father to the burgesses of Barnard Castle. He was succeeded by his son Eustace, whose existence is only known from charters of which the earliest, dated in 1190, is a license to marry the widow of Robert Fitzpiers for a fine of 100 marks. He was succeeded about 1215 by his son Hugh, the father of John de Baliol I, whose son was John de Baliol II, king of Scotland.

[Dugdale's Baronage and Monasticon Anglicanum; Surtees' Durham, iv. 51–2.] Æ. M.

BALIOL, EDWARD DE (*d.* 1363), king of Scotland, the eldest son of John de Baliol, king of Scotland, and Isabel, daughter of John de Warenne, earl of Surrey, on his father's death in 1314 succeeded to his French fiefs, on which he lived till 1324, when he was invited by Edward II to England, which he again visited in 1327, with the view of being brought forward as a pretender to the Scottish crown. A more favourable opportunity presented itself after the death of Robert Bruce in 1329. Baliol was again summoned to England 20 July 1330, with permission to remain as long and return as often as he pleased in order that preparations might be made for the invasion of Scotland. Placing himself at the head of the disinherited barons whose lands had been forfeited by Bruce for their adherence to England, of whom the chief were Henry de Beaumont, Gilbert de Umfraville, and Thomas, Lord Wake of Liddell, and a small force of 400 men-at-arms and 3,000 foot, Baliol sailed from Ravenspur, near the mouth of the Humber, and landed at Kinghorn, in Fife, on 6 Aug. 1332. The death of Randolph, the valiant regent who found a feeble successor in Donald, earl of Mar, gave Baliol an advantage he was prompt to seize. After defeating the Earl of Fife, who opposed his landing, he marched by Dunfermline to the river Earn, surprised and routed Mar at Dupplin Moor with great slaughter on 12 Aug., and took possession of Perth. A threatened blockade of that town by the Earl of March having been abandoned, Baliol was crowned at Scone on 24 Sept. by William Sinclair, bishop of Dunkeld. Leaving Perth in charge of the Earl of Fife, who soon surrendered it to the Scotch, Baliol marched towards the border, and at Roxburgh on 23 Nov. met Edward III, acknowledged him as superior and lord of Scotland, and bound himself to serve in all his wars. He further engaged to put him in possession of Berwick and to marry the princess Johanna, already betrothed to David II. It was soon seen how fragile was his tenure of the country he affected to dispose of, for on 16 Dec. he was surprised at Annan by Archibald Douglas and completely defeated. His brother Henry was slain, and he had himself difficulty in escaping across the English border. In the following year, 9 March 1333, with additional aid from England, Baliol returned and established his camp near Roxburgh, with the view of besieging Berwick. The Scots lost about this time the services of two of their bravest leaders, Sir Andrew Murray of Bothwell, and Sir William Douglas, the knight of Liddesdale, and Edward, having himself advanced with a great force to the siege of Berwick, defeated Archibald Douglas, who had succeeded to the chief command, at Halidon Hill on 12 July, which forced the capitulation of Berwick.

In February 1334 Baliol held a parliament at Edinburgh, where, on the 12th of that month, his engagements to Edward were renewed and Berwick was annexed to the English crown. Not satisfied with this severance of the great fortress which was the key to the borders from the Scottish kingdom, Edward demanded and Baliol agreed at Newcastle-on-Tyne to the absolute surrender to the English crown of the forests of Jedburgh, Selkirk, and Ettrick, the counties of Roxburgh, Peebles, Dumfries, and Edinburgh, the constabularies of Haddington and Linlithgow, with all the towns and castles in the territory annexed. This comprised the whole of ancient Lothian, the richest and most important part of Scotland. Edward at once parcelled it into sheriffdoms, and appointed a chamberlain and justiciary for Lothian. On 18 June he received the homage of Baliol for the whole kingdom of Scotland, and, as if to mark the ignominy of his vassal with a deeper stain, declared that his private estates were not to be understood as falling within the surrender of the rights of his country. In the autumn of this year a dispute as to the succession of Alexander de Mowbray, one of the disinherited barons, between his brother as heir male, who was at first supported by Baliol, and his daughter as heir general, whose cause was espoused by Henry de Beaumont, earl of Buchan, and David de Hastings, earl of Athole, exposed the weakness of Baliol, who was compelled to change sides and abandon Mowbray through fear of these powerful earls. The return of Sir Andrew Murray from England, and of the Earl of Moray, now acknowledged as regent on behalf of David II, gave able leaders to the Scottish patriots, and Baliol was forced to take refuge in England. In winter he was again brought back, rather than restored, by the aid of Edward, and after wasting Annandale celebrated Christmas at Renfrew, where he created William Bullock, an ecclesiastic, chamberlain of Scotland. In July of the following year Edward again invaded Scotland, and although the fortunes of war were not all on one side, Guy, count of Namur, a mercenary ally of Edward, being defeated on the Borough Muir and forced to leave Scotland, the capture of the Earl of Moray and the aid of the Mowbrays and others enabled Edward to conclude a treaty at Perth 18 Aug. 1335, by which the Earl of Athole and all who submitted to the English king were to be pardoned for their rebellion, and the ancient laws and usages of Scotland as in the days of Alexander III restored. Athole, who was named lieutenant of Scotland, now espoused the side of Baliol, but was soon after surprised and slain by the Earl of March, William Douglas of Liddesdale, and Sir Andrew Murray, in the forest of Kilblain. Baliol succeeded in detaching John, the lord of the Isles, from the national cause by ceding to him Cantire and Knapdale in Argyle, and several of the principal Hebrides, along with the wardship of the young heir of Athole, on 12 Dec. 1335. A loan of 300 marks by Edward on 16 Oct. 1335 and a daily pension of 5 marks during pleasure, granted on 27 Jan. 1336, indicated the poverty and dependence of Baliol. The command of the English troops was given not to Baliol but to the Earl of Lancaster. In August Edward himself suddenly returned to Perth, which was the chief fortress held by Baliol, and overran the north-east of Scotland. After establishing a weak line of forts from Dunottar to Stirling and reinforcing the garrison of Perth, he returned to England, leaving his brother, the Earl of Cornwall, in command. Sir Andrew Murray made an ineffectual attempt to take Stirling, but succeeded in reducing the more northern forts after Edward's departure. In the spring of the following year, 1337, he took Falkland, Leuchars, and St. Andrews in Fife, Cupar alone holding out under the command of Bullock, Baliol's chamberlain. By a sudden diversion to the west he surprised and took Bothwell Castle, and, having thus secured the passage of the Clyde, made a raid into Cumberland, and on his return invested but did not take Edinburgh. In 1338 this gallant commander, who had upheld the cause of Scottish independence for forty years, since he was associated with Wallace against Edward I, died. Robert, the steward of Scotland, succeeded him as regent, and prepared for the siege of Perth, where Baliol still was, and Edward, having no confidence in his military talents, required him to entrust its custody to Sir Thomas Ughtred, an English commander. Before the end of the year Baliol, who had borne no part of any moment in the war nominally conducted on his behalf, but really for that of Edward, retired to England. There he appears to have remained until the defeat and capture of David II at Neville's Cross, 17 Oct. 1346, encouraged him again to return to Scotland. Taking up his residence at Caerlaverock Castle, on the Solway, and aided by English men-at-arms under Percy and Neville, he made a raid as far as Glasgow, wasting Nithsdale and Cunningham. The title, but not the contents, of a treaty in this year between Lionel, duke of Clarence, son of Edward III, and Percy and Neville, has been preserved, which makes it probable that the ambitious prince had set on foot the intrigue for his succession to the Scottish crown with Baliol which was afterwards renewed with David II. Meanwhile the Scots had accepted Robert the Steward, grandson of Robert the Bruce on the mother's side, as regent; and though the English king in official documents continues to style Baliol 'our dear cousin Edward, king of Scotland,' he negotiated at the same time with his captive, David II, and finally, in 1354, released him for the large ransom of 90,000 marks, by annual instalments of 10,000, on non-payment of which he was to return to prison at Berwick or Norham. The Scotch preferring the French alliance and failing to pay the instalment due in 1355, David honourably surrendered himself, and in 1356 Edward mustered a large force for the subjugation of Scotland. Before he set out Baliol at Roxburgh, on 21 Jan., made an absolute surrender of the whole kingdom of Scotland to Edward by delivery of a portion of its soil along with his golden crown, in return for an obligation of payment of 5,000 marks and a pension of 2,000*l.* which Edward granted on the previous day at Bamborough. This was the last of Baliol's acts as king; but his ignoble life lasted till 1367, when he died without issue at Wheatley, near Doncaster, where, during his last years, 'reft of the crown, he still might share the chase,' as is proved by the writs granting him a license to sport in the royal forests and pardon to some of the neighbouring gentry who joined in his amusement. Except for the brief period of his success at the head of the disinherited barons at Dupplin Moor, he showed no qualities worthy of respect in a warlike age. His character was similar to that of his father, unequal to the honour and peril of a crown, and content to survive the disgrace of doing what lay in his power to sacrifice the independence of his country.

[Rymer's Fœdera, vol. iii.; Fordun's and Wyntoun's Chronicles give the events of his life from the Scottish, Knyghton, Adam of Murimuth, and Walsingham from the English side. Lord Hailes's Annals is still the fullest and most accurate modern account of this period of Scottish history, but Tytler's History of Scotland and Longman's History of the Reign of Edward III may also be consulted with advantage.]

Æ. M.

BALIOL, HENRY DE (*d.* 1246), chamberlain of Scotland, was the son of Ingelram and grandson of Bernard de Baliol, of Barnard Castle. His mother was daughter and heiress of William de Berkeley, lord of Reidcastle in Forfarshire, and chamberlain of Scotland under William the Lion in 1165. William de Berkeley was succeeded in this high office, not yet divided into those of the treasurer and comptroller, and entrusted with the superintendence of the whole royal revenues, by Philip de Valoines and his son William de Valoines, lords of Panmure. The latter died in 1219, leaving only a daughter, and Henry de Baliol, who had married his sister Lora, obtained the chamberlainship which had been held by the father both of his mother and his wife. Although invited by King John to take his side shortly before Magna Charta, it is probable that, like his sovereign, Alexander II, he joined the party of the barons. He is mentioned in the Scottish records in various years between 1223 and 1244, and the appointment of Sir John Maxwell, of Caerlaverock, who appears as chamberlain in 1231, must either have been temporary, or Baliol must have retained the title after demitting the office, which Crawford (*Officers of State*, p. 261) supposes him to have done in 1231. In 1234 he succeeded, in right of his wife as coheiress, along with Christian de Valoines, her niece, wife of Peter de Maule, ancestor of the Maules of Panmure, to the English fiefs of the Valoines, vacant by the death of Christian, countess of Essex, a rich inheritance, situated in six shires. In 1241 he attended Henry III to the Gascon war, and, dying in 1246, was buried at Melrose. It is probable, but not certain, that Alexander de Baliol of Cavers, also chamberlain of Scotland [see Baliol, Alexander de], was his son. His only daughter, Constance, married an Englishman of the name of Fishburn.

[Documents in Panmure Charter Chest; Act. Parl. Scot. i. 403 *a*, 405 *b*, 407 *b*, 408 *b*; Chronicle of Melrose; Dugdale's Baronage; Crawford's Lives of Officers of State, p. 260.]
Æ. M.

BALIOL, JOHN de (*d.* 1269), of Barnard Castle, founder of Balliol College, Oxford, was the son of Hugh, the grandson of Eustace, and the great-grandson of Bernard de Baliol the younger [q. v.]. He married Devorguila, one of the daughters of Alan of Galloway, constable of Scotland, by Margaret, eldest daughter of David, earl of Huntington, brother of William the Lion. In his own right and that of his wife, coheiress of two great inheritances, Baliol was one of the wealthiest barons of his time, possessing, it is said, as many as thirty knights' fees in England, besides one-half of the lands of Galloway; though his possession of the latter must have been precarious during the reign of Alexander II, who favoured the claim of Roger de Quincey, husband of Helen, the elder daughter of Alan of Galloway, to the whole, while the Galwegians supported Alan's natural son, Thomas de Galloway. According to the Chronicle of Lanercost, Thomas de Galloway, being taken prisoner in 1235, was committed to the custody of Baliol, who kept him in the dungeons of Barnard Castle, where he remained until, in extreme old age, he was released at the instance of Edward I.

Baliol was one of the regents of Scotland during the minority of Alexander III, but was deprived of that office and his lands forfeited for treason in 1255, when a new regency was appointed through the influence of Henry III. Making terms with that monarch, Baliol escaped the consequences of his forfeiture, and sided with Henry in the barons' war (1258–65). He was taken prisoner at Lewes, but, having been released, did all that was in his power to support the royal cause, along with the barons of the north, against Simon de Montfort. About the year 1263 he gave the first lands for the endowment of the college at Oxford, which received his name, and this endowment was largely increased by his will, and after his death by his widow, Devorguila. He died in 1269, leaving three sons, Hugh, Alexander, and John, who succeeded to the family estates by the death of his elder brothers, without issue, and afterwards became king of Scotland. Devorguila survived her husband, dying 28 Jan. 1290. There is a writ in the 'Memorial Rolls of Edward I,' dated 1 June 1290, ordering the customary inquisition after her death.

[Historical Documents, Scotland, 1286–1406, arranged by Rev. J. Stevenson, i. 155; Acts Parl. Scotland, vol. i.; Fordun; Chronicle of Lanercost. The work of Henry Savage, master of Baliol College, entitled Balio-Fergus, Oxford, 1664, is untrustworthy as to the Baliol genealogy, but gives some interesting particulars as to the endowments of the college by the Baliols, and its first statutes made by Devorguila.] Æ. M.

BALIOL, JOHN de (1249–1315), king of Scotland, was the third son of the preceding John de Baliol, of Barnard Castle, and Devorguila, daughter of Alan of Galloway. His elder brothers, Hugh and Alexander, having died without issue in 1271 and 1278, John succeeded to the large inheritance of the Baliols of Barnard Castle in Northumberland, Hertfordshire, Northampton, and other counties, as well as to their Norman fiefs, and in right of his mother to the lordship of Galloway. Prior to the disputed succession which arose after the death of Alexander III, Baliol scarcely appears in history; but by an inquest as to the extent of the vill of Kempston, in Bedfordshire, in 1290, we learn that he was forty years of age in the year preceding, and was then served heir to his mother Devorguila, who died on 28 Jan. 1290. He also then succeeded to other manors in England, Fotheringay and Driffield. On 16 Nov. 1290 John Baliol, already styling himself 'heres regni Scotiæ,' grants to Antony Beck, bishop of Durham, the manors which Alexander III held in Cumberland, or the sum of five hundred marks if Edward I did not confirm the grant. On the death of Margaret, the Maid of Norway, grandchild of Alexander III, on 7 Oct. 1290, no less than thirteen claimants presented themselves for the crown of Scotland; but of these only three seriously contested the succession. John de Baliol claimed in right of his maternal grandmother, Margaret, the eldest daughter of David, earl of Huntingdon, brother of William the Lion, and grandson of David I. Robert Bruce, earl of Annandale, claimed in right of his mother, Isabel, the second daughter of the same earl; and John Hastings claimed in right of his grandmother, Ada, the third daughter. The claim of Bruce was rested mainly on his being one degree nearer in descent; that of Baliol on his descent from the eldest daughter; and that of Hastings on the ground that the kingdom was partible, as an estate, among the descendants of the three daughters. By the principles of modern law the right of Baliol would be incontestable; but these principles were not then settled, and it was deemed a fair question for argument by feudal lawyers of the thirteenth century. But what tribunal was competent to decide it? At an earlier period it would have been submitted to the arbitrament of war. The parliament or great council of Scotland, which had already begun, in the reigns of the Alexanders, to organise itself after the English model, or by development from the Curia Regis, might have seemed the natural tribunal, but this would have been only a preliminary contest before the partisans of the rival claimants resorted to arms. The legal instinct of the Norman race, to which all the competitors belonged, suggested or acquiesced in a third course, not without precedent in the graver disputes of the later Middle Ages—a reference to a third party; and who could be more appropriate as a referee than the great monarch of the neighbouring kingdom, to whom each of the competitors owed allegiance for their fiefs in England? This course was accordingly proposed by Fraser, bishop of St. Andrews, in a letter to Edward before Margaret's death, but when the news of her illness had reached Scotland. After some delay, caused by the death of Eleanor, the mother of Edward I, that monarch summoned a general assembly of the Scottish and English nobility and commons to meet him at Norham on 10 May 1291. Its proceedings were opened by an address from Roger de Brabazon, chief justice of England, who declared that Edward, moved by zeal for the Scottish nation, and with a desire to do justice to all the competitors, had summoned the assembly as the superior and direct lord of the kingdom of Scotland. It was not Edward's intention, the chief justice explained, to assert any undue right against any one, to delay justice, or to diminish liberties, but only, he repeated, as superior and direct lord of Scotland, to afford justice to all. To carry out this intention more conveniently, it was necessary to obtain the recognition of his title as superior by the members summoned, as he wished their advice in the business to be done. The Scottish nobles asked for time to consult those who were absent, and a delay of three weeks was granted. When the assembly again met, on 2 June, at the same place, the nobles and clergy admitted Edward's superiority, but the commons answered in terms which have not been preserved, but are described by an English annalist as 'nihil efficax,' nothing to the purpose. No attention was paid to their opinion, and another address, reiterating Edward's superiority, was delivered by the Bishop of Bath and Wells, who called on the competitors to acknowledge his right, and their willingness to abide by the law before their lord Edward. This was done by all who were present, and by Thomas Randolph as procurator for Baliol, who was absent. Next day Baliol attended and made the acknowledgment in person. The acknowledgment was embodied in a formal instrument signed by all the competitors on 4 June, which declared their consent that Edward should have seisin of the land and castles of Scotland pending the trial, upon the condition that he should restore them two months after its decision. Immediately after the recognition of his superiority, and the seisin given in ordinary feudal form, Edward surrendered the custody of Scotland to the former regents, adding Brian Fitzallan to their number, and appointing Alexander de Baliol chamberlain and the Bishop of Caithness chancellor. The castles were delivered to Edward's officers, Umfraville, earl of Angus, alone refusing to give up Dundee until promised an indemnity. On 15 June Baliol and Bruce, along with many other barons and the regent, took the oath of fealty to Edward, and his peace having been proclaimed as superior of Scotland, the proceedings were adjourned to 2 Aug. at Berwick. Before the adjournment the court for the trial of the succession was appointed, consisting of twenty-four Englishmen appointed by Edward and forty Scotchmen by Baliol and Bruce respectively. The court met on the appointed day, and the competitors put in claims, but only three were pressed by Bruce, Baliol, and Hastings. After the petitions had been read there was another adjournment to 2 June 1292. The question was then raised by what law the case was to be determined, whether by the imperial laws or by the law of England and Scotland, and if the latter differed, by which. The commissioners asked time to consider the point, and at their next meeting, on 14 Oct. declared that the king ought to decide according to the law of the kingdom over which he reigned if there were any applicable, and if not make a new law with the advice of his council. They added that the same principles should govern the succession to the crown as that to earldoms, baronies, and other indivisible inheritances. Bruce and Baliol now gave in their pleadings. The former rested his claim (1) on a declaration of Alexander II in his favour at a time when he had no issue; (2) on the law of nature, which he alleged preferred the nearer in degree as heir; (3) on certain precedents derived from the Celtic law of tanistry, by which the brother had been preferred to the son as nearer in degree in the succession to the Scottish crown; (4) on similar instances in other countries, where the direct line of descent had been passed over; and (5) on the impossibility of succession through a female, as Baliol's claim was based on the right of his mother, Devorguila. To these arguments Baliol answered (1) that Alexander's declaration was only in the event of his having no issue, an event which had not occurred; (2) that the feudal law and not the law of nature was applicable; (3) that the cases in which a brother had been preferred to a son were inapplicable, for a son was nearer to his father than his father's brother, so that these cases told the other way, and were precedents for preferring the more remote degree; (4) that whatever might be the law in other countries, the feudal law of England and Scotland recognised representation in the elder line in succession to earldoms and baronies; and (5) that the argument against descent through females was equally adverse to the claim of Bruce, who also claimed through his mother.

The commissioners decided in Baliol's favour, declaring 'that by the laws and usages of both kingdoms in every heritable succession the more remote by one degree lineally descended from the eldest sister was preferable to the nearer in degree issuing from the second sister,' and on 6 Nov. Edward confirmed their decision.

A question which had been nominally reserved, whether the kingdom was partible, was now taken up, and decided in the negative, and on 17 Nov. 1292 the final judgment was pronounced: 'As it is admitted that the kingdom of Scotland is indivisible, and as the king of England must judge the rights of his own subjects according to the laws and usages of the kingdom over which he reigns, and as by those of England and Scotland in the succession to indivisible heritage the more remote in degree of the first line of descent is preferable to the nearer in degree of the second, therefore it is decreed that John Baliol shall have seisin of the kingdom of Scotland.'

Two days later the seal used by the regents was broken, and they were ordered to give seisin to Baliol. On 20 Nov. he swore fealty to Edward at Norham upon Scottish ground, on the 30th he was crowned at Scone, and within a month, on 26 Dec., he did homage to Edward at Newcastle.

There is no reason to doubt the justice of the decision between the competitors; and if the rules of descent were uncertain in such a case before, this solemn decision, after careful argument, aided in fixing the principle of representation and the preference for the senior line of descent. But the acknowledgment of Edward's title as superior, which the necessities of the case had wrung from the competitors and the barons, was a different matter. It was attempted to be supported by returns obtained from the English monasteries and religious houses of precedents dating back to Saxon times of a similar recognition; but no returns were sought from Scotland, while those received were evidently prepared to suit the wishes of Edward. The earlier precedents from Saxon times and from the reigns of Canute, William the Conqueror, and Rufus were instances of isolated conquests of brief duration and doubtful extent. No mention is made of the more recent points in the long-protracted controversy, the surrender of all such claim by Richard Cœur de Lion in the treaty of Canterbury, or the treaty of Salisbury, by which Edward himself had acknowledged the independence of Scotland, or the refusal of Alexander III to do homage. A further consequence of the recognition of Edward's title as superior, which had apparently not been foreseen by Baliol, but can scarcely have been overlooked by the astute feudal lawyers who counselled Edward, or by that monarch, was soon brought to light. As Edward was superior, an appeal lay from the court of his vassal Baliol to his own court at Westminster. Within six months after the decision in favour of Baliol a burgess of Berwick, Roger Bartholomew, presented such an appeal. Baliol in vain referred to the clause of the treaty of Salisbury, by which no Scotch cause was to be heard out of Scotland, and he was compelled to make an implicit surrender of the right to independent jurisdiction. Shortly after he was himself summoned in a suit at the instance of Macduff, earl of Fife, to appear before the judges at Westminster, and declining to attend he was condemned for contumacy in October 1293, and it was ordered that three of his castles should be seized to enforce the judgment. He again yielded, and promised to appear at the next English parliament to answer in the suit. He accordingly attended the parliament held in London in May 1294, but either quitted it suddenly to avoid being compelled to take part in the French war then in contemplation, for which offence his English fiefs were forfeited, as is stated by John of Walsingham, or granted the revenue of these for three years as an aid to the English king, according to the more common account of the English chroniclers, consenting, at the same time, to surrender Berwick, Roxburgh, and Jedburgh to the English king. The Scottish writers attribute Baliol's quarrel with Edward to his being required to plead in person in Macduff s suit, and other indignities put upon him when in England. Whatever the precise cause alleged, the real question at stake was the independence of Scotland; and on his return to Scotland Baliol or his parliament determined to brave the displeasure of the English monarch. The summons addressed to him and his barons to send men to the French war were treated with contempt; and at a parliament at Scone all the English at Baliol's court were dismissed, the fiefs held by the English forfeited, and a council of four bishops, four earls, and four barons appointed to advise or control Baliol.

Next year an alliance with Philip the Fair was made, by which the French and Scotch kings promised to aid each other in the event of an English invasion of their respective countries, and Philip agreed to give his niece, Isabel de Valence, the daughter of the Count of Anjou, in marriage to Baliol's heir. In 1296, Edward having invaded Gascony, the Scotch proceeded to carry out their part of the treaty, and with a large force, headed by six earls and not by Baliol in person, ravaged Cumberland, but failed to take Carlisle. This was towards the end of March, and Edward, with his usual promptness, before the close of the month advanced in person with a better disciplined army to the eastern border, and stormed Berwick (30 March). While there Henry, abbot of Arbroath, brought him a formal renunciation of Baliol's homage and fealty, which had been agreed upon by the Scottish parliament. In words of Norman French, preserved by the Scottish chroniclers, Edward exclaimed, 'Has the foolish fellow done such folly? If he does not wish to come to us, we shall go to him.' No time was lost in the execution of the threat. On 28 April his general, John de Warenne, earl of Surrey, captured Dunbar; in May Roxburgh and Jedburgh surrendered; and in June Edinburgh Castle was taken by Edward himself. Stirling, Perth, and Scone yielded without resistance, and on 7 July, in the churchyard of Stracathro, in Forfarshire, Baliol renounced his alliance with the French king, and three days later, at Brechin, Baliol gave up his kingdom to Antony Beck, bishop of Durham, as the representative of the English king, and, apparently on the same day, appeared before Edward, who was then at Montrose, and delivered to him the white rod, the usual feudal symbol of resignation by a vassal of his fief into the hands of his superior. (The notary's instrument, dated Brechin, 10 July, is printed by Stevenson, 'Documents illustrative of Scottish History,' ii. 61, and the surrender at Montrose, of the same date, is in the 'Diary of Edward's Scottish Campaign,' ii. 28.) Edward went as far north as Elgin, ending his triumphant progress there on 26 July. 'He conquered the realm of Scotland,' says a contemporary diary, 'and searched it within twenty-one weeks without any more.' But the conquest was rather of Baliol than of Scotland; for although Edward took the oaths of the leading men in the districts he passed through, he did not remain to confirm his victories. By 22 Aug. he had returned to Berwick, carrying with him the coronation-stone of Scone, the regalia of Scotland, and the black rood, sacred as a supposed relic of the cross of Christ, and as the gift of Queen Margaret. At Berwick Edward convened a parliament for Scotland, and received the homage of all who attended. He allowed the nobility who submitted to retain their estates, and conferred on the clergy the privilege of free bequest they had not hitherto enjoyed in Scotland; after appointing officers of state as his deputies, of whom Earl Warren, as guardian of Scotland, was the chief, and entrusting the castles to English custodians, he returned to London.

John Baliol and his son Edward were carried as captives to England, and remained prisoners, at first at Hertford and after August 1297 in the Tower, until 18 July 1299, when, on the request of the pope, they were liberated. Placed under the custody of Raynald, bishop of Vicenza, the delegate sent by the pope to make peace between France and England, Baliol pledged himself to live where the pope ordered. After various wanderings to Wissant, Cambrai, Châtillon, in November 1302, Baliol took refuge on his French estates, where he led an obscure life until his death, without making the slightest effort to recover the kingdom he had lost. For a time he was regarded as its virtual sovereign, and when Wallace, by his valour and generalship, roused the patriotism of his countrymen, abandoned by the king and most of the nobles, and drove out the English, recovering for a brief space the independence of Scotland, he governed under the title of 'guardian of the realm of Scotland and leader of its army in the name of Lord John (Baliol), by the consent of the community.' But in the future of Scotland, whether prosperous or adverse, John Baliol had no longer any share. The war of independence, the careers of Wallace and Bruce, grandson of the competitor who better understood the temper of the Scottish people and became their king, lie outside of the biography of Baliol. He died early in 1315 at Castle Galliard, in Normandy, according to tradition, blind, and probably about sixty-five years of age, of which four only had been spent on the throne and fifteen in exile. By his wife Isabel, daughter of John de Warenne, earl of Surrey, he left, besides other children, a son Edward, who succeeded to his French estates, and made an attempt to recover the Scottish crown [see Baliol, Edward de]. The Scots gave to Baliol the byname of the 'Toom Tabard' ('Empty Jacket'), or 'Tyne Tabard' ('Lose Coat'), as the English gave John that of Lackland. His christian name of John was not allowed to be borne by John, earl of Carrick, who, when he succeeded, took the title of Robert III. A tradition of late origin and doubtful foundation grew up that his family name, owing to his impotent character and abandonment of his country, became so discredited that those who inherited it took the name of Baillie, a common one, while that of Baliol is an unknown name in modern Scotland. The retreat of the head of the family from Barnard Castle to Normandy, and the extinction of its principal cadet, the Baliols of Cavers, in 1368, sufficiently account for the disappearance of the name.

[The documents relative to the trial of the succession to the crown of Scotland are printed by Sir F. Palgrave in Documents and Records illustrating the History of Scotland, preserved in the treasury of her Majesty's Exchequer, 1837, but his commentary on them is to be accepted with reserve, as that of a partisan of Edward. For the other facts in the life of Baliol, reference must be made to the ordinary histories, of which the chief English chronicles are those of Rishanger, Hemingford, and John of Walsingham. The Scottish authorities, Barbour's Bruce, Wyntoun's and Fordun's Chronicles are of somewhat later date. Some important documents are contained in Documents illustrative of the History of Scotland, 1286–1306, edited by Rev. J. Stevenson, Rymer's Fœdera, ii., and Ryley's Placita. The best modern authorities are Lord Hailes's Annals and the Histories of Tytler and Burton. The anonymous Life of Edward I, the greatest of the Plantagenets, represents the English view of the origin of the war of independence in an extreme form, which should be corrected by reference to the more impartial English histories of Hallam, Pearson, and Green, and Pauli, Geschichte von England, vol. iv.] Æ. M.

BALL, Sir ALEXANDER JOHN (1757–1809), rear-admiral, of an old Gloucestershire family, and not improbably a lineal or collateral descendant of Andrew Ball, the friend and companion of Blake, after serving for some time in the Egmont with Captain John Elphinstone, was on 7 Aug. 1778 promoted to the Atalanta sloop as lieutenant, and served in her on the North American and Newfoundland stations till May 1780. On 17 Aug. 1780 he joined the Santa Monica, a frigate lately captured from the Spaniards, and went in her to the West Indies, where in April 1781 he had the good fortune to be moved into the Sandwich, Sir George Rodney's flag-ship, and followed the admiral to the Gibraltar, for a passage to England. There he was appointed to Sir George's new flag-ship, Formidable, on 6 Dec. 1781, went out with him again to the West Indies, and served with him in his great victory of 12 April 1782. Two days afterwards he received his commander's commission and was appointed to the Germain, in which he continued on the same station until posted on 20 March 1783. Very shortly after his return to England he, like many other naval officers, went over to France on a year's leave, partly for economy whilst on half-pay, partly with a view to learning the language. Nelson, then a young captain, was one of those who did the same, and was at St. Omer whilst Ball was there. He wrote to Captain Locker on 2 Nov. 1783: 'Two noble captains are here—Ball and Shepard: they wear fine epaulettes, for which I think them great coxcombs. They have not visited me, and I shall not, be assured, court their acquaintance.' Epaulettes were not worn in our navy till 1795, but in France they marked the rank, and possibly enough were found to serve in lieu of letters of introduction. On 4 Nov. 1784 Ball, writing from Gloucester, reported himself as having returned from foreign leave. He continued, however, on half-pay, notwithstanding his repeated applications to the admiralty, till July 1790, when, on the occasion of the Spanish armament, he was appointed to the Nemesis, 28 guns, a frigate which he commanded on the home station for the next three years. He was then appointed to the Cleopatra, 32 guns, and continued for the three following years on the Newfoundland station under Vice-admiral Sir Richard King and Rear-admiral Murray. He was then transferred to the Argonaut, 64 guns, and returned to England in August

1796. On his arrival he was appointed to the Alexander, 74 guns, and spent the following winter off Brest, under the command of Vice-admiral Colpoys. Some little time afterwards he was ordered out to join Lord St. Vincent off Cadiz, and in the beginning of May 1798 was sent into the Mediterranean under the orders of Sir Horatio Nelson. When he went on board the Vanguard to pay his respects, Nelson, perhaps remembering his pique of fifteen years before, said, 'What, are you come to have your bones broken?' Ball answered that he had no wish to have his bones broken, unless his duty to his king and country required it, and then they should not be spared. The Vanguard, with the Orion and Alexander, sailed from Gibraltar on 9 May, and on the 21st, off Cape Sicie, was dismasted in a violent gale of wind. Her case was almost desperate, and after she was taken in tow by the Alexander the danger seemed so great that the admiral hailed Captain Ball to cast her off. Ball, however, persevered, and towed the ship safely to St. Pietro of Sardinia. Sir Horatio lost no time in going on board the Alexander to express his gratitude, and, cordially embracing Captain Ball, exclaimed 'A friend in need is a friend indeed!' (*Nelson's Despatches*, iii. 21 *n*). It was the beginning of a close and lifelong friendship, which took the place of the former jealousy; and Nelson, being reinforced by a considerable squadron, proceeded to look for the French fleet, which he found and destroyed in Aboukir Bay on 1 Aug. The Alexander and Swiftsure had been detached in the morning to look into Alexandria, and did not get into the action till two hours after its commencement, when they found themselves directly opposed to the French flag-ship l'Orient, which blew up about ten o'clock. The fire has been supposed to have been kindled by some combustible missiles of the nature of fire-balls, which the l'Orient and all the French ships had on board, and it was probably from misunderstanding Captain Ball's description of this that Coleridge framed the extraordinary story of the ship having been set on fire by some inflammable composition which Ball had invented, and which was thrown on board from the Alexander. In this there is certainly not one word of truth; for at that time the whole feeling of the English navy was intensely opposed to all such devices. On 4 Oct. 1798 Ball was ordered to go to Malta and institute a close blockade of the island. The blockade then begun was continued without intermission for the next two years, when the French garrison, having suffered the direst extremities of famine, was compelled to capitulate. The force employed in the siege was exceedingly small. On shore there were not more than 500 marines, English and Portuguese, and some 1,500 of the Maltese, who hated the French and were devoted to Ball. Ball, on his part, devoted himself to their interests. He left the Alexander in charge of her first lieutenant, and personally took command of the militia. The garrison was reduced entirely by famine, which pressed almost as severely on the islanders as on the French. They might indeed have starved with the French, had not Ball on his own responsibility sent the Alexander to Girgenti and seized a number of ships which were laden with corn and lying there, with stringent orders from the Neapolitan court not to move.

After the reduction of Malta, Ball was for some time commissioner of the navy at Gibraltar, at which place Nelson wrote to him from the Baltic on 4 June 1801: 'My dear, invaluable friend, . . . believe me, my heart entertains the very warmest affection for you, and it has been no fault of mine, and not a little mortification, that you have not the red ribbon and other rewards that would have kept you afloat; but as I trust the war is at an end, you must take your flag when it comes to you, for who is to command our fleets in a future war? . . . I pity the poor Maltese; they have sustained an irreparable loss in your friendly counsel and an able director in their public concerns; you were truly their father, and, I agree with you, they may not like stepfathers. . . . Believe me at all times and places, for ever your sincere, affectionate, and faithful friend.' Ball's services were, however, soon after rewarded, not, indeed, with a red ribbon, but with a baronetcy, and he was appointed governor of Malta, where he spent the remainder of his life, and where, after his death, which took place on 20 Oct. 1809, his remains were interred. Notwithstanding Nelson's wishes and often expressed advice, he virtually retired from the naval service, and though in course of seniority he became rear-admiral in 1805, he never hoisted his flag. His affectionate care of the Maltese was considered by many of the English settlers and place-seekers impolitic and unjust, but he maintained throughout that we had won the island largely by the aid of the Maltese, and that we held it by their free-will, as fellow-subjects and fellow-citizens. By the Maltese he was adored. When he appeared in public the passengers in the streets stood uncovered till he had passed; the clamours of the market-place were hushed at his entrance and then exchanged for shouts of joy and welcome.

With Nelson he maintained to the last a familiar and most affectionate correspondence, the expressions of which on Nelson's part are frequently almost feminine in their warmth. Nelson habitually wrote as he felt at the moment, and for good or evil his language dealt largely in superlatives; but through the many letters which during the last seven years of his life he wrote to Sir Alexander Ball, there is not a trace of any feeling but the strongest affection. On Sir Alexander's death the title descended to his son, William Keith Ball, but is now extinct. An admirable portrait of Ball by H. W. Pickersgill, R.A., is in the Painted Hall at Greenwich, to which it was presented in 1839 by Sir W. K. Ball.

[Official Papers in the Record Office; Nicolas's Despatches of Lord Nelson, passim—see Index at end of vol. vii.; Coleridge's Friend—'The Third Landing Place' is an apotheosis of Ball, in which the truth is so overlaid by the products of imagination or misunderstanding and by palpable absurdities, that its biographical value is extremely slight.] J. K. L.

BALL, ANDREW (*d.* 1653), captain in the navy, is believed to have been a native of Bristol; but of his family and early life there is no certain account. The first official mention of his name is as captain of the Adventure in 1648, when Vice-admiral Batten carried part of the fleet over to Holland to join the Prince of Wales. Ball was one of those who stayed with Sir George Ayscue, and who afterwards, 25 Sept. 1648, signed the manly refusal to desert what they considered the cause of the nation (*Life of Penn*, i. 265). During 1649 he was employed in the Channel, cruising off the Lizard or Land's End for the safeguard of merchant ships against pirates and sea-rovers, and on 21 December was ordered specially 'to attend Rupert's motions.' In November 1650, still in the Adventure, he was selected to accompany Captain Penn to the Mediterranean [see Penn, Sir William], and continued absent on that voyage for nearly sixteen months, arriving in the Downs on 1 April 1652. During the following summer he was engaged in fitting out the Antelope, a new ship only just launched, and in September was sent to Copenhagen in command of a squadron of eighteen ships. The King of Denmark, on some misunderstanding about the Sound dues, had laid an embargo on about twenty English merchant ships that were in Danish harbours, and it was hoped that the appearance of a respectable force would at once remove the difficulty. They sailed from Yarmouth on 9 Sept., and on the 20th anchored a few miles below Elsinore; there they remained, treating with the King of Denmark, but forbidden to use force (*Instructions to Captain Ball*, 30 Aug.), as the King of Denmark was probably aware. They were still hoping that the ships might be released, when, on 30 Sept., they were caught in the open roadstead in a violent storm; the cables parted, the Antelope was hurled on shore, the other ships, more or less damaged, were swept out to sea. It was not till 2 Oct. that they could get back and take up the survivors from the wreck; after which, having had enough of Denmark, they did not tarry for further negotiations, but set sail for England, and arrived in Bridlington Bay on the 14th, whence they went to Harwich and the Thames, to refit (John Barker to the Navy Commissioners, 15 Oct. 1652; the *Rolls' Calendar*, by misprint, reads Bonker for Barker). After the severe check which Blake received off Dungeness, on 30 Nov., Ball was appointed to the Lion, of fifty guns, in the room of Captain Saltonstall, whose conduct in the battle had been called in question. He accordingly was occupied during the next two months in refitting the Lion, and joined the fleet off Queenborough in the beginning of February, when Blake promoted him to the command of his own ship, the Triumph, a position somewhat analogous to that now known as captain of the fleet, which confers the temporary rank of rear-admiral. The fleet, having sailed to the westward, encountered the Dutch off Portland on 18 Feb. 1652–3. The fight lasted with great fury throughout the day, and during the whole time the enemy's chief efforts were directed against the Triumph, which suffered heavily in hull, in rigging, and in men; her captain, Andrew Ball, being one of the killed. In acknowledgment of his services, the state assigned a gratuity of 1,000*l.* to his widow; no mention is made of any children, but it is perhaps allowable to conjecture that the Andrew Ball who commanded the Orange Tree in the Mediterranean, under Sir Thomas Allin, in 1668, and was then accidentally drowned, may have been a son.

[Calendars of State Papers, Domestic, 1649–1653; Granville Penn's Memorials of Sir William Penn, vol. i.; Charnock's Biog. Nav. i. 214.]
J. K. L.

BALL, FRANCES (1794–1861), called Mother Frances Mary Theresa, was the daughter of a wealthy merchant of Dublin, where she was born, 9 Jan. 1794. In her twenty-first year she joined the Institute of the Blessed Virgin Mary at Micklegate Bar convent, York. This sisterhood, which had long existed at York, was originally established on the continent in the seventeenth century by Mary Ward to supply the means of a sound religious and secular education to young ladies. Frances Ball introduced this institute into Ireland in 1821, and since then it has spread to most of the British colonies, where the nuns are usually called Sisters of Loreto. Before her death, which occurred at Rathfarnham Abbey, 19 May 1861, she founded thirty-seven convents in various parts of the world.

[Life by William Hutch, D.D., Dublin, 1879; Addis and Arnold's Catholic Dict. (1884) 451.]

T. C.

BALL, HANNAH (1734–1792), Wesleyan methodist, was born on 13 March 1733–4. When Wesley and other methodist preachers visited High Wycombe, where she was resident for the greater part of her life, she was attracted by their teaching. In 1766 she began to keep a diary, some extracts of which have been published. Several of the letters that passed between her and Wesley have also been printed. By Wesley's advice she broke off an engagement to be married to one who, in the language of the sect, was 'an ungodly man.' This Wesley termed, and not without reason, 'a very uncommon instance of resolution.' She was a mystic, and Wesley warns her that 'a clear revelation of several persons in the ever blessed Trinity was by no means a sure trial to christian perfection.' In 1769 she began a Sunday school. The germ of the modern Sunday school may be traced in the methods of instruction established by Luther, Knox, and St. Charles Borromeo. There are traces of them in France in the seventeenth century. The Rev. Joseph Alleine was in the habit o drawing young pupils together for instruction on the Sunday. Bishop Wilson instituted such schools in the Isle of Man in 1703. The Seventh Day baptists had one between 1740 and 1747 at Euphrata, Lancaster, Pennsylvania. In 1763 Mrs. Catharine Cappe and the Rev. Theophilus Lindsey had such a gathering of the young at Catterick. Dr. Kennedy, about 1770, established one in Bright parish, co. Down. In 1778 the Rev. David Simpson opened one at Macclesfield. There was another at Little Lever, taught by 'Owd Jemmy o' th' Hey,' whose services were paid for by a wealthy paper-maker, Adam Crompton. These and others preceded the experiment made at Gloucester in 1783 by Robert Raikes, who is usually described as the founder of Sunday schools.

Hannah Ball died on 16 Aug. 1792. The school was continued by her sister Anne. At this time the Wesleyans, whilst having their own separate meetings, were still attenders at the parish churches, and both Hannah Ball and her sister were in the habit of taking the school children with them. At the funeral of Mrs. Ball, a relative, the Rev. W. B. Williams observed that 'if any Arminian entered heaven the angels would cease to sing.' Anne Ball arose in her place and, gathering her little flock around her, marched out of the church, which she never re-entered. The little Sunday school was reorganised in 1801, and is still in existence.

[Memoir of Miss Hannah Ball, with extracts from her Diary and Correspondence, originally compiled by the Rev. Joseph Cole, and published at York in 1796; it was revised and enlarged by John Parker, with a preface by the Rev. Thomas Jackson, London, 1839; Rules of the Wesleyan Sabbath School at High Wycombe; information supplied by Mr. John Parker and others.]

W. E. A. A.

BALL, JOHN (*d.* 1381), priest, fomented the insurrection of Wat Tyler. Very little is known of his previous career, except that he had been preaching for twenty years and had been three times committed to the archbishop of Canterbury's prison for his indiscreet utterances. He was probably, therefore, over forty years of age when he became so conspicuous in history. His career seems to have commenced at York, where, he tells us, he was St. Mary's priest—probably attached to the abbey of St. Mary's. Afterwards he removed to Colchester. He was certainly living in Essex in the year 1366, when the dean of Bocking was ordered to cite him to appear before the archbishop of Canterbury, and to forbid persons attending his preaching (Wilkins, iii. 64). And ten years later we meet with an order for his arrest as an excommunicated person addressed to some of the clergy in the neighbourhood of Colchester (*Patent Roll*, 50 *Edw. III*, p. 2. m. 8 *in dorso*). All, however, had little effect; for, according to Walsingham, he preached things which he knew to be agreeable to the vulgar. His doctrines were in great part those of Wycliffe, especially about the right of withholding tithes from unworthy clergymen. But he added some of his own, among which (if it be not an exaggeration of his enemies) was the extraordinary opinion that no one was fit for the kingdom of God who was not born in matrimony. His popularity, however, was no doubt mainly due to his advocacy of the claims of bondsmen to be put on terms of equality with the gentry.

There was at that time a growing dissatisfaction with the laws which subjected the villeins to forced labour. 'We are all come,' they said, 'from one father and one mother, Adam and Eve. How can the gentry show that they are greater lords than we? Yet they make us labour for their pleasure.' It was this feeling that produced the insurrection of Wat Tyler, which broke out in June 1381. Ball was at that time lodged in the archbishop's prison at Maidstone, to which he had been committed probably about the end of April, as on the 26th of that month the archbishop issued a writ to his commissary to denounce him as an excommunicate (WILKINS, iii. 152). Formerly, it seems, he had been excommunicated by Archbishop Islip, and the sentence had never been annulled; yet, in defiance of all authority, he had gone about preaching in churches, churchyards, and market-places. It does not appear whether Islip was the archbishop who, according to Froissart, thought it was enough to chastise him with two or three months' imprisonment, and had the weakness to release him again. He excited the people not only by his preaching, but by a number of rhyming letters which passed about the country, some curious specimens of which have been preserved by Knighton and Walsingham. When committed to prison by Archbishop Sudbury he is said to have declared that he would be delivered by 20,000 friends. The prophecy was fulfilled; for, on the breaking out of the rebellion in Kent, one of the first acts of the insurgents was to deliver him from Maidstone gaol, whence they carried him in triumph to Canterbury. Here he expected to have met the archbishop who had committed him to prison, but he was then in London, where he was afterwards murdered by the rebels. The host then turned towards London, and as at Canterbury so also at Rochester, they met with an enthusiastic reception. At Blackheath, Ball preached to them from the famous text—

When Adam dalf, and Eve span,
Wo was thanne a gentilman?—

in which, as distinctly alleged by contemporary writers, he incited the multitude to kill all the principal lords of the kingdom, the lawyers, and all whom they should in future find to be destructive to the common weal. The project was clearly to set up a new order of things founded on social equality—a theory which in the whole history of the middle ages appears for the first and last time in connection with this movement. The existing law and all its upholders were looked upon as public enemies, and every attorney's house was destroyed on the line of march. The Marshalsea prison was demolished and all the prisoners set free. John of Gaunt's magnificent palace, the Savoy, was burned to the ground. The rebels took possession of London and compelled the king and his mother to take refuge in the Tower. Nor were they safe even there from molestation, as the reader of history knows. John Ball is mentioned among those who rushed in when the Tower gates were thrown open, when Archbishop Sudbury was seized and beheaded just after saying mass before the king. But the reign of violence was short-lived. The great body of the rebels deserted their leaders and went home on a promise of pardon, but a considerable number still remained when Tyler had his celebrated interview with the king at Smithfield. At that interview Ball was present, and probably saw his leader fall under the sword of Sir William Walworth. He afterwards fled to the midland counties and was taken at Coventry—'hidden in an old ruin,' says Froissart. He was brought before the king at St. Albans, where he was sentenced to be hanged, drawn, and quartered as a traitor. The sentence seems to have been promptly carried out, and the king himself witnessed its execution at St. Albans on 15 July. The four quarters, after the barbarous fashion of those days, were sent to four different towns to be publicly exhibited.

[Walsingham's Historia Anglicana, ii. 32–34; Knighton (in Twysden's Scriptores Decem), 2633–8; Froissart (Johnes's Translation), ii. 460–80. In Maurice's 'English Popular Leaders,' vol. ii., a slight memoir of Ball is given, in which a more favourable view is taken of his character.] J. G.

BALL, JOHN (1585–1640), puritan divine, was born at Cassington, Oxfordshire, in October 1585. He was educated at Brasenose College, Oxford, where he was entered in 1602, and proceeded B.A. and M.A. at St. Mary's Hall. Having completed his academic course, he entered the family of Lady Cholmondeley, in Cheshire, as tutor. It was there that he bethought him of 'spiritual things,' and was 'converted.' He obtained ordination without subscription in 1610. He was then presented to the living of Whitmore, near Newcastle, in Staffordshire. There having been apparently no residence, he was the guest of Edward Mainwaring, Esq. Ball was a nonconformist wherever the relics of popery left in the national church touched his conscience. He was overwhelmed by the evils of the time, and used to associate himself with near brethren in long fast-days and prayer-days. For keeping Ascension day, he and his little circle were summoned by John Bridgman, the high-church bishop of Chester, who was specially indignant that the 'prayers, with fasting,' were kept on that '*holy* day.' Thenceforward Ball was 'deprived' and imprisoned, released and re-confined—alike arbitrarily, finding always a refuge, when at liberty, with Lady Bromley, of Sheriff-Hales, in Shropshire. Calamy tells us that John Harrison, of Ashton-under-Lyne, in Lancashire, was exceedingly harassed by the intolerant proceedings of the bishop, and put to great expenses in the ecclesiastical courts; and when he consulted Mr. Ball what he should do to be delivered from these troubles, Mr. Ball recommended him to reward the bishops well with money, 'for it is that,' said he, 'which they look for.' Harrison tried the experiment, and afterwards enjoyed quietness (Calamy, *Account*, ii. 396–7).

Ball was an eminent scholar. He was specially learned in the whole literature of the controversy with the church of Rome as represented by Bellarmine. He died on 20 Oct. 1640, aged fifty-five. Fuller says of him: 'He lived by faith; was an excellent schoolman and schoolmaster, a powerful preacher, and a profitable writer, and his "Treatise of Faith" cannot be sufficiently commended.' Wood writes: 'He lived and died a nonconformist, in a poor house, a poor habit, with a poor maintenance of about twenty pounds a year, and in an obscure village, teaching school all the week for his further support, yet leaving the character of a learned, pious, and eminently useful man.' Richard Baxter pronounced him as deserving 'of as high esteem and honour as the best bishop in England.'

Ball's earliest book was 'A Short Catechisme, containing all the principal Grounds of Religion.' Before 1632 it had passed through fourteen editions, and was translated into Turkish by William Seaman [q. v.] in 1660. His other works were: 'Treatise of Faith' (1632 and 1637), which was very popular in New England; 'Friendly Trial of the Grounds of Separation' (1640); 'Answer to two Treatises of Mr. John Can,' the leader of the English Brownists at Amsterdam (1642), edited by Simeon Ashe; 'Trial of the New Church-way in New England and Old' (1644), written against the New England 'independents;' 'Treatise of the Covenant of Grace' (1645), edited by Simeon Ashe; 'Of the Power of Godliness doctrinally and practically handled' (1657); a posthumous folio, edited by Simeon Ashe; and 'Divine Meditation' (1660).

[Brook's Lives of the Puritans, ii. 440–4; MS. Chronology, ii. 395 (23), iii. A.D. 1640; Clark's Lives, 148–52; Fuller's Worthies, ii. 339; Wood's Athenæ (Bliss), ii. 670; Watt's Bibl. Brit.; Biog. Brit.; Ball's Works.] A. B. G.

BALL, JOHN (1665?–1745), presbyterian minister, was one of ten sons of Nathanael Ball, M.A. [q. v.] ejected from Barley, Herts. He was educated for the ministry under the Rev. John Short at Lyme-Regis, Dorset, and finished his studies at Utrecht, partly under the Rev. Henry Hickman, ejected fellow of Magdalen College, Oxford, who died minister of the English church at Utrecht in 1692. He was ordained 23 Jan. 1695, and became minister in 1705 of the presbyterian congregation at Honiton (extinct 1788), where he united two opposing sections, and ministered for forty years, being succeeded by John Rutter (*d.* 1769). He was a laborious scholar, and 'carried the Hebrew psalter into the pulpit to expound from it.' His learning and high character caused a seminary, which he opened prior to the Toleration Act, to be not only connived at, but attended by the sons of neighbouring gentry, though of the established church. Ball is remarkable for retaining the puritan divinity unimpaired to a late period. He had no sympathy with any of the innovations upon Calvinism which, long before his death, became rife among the presbyterians of the West. He published: 1. 'The Importance of Right Apprehensions of God with respect to Religion and Virtue,' Lond. 1736, 8vo. 2. 'Some Remarks on a New Way of Preaching,' 1737 (this was answered by Henry Grove, the leader of the more moderate school of presbyterian liberalism). He died 6 May 1745, in his ninety-first year.

[Calamy's Account; Palmer's Nonconf. Mem. i. 191; Funeral Sermon by John Walrond, 1745; Records of Exeter Assembly; Murch's Hist. of the Presb. and Gen. Bapt. Churches in West of England, 1835, p. 316; Davids' Ann. of Nonconf. in Essex, 1863, p. 596.] A. G.

BALL, NATHANAEL (1623–1681), divine, assistant to Walton in his great 'Polyglot,' was born at Pitminster, near Taunton Dean, Somersetshire, in 1623. He carried all before him in his parish school, and proceeded early to the university of Cambridge, being entered of King's College. Here he speedily won a name as a classical, oriental, and biblical scholar. He also spoke French so idiomatically that he was sometimes mistaken for a native of France. While at the university he gained the friendship of Tillotson. Having taken the degrees of B.A. and M.A., he received orders, and was settled at Barley in Hertfordshire, this vicarage having been recently sequestered from Herbert Thorndike, according to Walker (*Sufferings*, ii. 160). In Barley he proved himself an active and pious clergyman (Calamy's *Acc.* 362; Palmer's *Nonconf. Mem.* ii. 309; Faldo's *Epistle*, prefixed to *Spiritual Bondage*). He married there the daughter of a neighbouring clergyman named Parr, by whom he had ten sons and three daughters. The 'Register' records five children of 'Mr. Nathaniel Ball, minister, and Mary, his wife' (Davids, *Annals of Evangelical Nonconformity in Essex*, 1863, p. 597). Thorndike in 1658-9 recovered his living, and Ball was ejected. For some time subsequent he resided in his parish, and then removed to Royston, where 'the people . . . chose him as their publick minister.' But the Act of Uniformity came, and he resigned the office as one of the two thousand. He did not immediately quit Royston, but 'continued in the town for some time,' preaching in the neighbourhood and beyond, as opportunities offered. He afterwards retired to Little Chishill, of which parish his brother-in-law, Robert Parr, became the rector soon after the ejection of James Willett. While at Chishill he acted as an evangelist in the town and parish, and at Epping, Cambridge, Bayford, and other places. In 1668 he took part with Scandaret, Barnard, Havers, Coleman, and Billio in two public disputes with George Whitehead, an irrepressible and fluent quaker. In 1669 he was returned to Archbishop Sheldon as a 'teacher to a conventicle at Thaxted, in connection with Scambridge [Scandaret] and Billoway [Billio].' On the 'Declaration' of 1672 he was described as of Nether Chishill, and obtained a license (25 May 1672) to be a 'general presbyterian teacher in any allowed place.' In June 1672 his own house was licensed to be a presbyterian meeting-place, and he himself was licensed in August to be a 'presbyterian teacher in his own house' there. He lived 'in a small cottage of forty shillings a year rent,' and frequently suffered for nonconformity. Amid his multiplied labours and poverty he died on 8 Sept. 1681, aged 58. He left his manuscripts to his 'brother beloved,' the Rev. Thomas Gouge, of St. Sepulchre's, London, who died only a few weeks after him. They came into the possession of John Faldo, another of the ejected, who published a now extremely rare volume by Ball entitled 'Spiritual Bondage and Freedom; or a Treatise containing the Substance of several Sermons preached on that subject from John viii. 36, 1683.' Ball also wrote 'Christ the Hope of Glory, several Sermons on Colossians i. 27, 1692.' The former is dedicated to 'the right honourable and truly virtuous the Lady Archer, of Coopersail, in Essex,' one of Ball's numerous friends. It is greatly to be deplored that his biblical and oriental manuscripts—the laborious occupation of a lifelong student—and his extensive correspondence are now lost. They are known to have been in existence in comparatively recent times.

[Brook's History of Religious Liberty, ii. 66; Entry Book and License Book in State Paper Office; Barley Parish Registers as quoted in Davids's Annals, pp. 596–9; Newcourt, i. 8.]

A. B. G.

BALL, NICHOLAS (1791–1865), Irish judge, son of John Ball, silk mercer of Dublin, was educated at Stonyhurst and Trinity College, Dublin, where his fellow students were Richard Sheil and W. H. Curran. He was called to the Irish bar in 1814, and afterwards passed two winters in Rome with Mr. (afterwards Sir Thomas) Wyse. The two young men saw much of Cardinal Gonsalvi, secretary of state. They were vehemently denounced and defended in the Irish press, because it was supposed that they used their influence to support a scheme for catholic emancipation, by which the pope should appoint Irish catholic bishops, subject to the veto of the English government. Ball obtained silk in 1830, and was admitted a bencher of the King's Inn in 1836. His success at the bar was not brilliant, but he soon obtained a very lucrative practice in the rolls court and in the court of chancery, where his reputation was that of an acute, clear, and ready advocate. In 1836 he was elected member of parliament for Clonmel, in 1837 was appointed attorney-general and in 1838 privy councillor for Ireland. He disliked parliamentary life, and spoke seldom and briefly, but in terse and lucid language. He was glad to take refuge in a judgeship of the common pleas (Ireland), to which he was preferred in 1839, and which he held till his death. He was the second Roman catholic barrister promoted to a judgeship after the passing of the Emancipation Act. He was a sound and able lawyer, and some of his charges are said to have been unsurpassed in his day. A silly story was current about him that 'he had ordered a mill to cease clacking until otherwise ordered by the court, and forgetting the withdrawal of the order before he left Cork, the owner had brought against him an action for damages.' Justice Ball was a sincere Roman catholic, but no ultramontanist, a zealous Irish liberal, but strongly opposed to the disintegration of the empire. His literary acquirements were extensive and accurate. He married in 1817 Jane, daughter of Thomas Sherlock, of Butlerstown Castle, co. Waterford, by whom he had several children, his eldest son, John, being under-secretary of state for the colonies under Lord Palmerston's first administration. Justice Ball died at his residence in Stephen's Green, and was buried in the family vault under the chancel of the Roman catholic cathedral, Dublin.

[Freeman's Journal, 16 and 20 Jan. 1865; Dublin Daily Express, 16 and 19 Jan. 1865; Gent. Mag. 3rd series, xviii. 389; Tablet, 21 Jan. 1865.] P. B.-A.

BALL or **BALLE, PETER**, M.D. (*d.* 1675), physician, was brother of William Ball [q. v.], F.R.S. On 13 Jan. 1658–9, being then twenty years of age, he was entered as a medical student at Leyden, but proceeded to Padua, where he took the degree of doctor of philosophy and physic with the highest distinction 30 Dec. 1660. To celebrate the occasion verses in Latin, Italian, and English were published at Padua, in which our physician, by a somewhat violent twist of his latinised names, Petrus Bale, is made to figure as 'alter Phœbus.' Ball was admitted an honorary fellow of the Royal College of Physicians in Dec. 1664. He was one of the original fellows of the Royal Society, one of the council in 1666, and in the following year was placed on the committee for causing a catalogue to be made of the noble library and manuscripts of Arundel House, which had been presented to the society by Henry Howard, Esq., afterwards Duke of Norfolk. While at Mamhead in October 1665, Ball, in conjunction with his elder brother, William, made the observation of Saturn mentioned under William Ball. Dying in July 1675, he was buried on the 20th of that month in the round of the Temple Church.

[Prince's Worthies of Devon, pp. 111–13; Munk's Roll of Royal College of Physicians (1878), i. 335; Apollinare Sacrum, &c. 4to, Patavii, MDCLX.; Birch's Hist. Roy. Soc. vol. i.–iii. passim; Athenæum, 21 Aug. and 9 Oct. 1880; Temple Register.] G. G.

BALL, ROBERT (1802–1857), naturalist, was born at Cove (now Queenstown), county Cork, on 1 April 1802. His father, Bob Stawel Ball, was descended from an old Devonshire family which settled in Youghal in 1651. He early showed a decided spirit of inquiry, especially into natural history. He was principally educated at Ballitore, county Kildare, by a Mr. White, who appreciated and encouraged his zoological studies. At home at Youghal he became an active outdoor observer, and recorded much that he saw with little aid. Taking an interest in public and useful institutions, he was appointed a local magistrate in 1824, a few months after coming of age. A little later the Duke of Devonshire induced him to enter the government service in Dublin, although he desired to study medicine, if he could do so without expense to his father. From 1827 to 1852 he was a zealous public servant in the under-secretary's office in Dublin, chained to the desk in occupation distasteful to him, disappointed of advancement or change of employment, at one time being put off with the reply that his duties were so well done that a change must be refused. A stranger was appointed to the head clerkship of his office when a vacancy occurred; and finally in 1852 a reduction took place in the chief secretary's office, and Ball was placed on the retired list, on the ground that 'he devoted much attention to scientific pursuits, and that it was not expedient that public servants should be thus occupied;' although he had most faithfully performed his duties. His retiring allowance, however, allowed him to live in moderate comfort. The time he could spare from official work he always devoted to natural history pursuits, making zoological expeditions during his holidays, frequently with Mr. W. Thompson of Belfast, to whose many zoological publications, and especially the 'Natural History of Ireland,' he added numberless facts of interest. During almost the whole of his residence in Dublin he was one of the most prominent figures in its scientific life. He was for many years a member of the council of most of the Dublin scientific societies, and became president of the Geological Society of Ireland, and of the Dublin University Zoological Association. For many years secretary of the Zoological Society of Ireland, he devoted unwearied care and ingenious suggestiveness to its gardens. To him the working classes of Dublin were indebted for the penny charge for admission. He always exerted himself as far as possible to promote the general diffusion of scientific knowledge, especially by lectures and museums; and in 1844, on being appointed director of the museum in Trinity College, Dublin, he presented to it his large collection of natural history, which was richer in Irish specimens than any other, and included many original examples and new species. In recognition of his services and merits, Trinity College in 1850 conferred on him the honorary degree of LL.D. In 1851 he was appointed secretary of the Queen's University in Ireland, and discharged the office with distinguished success. Other offices in which

Dr. Ball's services were of great importance were that of secretary to the Joint Committee of Lectures, appointed in 1854 by the government and the Royal Dublin Society, to direct scientific lectures in Dublin and in provincial centres, and assistant examiner to the Civil Service Commission (1855). He had been appointed president of the natural history section of the British Association for the Dublin meeting of 1857, but died several months previous to the meeting, on 30 March 1857, of rupture of the aorta. His busy public life had in later years left him no leisure, and his life was shortened by overwork. In private life his social qualities and his honourable nature were most highly esteemed, and, like his friend, Professor Edward Forbes, he had a genius for enlivening a children's party. His principal scientific papers were on fossil bears found in Ireland, on remains of oxen found in Irish bogs, on Loligo, and other minor zoological topics, and were published in Proc. and Trans. Roy. Irish Acad. 1837–50; Proc. Zool. Soc. 1844; Ann. Nat. Hist. 1846–50; Nat. Hist. Rev. 1855.

[Memoir, by R. Patterson, Nat. Hist. Rev. 1858, v. 1–34.] G. T. B.

BALL, THOMAS (1590–1659), divine, was born at Aberbury in Shropshire, in 1590. His parents were of 'good and honest repute,' having neither 'superfluity nor want.' His education was liberal; and having a natural prepossession to learning, he was noted for his 'constant and unconstrained industry about his books.' While still a youth he was appointed usher in the then famous school of Mr. Puller, at Epping, in Essex, 'where he was two years.' Thence he proceeded to Cambridge, entering at Queens' College in 1615. He proceeded M.A. in 1625. He was received by the Rev. Dr. John Preston as a pupil 'through the pleasing violence of a friendly letter which Mr. Puller writt in his high commendation.' Preaching on the 'Trinity,' Preston found his pupil very much 'troubled' over some of his statements and arguments. Ball put his questions and difficulties so modestly and ingenuously that the preacher was deeply interested in him. From that time they were devoted to each other. Dr. Preston, having become master of Emmanuel College, took Ball along with him from Queens', 'perceiving his growing parts.' Ever after the master of the great puritan college 'esteemed him not only as his beloved pupil but as his bosom friend and most intimately private familiar.' He obtained a fellowship, and had an 'almost incredible multitude of pupils.' His 'exercises' and sermons at St. Mary's gained him much distinction as a preacher. He accepted with some hesitation a 'call' to the great church of Northampton about 1630, and conducted the 'weekly lecture' there for about twenty-seven years. When the plague came to the town, he remained and ministered. He printed only one book apparently, namely, '*Ποιμηνόπυργος*—Pastorum Propugnaculum, or the Pulpit's Patronage against the Force of Unordained Usurpation and Invasion. By Thomas Ball, sometime Fellow of Emmanuel College in Cambridge, now Minister of the Gospel in Northampton, at the request and by the advice of very many of his Neighbour-Ministers: London, 1656' [in British Museum, marked 22 Jan. 1655] pp. viii. and 344. This is a noticeable book, full of out-of-the-way learning, like Burton's 'Anatomy of Melancholy,' and it has quaint sayings and stories equal to Fuller at his best.

So far as this treatise, 'Pastorum Propugnaculum,' is a defence of the church of England, it takes comparatively humble ground. It vindicates the reasonableness and scripturalness of 'ordination' and of adequate learning; he states with candour the objections of his opponents.

Ball, in association with Dr. Goodwin, edited and published the numerous posthumous works of his friend Dr. John Preston.

He was thrice married, and had a large family. He died, aged sixty-nine, in 1659, and was buried 21 June. His funeral sermon was preached by his neighbour, John Howes. It was published under the title of 'Real Comforts,' and included notes of his life. This sermon is very rare.

[Howes's Real Comforts, dedicated to Mrs. Susanna Griffith, wife of Mr. Thomas Griffith, of London, merchant, and daughter of Thomas Ball, 1660 (but really 30 June 1659); Brook's Lives of the Puritans; Wood's Athenæ Oxon. (Bliss), iv. 756; Cole MSS., Cantab. Athenæ and Miscel., in British Museum.] A. B. G.

BALL or BALLE, WILLIAM (*d.* 1690), astronomer, was the eldest of seventeen children born to Sir Peter Ball, knight, recorder of Exeter and attorney-general to the queen in the reigns of Charles I and Charles II, by Ann, daughter of Sir William Cooke, of Gloucestershire, his wife. In 1638, when William Ball was probably about eleven years of age, Robert Chamberlain, a dependant of his father, dedicated his 'Epigrams and Epitaphs' to him in the character of a precocious poet. His observations and drawings of Saturn from 5 Feb. 1656 to 17 June 1659 (communicated by Dr. Wallis) are frequently cited by Huygens (*Op. Varia*, iii. 625–6) as confirmatory of his own, in his 'Brief Assertion' (1660) of the annular character of the Saturnian appendages against the objections of Eustachio Divini. Ball joined the meetings of the 'Oxonian Society' at Gresham College in 1659, co-operated in founding the Royal Society in the following year, and was named, in the charter of 15 July 1662, its first treasurer. On his resignation of this office, 30 Nov. 1663, he promised, and subsequently paid to the funds of the society, a donation of 100*l.* (WELD, *Hist. Royal Soc.* i. 171). Soon after 15 June 1665, when he was present at a meeting of the Royal Society (BIRCH, *Hist. Royal Soc.* i. 439), he appears to have left London, and resumed his astronomical pursuits at his father's residence, Mamhead House, Devonshire, about ten miles south of Exeter. Here, at six P.M. 13 Oct. 1665, he made, in conjunction with his brother, Peter Ball, M.D., F.R.S., an observation which has acquired a certain spurious celebrity. He described it in the following sentence of a letter to Sir Robert Moray, which was accompanied by a drawing; the words were inserted in No. 9 of the 'Philosophical Transactions' (i. 153):

'This appear'd to me the present figure of Saturn, somewhat otherwise than I expected, thinking it would have been decreasing; but I found it full as ever, and a little hollow above and below. Whereupon,' the report continues, 'the person to whom notice was sent hereof, examining this shape, hath by letters desired the worthy author of the "Systeme of this Planet" [Huygens] that he would now attentively consider the present figure of his anses or ring, to see whether the appearance be to him as in this figure, and consequently whether he there meets with nothing that may make him think that it is not *one* body of a circular figure that embraces his diske, but *two*.'

Owing to some unexplained circumstance, the plate containing the figure referred to was omitted or removed from the great majority of copies of the 'Philosophical Transactions,' and the letterpress standing alone might naturally be interpreted to signify that the brothers Ball had anticipated by ten years Cassini's discovery of the principal division in Saturn's ring. This merit was in fact attributed to them by Admiral (then Captain) Smyth in 1844 (*A Cycle of Celestial Objects*, p. 51), and his lead was followed by most writers on astronomical subjects down to October 1882, when Mr. W. T. Lynn pointed out, in the 'Observatory,' the source of the misconception. In the few extant impressions of the woodcut from Ball's drawing not the slightest indication is given of separation into two concentric bodies, but the elliptic outline of the wide-open ring is represented as broken by a depression at each extremity of the minor axis. Sir Robert Moray's suggestion to Huygens seems (very obscurely) to convey his opinion that these 'hollownesses' were due to the intersection of a pair of *crossed* rings. Their true explanation is unquestionably that Ball, though he employed a 38-foot telescope with a double eyeglass, and 'never saw the planet more distinct,' was deceived by an optical illusion. The impossible delineations of the same object by other observers of that period (see plate facing p. 634 of Huygens's *Op. Varia*, iii.) render Ball's error less surprising. Indeed, it was anticipated at Naples in 1633 by F. Fontana (*Novæ Observationes*, p. 130; see *Observatory*, No. 79, p. 341).

Pepys tells us (Bright's ed. v. 375) that Ball accompanied him and Lord Brouncker to Lincoln's Inn to visit the new Bishop of Chester (Wilkins) 18 Oct. 1668, and he was one of a committee for auditing the accounts of the Royal Society in November following. He succeeded to the family estates on his father's death in 1680, and erected a monument to him in the little church of Mamhead. He died in 1690, and was buried in the Round of the Middle Temple 22 Oct. of that year (*Temple Register*; cf. *Letters of Administration P. C. C.*, by decree, 14 Jan. 1692). He married Mary Posthuma Hussey, of Lincolnshire, who survived him, and had by her a son, William. The last of the Balls of Mamhead died 13 Nov. 1749.

[Prince's Worthies of Devon (1701), 111–3; Polwhele's Hist. of Devonshire (1797), ii. 155–7; Watt's Bibl. Brit. i. 67; Prof. J. C. Adams (Month. Not. Royal Astr. Soc. Jan. 1883, pp. 92–7) attempts to prove that Ball's observation was misrepresented, both in the plate (cancelled, as he suggests, on that account) and in the letterpress of Phil. Trans. See, on the other side, Vivian in Month. Not. March 1883, and Lynn, in Observatory, 1 June and 1 Oct. 1883. Prof. Bakhuysen of Leyden gives, Observatory, 2 July 1883, the passage from Moray's letter to Huygens referred to in Phil. Trans. i. 153. Huygens's reply has not yet been brought to light.]

A. M. C.

BALLANDEN. [See BELLENDEN.]

BALLANTINE, JAMES (1808-1877), artist and man of letters, born at Edinburgh in 1808, was entirely a self-made man. His first occupation was that of a house-painter. He learned drawing under Sir William Allen at the Trustees' Gallery in Edinburgh, and was one of the first to revive the art of glass-painting. In 1845 he published a treatise on 'Stained Glass, showing its applicability to every style of Architecture,' and was appointed by the royal commissioners on the fine arts to execute the stained-glass windows for the House of Lords. He was the author of several popular works: 1. 'The Gaberlunzie's Wallet,' 1843. 2. 'The Miller of Deanhaugh,' 1845. 3. An 'Essay on Ornamental Art,' 1847. 4. 'Poems,' 1856. 5. 'One Hundred Songs, with Music,' 1865. 6. 'The Life of David Roberts, R.A.' 1866. There is also a volume of verses published by Ballantine in Jamaica, whither in later life he seems to have retired for the benefit of his health. 'The Gaberlunzie's Wallet' and some of his songs are still popular in Scotland. He died in Edinburgh in December 1877. He was the head of the firm of Messrs. Ballantine, glass stainers, Edinburgh.

[Athenæum, 22 Dec. 1877; Academy, 29 Dec. 1877; Cooper's Men of the Time, 1875.]

E. R.

BALLANTYNE, JAMES (1772–1833), the printer of Sir Walter Scott's works, was the son of a general merchant in Kelso, where he was born in 1772. His friendship with Scott began in 1783 at the grammar school of Kelso. After mastering his lessons, Scott used to whisper to Ballantyne, 'Come, slink over beside me, Jamie, and I'll tell you a story;' and in the interval of school hours it was also their custom to walk together by the banks of the Tweed, engaged in the same occupation. Before entering the office of a solicitor in Kelso, Ballantyne passed the winter of 1785–6 at Edinburgh University. His apprenticeship concluded, he again went to Edinburgh to attend the class of Scots law, and on this occasion renewed his acquaintance with Scott at the Teviotdale club, of which both were members. In 1795 he commenced practice as a solicitor in Kelso, but as his business was not immediately successful he undertook in the following year the printing and editing of an anti-democratic weekly newspaper, the 'Kelso Mail.' A casual conversation with Scott, in 1799, led to his printing, under the title of 'Apologies for Tales of Terror,' a few copies of some ballads which Scott had written for Lewis's Miscellany, 'Tales of Wonder.' So pleased was Scott with the beauty of the type, that he declared that Ballantyne should be the printer of the collection of old Border ballads, with which he had been occupied for several years. They were published under the title of 'Minstrelsy of the Scottish Border,' the first two volumes appearing in Jan. 1802; and the connection thus inaugurated between author and printer remained uninterrupted through 'good and bad weather' to the close of Scott's life.

Induced by the strong representations of Scott, Ballantyne, about the close of 1802, removed to Edinburgh, 'finding accommodation for two presses and a proof one in the precincts of Holyrood House.' Scott, besides advancing a loan of 500*l.*, exerted himself to procure for him both legal and literary printing; and such was the reputation soon acquired by his press for beauty and correctness of execution that in 1805 the capital at his command was too small to fulfil the contracts that were offered him, and he applied to Scott for a second loan, who thereupon became a third sharer in the business. In 1808 the firm of John Ballantyne & Co., booksellers, was also started, Scott having one half share, and James and John Ballantyne one fourth each. John Ballantyne [q.v.] undertook the management of the bookselling and publishing business, the printing business continuing under the superintendence of the elder brother; but the actual head of both concerns was Scott, who, although in establishing them he was actuated by a friendly interest in the Ballantynes, wished both to find a convenient method of engaging in a commercial undertaking without risk to his status in society, and also as an author to avoid the irksome intervention of a publisher between him and the reading public. The publishing business was gradually discontinued, but the printing business was in itself a brilliant success. The high perfection to which Ballantyne had brought the art of printing, and his connection with Scott, secured such enormous employment for his press that a large pecuniary profit was almost an inevitable necessity. But though not deficient in natural shrewdness, he was careless in his money transactions, and it was the artistic and literary aspect of his business that chiefly engaged his interest. Much of his time was occupied in the correction and revision of the proofs of Scott's works, the writing of critical and theatrical notices, and the editing of the 'Weekly Journal,' of which, along with his brother, he became proprietor in 1817. Scott's hurried method of composition rendered careful inspection of his proofs absolutely necessary, but the amendments of Ballantyne had reference, in addition to the minor points of grammar, to the higher matters of taste and style. Though himself a loose and bombastic writer, he had a keen eye for detecting solecisms, inaccuracies, or minute imperfections in phrases and expressions, and his hints in regard to the general treatment of a subject were often of great value. If Scott seldom accepted his amendments in the form suggested, he nearly always admitted the force of his objections, and in deference to them frequently made important alterations. Indeed, it is to the criticism of Ballantyne that we owe some of Scott's most vivid epithets and most graphic descriptive touches. (For examples, see LOCKHART'S *Life of Scott*, chap. xxxv.) Love of ease and a propensity to indulgence at table were the principal faults of Ballantyne. On account of the grave pomposity of his manner Scott used to name him 'Aldiborontiphoscophornio,' his more mercurial brother being dubbed 'Rigdumfunnidos.' In 1816, Ballantyne married Miss Hogarth, sister of George Hogarth, the author of the 'History of Music.' He lived in a roomy but old-fashioned house in St. John Street, Canongate, not far from his printing establishment. There, on the eve of a new novel by the Great Unknown, he was accustomed to give a 'gorgeous' feast to his more intimate friends, when, after Scott and the more staid personages had withdrawn, and the 'claret and olives had made way for broiled bones and a mighty bowl of punch,' the proof sheets were at length produced, and 'James, with many a prefatory hem, read aloud what he considered as the most striking dialogue they contained.'

The responsibility of Ballantyne for the pecuniary difficulties of Sir Walter Scott has been strongly insisted on by Lockhart, but this was not the opinion of Scott himself, who wrote: 'I have been far from suffering from James Ballantyne. I owe it to him to say that his difficulties as well as his advantages are owing to me.' Doubtless the printing-press, with more careful superintendence, would have yielded a larger profit, but the embarrassments of Scott originated in his connection with the publishing firm, and were due chiefly to schemes propounded by himself and undertaken frequently in opposition to the advice of Ballantyne. In 1826 the firm of James Ballantyne & Co. became involved in the bankruptcy of Constable & Co., publishers. After his bankruptcy Ballantyne was employed at a moderate salary by the creditors' trustees in the editing of the 'Weekly Journal' and the literary management of the printing-house, so that his literary relations with Scott's works remained unaltered. He died 17 Jan. 1833, about four months after the death of Scott.

[Lockhart's Life of Scott; Refutation of the Misstatements and Calumnies contained in Mr. Lockhart's Life of Sir Walter Scott respecting the Messrs. Ballantyne, 1835; The Ballantyne Humbug handled by the author of the Life of Sir Walter Scott, 1839; Reply to Mr. Lockhart's pamphlet, entitled 'The Ballantyne Humbug handled,' 1839; Archibald Constable and his Literary Correspondents, 1873.] T. F. H.

BALLANTYNE, JAMES ROBERT (*d.* 1864), orientalist, after being connected with the Scottish Naval and Military Academy, was sent out to India in 1845, on the recommendation of Professor H. H. Wilson, to superintend the reorganisation of the government Sanskrit college at Benares. The intimate relations he here established with native teachers and students, and the high opinion he formed of the philosophical systems of India, led him to undertake a comprehensive series of works with the design of rendering the valuable elements in Hindu thought more accessible and familiar to European students than they had hitherto been. This was the aim of his translations of the Sanskrit aphorisms of the Sânkhya and many of those of the Nyâya school, with tracts bearing upon these and also upon the Vedânta system. The converse process—the communication of European ideas to the Brahmins—is exhibited in his 'Synopsis of Science, in Sanskrit and English, reconciled with the truth to be found in the Nyâya Philosophy,' and most of his works are filled with the design of establishing more intelligent relations between Indian and European thought. Dr. Ballantyne had an original bent of mind, and his method of dealing with philosophical systems was often suggestive.

The list of his works is as follows: 1. 'A Grammar of the Hindustani Language,' Edinburgh, 1838, with a second edition. 2. 'Elements of Hindī and Braj Bhākhā Grammar,' London and Edinburgh, 1839. 3. 'A Grammar of the Mahratta Language,' Edinburgh, lithographed, 1839. 4. 'Principles of Persian Caligraphy, illustrated by lithographic plates of the Naskh-Ta'līk character,' London and Edinburgh, 1839. 5. 'Hindustani Selections in the Naskhi and Devanagari character,' Edinburgh, 1840; 2nd edition, 1845. 6. 'Hindustani Letters, lithographed in the Nuskh-Tu'leek and Shikustu-Amez character, with translations,' London and Edinburgh, 1840. 7. 'The Practical Oriental Interpreter, or Hints on the art of Translating readily from English into Hindustani and Persian,' London and Edinburgh, 1843. 8. 'Catechism of Persian Grammar,' London and Edinburgh, 1843. 9. 'Pocket Guide to Hindoostani Conversation,' London and Edinburgh. (The preceding books were published before Dr. Ballantyne went to India.) 10. 'Catechism of Sanskrit Grammar,' 2nd edition, London and Edinburgh,

1845. 11. 'The Laghu Kaumudi, a Sanskrit Grammar, by Varadarája,' 1st edition, 1849; 2nd, 1867, posthumous. 12. 'First Lessons in Sanskrit Grammar, together with an Introduction to the Hitopadésa,' 1st edition, 1850; 2nd, 1862. 13. 'A Discourse on Translation, with reference to the Educational Despatch of the Hon. Court of Directors, 19 July 1854,' Mirzapore, 1855. 14. 'A Synopsis of Science in Sanskrit and English, reconciled with the Truths to be found in the Nyâya Philosophy,' Mirzapore, 1856. 15. 'The Mahábháshya (Patanjali's Great Commentary on Pánini's famous grammar), with Commentaries,' Mirzapore, 1856. 16. 'Christianity contrasted with Hindu Philosophy, in Sanskrit and English' (a work to which was awarded the moiety of a prize of 300*l.* offered by a member of the Bengal Civil Service, and decided by judges appointed by the Archbishop of Canterbury and the Bishops of London and Oxford), London, 1859.

Dr. Ballantyne also edited and partly wrote a series of educational books for the use of the Sanskrit college. Some of these appeared under the title of 'Reprints for the Pandits,' and included treatises on chemistry, physical science, logic, and art, and an explanatory version, in Sanskrit and English, of Bacon's 'Novum Organon' (1852), which reached a second edition in 1860. 'The Bible for the Pandits' was the title of a translation of the first three chapters of Genesis into Sanskrit, with a commentary (1860).

In 1861 Dr. Ballantyne resigned his position at the Benares college, where for sixteen years he had been an indefatigable and judicious principal and a liberal professor of moral philosophy, and on his return to England was appointed librarian to the India Office. His health, however, had long been failing, and he died on 16 Feb. 1864. The Benares college owed much to his wise and broad-minded direction, and native students have profited greatly by his zealous labours on their behalf.

[Athenæum, 12 March 1864; Ballantyne's Works, especially advertisement to the Synopsis of Science.] S. L.-P.

BALLANTYNE, JOHN (1774–1821), publisher, younger brother of James Ballantyne, printer of Sir W. Scott's works [q.v.], was born at Kelso in 1774. After spending a short time in the banking house of Messrs. Currie, London, he returned, in 1795, to Kelso, and became partner in his father's business as general merchant. On his marriage in 1797 the partnership was dissolved, one principal part of the business being resigned to him. Gradually he got into money difficulties, and, having disposed of his goods to pay his debts, went to Edinburgh in January 1806, to become clerk in his brother's printing establishment at a salary of 200*l.* a year. When Scott in 1808, on the ostensible ground of a misunderstanding with Messrs. Constable & Hunter, established the firm of John Ballantyne & Co., John Ballantyne was appointed manager at a salary of 300*l.* a year and one-fourth of the profits. The private memorandum-book of Ballantyne records that already in 1809 the firm was getting into difficulties; and during the next three years their general speculations continued so uniformly unsuccessful, that in May 1813 Scott opened negotiations with Constable for pecuniary assistance in return for certain stock and copyright, including a share in some of Scott's own poems, and on a pledge of winding up the concerns of the firm as soon as possible. Although 'Waverley' was published by Constable in 1814, Scott, owing either, as stated by Lockhart, to the misrepresentations of John Ballantyne regarding Constable, or to the urgent necessity for more ready money than Constable was willing to advance, made arrangements in 1815 for the publication of 'Guy Mannering' by Longman, and in the following year of the 'Tales of my Landlord' by Murray. Lockhart states that Ballantyne, in negotiating with Constable in 1817 regarding a second series of 'Tales of my Landlord,' so wrought on his jealousy by hinting at the possibility of dividing the series with Murray, that he 'agreed on the instant to do all that John shrank from asking, and at one sweep cleared the Augean stable in Hanover Street of unsaleable rubbish to the amount of 5,270*l.*;' but from a passage in the 'Life of Archibald Constable' (iii. 98) it would appear that this was not effected till a later period. John Ballantyne, whom Scott continued to employ in all the negotiations regarding the publication of his works, had in 1813, on the advice of Constable, started as an auctioneer chiefly of books and works of art, an occupation well suited to his peculiar idiosyncrasies. As he had also made a stipulation with Constable that he was to have a third share in the profits of the Waverley novels, he suffered no pecuniary loss by the dissolution of the old publishing firm. In addition to this, Scott, in 1820, gratuitously offered his services as editor of a 'Novelist's Library,' to be published for his sole benefit. His easily won gains were devoted to the gratification of somewhat expensive tastes. At his villa on the Firth of Forth, which he had named 'Harmony Hall,' and had 'invested with an air of dainty, voluptuous finery,' he gave frequent elaborate Parisian dinners, among the guests at which was sure to be found 'whatever actor or singer of eminence visited Edinburgh.' He frequented foxhunts and race-meetings, and even at his auction 'appeared uniformly, hammer in hand, in the half-dress of some sporting club.' His imprudent pursuit of pleasure told gradually on his constitution, and after several years of shattered health he died at his brother's house in Edinburgh 16 June 1821. Ballantyne is the author of a novel—'The Widow's Lodgings'—which, though stated by Lockhart to be 'wretched trash,' reached a second edition. In his will he bequeathed to Sir Walter Scott a legacy of 2,000*l.*; but after his death it was found that his affairs were hopelessly bankrupt. In the antics and eccentricities of Ballantyne Scott discovered an inexhaustible fund of amusement; but he also cherished towards him a deep and sincere attachment. Standing beside his newly closed grave in Canongate churchyard, he whispered to Lockhart, 'I feel as if there would be less sunshine for me from this day forth.'

[Lockhart's Life of Scott; Refutation of the Misstatements and Calumnies contained in Mr. Lockhart's Life of Sir Walter Scott respecting the Messrs. Ballantyne, 1835; The Ballantyne Humbug handled by the author of the Life of Sir Walter Scott, 1839; Reply to Mr. Lockhart's pamphlet, entitled 'The Ballantyne Humbug handled,' 1839; Archibald Constable and his Literary Correspondents, 1873.] T. F. H.

BALLANTYNE, JOHN (1778–1830), divine, was born in the parish of Kinghorn 8 May 1778; entered the university of Edinburgh in 1795, and joined the Burgher branch of the Secession church, though his parents belonged to the establishment. He was ordained minister of a congregation at Stonehaven, Kincardineshire, in 1805. In 1824 he published 'A Comparison of Established and Dissenting Churches, by a Dissenter.' In 1830 this pamphlet, which had failed to excite notice, was republished with additions during the 'voluntary church' controversy of the period. Ballantyne's partisanship in the controversy is said to have injured the reception of his 'Examination of the Human Mind,' the first part of which appeared in 1828; two further parts were intended, but never appeared. The failure, however, may be accounted for without the influence of party spirit. It is the work of a thoughtful but not very original student of Reid and Dugald Stewart, with some criticism of Thomas Brown. It is recorded that Ballantyne managed to pay for publication out of his own savings, handing over a sum bestowed on the occasion by a generous patron to some missionary purpose. Ballantyne suffered from indigestion brought on by excessive application, and died 5 Nov. 1830.

[McKerrow's Church of the Secession, pp. 913–16; Recollections by T. Longmuir, Aberdeen, 1872; McCosh's Scottish Philosophy, pp. 388–392.]

BALLANTYNE, THOMAS (1806–1871), journalist, was a native of Paisley, where he was born in 1806. Becoming editor of the 'Bolton Free Press,' he at an early period of his life took an active part in advocating social and political reforms. While editor of the 'Manchester Guardian' he became intimately associated with Messrs. Cobden and Bright in their agitation against the corn laws, and in 1841 he published the 'Corn Law Repealer's Handbook.' Along with Mr. Bright he was one of the four original proprietors of the 'Manchester Examiner,' his name appearing as the printer and publisher. After the fusion of the 'Examiner' with the 'Times,' he became editor of the 'Liverpool Journal,' and later of the 'Mercury.' Subsequently he removed to London to edit the 'Leader,' and he was for a time associated with Dr. Mackay in the editorial department of the 'Illustrated London News.' He also started the 'Statesman,' which he edited till its close, when he became editor of the 'Old St. James's Chronicle.' Notwithstanding his journalistic duties, he found time to contribute a number of papers on social and political topics to various reviews and magazines, in addition to which he published: 1. 'Passages selected from the Writings of Thomas Carlyle, with a Biographical Memoir,' 1855 and 1870. 2. 'Prophecy for 1855, selected from Carlyle's Latter-day Pamphlets,' 1855. 3. 'Ideas, Opinions, and Facts,' 1865. 4. 'Essays in Mosaic,' 1870. Regarding his proficiency in this species of compilation, Carlyle himself testifies as follows: 'I have long recognised in Mr. Ballantyne a real talent for excerpting significant passages from books, magazines, newspapers (that contain *any* such), and for presenting them in lucid arrangement, and in their most interesting and readable form.' Ballantyne died at London 30 Aug. 1871.

[Sutton's Lancashire Authors, p. 7; Glasgow Daily Mail, 9 Sept. 1871; Paisley Weekly Herald, 11 Sept. 1871.] T. F. H.

BALLANTYNE, WILLIAM (1616–1661), catholic divine. [See BALLENDEN.]

BALLARD, EDWARD GEORGE (1791–1860), miscellaneous writer, was the son of Edward Ballard, an alderman of

Salisbury, and Elizabeth, daughter of G. F. Benson of that city. Owing to the delicacy of his health, his education was much neglected. He obtained a situation in the Stamp Office in 1809, and, having resigned this appointment, entered the Excise Office, which he also left of his own accord in 1817. He applied himself vigorously to study. In 1817 he became a contributor to Wooller's 'Reasoner.' The following year he married Mary Ann Shadgett, and wrote several criticisms and verses for the 'Weekly Review,' then edited by his brother-in-law, William Shadgett. He contributed to the 'Literary Chronicle' and the 'Imperial Magazine' under the signature E. G. B., and to the 'Literary Magnet' and the 'World of Fashion' under that of Γ. He published in 1825 a volume entitled 'A New Series of Original Poems,' and a few years after another entitled 'Microscopic Amusements.' He was exceedingly fond of research. Robert Benson [q. v.], his cousin, and Hatcher received no small help from him in writing their 'History of Salisbury' (1843), which formed part of Hoare's 'Wiltshire.' He helped John Gough Nichols in the works undertaken for the Camden Society. In 1848 he brought out some parts of a continuation of Strype's 'Ecclesiastical Annals' in a publication called the 'Surplice,' but this paper and Ballard's scheme soon came to an end. He wrote occasionally in the 'Gentleman's Magazine,' and in 'Notes and Queries.' He lost his wife in 1820. He died at Islington on 14 Feb. 1860, leaving a son, Edward Ballard, M.D., author of several medical works, and a daughter.

[Gent. Mag. 3rd ser. vol. viii. 1860.] W. H.

BALLARD, GEORGE (1706–1755), a learned antiquary, was born of mean parentage at Campden, Gloucestershire. His mother was a midwife. As his health was weak, a light employment was chosen for him, and he was apprenticed to a staymaker or woman's habit-maker. He showed early a taste for learning, particularly for the study of Anglo-Saxon, and when his day's work was over he would read far into the night. Lord Chedworth and some gentlemen of the hunt, who usually spent a month in the neighbourhood of Campden, hearing of Ballard's ability and industry, generously offered him an annuity of 100*l.* a year for life, in order to allow him to pursue his studies. Ballard replied that he would be fully satisfied with 60*l.* a year; and with this allowance he proceeded in 1750, at the age of forty-four, to Oxford, where he was made one of the eight clerks at Magdalen College, receiving his rooms and commons free. In earlier life he had already visited Oxford several times, and had made the acquaintance of Thomas Hearne, the antiquary. Hearne describes in his diary a visit Ballard paid him on 2 March 1726–7, and writes of him as 'an ingenious curious young man,' who 'hath picked up an abundance of old coins, some of which he shewed me.' 'He is a mighty admirer of John Fox,' Hearne adds, 'and talks mightily against the Roman Catholics. . . . Mr. Ballard hath a sister equally curious in coins and books with himself. He told me she is twenty-three years of age.' Hearne makes many similar entries between 1727 and 1733. Ballard was afterwards chosen one of the university bedells. In 1752 he published 'Memoirs of several Ladies of Great Britain who have been celebrated for their writings or skill in the learned languages, arts, and sciences,' 4to, a book which contains much curious and interesting matter. A second edition appeared in 1775. In 'Letters from the Bodleian,' 1813, ii. 140–7, there is printed a long letter to Dr. Lyttelton, dean of Exeter, in which Ballard defends his 'Memoirs' from some hostile criticism that had appeared in the 'Monthly Review.' When Ames was preparing his 'History of Printing,' Ballard aided him with notes and suggestions (Nichols, *Literary Illustrations*, iv. 206–26). An account of Campden church by Ballard is printed in the 'Archæologia.' He held frequent correspondence on literary subjects with the learned Mr. Elstob. He copied out in manuscript Ælfred's version of Orosius, prefixing an essay on the advantages of the study of Anglo-Saxon. Ballard left Oxford for Campden some months before his death, while suffering from the stone, from which he died 24 June 1755. At his death he bequeathed his volume on Orosius to his friend Dr. Lyttelton, bishop of Carlisle, who presented it to the library of the Society of Antiquaries. Other manuscripts he left to the Bodleian. They consist of forty-four volumes of letters, of which five volumes contain letters addressed to himself, and the remainder letters to Dr. Charlett and others. A few of the letters were published in 'Letters written by Eminent Persons,' 2 vols. London, 1813.

[Bloxam's Magdalen College Registers, ii. 95–102; Nichols's Literary Anecdotes, ii. 466–70, iv. 123; Nichols's Literary Illustrations, iv. 206–26; Letters from the Bodleian, 1813, ii. 89–90, 140–47.] A. H. B.

BALLARD, JOHN (*d.* 1586), Roman catholic priest, owes his fame solely to his connection with the Babington conspiracy, of which a general account is given under

Anthony Babington. He was apparently educated at Rheims, and first sent upon a mission to England in 1581 (Archives of English College at Rome, in Foley's *Records*, iii. 44). He passed under various aliases, first Turner, then Thompson, but later on always under that of Foscue or Fortescue. It has been doubted whether his real name was not Thompson. The object of his coming was to 'reconcile' doubting or recalcitrant catholics to the church of Rome, and doubtless to sound their political dispositions. He was well furnished with money, was commonly called captain, and seems to have been fond of fine clothes and fine company (Tyrrell's *Confession*). Among the persons whose acquaintance he made was Anthony Tyrrell, the jesuit, whose confession, could it be accepted as trustworthy, would give us most of the facts of Ballard's career. But Tyrrell's confession was retracted, reaffirmed, and then again retracted, and is at least as much open to suspicion as the testimony of any other informer. Tyrrell made Ballard's acquaintance at the Gatehouse, Westminster, where they were both temporarily confined in 1581. In 1584 these two travelled to Rouen, and afterwards to Rheims, where they held a conference with Cardinal Allen, and from Rheims they proceeded to Rome, where they arrived on 7 Sept. 1584 (*Pilgrims' Register at Rome*, and Tyrrell). It was then that Tyrrell, in his confession, represents them as having an interview with Alfonso Agazzari, rector of the English college, in which they inquired as to the lawfulness of attempting the assassination of Elizabeth, and received assurances in the affirmative, and subsequently the blessing of Gregory XIII upon their enterprise. This account, although accepted as an undoubted fact by some historians, rests on no better authority than the confession of Tyrrell. They left Rome in October and journeyed homeward through France. In the late months of 1585 Ballard, disguised as a military officer and passing under the name of Captain Fortescue, travelled through almost every county of England and visited every catholic or semi-catholic family. In May 1586 Ballard went to Paris, where he informed Charles Paget, the adherent of Mary Queen of Scots, and the Spanish minister Mendoza, that the catholic gentry in England were willing, with the help of Spain, to rise in insurrection against Elizabeth and her counsellors. Mauvissière, the French ambassador in London, refused to countenance the scheme (Tyrrell's *Conf.*). Chateauneuf, another French envoy to England, believed Ballard to have been at one time a spy of Walsingham (*Mémoire de Chateauneuf* ap. Labanoff, vi. 275 seq.). But Paget and Mendoza trusted him, and on his return to England, at the end of May 1586, he instigated Anthony Babington to organise without delay his famous conspiracy. He came to England, bearing a letter of introduction from Charles Paget to Mary Queen of Scots (dated 29 May 1586, ap. Murdin, p. 531). He reported to her the condition of the country, and she sent him again to France to hasten the active co-operation of the King of Spain and of the pope (Mary to Paget, 17 July, Labanoff). Meantime Ballard imagined he had found a useful ally in his negotiations abroad and at home in Gilbert Gifford, a catholic, and to him many details of the plot were communicated; but Gifford had since 1585 been in Walsingham's secret service, and reported to the English government the progress of the conspiracy. Owing mainly to the revelations of Gifford, whom Ballard suspected too late, Ballard was suddenly arrested in London on 4 Aug., on a warrant drawn up early in July. He was committed to the Tower and severely racked, but without the government being able to extort from him more than a general confession of his guilt. Before the close of August all the leaders of the conspiracy had shared Ballard's fortune. The trial of Ballard, with Babington and five other conspirators, took place on 13 and 14 Sept., and they were all convicted. At the trial Babington charged Ballard with having brought him into his perilous situation, and Ballard acknowledged the justice of the rebuke. Ballard was executed on 20 Sept. The full penalty of the law, which involved the disembowelling of the criminal before life was extinct, was carried out with all its cruelty. Ballard, who was the first of the conspirators to be executed, is reported to have borne his sufferings with remarkable fortitude.

[MSS. Mary Queen of Scots, xix. 67, 68 (Confession of Tyrrell); cf. also Morris's Troubles of our Catholic Forefathers, second series; Teulet's Relations de la France et de l'Espagne avec l'Ecosse; Labanoff's Lettres de Marie Stuart; Murdin's State Papers; Howell's State Trials; Foley's Records of the English Province of the Society of Jesus; Froude's Hist. of England, xii. 126–36, 155, 170–4; see also under Anthony Babington.] C. F. K.

BALLARD, JOHN ARCHIBALD (1829–1880), general, distinguished for his services at the defence of Silistria and in Omar Pasha's campaign in Mingrelia, was an officer of the Bombay engineers, which corps he joined in 1850. After having been employed in India for four years in the ordinary duties of a subaltern of engineers, Lieutenant Ballard was ordered to Europe on medical certificate in the spring of 1854. Attracted by intelligence of the events then going on in the Danubian provinces, he turned aside to Constantinople, and, proceeding to Omar Pasha's camp at Shumla, was invested by that general with the rank of lieutenant-colonel in the Turkish army, and deputed to Silistria as a member of the council of war in that fortress, which was then besieged by the Russians. Previous to Ballard's arrival, on 13 June, two other British officers, Captain Butler of the Ceylon rifles and Lieutenant Nasmyth of the Bombay artillery, had been aiding the garrison in the defence of the place; but Butler had received a wound which proved fatal shortly afterwards, and Nasmyth was called away to Omar Pasha's camp a few days after Ballard's arrival. During the remainder of the siege, which was raised by the Russians on 23 June, Ballard was the only British officer in the fortress, and it was mainly owing to his exertions, and the influence which he exercised over the garrison, that the defence was successfully maintained. Kinglake, in his brief sketch of the siege, refers to Ballard's services in these terms: 'Lieutenant Ballard of the Indian army, coming thither of his own free will, had thrown himself into the besieged town, and whenever the enemy stirred there was always at least one English lad in the Arab Tabia, directing the counsels of the garrison, repressing the thought of surrender, and keeping the men in good heart.'

At the subsequent attack and capture of the Russian position at Giurgevo, Ballard commanded the skirmishers, and kept back the enemy until the Turks could entrench themselves. He received the thanks of her majesty's government for his services at Silistria, and from the Turkish government a gold medal and a sword of honour.

After serving with the Turkish troops at Eupatoria and in the expedition to Kertch, Ballard commanded a brigade in Omar Pasha's Transcaucasian campaign, undertaken for the relief of Kars. The chief event in this campaign was the battle of the Ingour river, at which Ballard and his brigade were for several hours hotly engaged with the Russians, the former conspicuous, as he had been at Silistria and at Giurgevo, for his coolness under fire. It was related of him by an eyewitness of this battle that when he saw a man firing wildly or unsteadily he would, in the gentlest way, say to him: 'My friend, don't be in a hurry. You will fire better with a rest: take aim over my shoulder.' He was also remarkable for his watchful care over the comfort and wellbeing of his men.

Returning to India in 1856, still a subaltern of engineers, but in virtue of his rank and services in the Turkish army decorated with the order of companion of the Bath, and also with that of the Medjidie, Ballard was appointed to proceed with Captain (now Sir Henry) Green on a mission to Herat; but the mission having been abandoned, he served as assistant-quartermaster-general in the Persian campaign, and afterwards in the same capacity in the Indian mutiny with the Rajputana field force, taking part in the pursuit and rout of Tantia Topee's forces. This was his last military service. He was subsequently mint-master at Bombay; the extraordinary demand for Indian cotton in consequence of the civil war in America made the office an onerous one, but he discharged it with marked ability and success. He retired from the army and from the public service in 1879, having then attained the rank of lieutenant-general. His promotion after his return to India in 1856 had been singularly rapid, advancing in a single year (1858) from the rank of lieutenant to that of lieutenant-colonel. He received the honorary degree of LL.D. from the university of Edinburgh in 1868. He died suddenly in Greece, when visiting the Pass of Thermopylæ, on 1 April 1880.

[Hart's Army List; Records of War Office and India Office; Kinglake's History of the War in the Crimea, vol. i.; Journal of the Royal Engineers; Household Words, 27 Dec. 1856.]

A. J. A.

BALLARD, SAMUEL JAMES (1764?–1829), vice-admiral, was the son of Samuel Ballard, a subordinate officer in the navy, who had retired without promotion after the peace of 1763 and had engaged in business at Portsmouth. Young Ballard entered the navy in December 1776, under the patronage of the Hon. Leveson-Gower, the captain of the Valiant, which ship formed part of the grand fleet under the command of Admiral Keppel during the summer of 1778. In October 1779 the youth was transferred to the Shrewsbury, Captain Mark Robinson, and in her was present when Sir George Rodney annihilated the Spanish fleet off Cape St. Vincent, 16 Jan. 1780. In the following July the Shrewsbury rejoined Rodney's flag in the West Indies, was present off Martinique on 29 April 1781, and led the van in the action off the Chesapeake on 5 Sept. 1781. On this fatal day the brunt of the fight fell on the Shrewsbury, which had fourteen killed and fifty-two wounded, including Captain Robinson, who lost a leg. The ship afterwards returned to the West Indies with Sir Samuel Hood, and was with him in the operations at St. Kitts in January 1782, after which she had to be sent to Jamaica for repairs. On 10 Feb. 1783, whilst still at Jamaica, Ballard was made a lieutenant by Admiral Rowley, and was actively employed in different ships during the ten years of peace. When war again broke out he was a lieutenant of the Queen, which carried Rear-admiral Gardiner's flag through the last days of May and 1 June 1794. This great victory won for Ballard his commander's rank (5 July), and on 1 Aug. 1795 he was further advanced to the rank of post-captain. Early in 1796 he was appointed to the Pearl frigate, and during the next two years was continuously and happily employed in convoying the trade for the Baltic or for Newfoundland and Quebec. In March 1798 he accompanied Commodore Cornwallis to the coast of Africa and to Barbadoes, from which station he returned in June of the following year. In October he carried out General Fox to Minorca, and remained attached to the Mediterranean fleet for the next two years. The Pearl was paid off on 14 March 1802, after a commission of upwards of six years, during which time she had taken, destroyed, or recaptured about eighty vessels, privateers and merchantmen. Captain Ballard was now kept with no more active command than a district of sea fencibles for more than seven years; it was not till October 1809 that he was appointed to the Sceptre, of 74 guns, and sailed shortly afterwards for the West Indies. Here he flew a commodore's broad pennant, and on 18 Dec. 1809 commanded the squadron which captured the two heavily armed French frigates Loire and Seine, and destroyed the protecting batteries at Anse-la-Barque of Guadeloupe. At the reduction of Guadeloupe in January and February 1810 he escorted one division of the army, and commanded the naval brigade, which, however, was not engaged. Commodore Ballard returned to England with the Sceptre in the following September, and was for the next two years attached to the fleet in the Channel and Bay of Biscay, but without being engaged in any active operations. His service at sea closed with the paying off of the Sceptre in January 1813, although in course of seniority he attained the rank of rear-admiral, 4 June 1814, and of vice-admiral, 27 May 1825. He died at Bath, where he had for several years resided, on 11 Oct. 1829. He was twice married, and had by the first wife several children, of whom only three survived him.

[Marshall's Roy. Nav. Biog. ii. (vol. i. part ii.), 876; Gent. Mag. xcix. ii. 639.] J. K. L.

BALLARD, VOLANT VASHON (1774?–1832), rear-admiral, a nephew of Admiral James Vashon, served as a midshipman with Vancouver in his voyage to the north-west coast of America. Shortly after his return to England he was made a lieutenant, 6 June 1795; and in 1798, whilst commanding the Hobart sloop, on the East India station, was posted into the Carysfort frigate. He subsequently commanded the Jason frigate, the De Ruyter, of 68 guns, and the Beschermer, of 50 guns, but without any opportunity of special distinction. In 1807, whilst commanding the Blonde, a 32-gun frigate, he cruised with great success against the enemy's privateers, capturing seven of them within a few months; and in 1809–10, still in the Blonde, served under the command of his namesake, Commodore Ballard of the Sceptre, at the capture of the French frigates in Anse-la-Barque, and the reduction of Guadeloupe [see Ballard, Samuel James], for which he was honourably mentioned by both the naval and military commanders-in-chief. He obtained his flag rank in May 1825, and died at Bath 12 Oct. 1832.

[Gent. Mag. cii. ii. 646.] J. K. L.

BALLENDEN or BALLANTYNE, WILLIAM (1616–1661), prefect-apostolic of the catholic mission in Scotland, was a native of Douglas, Lanarkshire, of which parish his father was the minister. His paternal uncle was a lord of session, with the title of Lord Newhall. He studied in the university of Edinburgh, and afterwards travelled on the continent. At Paris he was converted to the catholic religion. He entered the Scotch college at Rome in 1641, and, having received the order of priesthood, left it in 1646, and then stayed in the Scotch college at Paris, preparing himself for the mission, till 1649, when he returned to his native country. At this period the secular clergy of Scotland were in a state of utter disorganisation, and dissensions had arisen between them and the members of the religious orders, particularly the Jesuits. Ballenden, perceiving the disastrous results of this want of union, despatched the Rev. William Leslie to Rome to solicit the appointment of a bishop for Scotland. This request was not granted by the holy see, but in 1653, by a decree of propaganda, the Scotch secular clergy were freed from the jurisdiction of the

English prelates and jesuit superiorship, and were incorporated into a missionary body under the superintendence of Ballenden, who was nominated the first prefect-apostolic of the mission. Besides effecting many other conversions, he received the Marquis of Huntly into the church. In 1656 Ballenden visited France, and on his return, landing at Rye in Sussex, he was arrested by Cromwell's orders and conveyed to London, where he remained in confinement for nearly two years. He was then banished, and withdrew to Paris in great poverty. In 1660 he returned to Scotland, and he spent the brief remainder of his life in the house of the Marchioness of Huntly at Elgin, where he died 2 Sept. 1661. Out of the writings of Suffren he composed a treatise 'On Preparation for Death,' which was much esteemed in its day, and of which a second edition was published at Douay in 1716.

[Gordon's Account of the Roman Catholic Mission in Scotland, introd. v–xi, 519–521; Blackhal's Breiffe Narration of the Services done to three Noble Ladyes, pref. xxvii; Catholic Directory (1884), 60.] T. C.

BALLINGALL, Sir GEORGE, M.D. (1780–1855), regius professor of military surgery at Edinburgh, was son of the Rev. Robert Ballingall, minister of Forglen, Banffshire, where he was born 2 May 1780. He studied at St. Andrew's, and in 1803 proceeded to the university of Edinburgh, where he was assistant to Dr. Barclay, lecturer on anatomy. He was appointed assistant-surgeon of the 2nd battalion 1st Royals in 1806, with which he served some years in India; in November 1815 he became surgeon of the 33rd foot, and retired on half-pay in 1818. In 1823 he was chosen as lecturer on military surgery at the university of Edinburgh, which then, and for some years afterwards, was the only place in the three kingdoms where special instruction was given in a department of surgical science, the importance of which had too plainly been demonstrated during the long war just ended. In 1825 Ballingall succeeded to the chair of military surgery, the duties of which he discharged with untiring zeal for thirty years. He was knighted on the occasion of the accession of King William IV. Sir George, who was a fellow of the Royal Societies of London and Edinburgh, and corresponding member of the French Institute, was author of various professional works, the most important being: 1. 'Observations on the Diseases of European Troops in India.' 2. 'Observations on the Site and Construction of Hospitals.' 3. 'Outlines of Military Surgery.' The last, which is still regarded as an instructive work, went through five editions, the fifth appearing at the time of the Russian war, shortly before the author's death, which occurred at Blairgowrie on 4 Dec. 1855.

[Army Lists; Gent. Mag. 1856; Edinburgh Med. Jour. Jan. 1856; Ballingall's Works.] H. M. C.

BALLIOL. [See Baliol.]

BALLOW or BELLEWE, HENRY (1707–1782), was a lawyer, and held a post in the exchequer which exempted him from the necessity of practice. He is said to have obtained it through the influence of the Townshends, in whose family he was some time a tutor. He was a friend of Akenside, the poet, who was at one time intimate with Charles Townshend. Johnson says that he learned what law he knew chiefly from 'a Mr. Ballow, a very able man.' He died in London on 26 July 1782 (*Gent. Mag.*), aged 75. Malone, who calls him *Thomas* Ballow, attributes to him a treatise upon equity, published in 1742. A copy in the British Museum, dated 1750, and assigned in the catalogue to Henry Ballow, belonged to Francis Hargrave. A note in Hargrave's handwriting states that it was ascribed to Mr. Bellewe, and first published in 1737. Hargrave adds that Mr. Bellewe was a man of learning and devoted to classical literature, and that his manuscript law collections were in the possession of Lord Camden (lord chancellor), who was his executor and literary legatee. Fonblanque, however, in his edition of the treatise on equity (1794), thinks that the book could not have been written by a man of less than ten years' standing, and that Ballow, who could have been only thirty years of age at the time of its publication, would have openly claimed it if it had been his. Fonblanque calls him Henry Ballow. A Henry Ballow, possibly father of this Ballow, was deputy chamberlain in the exchequer in 1703.

Hawkins gives the following anecdote: 'There was a man of the name of Ballow who used to pass his evenings at Tom's Coffee House in Devereux Court, then the resort of some of the most eminent men for learning. Ballow was a man of deep and extensive learning, but of vulgar manners, and, being of a splenetic temper, envied Akenside for the eloquence he displayed in his conversation. Moreover, he hated him for his republican principles. One evening at the coffee house a dispute between these two persons rose so high, that for some expression uttered by Ballow, Akenside thought himself obliged to demand an apology, which not being able to obtain, he sent his adversary a challenge in writing. Ballow, a little deformed man, well known as a saunterer in the park, about Westminster, and in the streets between Charing Cross and the houses of parliament, though remarkable for a sword of an unusual length, which he constantly wore when he went abroad, had no inclination for fighting, and declined an answer. The demand for satisfaction was followed by several attempts on the part of Akenside to see Ballow at his lodgings, but he kept close till, by the interposition of friends, the difference could be adjusted. By his conduct in this business Akenside acquired but little reputation for courage, for the accommodation was not brought about by any concessions of his adversary, but by a resolution from which neither of them would depart, for one would not fight in the morning, nor the other in the afternoon.'

[Fonblanque's Treatise of Equity, preface to 2nd vol.; Boswell's Life of Johnson; Hawkins's Life of Johnson; Calendar of Treasury Papers, 1702–7.] P. B. A.

BALLYANN, Baron of. [See Kavanagh, Cahir Mac Art, *d.* 1554.]

BALMER, GEORGE (*d.* 1846), painter, was the son of a house-painter, and destined to follow his father's trade, but, under the influence of Ewbank, made his first endeavours in painting. His earliest works being exhibited at Newcastle attracted attention, and he followed up his success with a large picture, 'A View of the Port of Tyne.' In 1831 he exhibited at Newcastle some water-colour paintings, of which one, 'The Juicy Tree bit,' was thought the best in the rooms. In conjunction with J. W. Carmichael he painted 'Collingwood at the Battle of Trafalgar.' This work is now in the Trinity House of Newcastle. In 1832 or 1833 he made a tour on the continent, travelling by way of Holland to the Rhine and Switzerland, and returning by way of Paris to England. Many pictures resulted from this excursion; a large 'View of Bingen' and one of 'Haarlem Mere' being amongst the best. But Balmer 'was never so much in his element as when painting a stranded ship, an old lighthouse, or the rippling of waves on a shingly coast.' In 1836, in the employ of Messrs. Finden, Balmer began a publication called 'The Ports and Harbours of England.' It began well, but ended ill. He retired from London in 1842, and gave up painting. He died near Ravensworth, in Durham, 10 April 1846. Pictures of shipping, of street architecture, and of rural scenery came alike from his hand. His prints show great versatility. His reputation in his day was considerable.

[Ottley's Supplement to Bryan, 1866; Cooper's Biog. Dict.; Redgrave's Dict. of Artists of Eng. School.] E. R.

BALMER, ROBERT (1787–1844), minister of the United Secession church, was born at Ormiston Mains, in the parish of Eckford, Roxburghshire, 22 Nov. 1787, and, evincing considerable abilities and a disposition towards the christian ministry, entered the university of Edinburgh in 1802, and in 1806 the Theological Hall at Selkirk, under Dr. Lawson, professor of divinity in the body of seceders called the Associate Synod. In 1812 he received license as a preacher from the Edinburgh presbytery of the Secession church, and in 1814 was ordained minister in Berwick-on-Tweed, where he remained till his death. In 1834 he was appointed by the Associate Synod professor of pastoral theology in the Secession church, and this office he exchanged later for the professorship of systematic theology. In 1840 he received the degree of D.D. from the university of Glasgow. Balmer wielded influence in his denomination. When discussions arose among his brethren on some Calvinistic doctrines, he supported the less stringent views. At a meeting held in Edinburgh in 1843, to commemorate the bicentenary of the Westminster Assembly, his speech in favour of christian union attracted the attention of Dr. Chalmers and others, and led to important measures being taken by John Henderson of Park for promoting that cause. Balmer died 1 July 1844. After his death two volumes of 'Lectures and Discourses' were published in 1845.

[Balmer's Academical Lectures and Pulpit Discourses, with a memoir of his life by Rev. Dr. Henderson, of Galashiels, 1845; Anderson's Scottish Nation.] W. G. B.

BALMERINO, Barons. [See Elphinstone, James, first Baron, 1553?–1612; Elphinstone, John, second Baron, *d.* 1649; Elphinstone, Arthur, sixth Baron, 1688–1746.]

BALMFORD, JAMES (*b.* 1556), divine, published in 1593–4 a 'Short and Plaine Dialogue concerning the unlawfulness of playing at cards,' London, 12mo. The tract, which consists of eight leaves, is dedicated to the mayor, aldermen, and burgesses of Newcastle-on-Tyne, his patrons (*Life of Ambrose Barnes* (Surtees Society), 296, 297, 299); the dedication is dated 1 Jan. 1593–4. It is stated in Hazlitt's 'Handbook' that the 'Dialogue' appeared also in broadside form. In 1623 Balmford reprinted this 'Dialogue,' and added some animadversions on Thomas Gataker's treatise 'Of the Nature and Use of Lots.' In the 'Address to the Christian Reader, being one of those men who (according to St. Paul's prophecy) love pleasures more than God,' which is dated 14 Sept. 1620, the author speaks of himself as 'a man of 64 yeares compleate.' Gataker lost no time in replying, and in the same year published 'A Just Defence of certaine Passages in a former Treatise concerning the Nature and Use of Lots against such exceptions and oppositions as have been made thereunto by Mr. J. B.,' 4to, a voluminous book of some two hundred and fifty pages, in which the writer states his opponent's objections in full, and answers them point by point. In 1607 Balmford published 'Carpenter's Chippes, or Simple Tokens of unfeined good will to the Christian friends of J. B., the poor Carpenter's sonne.' The book, which is dedicated to the Countess of Cumberland, contains three discourses:—(1) 'The Authoritie of the Lord's Day;' (2) 'State of the Church of Rome;' (3) 'Execution of Priests.' Balmford is also the author of 'A Shorte Catechisme summarily comprizing the principal points of the Christian faith,' London, 1607, 8vo, and of 'A Short Dialogue concerning the Plagues Infection,' 1603, 8vo, dedicated by Balmford to his parishioners at St. Olave's, Southwark.

[Watt's Bibl. Brit.; British Museum Catalogue; Hazlitt's Handbook; Hazlitt's Collection and Notes, second series.] A. H. B.

BALMFORD, SAMUEL (*d.* 1659?), puritan divine, is the author of two sermons published in 1659, after his death, 'Habakkuk's Prayer applyed to the Churches present occasions, on Hab. iii. 2; and Christ's Counsel to the Church of Philadelphia, on Rev. iii. 11, preached before the Provincial Assembly of London. By that late reverend and faithful minister of Jesus Christ, Mr. Samuel Balmford, pastor of Albons, Wood Street,' 8vo. From Thomas Parsons's address to the reader, it appears that the two sermons were intended as a first instalment of a collected edition of Balmford's writings; but nothing more was published. Parsons speaks of the author's piety and ability in terms of very high praise. We are told that he 'was a person of eminent orthodoxy of word and life, by both which as a burning and shining light he was an exact and powerful teacher; the observant eye of impartial conversers with him finding the transcript of his sermons in his life, his actions being living walking sermons. . . . For his labours in the ministry he was one would not do the work of the Lord negligently nor offer unto God what cost him nothing or a corrupt thing, whenas indeed he (if any) had a male in the flock, and was a workman that needed not be ashamed.' Edmund Calamy corroborates the editor's testimony.

[Habakkuk's Prayer applyed to the Churches present occasions, 1659.] A. H. B.

BALMUTO, Lord (1742–1824), Scottish judge. [See Boswell, Claud Irvine.]

BALMYLE or BALMULE, NICHOLAS de (*d.* 1320?), chancellor of Scotland and bishop of Dunblane, was brought up as a clerk in the monastery of Arbroath. By 1296 he had been appointed parson of Calder, for in the September of this year his name appears in that capacity among a list of Scotchmen to whom Edward I restored their estates on their swearing fidelity to him (*Rot. Scot.* i. 25). He is said to have been made chancellor of Scotland in 1301, and about that year confirmed a donation of the archbishop of St. Andrews to the church of Dervisyn. But even before this Balmyle seems to have been acting a very prominent part in an interesting Scotch ecclesiastical quarrel. In 1297 William Lamberton had been elected archbishop of St. Andrews by the canons regular of that foundation. It so happened, however, that the Culdees had long claimed the right of electing to this see, and as they now opposed the appointment of Lamberton, both parties appealed to Boniface VIII at Rome, and he gave a final decision in favour of Lamberton and the canons. So the once famous name of Culdee vanishes from history. Fordun, however, tells us that while the bishopric was vacant, its jurisdiction remained entirely in the hands of the chapter, and that this body appointed Nicholas de Balmyle, one of its officers, to execute all its functions, a duty which, the same chronicler adds, was discharged by him with the utmost vigour throughout the diocese. Balmyle is said to have been removed from the chancellorship in 1307, and it is certain that about this time he was appointed bishop of Dunblane. For in 1309 we find his name, in company with those of many other prelates, prefixed to a document declaring Robert Bruce to be the rightful king of Scotland (*Act. Parl. Scot.* i. 100). Here he is described simply as bishop of Dunblane. His successor in the great office of state was Bernard, like Nicholas, a member of Arbroath Abbey, and for seventeen years the faithful councillor of Robert Bruce, till he, too, retired from political life to a bishopric. In the seventh year of Robert Bruce's reign the names of both the late and present chancellor are found attached to one of the deeds of the chartulary of Scone; and this seems to be the last document in which Nicholas's name occurs before his death. He is said to have died in 1319 or 1320; but he must have been already dead for some time by 25 June of the latter year, for Rymer has preserved a letter of this date, written by Edward II to the pope, begging John XXII to appoint Richard de Pontefract, a Dominican, to the see of Dunblane, and alluding to many previous letters on the same subject. In this suit, however, the king of England was unsuccessful, for Nicholas's successor appears to have been a certain Maurice.

[Keith's Catalogue of Scotch Bishops; Crawfurd's Lives of the Officers of the Crown; Fordun's Scotichron. ed. Hearne, iii. 603; Rymer, iii 839; Liber Eccl. Scon. 96; Anderson's Independency, App. xiv, and authorities cited above.]
T. A. A.

BALNAVES, HENRY (*d.* 1579), Scottish reformer, is usually described as of 'Halhill,' after a small estate belonging to him in Fifeshire. He was born in Kirkcaldy during the reign of James V of Scotland (1513–1542); but the exact date is unknown. He proceeded in very early youth to the university of St. Andrews, and afterwards, it is said, to Cologne. While abroad he accepted the principles of the Reformation, and became acquainted with the German and Swiss reformers. On his return to Scotland he studied law, and was for some time a procurator at St. Andrews. On 31 July 1538 James V appointed him a lord of session. On 10 Aug. 1539 he obtained by royal charter the estate of Halhill, near Collessie, Fife. The charter ran in favour of himself and 'Christane Scheves, his wife.' Appointed secretary of state by the Earl of Arran the regent, he promoted the act of parliament introduced by Lord Maxwell, which permitted the reading of holy scripture in the 'vulgar toung.' In 1542 he was depute-keeper of the privy seal. In 1543 he was elected by parliament one of the Scottish ambassadors sent to Henry VIII to discuss the proposed marriage of the infant Queen Mary (of Scots) and Edward, prince of Wales. The treaties of peace and of marriage were arranged on 1 July 1543 (Sadler's *State Papers*, i. 90). But all was overturned by the reacceptance of popery by Arran and his reconciliation with Cardinal Beaton. Balnaves was removed from all his offices, partly because of his protestantism, and partly from having favoured the English alliance. In November of 1543, with the Earl of Rothes and Lord Gray, he was apprehended at Dundee by the regent and cardinal, and confined in Blackness Castle, on the Forth, until the following May. He was released on the arrival of Henry VIII's fleet in the Firth of Forth. In 1546, though he had in no way mixed himself up with the plot that ended in the assassination of Cardinal Beaton, he proceeded to St. Andrews, joining Norman Leslie and the others. For this he was declared a traitor, and his life and lands forfeited. Whilst St. Andrews was besieged, he was sent as the agent of its defenders to England for aid, and in February 1547, a month after the death of Henry VIII, he obtained from the guardians of Edward VI large sums of money and provisions (Froude, iv. 273). He himself had a pension bestowed on him of 125*l.* from Lady day of that year. He undertook that Leslie and his compatriots should do their utmost to deliver the young queen Mary and the castle of St. Andrews to England. But the fortress of St. Andrews had to be surrendered to the regent. The garrison, including Leslie and Balnaves, was sentenced to transportation to the galleys at Rouen.

During his confinement at Rouen Balnaves prepared what John Knox has called 'a comfortable treatise of justification.' It was revised and prefaced by the great reformer, and published with this title-page: 'The Confession of Faith; conteining how the troubled man should seeke refuge at his God, thereto led by faith, &c. Compiled by M. Henry Balnaues, of Halhill, and one of the Lords of Session and Counsell of Scotland, being a prisoner within the old pallace of Roane, in the yeare of our Lord 1548. Direct to his faithfull brethren, being in like trouble or more, and to all true professours and fauorers of the syncere worde of God. Edin. 1584' (8vo). The manuscript, though 'ready for the press,' was not discovered until after Knox's death; hence the delay in publication.

In 1556 the 'forfeiture' which Balnaves had incurred was removed. He thereupon returned to Scotland, and in 1559, 'the year,' says Pitscottie, 'of the uprore about religion,' he took a prominent part in behalf of the reformers. In August the protestant party secretly delegated him to solicit the aid of Sir Ralph Sadler, Elizabeth's envoy at Berwick-on-Tweed. He obtained from him the promise of 2,000*l.* sterling. On 11 Feb. 1563 he was reinstated as a lord of session, and in December of the same year he was nominated one of the commissioners for revising the 'Book of Discipline.'

On the trial of Bothwell for Darnley's murder in 1567, he was appointed one of the four assessors to the Earl of Argyle, the lord justice-general. In 1568 he and George Buchanan accompanied the regent Murray when he went to York to take part in the inquiry of English and Scottish commissioners into the alleged guilt of Queen Mary of Scots. In recompense of his many services the regent bestowed upon him the lands of Letham in Fife. He retired from the bench previous to October 1574, and died, according to Dr. Mackenzie, in 1579. Calderwood and Sadler, following Melville and Knox, eulogise Balnaves as one of the mainstays of the Scottish reformation. Knox describes him as 'a very learned and pious man,' and Melville as 'a godly, learned, wise, and long experienced counsellor.' Dr. Irving enrolled him among the minor minstrels of Scotland, on the strength of a short ballad signed 'Balnaves,' which appeared in Allan Ramsay's 'Evergreen,' entitled 'Advise to a headstrong Faith.' It commences—

O gallandis all, I cry and call.

[McCrie's Life of John Knox, and of Melville; Diplomata Regia, vii. 176; Rymer's Fœdera, xv. 133; Calderwood's History; Melville's Memoirs, p. 27; Anderson's Scottish Nation; Irving's Lives of Scottish Poets; Bannatyne MS. (Hunterian Society).] A. B. G.

BALNEA, HENRY DE (*fl.* 1400?), an English monk of the Carthusian order, was author of a work entitled 'Speculum Spiritualium,' which was preserved at Norwich in Tanner's days. Of the exact date at which he flourished there seems to be no certain information; but as he quotes from both Richard Hampole, who died in 1349, and Walter Hylton, who died in 1395, he cannot well be assigned to an earlier period than the fifteenth century. Tanner infers that Henry de Balnea was an Englishman from the fact that he quotes Hylton in that tongue.

[Tanner's Bibliotheca Britannico-Hibernica.] T. A. A.

BALSHAM, HUGH DE (*d.* 1286), bishop of Ely and founder of Peterhouse, Cambridge, was born in the earlier part of the thirteenth century, most probably in the Cambridgeshire village from which he may be presumed to have taken his name. Matthew Paris, in the only passage where he mentions the bishop by name, calls him Hugo de Belesale, which is doubtless the reason why Fuller introduces him as 'Hugo de Balsham (for so he is truly written)' (see *Chronica Majora*, v. 589, and *Worthies*, i. 165). 'It was fashionable,' says Fuller, 'for clergymen in that age to assume their surnames from the place of their nativity;' and 'there is no other village of that name throughout the dominions of England.' The bishop's supposed birthplace lies about ten miles from Cambridge and nine from Newmarket, in a pleasant neighbourhood, which justifies to this day Henry of Huntingdon's description of it, cited by Fuller, as 'amœnissima Montana de Balsham.' The village is one of those specified in 1401, in connection with a long-standing controversy between the bishops of Ely and the archdeacons of Ely who called themselves archdeacons of Cambridge, as under the direct jurisdiction of the bishops (Bentham's *Ely*, 269). At one time the place was an episcopal manor-seat, and Bishop Simon Montague from time to time abode there (Mullinger, 224, note 3). The church, which has been recently restored, contains some ancient monuments, among them a small brass figure on a slab, said to be that of Hugh de Balsham.

At the time of the death of William de Kilkenny, which occurred in September 1256 (Stubbs), or possibly as late as January 1257 (Abp. Parker), and in any case within two years after his election to the bishopric of Ely, Hugh de Balsham was (according to the usually accepted reading of Matthew Paris) sub-prior of the monastery of Ely. As such, it was his duty to assist the prior, and in his absence to preside over the convent; he was accordingly lodged in convenient apartments, and a sufficient income was assigned to his office (Bentham). The Ely monks cannot but have been mindful of the unfairness with which, in the earlier part of the century, Hervey, the first bishop of the see, had carried out the royal mandate for a division of the lands of the monastery of Ely between the convent itself and the newly created see; and this may have helped to determine their independent conduct on the death of William de Kilkenny. The last two bishops had been personages of political consequence. It appears to have been the intention of Henry III to insure the appointment at Ely of a successor of the same stamp; for upon William's death the king immediately, by special supplicatory letters and official messengers, urged upon the monks the election of his chancellor, Henry de Wengham, to the vacant see. But the monks, or the seven of them whom it was usual for the whole conventual body to name as electors, acting on the principle (says Matthew Paris) that it is unwise to prefer the unknown to the known, without delay chose their sub-prior, 'a man fitted for the office, and of blameless character.' The king, angered at this repulse, refused to accept the election, and allowed John de Waleran, to whom he had committed the custody of the temporalities of the see, shamefully to abuse his trust. Without the fear either of St. Ethelreda or of God before his eyes, he cut down the timber, emptied the parks of their game and the ponds of their fish, pauperised the tenants, and did all the harm in his power to the monks and to the diocese at large. And while the bishop-elect and the convent were hoping to be heard in their own exculpation on a day appointed by the king for the purpose, Henry made use of the occasion to break out into abuse against the choice they had made, inveighing against the bishop-elect above all on the ground that the isle of Ely had from of old been a place of refuge for defeated and desperate persons, and that it would be unsafe to commit the custody of a place which was much the same as a citadel to a simple cloistered monk, feeble, unwarlike, and without experience in statecraft. Accordingly, on the feast of St. Gordian and St. Epimachus, 10 May 1257, the election of Hugh, though perfectly in order, was quashed by the united action of the king and Boniface of Savoy, the archbishop. But before this (for such seems to have been the order of events) the bishop-elect had betaken himself to Rome, there to appeal to the pope (Alexander IV); while the archbishop had written to his personal friends at the papal Curia, asking them to thwart Hugh's endeavours. The archbishop appears (from a statement in BENTHAM'S *Ely*, 179, note 7) to have taken up the untenable position that, should the election be annulled, the appointment would devolve upon himself; in which case he intended to name Adam de Marisco. Hugh spent considerable sums in vindication of his claims; and Henry de Wengham, who had been no party to the royal application in his favour, entreated the king to stay his manœuvres and 'armed supplications' against the pious monks who had chosen a better man than had been recommended to them. When he heard that the famous Franciscan, Adam de Marisco (Marsh), had been proposed by the Archbishop of Canterbury (Boniface), the modest chancellor protested that either of the two others was worthier of the see than himself. On the other hand, Adam de Marisco (according to the same authority, Matthew Paris, whose prejudice against the Franciscans is transparent), although an old and learned man and a friar who had renounced all worldly greatness and large revenues in assuming the religious habit, was reported to have given a willing consent to the substitution of himself for Hugh de Balsham.

Hugh de Balsham succeeded in obtaining not only confirmation, but also consecration from Pope Alexander IV, 14 Oct. 1257 (*Profession Roll of Canterbury*), and returned home. As for Henry de Wengham, his modesty was rewarded by his election to the bishopric of Winchester two years afterwards (see MATT. PARIS, v. 731). Adam de Marisco died within a few months of the termination of the dispute. Had his life been prolonged, his election to the contested bishopric might have exercised a momentous influence not only upon the history of that see, but also upon that of the university with which it was already closely connected. He had been the first Franciscan who read lectures at Oxford, and was, 'if not the founder, an eminent instrument in the foundation, of that school, from which proceeded the most celebrated of the Franciscan schoolmen' (BREWER, *Monumenta Franciscana*, preface, lxxx). A generation had hardly passed since (in 1226) the Franciscans had arrived in England, and already their numbers had risen to more than 1,200, and Cambridge as well as Oxford was among the towns where they multiplied. Readers or lecturers belonging to the order were here appointed in regular succession (for a list of those at Cambridge, seventy-four in number, see *Monumenta Franciscana*, 555–7). The success of the Franciscans at the English universities was doubtless in some measure due to the fact that after a violent struggle between the citizens and the university of Paris, ending in 1231, the regulars had there achieved a complete triumph over the seculars, and that in this triumph the Franciscans had largely participated (CREVIER, *Histoire de l'Université de Paris*, i. 389 *seqq.*). Not only did the Franciscans establish themselves at Cambridge as early as 1224, but in 1249 the Carmelites moved in from Chesterton to Newnham; in 1257 the friars of the Order of Bethlehem settled in Trumpington Street; and in 1258 the friars of the Sack or of the Penitence of Jesus Christ settled in the parish of St. Mary (now St. Mary the Great), whence they were afterwards moved to the parish then called St. Peter's without Trumpington Gate. So many orders, writes Matthew Paris, under the year of Hugh de Balsham's election, had already made their appearance in England, that the confusion of orders seemed disorderly (*Chronica Majora*, v. 631). At Cambridge there were added at a rather later date (1273) the friars of St. Mary, and two years afterwards the Dominicans. Besides these establishments older foundations existed, of which here need only be mentioned that of the Augustinian Canons who had been for a century and a half settled in their priory at Barnwell, and that of the brethren of St. John's Hospital, who were likewise under the rule of St. Augustine, and whose house had been founded in 1135 by Henry Frost, a Cambridge burgess (see Cooper, *Annals of Cambridge*, i. 25–55; and cf. Mullinger, 138–9). Under these circumstances, there can be little doubt that the succession to the Ely bishopric of such a personage as the eminent Franciscan, the *Doctor Illustris*, would have been a very important if not a very welcome event for the university of Cambridge, as well, perhaps, as for the diocese at large; and the election of Hugh de Balsham accordingly possesses, even negatively, a certain significance. (The above account of the dispute and its issue is mainly collected from the *Chronica Majora* of Matt. Paris, v. 589, 611, 619–20, 635–36, 662.)

Of matters concerning Hugh de Balsham's episcopal administration nothing very noteworthy is handed down to us. He certainly took no leading part in the great political struggle contemporary with the earlier years of his episcopate; but there is no reason for supposing that he sided against the leader of the barons, the friend of the great Franciscan teachers. On the contrary, we have the statement of Archbishop Parker (*Acad. Hist. Cantab.* appended to *de Antiq. Britann. Eccl.*) that Hugh de Balsham was one of those bishops who denounced the penalty of excommunication against violators of Magna Charta and of the forest statutes. It is improbable that he sought to effect any important improvements in the architecture of his beautiful cathedral, in emulation of the achievements in this direction of his last predecessor but one, Bishop Hugh Northwold. On the other hand, he seems to have been a zealous guardian of the rights of his see, and a liberal benefactor both to it and to the convent out of which it had grown, and to which he had himself so much reason to be attached. Soon after his return from Rome, in the year 1258, he recovered the right of hostelage in the Temple, formerly possessed by the bishops of Ely, from the master of the Knights Templars who had contested it. The power of the Templars was already on the wane, and Hugh Bigot, justiciary of England, condemned the bishop's opponent to heavy damages and costs (Bentham, 150). The estate in Holborn, on which the bishops of Ely afterwards fixed their London residence, was not acquired till the time of Hugh de Balsham's successor, Bishop John de Kirkeby. Bishop Hugh's acquisitions were nearer home. He purchased the manor of Tyd, which he annexed to the see; and in lieu of two churches (Wisbeach and Foxton) which had belonged to the see, and which he had appropriated to the convent, and of a third (Triplow) which he had assigned to his scholars in Cambridge, of whom mention will be made immediately, he purchased for his bishopric the patronage of three other churches (Bentham, 150). He augmented the revenues of the almoner of the convent by appropriating the rectory of Foxton to that officer (*ib.* 128). And we may be tempted to recognise the influence of comfortable Benedictine training as well as a considerate spirit in his obtaining (if it was he that obtained) the papal dispensation granted during his episcopate to the monks of Ely, which, in consideration of their cathedral church being situate on an eminence and exposed to cold and sharp winds, allowed them to wear caps suited to their order during service in church. On the other hand, he had a vigilant eye upon the indispensable accompaniments of episcopal authority, issuing in 1268 an order to his archdeacon to summon all parish priests to repair to the cathedral every Whitsuntide and to pay their pentecostals, and to exhort their parishioners to do the like, under pain of ecclesiastical censures (*ib.* 150). In 1275 we find him maintaining the rights of his see against the claims of (the dowager) Queen Eleanor, who was a benefactress of the university, to present to the mastership of St. John's Hospital at Cambridge (Cooper, *Annals*, i.).

But it is in the services rendered by this prelate to the university of Cambridge itself, where he laid the foundations of a system of academical life which has, in substance, endured for six centuries, that his title to fame consists. Apparently a man without commanding genius, and belonging to an order which was already thought to have degenerated from its greatness and usefulness, the Benedictine bishop became the father of the collegiate system of Cambridge, and at the same time the founder of a college which has honourably taken part in the activity and achievements of the university. A few words are necessary to show how Bishop Hugh de Balsham came to accomplish the act that has made his name memorable, and what precedents or examples were followed in the foundation of Peterhouse.

Various circumstances had contributed to hasten the growth of the two English universities in the earlier half of the thirteenth century, and to draw closer the relations between them and the university of Paris upon which they were modelled. At Paris not fewer than sixteen colleges are mentioned as founded in the thirteenth century (indeed two are placed as early as the twelfth), among which the most famous is that of the Sorbonne, established about 1250. At the Sorbonne, as elsewhere, poverty was an indispensable condition of membership (MULLINGER'S *History of Cambridge*, 127 and note 3). At Oxford, where the intellectual efforts of Paris had, under the guidance of the Franciscans, been equalled and were soon to be outstripped, it might seem strange that the earliest collegiate foundation—that of Walter de Merton (1264)—should have expressly excluded all members of regular orders (MULLINGER, 164). But the dangers involved in the ascendency of the monks and friars must have been already patent to many sagacious minds; and it may be worth noting that Bishop Walter de Merton had been chancellor of the kingdom in the years almost immediately preceding the date of the foundation of his college (1261–1262), when the king's troubles were at their height (MULLINGER, 164, note 1), and that he was accordingly by position an adversary of the Franciscan interest. And in any case the monks and friars were already sufficiently provided for, so that there was no need for including them in a new foundation. In 1268, when Hugh de Balsham presumably had not yet formed the design of establishing a college of his own, he appropriated to Merton College a moiety of the rectory of Gamlingay in Ely diocese and Cambridge county (KILNER, *Account of Pythagoras's School*, 1790, 87–90). These examples, then—for the 'hostels' which already existed in the university can hardly be taken into account—Bishop Hugh had before him when, manifestly after mature reflection, he proceeded, by giving a new form to an earlier benefaction of his own, to open a new chapter in the history of one of our universities.

The bishops of Ely, it should be premised, had consistently claimed to exercise a jurisdiction over the university of Cambridge; all the chancellors of the university, from the middle of the thirteenth century (1246), when the earliest mention of the dignity occurs, to the end of the fourteenth, received episcopal confirmation; nor was it till 1433 that the university was by papal authority wholly exempted from the jurisdiction of the bishops (BENTHAM, 159, note 7). Indeed, it has been argued that the prerogatives of the chancellor were originally ecclesiastical, and that the highly important powers of excommunication and absolution were derived by him in the first instance from the Bishop of Ely (MULLINGER, 141). This relation is illustrated by the circumstance that in 1275 Bishop Hugh de Balsham issued letters requiring all suits in the university to be brought before the chancellor, and limiting his own authority to appeals from the chancellor's decisions (MULLINGER, 225). The bishop's readiness to make a concession to the university deserves to be contrasted with his tenacity in resisting the master of the Temple and the queen dowager. Again, in 1276, the bishop settled the question of jurisdiction between the chancellor of the university and the archdeacon of Ely, who, having the nomination of the master of the glomerels (i.e., it would seem, the instructor of students in the rudiments of Latin grammar), sought to make this privilege the basis of further interference with the chancellor's rights. Bishop Hugh's decision on this head was given with great clearness, and at the same time he approved a statute, published by the university authorities, subjecting to expulsion or imprisonment all scholars who within thirteen days after entering into residence should not have procured or taken proper steps to procure 'a fixed master' (BENTHAM, 150; MULLINGER, 226; and cf. as to the master of the glomerels *eund.* 140, 340. The entire very interesting decree is printed in COOPER, i. 56–58). Rather earlier, in 1273, under date 'Shelford, on Wednesday next after the Sunday when "Letare Jerusalem" is sung,' he brought about a composition between the university and the combative rector of St. Bene't, who had denied to the university the customary courtesy of ringing the bell of his church to convene clerks to extraordinary lectures (COOPER, i. 54). Nothing of course could be more natural than that the bishops of Ely should look with a kindly eye upon the neighbouring seat of learning, as in the thirteenth century it might already be appropriately called. The tradition that the priory of canons regular at Cambridge, known as St. John's House or Hospital, 'upon' which St. John's College was founded several centuries afterwards, was instituted by Nigellus, second Bishop of Ely, rests on no solid grounds (see BAKER, 13, 14); the origin of this house was, in fact, due, as stated above, to the munificence of a Cambridge burgess. Eustachius, fifth Bishop of Ely, it is true, 'stands in the front of the founders and benefactors' of St. John's hospital (*ib.* 17), and it was he who appropriated to it St. Peter's Church without Trumpington Gate. Hugh Northwold, eighth bishop, is said by at least one authority to have placed some secular scholars as students there, who devoted themselves to academical study rather than to the services of the church. (The authority is PARKER, *Sceletos Cant.*, 1622, cited by KILNER, and by BENTHAM, 147, note 4.) Bishop Northwold also obtained for the hospital the privilege of exemption from taxation with respect to their two hostels near St. Peter's church. William de Kilkenny, ninth bishop, had little time for the concerns of his diocese, though he left two hundred marks to the priory at Barnwell for the maintenance of two chaplains, students of divinity in the university.

Among the charters of Peterhouse are letters patent of the 9th of Edward I (1280), attested at Burgh 24 Dec., which, after a preamble, conceived in the mediæval spirit, about King Solomon, grant to Bishop Hugh the royal approval (license) of his intention to introduce into his hospital of St. John at Cambridge, in lieu of the secular brethren there, 'studious scholars who shall in everything live together as students in the university of Cambridge according to the rule of the scholars at Oxford who are called of Merton' (*Documents relating to the University and Colleges of Cambridge*, ii. 1). This document at all events fixes the date of the royal license, on which there can be little doubt that action was immediately taken. It is clear that Hugh de Balsham's scholars were placed in St. John's Hospital in substitution for the secular brethren already residing there. Very possibly the designation of the Ely scholars as 'scholars of the bishops of Ely' may imply an acknowledgment of the anticipation by Bishop Northwold of Bishop Hugh de Balsham's intention to provide for secular students. For not more than four years afterwards, in 1284, it was found that a separation of the two elements would better meet the purpose which the bishop had at heart. By an instrument dated Doddington, 31 March 1284, which was confirmed by a charter of King Edward I, dated 28 May 1284, Bishop Hugh de Balsham separated his scholars from the brethren of the hospital. Dissensions had from various causes and on several occasions arisen between the brethren and the scholars, and finding a further continuance of their common life 'difficult if not intolerable,' they had on both sides proffered a humble supplication that the localities occupied as well as the possessions held by them in common might be divided between them. The bishop accordingly assigned to his scholars the two hostels (*hospicia*) adjoining the churchyard of St. Peter without Trumpington Gate, together with that church itself and certain revenues thereto belonging, inclusive of the tithes of the two mills belonging to that church. The brethren were compensated by certain rents and some houses near to their hospital which had formerly been assigned to the scholars. By another instrument of the same date, and confirmed by the same royal charter, he assigned the church of Triplow, formerly allotted to his scholars and the brethren in common, to his scholars alone. (Both instruments are recited at length in the charter confirming them; see *Documents*, ii. 1–4).

This account agrees with the statement in the second of the statutes afterwards given to Peterhouse by Simon Montague (seventeenth Bishop of Ely, 1337–1345) 9 April 1344, according to which his predecessor, Hugh de Balsham, 'desirous for the weal of his soul while he dwelt in this vale of tears, and to provide wholesomely so far as in him lay for poor persons wishing to make themselves proficient in the knowledge of letters by securing to them a proper maintenance, founded a house or college for the public good in our university of Cambridge, with the consent of King Edward and of his beloved sons the prior and chapter of our cathedral, all due requirements of law being observed; which house he desired to be called the House of St. Peter or the Hall (*Aula*) of the scholars of the bishops of Ely at Cambridge; and he endowed it, and made certain ordinances for it (*in aliquibus ordinavit*) so far as he was then able, but not as he intended and wished to do, as we hear, had not death frustrated his intention. In this house he willed that there should be one master and as many scholars as could be suitably maintained from the possessions of the house itself in a lawful manner.' Bishop Simon adds that the capabilities of the house had since proved barely sufficient for the support of fifteen persons, viz. a master and fourteen scholars (fellows), a number which has only in our own days been reduced to that of a master and eleven fellows (*Documents*, ii. 7–8).

It would be useless to inquire to what precise extent the statutes of Simon Montague represent the wishes of the founder. There can, however, be no reasonable doubt but that in general they closely correspond to them, more especially as the second of Bishop Simon's statutes declares his intention of following the desire of Bishop Hugh to base the statutes of Peterhouse upon those of Merton (*Documents*, ii. 8). The Peterhouse statutes are actually modelled on the fourth of the codes of statutes given by Merton to his college, which bears date 1274. Accordingly, the formula 'ad instar Aulæ de Merton' constantly recurs in Simon Montague's statutes, *e.g.* in statutes 16, 22, 28, 30, 39, 40, 57, 58. Inasmuch as according to statute 43 a fellow who has entered into a monastic order is after a year of grace to vacate his fellowship, Hugh de Balsham may fairly be assumed to have, in the same spirit as that in which his successor legislated for his college, designed that it should provide assistance for students, without, on the one hand, obliging them to become monks, or, on the other, intending anything hostile against monasticism. The endowment of the college was not given, as the same statute affirms, 'nisi pro actualiter studentibus et proficere volentibus.' It must be allowed that the true principle of collegiate endowments could not be more concisely stated (see Mullinger, 233). The directions taken by the studies of the college were necessarily determined by the educational views of the age; but statute 27 shows it not to have been intended that the study of divinity should either absorb all the energies of the college, or be entered upon until after a preliminary study of the 'liberal arts.' It may be added that statute 27, which allows one or two scholars of the college at a time to carry on their studies at Oxford, is most inaccurately represented by Warton's assertion (*History of English Poetry*, section 9), that 'Bishop Hugh de Balsham orders in his statutes, given about the year 1280, that some of his scholars should annually repair to Oxford for improvement in the sciences—that is, to study under the Franciscan readers.'

Bishop Hugh de Balsham did not long survive the foundation of Peterhouse. He died at Doddington 15 June 1286, and was interred on the 24th of the same month in his cathedral church, before the high altar, by Thomas de Ingoldesthorp, bishop of Rochester (Bentham, 151). His heart was separately buried in the cathedral near the altar of St. Martin (see memorandum appended to Peterhouse statute of 1480 in *Documents*, ii. 45). His benefactions to his foundation had been numerous, and are duly recorded in the same memorandum, 'to wit, four "baudekins" with birds and beasts, five copes, of which one is embroidered in red, a chasuble, a tunic and a dalmatic, three albs, two cruets, the church of St. Peter without Trumpington gates, the two hostels adjoining, mill-tithes' (i.e. of Newnham mills), 'several books of theology and other sciences, and three hundred marks towards the building of the college.' According to another source of information (see Bentham, 151) the books and the three hundred marks were left by the bishop in his last will; and with the money his scholars purchased a piece of ground on the south side of St. Peter's church (now St. Mary the Less), where they erected a very fine hall. There seems reason to believe that the land on part of which the present hall is built was bought by the college from the Brethren de Sacco and the Brethren of Jesus Christ. For the rest, the college biography of the founder is extremely meagre, and dwells especially on his good works in appropriating rectories to religious and educational purposes, but not without at the same time compensating the see at his own personal expense.

The services and benefactions of Hugh de Balsham were not left unacknowledged either by his college or by the university. The latter, by an instrument dated Cambridge, 25 May 1291, and sealed with the university seal, bound itself annually to celebrate a solemn commemoration of his obit (Bentham, 151). His successors have, through all the changes which the statutes of the college have undergone, remained its visitors. It is noticeable in this connection that when in 1629 an amended statute was obtained at the instance of the college from Charles I prohibiting the tenure of fellowships by more than two natives of the same county at the same time, an exception was made in favour of Middlesex, and of Cambridgeshire with the isle of Ely, whence 'the greater part of the college income is derived.' Of these two counties four natives might simultaneously hold fellowships (Peterhouse statute of Charles I in *Documents*, ii. 105), it having been urged that 'Hugo de Balsham, the founder, and all the prime benefactors of the college were of those counties (the southern) which the statute' of Warkworth, assigning half the fellowships of the college to the north of England, 'most wrongs' (*ibid.* 99). Quite recently, when, on the occasion of the restoration of the hall at Peterhouse, the college and its friends provided for a becoming artistic commemoration of its worthies and benefactors, the place of honour was as of right assigned to a finely imagined semblance of its revered founder. It may be added that the arms of Peterhouse (gules, three pales or) are those of its founder, with the addition of the border, usual in the case of religious foundations (Bentham, *Appendix*, p. 42).

[Matthæi Parisiensis Chronica Majora, ed. Luard, vol. v., Rolls series, London, 1880; Bentham's History and Antiquities of the Conventual and Cathedral Church of Ely, Cambridge, 1771; Mullinger's University of Cambridge from the earliest times to the Royal Injunctions of 1535, Cambridge, 1873; Documents relating to the University and Colleges of Cambridge, vol. ii. London, 1852; Statutes for Peterhouse, approved by H.M. in Council (preamble), Cambridge, 1882; Cooper's Annals of Cambridge, vol. ii., Cambridge, 1842; Baker's History of the College of St. John the Evangelist, Cambridge, ed. Mayor, Cambridge, 1869; Monumenta Franciscana, ed. Brewer, Rolls series, London, 1858. The writer has to acknowledge the kindness of the late Mr. E. R. Horton, fellow of Peterhouse, who revised the whole of this article, and made numerous valuable suggestions embodied in it.] A. W. W.

BALTHER (*d.* 756), saint, presbyter of Lindisfarne, lived as an anchorite, according to Mabillon, at Tyningham, in Scotland, although possibly he may be confounding him with Baldred, who also lived at Tyningham. Balther is celebrated by Alcuin for his sanctity, his power of walking on the sea like St. Peter, and his victory over evil spirits. According to Simeon of Durham he died in 756, and Mabillon states that in the Benedictine calendars his name occurs on 27 Nov. He was buried at Lindisfarne, but in the eleventh century his remains were removed to Durham Cathedral, whence they were stolen, along with those of the venerable Bede and others.

[Alcuin's Carmina de Pontif. et SS. Eccl. Eborac. vv. 1318–86; Simeon of Durham's Chron. A.D. 756, Hist. Dun. ii. 2; Mabillon's Acta Sanct. Ord. Ben. pars 2nda, p. 505; Roger of Hoveden's Annals.] T. F. H.

BALTIMORE, Earls of. [See Calvert, George, first Earl, 1580?–1642; Calvert, Frederick, seventh Earl, 1731–1771.]

BALTINGLAS, third Viscount (*d.* 1585). [See Eustace, James.]

BALTRODDI, WALTER de (*d.* 1270), bishop of Caithness, succeeded Bishop William in 1261. He was doctor of the canon law, and his diocese included Caithness and Sutherland, the chapter consisting of ten canons. Thurso was the seat of the bishopric of Caithness in Bishop Walter's time, although it had been temporarily removed to Dornoch between 1222 and 1245. An historic ruin in the neighbourhood of Thurso still preserves its name of the 'bishop's palace;' the ruined church of St. Peter's, within the town, is on the site of the ancient cathedral, part of which is incorporated in the existing building of five centuries old or more.

Bishop Walter's surname is suggestive of an Italian origin. He is characterised as 'a man discreet in counsel and commendable for the sanctity of his life' in the seventeenth-century Latin MSS. of Father Hay, the historian and relative of the Roslin family, preserved in the Advocates' Library, Edinburgh. According to the collections of Sir James Dalrymple, an earlier antiquarian, he is one of three Caithness bishops described as 'of good memory' in a writ dated the 10th of the calends of October, 1275. The document is a decreet-arbitral between Walter's successor, Archibald, bishop of Caithness, and William, earl of Sutherland, as to a dispute that had been open during the prelacies of Archibald and his predecessors, Walter de Baltroddi, William, and Gilbert Murray, concerning the rights of the see to certain lands, ferry tolls, and salmon fishings.

[Alex. Nisbet, in his famous work on 'Heraldry,' published in 1722, declared that he saw and examined the writ referred to above. In Sir Robert Gordon's 'Genealogical History of the House of Sutherland,' written in the reign of James I, its contents are summarised; and part of its text, which was in Latin, is quoted in Bishop Keith's 'Catalogue of Scottish Bishops.' A passing notice in Grub's 'Ecclesiastical History of Scotland,' which probably came from one of the sources already referred to, mentions Bishop Walter.] T. S.

BALTZAR, THOMAS (1630?–1663), violinist, was born at Lübeck and settled in England in 1656. We do not hear that he had acquired much fame in Germany, but he was the first great violinist that had been heard in England at the time. On his arrival in England he stayed with Sir Anthony Cope of Hanwell. He was not long in making his reputation in England, for we find his playing much praised in Evelyn's 'Diary,' under date 4 March 1656–7, where he is called 'the incomparable *Lubicer*.' Evelyn heard him at the house of Roger L'Estrange, and he says: 'Tho' a young man, yet so perfect and skilfull, that there was nothing, however cross and perplext . . . which he did not play off at sight with ravishing sweetnesse and improvements, to the astonishment of our best masters.' Anthony à Wood heard him play on 24 July 1658, and he says (life of himself), speaking of his alacrity of execution, that 'neither he nor any in England saw the like before. . . . Wilson thereupon, the greatest judge of music that ever was, did . . . stoop downe to Baltzar's feet to see whether he had a huff on; that is to say, to see whether he was a devill or not, because he acted beyond the parts of man.' The same author states that Baltzar formed habits of intemperance, which ultimately brought him to the grave. In one of the manuscript suites for strings, several of which are preserved in the library of the Music School, Oxford, the author's name is given as 'Mr. Baltzar, commonly called yͤ Swede, 25 Feb. 1659.' At the Restoration he was placed at the head of Charles II's new band of (twenty-four) violins. He died in 1663 and was buried in the cloisters of Westminster Abbey on 27 July in that year. His name appears there as 'Mr. Thomas Balsart, one of the violins in the king's service.'

From Wood's statement 'that he saw him run up his fingers to the end of the finger-board of the violin,' it has been inferred that the introduction of the 'shift' was due to him, but it is probable that the practice is of considerably earlier origin. Baltzar's works consist almost entirely, so far as is known, of suites for strings; four of these are in the Music School Library, Oxford. Playford's 'Division Violin' is said to contain all that was printed of his composition. Burney refers (*Rees's Encyclopædia*) to a manuscript collection of solos in his possession.

[Grove's Dictionary of Music; Burney's History of Music, and art. in Rees's Encyclopædia; MS. in Music School, Oxford; Chester's Registers of Westminster Abbey.] J. A. F. M.

BALUN, JOHN DE. [See Baalun.]

BALVAIRD, first Baron (1597?–1644). [See Murray, Sir Andrew.]

BALWEARIE, Lord (*d.* 1532), Scottish judge. [See Scott, Sir William.]

BALY, WILLIAM, M.D. (1814–1861), physician, was born at King's Lynn, Norfolk, in 1814, and educated in the grammar school there. In 1831 he entered as a pupil University College, London, and in 1832 St. Bartholomew's Hospital. In 1834, after passing the College of Surgeons and the Apothecaries' Hall, Baly went to Paris, after a winter's study there, to Heidelberg, and thence to Berlin, where he graduated M.D. in 1836. On his return to England he started in practice in Vigo Street, London, removing subsequently to Devonshire Street, and finally to Brook Street. In 1840, he reported on the state of the Millbank Penitentiary, and in 1841 he was appointed physician to that establishment. He often acted as a principal adviser of the government on the hygiene of prisons. The chief results of his studies at the prison are comprised in his numerous reports, but more especially in an elaborate paper on the 'Diseases of Prisons' in vol. xxviii. of the 'Medico-Chirurgical Transactions,' and in his 'Gulstonian Lectures on Dysentery,' 1847. In addition to the minute knowledge which these lectures show of dysentery proper, they prove that Baly was the first to observe the fact that dysenteric sloughs in the large intestine may be associated with the true ulcers of enteric fever in the small intestine. To the same studies also may be referred much of the knowledge displayed in his 'Report on Cholera,' written at the desire of the College of Physicians. In 1841 Dr. Baly became lecturer on forensic medicine at St. Bartholomew's Hospital. In 1846 he was admitted a fellow of the College of Physicians, and in 1847 a fellow of the Royal Society. In 1854 he became assistant-physician to St. Bartholomew's Hospital, and in 1855, in conjunction with Dr. (now Sir) George Burrows, lecturer on medicine there. In 1859, when a physician was required who might share with Sir James Clark the office of regular attendant on the queen and royal family, Dr. Baly was selected as the fittest person. Afterwards he discharged the duties of censor of the College of Physicians, and he was nominated to a seat on the medical council as one of the representatives of the crown in the place of Sir James Clark. Dr. Baly had come to be regarded as one of the brightest ornaments of the medical profession when his career was brought to a sudden and tragical end, for on 28 Jan. 1861 he was crushed to death in a railway accident on the South-Western line near Wimbledon.

Besides the above-mentioned works he published: 1. A translation from the German of Müller's 'Elements of Physiology,' 2 vols. 1837. 2. 'Recent Advances in the Physiology of Motion, the Senses, Generation, and Development. Being a supplement to the 2nd vol. of Professor Müller's "Elements of Physiology,"' London, 1848, 8vo (conjointly with William Senhouse Kirkes). 3. 'Reports on Epidemic Cholera,' 2 parts, London, 1854, 8vo (conjointly with Dr. (now Sir) W. W. Gull).

[Lancet, i. 122, 147; Annual Register, 1861, chronicle 13; Cat. of Printed Books in Brit. Mus.] T. C.

BAMBRIDGE, CHRISTOPHER, cardinal. [See Bainbridge.]

BAMBRIDGE, THOMAS (*fl.* 1729), warden of the Fleet prison, is notorious for atrocious cruelties to the prisoners under his charge. By profession Bambridge was an attorney. In August 1728 John Huggins sold the office of warden of the Fleet to Bambridge and Dougal Cuthbert for 5,000*l.* A committee was appointed by the House of Commons on the motion of James Oglethorpe on 25 Feb. 1728–9 to inquire into the state of the gaols of the kingdom, which had been for a long time a disgrace to the country. On the 28th the chairman reported to the house that Bambridge had treated the order of its committee with contempt, and it was thereupon ordered that he should be taken into custody. On 20 March the report of the committee was read, and it was resolved by the house, 'That Thomas Bambridge, the acting warden of the prison of the Fleet, hath wilfully permitted several debtors of the crown in great sums of money, as well as debtors to divers of his majesty's subjects, to escape; hath been guilty of the most notorious breaches of his trust, great extortions, and the highest crimes and misdemeanours in the execution of his said office:

and hath arbitrarily and unlawfully loaded with irons, put into dungeons, and destroyed prisoners for debt, under his charge, treating them in the most barbarous and cruel manner, in high violation and contempt of the laws of this kingdom.' At the same time it was resolved to petition the king to direct the prosecution of Bambridge, and ordered that he should be forthwith committed to Newgate. An act was also passed (2 Geo. II, cap. 32) to enable the king to grant the office of warden to some other person and to incapacitate Bambridge from enjoying that office or any other whatever. On 22 May 1729 Bambridge was tried at the Old Bailey for the murder of Robert Castell (one of the Fleet prisoners), but was acquitted. He continued in prison until 25 Oct., when he was admitted to bail. In the following year he was tried on appeal for the murder of Robert Castell, but was again acquitted. He was afterwards prosecuted in several actions at the suit of John Huggins, the former warden, and was imprisoned in the Fleet himself for some little time. Some twenty years after this it is said that he committed suicide. Hogarth made the examination of Bambridge before the committee of the House of Commons the subject of one of his early pictures. The faces are said to be all portraits, and no doubt the painter had unusual facilities for making this picture, as Sir James Thornhill was a member of the committee.

[Hansard's Parliamentary History, viii. 706–754; Historical Register, 1729, xiv. 157–175; Political State of Great Britain, 1729, xxxvii. 203, 359–77, 459, 463–5, 484–6, xxxviii. 80–1; Howell's State Trials (1813), xvii. 297–310, 383–462; Chambers's Book of Days (1864), i. 466–7; Knight's London (1843), iv. 42–8; Biographical Anecdotes of William Hogarth (1785), pp. 18–19.] G. F. R. B.

BAMFORD, SAMUEL (1788–1872), weaver and poet, born at Middleton, Lancashire, on 28 Feb. 1788, was the son of an operative muslin weaver, afterwards governor of the Salford workhouse. He was sent to the Middleton and the Manchester grammar school. He learned weaving, and was subsequently occupied as a warehouseman in Manchester. While thus employed he made an accidental acquaintance with Homer's 'Iliad' and with the poems of Milton, and his life was thenceforward marked with a passionate taste for poetry, which brought forth fruit in the shape of several crude productions of his own. Bamford appears to have led a somewhat unsettled life in his youth. He followed the occupation of a sailor for a short time, in the employ of a collier trading between Shields and London; then resumed his place in the warehouse; and at length settled down as a weaver. It was about this time that his first poetry appeared in print, and he now became known in his district as one who had practical sympathy with the difficulties of his class. Mrs. Gaskell, in her novel of 'Mary Barton' (p. 89, ed. 1882), quotes a poem of his, beginning 'God help the poor,' to illustrate the popularity of his verses with the Lancashire labouring classes in their times of trial. Resistance to trade oppression was the order of the day, and Bamford went about with the endeavour to discover the true means of relief. He had many of the peculiar talents necessary for the popular leader, while averse to violence in any shape. He was brought into great public notoriety on the occasion of that meeting of local clubs the dispersal of which became known as the Peterloo massacre. It was proved that Bamford's contingent to the meeting was peaceful and orderly, and that his speech was of the same tendency. Yet he suffered an imprisonment of twelve months on account of this affair. He subsequently, by his personal influence alone, hindered the operations of loom-breakers in South Lancashire. About 1826 he became correspondent of a London morning newspaper, and having ceased to be a weaver by employment, he incurred some dislike or distrust on the part of his old fellow-workmen. Yet he always pleaded their cause as opportunity served, even when, as a special constable during the Chartist agitation, he incurred the downright enmity of his own class.

In 1851 or thereabouts Bamford obtained a comfortable situation as a messenger in Somerset House. With almost a sinecure, however, and raised above the prospect of want, he became dissatisfied with London life and people, and pined for his native county; and after a few years of government employ he returned to his old trade of weaving. He died at Harpurhey, Lancashire, 13 April 1872, at a very advanced age, his last years having been provided for by the generosity of a few friends. Bamford's publications include: 1. 'An Account of the Arrest and Imprisonment of Samuel Bamford, Middleton, on Suspicion of High Treason,' 1817. 2. 'The Weaver Boy, or Miscellaneous Poetry,' 1819. 3. 'Homely Rhymes,' 1843. 4. 'Passages in the Life of a Radical,' 1840–4. 5. 'Tawk o' Seawth Lankeshur, by Samhul Beamfort,' 1850. 6. 'Life of Amos Ogden,' 1853. 7. 'The Dialect of South Lancashire, or Tim Bobbin's Tummus and Meary, with his Rhymes, with Glossary,' 1854. 8. 'Early Days,' 1849, 1859.

[Manchester Guardian, April 1872; Manchester Examiner, April 1872; Autobiographical Notes from his Works; J. F. Smith's Register of Manchester Grammar School (Chetham Soc.).]
E. S.

BAMPFIELD, SIR COPLESTONE (1636–1691), the eldest son of Sir John Bampfield (created baronet in 1641), of Poltimore, Devon, was born at that place in 1636. He was sent to Corpus Christi College, Oxford, and distinguished himself, according to Prince in his 'Worthies of Devon,' by his 'splendid way of living,' and by his munificent present of plate. On settling in his native county he took an active part in promoting the restoration of Charles II. When the gentlemen of Devon met at Exeter in 1659 and declared for a free parliament, Sir Coplestone Bampfield was one of the number. When Monk advanced into England with his army, Sir Coplestone presented to him a petition for right on behalf of the county, and for this action was confined to the Tower for a short time. In the parliament summoned for 27 Jan. 1659, he was member for Tiverton; and from 1671 to 1679, and from 1685 to 1687, he sat for his native county. He was one of the twenty-seven Devonshire justices who determined, in 1681, to put the laws in execution against all dissenters, and next year he joined with those who expressed their desire to harass the dissenting ministers in boroughs. Under James II he was ejected from the commission of the peace, but he was so dissatisfied with the succeeding government that he refused the payment of any new-made rates and taxes, and they were levied on his goods. He died at Warlegh, not far from Plymouth, in 1691, and was buried at Poltimore. His first wife was Margaret, daughter of F. Bulkeley, of Burgate, Hampshire; his second wife was Jane, daughter of Sir Courtenay Pole. His grandson succeeded him in the baronetcy. The family name is now spelt 'Bampfylde,' and his descendant, Sir George Warwick Bampfylde, was in 1831 created Baron Poltimore.

[Prince's Worthies, pp. 121–5; Burke's Peerage; Hamilton's Quarter Sessions, Elizabeth to Anne, pp. 185, 191.]
W. P. C.

BAMPFIELD, FRANCIS (*d.* 1683), divine, was the third son of John Bampfield, of Poltimore, Devon, and brother of Sir John, first baronet. He was from his birth designed for the ministry by his parents (*A Name, an After One*, p. 7). In 1631, at about the age of sixteen, he entered Wadham College, Oxford, where he remained seven or eight years, taking his M.A. degree in 1638. He was ordained in 1641, and preferred to a living in Dorsetshire, worth about 100*l.* a year. This sum he spent upon his parishioners, supplying his own wants out of a small private income. He was also collated to a prebend in Exeter Cathedral, in which he was reinstated at the Restoration. A conviction that the church stood in urgent need of reform induced him to take steps distasteful to his parishioners, and, after much solicitation, he accepted the less valuable living of Sherborne. Here he remained until, in 1662, the Act of Uniformity drove him from his preferments. In the September of that year he was arrested at home, and compelled to find sureties for his good behaviour. Soon afterwards he was again arrested, and detained for nearly nine years in Dorchester gaol. At his discharge in 1675, he travelled through several counties preaching, and finally settled in London. After ministering in private for some time, he gathered a congregation of Sabbatarian Baptists at Pinners' Hall, Broad Street. Whilst conducting service there, in February 1682–3, he was arrested and carried before the lord mayor. After several appearances at the Old Bailey sessions, Bampfield was convicted and returned to Newgate, where he died on 16 Feb. 1683-4. Large crowds of sympathisers attended his funeral at the Anabaptists' burial-ground in Aldersgate Street. His works are: 1. 'The Judgment of Mr. Francis Bampfield for the Observation of the Jewish or Seventh-day Sabbath,' 1672. 2. 'All in One: All Useful Sciences and Profitable Arts in the One Book of Jehovah Elohim,' 1677. 3. 'A Name, an After One,' 1681. 4. 'The House of Wisdom,' 1681. 5. 'The Lord's Free Prisoner,' 1683. 6. 'A Just Appeal from the Lower Courts on Earth to the Highest Court in Heaven,' 1683. 7. 'A Continuation of the former Just Appeal, 1683. 8. 'The Holy Scripture the Scripture of Truth,' 1684.

[The Conformist's Fourth Plea for Nonconformity, 1683, p. 44; Crosby's History of the English Baptists, 1738–40, i. 363, ii. 355, iii. 7; Calamy's Nonconformists' Memorial, ed. Palmer, 1802, ii. 149; Hutchins's Hist. and Antiq. of Dorset, 1774, ii. 385; Wood's Athenæ Oxon. (Bliss), iv. 126.]
A. R. B.

BAMPFIELD, JOSEPH (*fl.* 1639–1685), a royalist colonel, was, according to Clarendon, an Irishman, his real name being Bamford; but the assertion is not corroborated by any other authority. Bampfield himself states that he began to serve Charles I at seventeen years of age, entering the army as 'ancient' under

Lord Ashley in his first expedition against the Scots in 1639. At the end of the war he was promoted captain. He became colonel of a regiment shortly after the outbreak of the civil war, and served with special distinction under the Duke of Somerset in the west of England. From an entry in Wood's 'Fasti' (ii. 33) it would appear that in 1642 he was created M.A. of Oxford by virtue of the king's mandamus. In a short time his remarkable gifts for intrigue attracted the attention of the king, who, when he shut himself up in Oxford in 1644, sent him in disguise to London 'to penetrate the designs of the two parties in parliament.' He was also the agent employed by Charles in his 'secret negotiations' at Oxford and Newport, and in contriving the escape of the Duke of York from St. James's Palace in April 1648. To aid him in the latter plot, Bampfield secured the services of Anne Murray, afterwards Lady Halkett, whom he had greatly impressed by his 'serious, handsome, and pious discourse,' after a very slight acquaintance. In her autobiography she gives an interesting account of the manner in which she provided a female dress for the duke's disguise, and of the circumstances attending his escape. Bampfield's disbursements in connection with the exploit amounted to 19,559*l.*, and the receipts to 20,000*l.* (*Calen. Clarendon State Papers*, i. entry 2982). After accompanying the duke to Holland, Bampfield, at the special request of Charles, returned again to England. Remaining in concealment 'beyond the Tower,' he again opened up communications with Anne Murray. One day he took occasion to inform her that news had reached him of his wife's death, and shortly afterwards he made her an offer of marriage, stating that he had a promise of being one of his majesty's household, and that in any case their joint fortunes would amount to 800*l.* per annum. She agreed to marry him as 'soon as convenient;' but the story of his wife's death was a concoction in order to enable him for his own interests to win the complete devotion of the lady by appearing in the character of a lover. After the death of Charles he remained in England, and he was preparing to follow his mistress to Scotland when he was arrested and secured in the Gatehouse at Westminster, but succeeded in escaping through a window and went to Holland. By this time it had come out that his wife was still alive; and as Sir Henry Newton, brother-in-law of Anne Murray, happened to cross over to Holland in the same ship with him, the two, as soon as they landed, fought a duel, with the result that Newton was severely wounded in the head. Bampfield failed to win the confidence of Charles II, and returned to England, but in August 1652 was brought before the council and commanded to leave the country. When Lord Balcarres, in 1653, began to put into operation a scheme for a rising in the Highlands, Bampfield made his way to Scotland and again sought out Anne Murray, who had always given him credit for believing that his wife was dead. So much did he commend himself to the Highland chiefs that during a temporary illness of Lord Balcarres he was entrusted with the supreme direction of the affair; but he was justly suspected by Charles II to be acting a double part, and in July 1654 he was finally dismissed from the service of the royalists. In December of this year he had an interview in London with Anne Murray, who falsely informed him that she was already married to Sir James Halkett, upon which he took his leave, and 'she never saw him more.' In fact, he went to Paris, where, and afterwards at Frankfort, he, as is abundantly proved by his letters in the Thurloe State Papers, acted as Cromwell's spy and agent in many 'weighty affairs.' After the death of Cromwell, who compelled him always to remain abroad, he returned to England; but at the Restoration he was imprisoned in the Tower for more than a year. Finding that all hope of advancement in England was gone, he went to the Hague and entered the service of Holland, obtaining the command of an English regiment. Though now somewhat advanced in years, he still retained his 'gallantry' towards the other sex, and made use of it to aid him in his political intrigues. According to a letter in the State Papers, he had, in 1666, 'screwed himself into the Prince of Orange's favour;' but this he would appear to have afterwards lost, for in 1674 he had conceived a fancy for a 'hermit life' in the country. His health giving way under the ordeal, he returned, in 1679, to Leuwarden; but henceforth, according to his own account, he determined 'neither to discompose himself nor to give any umbrage to others by meddling with worldly affairs.' He did, however, trouble himself to write several letters to persons of influence in England, and in 1685 printed at the Hague an 'Apologie,' narrating the main events of his career, and representing his whole political conduct in a very innocent light. The tract, which is now very rare, but of which there is a copy in the British Museum, is cleverly composed, and both it and his letters sufficiently support the statement of Clarendon that he was a man of 'wit and parts,' although they scarcely bear out the opinion of Lady Halkett that the 'chiefest ornament he had was a devout life and conversation.'

[Apologie of Colonel Bampfield, 1685; Autobiography of Lady Anne Halkett, published by the Camden Society, 1875; Clarendon's History of the Rebellion; Thurloe State Papers, containing many of his letters in full; State Papers of the Domestic Series, and the Clarendon State Papers in the Bodleian Library.] T. F. H.

BAMPFIELD, THOMAS (*d.* 1693), speaker of the House of Commons, was son of John Bampfield, of Poltimore in Devon, and brother of Sir John, the first baronet. He was recorder of Exeter, and represented that city in Oliver Cromwell's parliaments of 1654 and 1656. In Richard Cromwell's parliament of 1658 he was again returned for Exeter, and on 18 May, 'Mr. Chute the speaker being so infirm that he could not attend the serving of the house, and Sir Lislebone Long, who was chosen to execute the office for him, being actually dead, the house was obliged to go to another election, when Mr. T. Bampfield was unanimously chosen to succeed him, and Mr. Chute dying soon after, the other continued speaker to the end of the parliament' (*Parl. Hist.* iii. col. 1542). His tenure of office was brought to a close by the dissolution of 22 April 1659. In the convention parliament of 1660, Bampfield, having been returned both for Exeter and Tiverton, chose to sit for his old constituency. He took an active part in the proceedings of this parliament. He opposed the impeachment of Drake for publishing a pamphlet entitled 'The Long Parliament revived.' On 12 Sept. he moved 'that the king should be desired to marry, and that it should be to a protestant.' After an interesting debate the motion dropped. Bampfield did not sit in the parliament of the following year. He died in 1693. He was uncle of Sir Coplestone Bampfield [q. v.].

[Manning's Lives of the Speakers of the House of Commons, p. 338; Parliamentary History, iii. iv.; Whitelocke's Memorials, iv. 341, 342, Oxford ed.] W. H.

BAMPFYLDE, COPLESTONE WARRE (*d.* 1791), landscape painter, was the only son of John Bampfylde, M.P. for Devonshire. He resided at Hestercombe in Somersetshire, and exhibited his works at the Society of Artists, the Free Society of Artists, and the Royal Academy between the years 1763 and 1783. Two views of Stour Head in Wiltshire have been engraved after him by Vivares, and 'The Storm' by Benazech. He etched a few landscapes, and made some humorous designs for the illustration of Christopher Anstey's 'Election Ball,' which were etched by William Hassel, and published at Bath in 1776 in an 'Epistola Poetica Familiaris' addressed by Anstey to Bampfylde. He was for some time colonel of the Somersetshire militia, and died at Hestercombe on 29 Aug. 1791.

[Bryan's Dictionary of Painters and Engravers (ed. Graves), 1885.] R. E. G.

BAMPFYLDE, JOHN CODRINGTON (1754–1796), poet, was second son of Sir Richard Warwick Bampfylde, of Poltimore, Devonshire. He was born on 27 Aug. 1754, educated at Cambridge, and published in 1778 'Sixteen Sonnets.' William Jackson, a well-known musician of Exeter, told Southey that Bampfylde lived as a youth in a farmhouse at Chudleigh, whence he used to walk over to show Jackson his poetical compositions. He went to London and fell into dissipation. He proposed to Miss Palmer, niece of Sir Joshua Reynolds, afterwards Marchioness Thomond, to whom the sonnets are dedicated. His mother, Lady Bampfylde, sat to Sir Joshua in April 1777; and one of her sons, probably John, in January 1779. Sir Joshua, however, disapproved the match, and closed his door to Bampfylde, who thereupon broke Sir Joshua's windows and was sent to Newgate. Jackson coming to town soon after found that his mother had got him out of prison, but that he was living in the utmost squalor in a disreputable house. Jackson induced his family to help him, but he soon had to be confined in a private madhouse, whence he emerged many years later, only to die of consumption about 1796.

Bampfylde's poems consist of the sonnets above mentioned, with two short poems added by Southey and one by Park. Southey called them 'some of the most original in our language.' They give, at any rate, fresh natural descriptions.

[Southey's Specimens of Later English Poets (1807), iii. 434; Brydges' Censura Lit. (1815), iv. 301; Letter from Southey in Brydges' Autobiography (1834), ii. 257; Works in Park's British Poets (1808), vol. xli.; British Poets (Chiswick, 1822), lxxiii. 183–95; Routledge's British Poets (1853) (with Thomson, Beattie, and West); Selections in Dyce's Specimens of English Sonnets (1833), 140–50; D. M. Main's Treasury of English Sonnets (1880), pp. 393–4.] L. S.

BAMPTON, JOHN (*fl.* 1340), a theologian of the fourteenth century, was born at Bampton, in Devonshire. He seems to have entered the order of the Carmelites, and to have become a member of this brotherhood at Cambridge, where the Carmelites had had their own schools since about the year 1292 (Leland, *Coll.* i. 442). Bale, quoting from Leland, states that he paid special attention to the works of Aristotle, and was at last admitted to his doctor's degree in divinity ('supremo theologi titulo donatus fuit'). He is said to have had an acute intellect, but to have been much inclined to 'sophistical tricks.' The names of two treatises by this author have been preserved, respectively entitled 'Octo quæstiones de veritate propositionum' and 'Lecturæ scholasticæ in Theologiâ.' The year 1340 is assigned as the date when he flourished; but he must have been alive some years later than this, if Tanner's entry of the death of John de Bampton, rector of Stavenley in the archdeaconry of Richmond in 1361, refer to the subject of this article (TANNER quoting 'e *regist.* comiss. Richmond'). There is a tradition to be found in some topographical works that makes him the first lecturer on Aristotle's philosophy in Cambridge University. But there does not seem to be any sufficient authority for this statement, which is probably only based upon a misinterpretation of Leland's words with reference to Bampton's Aristotelian studies.

[Bale, ii. 46, and Pits, 449, both profess to quote from Leland, whose catalogue, however, does not seem to contain any reference to John Bampton; Tanner's Bibl. Brit.; St. Etienne's Biblioth. Carmel.] T. A. A.

BAMPTON, JOHN (1690–1751), founder of the Bampton lectures at Oxford, was educated at Trinity College in that university, where he graduated B.A. in 1709, and M.A. in 1712. Having taken orders, he was, in 1718, collated to the prebend of Minor pars altaris in the cathedral church of Salisbury, which preferment he held till his decease in 1751. In pursuance of his will, eight divinity lecture-sermons are preached on as many Sunday mornings in term between the commencement of the last month in Lent term, and the third week in Act term, upon one of the following subjects: To confirm and establish the christian faith, and to confute all heretics and schismatics; upon the divine authority of the holy scriptures; upon the authority of the writings of the primitive fathers, as to the faith and practice of the primitive church; upon the divinity of our Lord and Saviour Jesus Christ; upon the divinity of the Holy Ghost; upon the articles of the christian faith as comprehended in the Apostles' and Nicene creeds. The lecturer, who must be at least a M.A. of Oxford or Cambridge, is chosen annually by the heads of colleges on the fourth Tuesday in Easter term. No one can be chosen a second time. Although the founder died on 2 June 1751, aged 61, his bequest did not take effect till 1779, when the first lecturer was chosen.

[Le Neve's Fasti Eccl. Anglicanæ, ed. Hardy, ii. 667, 672; The Oxford Ten-year Book (1882), 158–160; Cat. of Oxford Graduates (1851), 30.] T. C.

BANASTRE, ALARD (*fl.* 1174), was sheriff of Oxfordshire under Henry II in 1174 and 1175, and in this capacity was appointed, in company with the constable of Oxford, to fix the tallages and assizes on the king's demesnes in that county. He seems likewise to have been empowered to settle the pleas of the crown and the common pleas of the same shire. In 1175, though Alard Banastre was still sheriff, he does not appear to have acted in the capacity of justice errant. Possibly the king was again dissatisfied with the conduct of his sheriffs in judging their own counties; for, while in 1174 the number of counties judged by their own sheriffs bears a very considerable proportion to the whole, in 1175 the whole kingdom seems to have been practically placed under the power of six justices acting in couples. It was probably as a result of the great rebellion of 1174 that Henry II inaugurated this change; but in any case the name of Alard Banastre does not, apparently, occur again as one of the king's justices. The sheriff of Oxfordshire for the four years preceding 1174 was one, Adam Banastre, who, as Foss suggests, may have been the father of Alard Banastre.

[Foss's Judges, i.; Madox's History of Exchequer, i. 124, 125; Fuller's Worthies.] T. A. A.

BANASTRE, BANESTER, or BANISTER, GILBERT (*d.* 1487), poet and musician, probably belonged to the Yorkshire family of that name (cf. *Harleian MS.* 805, ff. 29–30, and *Cal. Patent Rolls*, 1467–1477, p. 257), and may have been educated at Bardney Abbey, Lincolnshire, where in later life he held a corrody. He devoted himself to the study of literature and music, and his earliest work was probably composed about 1450. This is extant in British Museum Addit. MS. 12526, the greater part of which consists of a transcript in Banastre's hand of Chaucer's 'Legend of Ladies,' or 'Legend of Good Women;' appended to it in the same hand is an English poem in seven-line stanzas on 'Sismonda,' which in the last stanza Banastre says he wrote at the request of one John Rayner. This poem appears to be the earliest known English version of the legend of 'Sismonda and Guiscard' [cf. art. WALTER, WILLIAM]; in the 'Cat. of Additional MSS.' the manuscript is erroneously ascribed to the end of the fourteenth century; a nineteenth-century transcript is in Brit. Mus. Addit. MS. 20775. Another work by

Banastre was his 'Miracle of St. Thomas,' written in 1467, and extant at Corpus Christi College, Cambridge (*MS.* Q. viii.); and he is also said to have written a drama, or more probably a sort of interlude, in 1482.

Banastre was a musician as well as an author, and in 1482 he appears as 'master of the song,' otherwise of the children of the chapel royal. On 22 Aug. 1486 Robert Colet was granted two corrodies, one within the monastery of St. Benet, the other within the monastery of St. Oswald of Bardney, co. Lincoln, 'upon the surrender of the same by Gilbert Banastre' (Campbell, *Materials for the Hist. of the Reign of Henry VII*, Rolls Ser. i. 547). On 1 Sept. 1487 Thomas Worley, 'one of the gentlemen of the king's chapel,' was granted 'the corrody or sustentation in the monastery of Bardney,' vacant by the death of Gilbert Banastre (*ib.* ii. 189). He was succeeded as master of the children of the chapel royal by William Newark. Banastre left behind him several musical compositions in a somewhat stiff and unpretending counterpoint. Some three-voiced pieces are in Pepys' MS. 1236 at Magdalene College, Cambridge; there are others in a manuscript at Eton College, and one song for three voices is in the 'Fayrfax Boke' now in the British Museum (*Addit. MS.* 5465, f. 90 *b*). Leland (*Collectanea*, ed. 1770, ii. 520) mentions a William Banastre who was author of 'Prophetiæ quædam,' and Tanner says 'one or other' of these was extant among the manuscripts of one Henry Worsley, while Brian Twyne [q. v.] cites some 'Vaticinalia Carmina' by this William as belonging to one H. Mason. Tanner suggests that this William may have been the Gilbert Banastre who, he says, was prebendary and canon of Wells in 1368 (*Bibliotheca Brit. Hibern.* p. 72).

[Campbell's Materials for the Hist. of Henry VII, Rolls Ser.; Cat. of Addit. MSS. in Brit. Museum Library; Ritson's Bibl. Anglo-Poetica, p. 44; Warton's Hist. of English Poetry, ed. Hazlitt, iii. 81, 132, 188; Grove's Dict. iii. 270; Davey's Hist. of English Music, passim.]

BANBURY, first Earl of. [See Knollys, William, 1547–1632.]

BANCHINUS (*fl.* 1382), Augustinian friar. [See Bankyn, John.]

BANCK, JOHN van der (1694?–1739), portrait painter. [See Vanderbank.]

BANCK, PETER van der (1649–1697), line engraver. [See Vanderbank.]

BANCKS, JOHN (1709–1751), miscellaneous writer. [See Banks.]

BANCROFT, EDWARD, M.D., F.R.S. (1744–1821), politician, naturalist, and chemist, was born at Westfield, Massachusetts, on 9 Jan. 1744. He received only a rudimentary education, and after a few years' apprenticeship to some trade, he ran away to sea. In 1763 he settled in Guiana, where he commenced to practise medicine. He then removed to England, where in 1769 he published 'An Essay on the Natural History of [Dutch] Guiana . . . with an account of the Religion, Manners, and Customs of several Tribes of its Indian Inhabitants' (London, 8vo). Bancroft had by this time become a freethinker, and in 1770 he published a novel, 'Charles Wentworth,' of which the motive is said to have been an attack on the Christian religion (there is no copy in the British Museum Library).

Meanwhile, in 1769, Bancroft published, in answer to William Knox (1732–1810) [q.v.] and George Grenville, his 'Remarks on the Review of the Controversy between Great Britain and her Colonies' (London, 8vo). Possibly it was this work that brought him the acquaintance of Benjamin Franklin and Joseph Priestley, who secured him employment on the 'Monthly Review.' He was elected fellow of the Royal Society on 20 May 1773, being then described as M.B.; he afterwards became M.D., though of what university is not known (Thomson, *Royal Soc.* App. p. liv). When the breach with the American colonies became complete, Bancroft seems to have acted as a spy in London for Franklin, who removed to Passy. In 1777 he was suspected of complicity in the attempt to burn Portsmouth dockyard, but he escaped to France (cf. Franklin, *Memoirs*, 1861, i. 315). There he proceeded to turn king's evidence, and forwarded to the British government information communicated to him by Silas Deane, one of the American commissioners in Europe.

After the close of the war Bancroft became principally concerned in dyeing and calico printing, in which he made important discoveries. In 1785 an act of parliament secured him special rights of importing and using a certain kind of oak bark in calico-printing, but in 1799 a bill which had passed the House of Commons, for extending his rights for seven years, failed to pass the Lords, in consequence of the opposition of many northern calico-printers. Bancroft was bitterly disappointed, as he considered he had exercised his rights liberally; and in less than twelve months the bark in question rose to three times the price at which Bancroft had invariably supplied it, and at which, by the proposed bill, he would have been bound to supply it for seven years more. In 1794 he published 'Experimental Researches concerning the Philosophy of Permanent Colours.' The first volume was remodelled and a second added in 1813. The work contains a valuable account and discussion of the theory of colours and the methods of fixing them.

Bancroft died at Margate on 8 Sept. 1821 (*Gent. Mag.* 1821, ii. 379). He was married, and Edward Nathaniel Bancroft [q.v.] was his son.

[Bancroft's Works in Brit. Mus. Libr.; Biogr. Dict. of Living Authors, 1816; Priestley's Works, xix. 293, Letters, ed. Rutt, ii. 63, 65, 66.] G. T. B.

BANCROFT, EDWARD NATHANIEL, M.D. (1772–1842), physician, son of Edward Bancroft [q. v.], was born in London and received his schooling under Dr. Charles Burney and Dr. Parr. He was entered at St. John's College, Cambridge, and graduated B.M. in 1794. In 1795 he was appointed a physician to the forces. He served in the Windward Islands, in Portugal, in the Mediterranean, and with Abercromby's expedition to Egypt in 1801. On his return to England he proceeded M.D. in 1804, and began to practise as a physician in London, retaining half-pay rank in the army. He joined the College of Physicians in 1805, became a fellow in 1806, was appointed to give the Gulstonian lectures the same year, and was made a censor in 1808, at the comparatively early age of thirty-six, doubtless for the reason that he had endeavoured to do the monopoly of the college some service by pamphleteering against the growing pretensions of army surgeons. In 1808 he was appointed a physician to St. George's Hospital, but in 1811 he gave up practice in London, owing to ill-health, and resumed his full-pay rank as physician to the forces, proceeding to Jamaica. He remained in that colony for the rest of his life (thirty-one years), his ultimate rank being that of deputy inspector-general of army hospitals. He died at Kingston on 18 Sept. 1842; a mural tablet to his memory was placed in the cathedral church of Kingston 'by the physicians and surgeons of Jamaica' (MUNK's *Roll of the College of Physicians*, vol. iii.).

Bancroft's earliest writings were two polemical pamphlets—'A Letter to the Commissioners of Military Enquiry, containing Animadversions on the Fifth Report,' London, 1808, and 'Exposure of Misrepresentations by Dr. McGrigor and Dr. Jackson to the Commissioners of Military Enquiry,' London, 1808—on certain proposed changes in the army medical department in which he contended for the then existing artificial distinctions between physician to the forces and regimental surgeon, and for the precedence of the former. His opponents in the controversy were two army medical officers holding Scotch degrees, Dr. James McGrigor (afterwards created baronet, and director-general of the army medical department) and Dr. Robert Jackson. McGrigor charges Bancroft with want of accuracy, want of candour, and partiality. Jackson accuses him of being 'presumptuous in his professional rank, which he conceives to be superior to actual knowledge.' A perusal of the writings on both sides will serve to show that these criticisms were justified. Bancroft's best title to be remembered in medicine is his 'Essay on the Disease called Yellow Fever, with Observations concerning Febrile Contagion, Typhus Fever, Dysentery, and the Plague, partly delivered as the Gulstonian Lectures before the College of Physicians in the years 1806 and 1807,' London, 1811, with a 'Sequel' to the same, London, 1817. 'Never,' says Murchison (*Continued Fevers of Great Britain*, 1st ed. 1862, p. 111), 'has any work effected a greater revolution in professional opinion in this country.' The spontaneous, autochthonous, or *de novo* origin of the contagia of pestilential diseases was then the generally accepted one, although the doctrine now current of the continuous reproduction of a virus existing *ab æterno* had been stated in the most precise terms, among others, by Eggerdes, a Prussian physcian, for the plague as early as 1720. Bancroft's undoubted skill in dialectic made the *ab æterno* doctrine popular. 'There is no chance, nor even possibility, of thus generating anything so wonderful and so immutable as contagion, which, resembling animals and vegetables in the faculty of propagating itself, must, like them, have been the original work of our common Creator. . . . As well might we revive the for-ever exploded doctrine of equivocal generation' (*Essay*, p. 109). This ingeniously misleading use of an analogy is a fair specimen of his method. All through his book he shows great cleverness in explaining away an entire set of facts vouched for by competent observers, such as Pringle, Donald Monro, and Blane, who lived in the great days of typhus, and were intimately acquainted with its natural history. The value of his argumentation for yellow fever may be judged of from the fact that there runs through it a side-contention for the identity of that disease with malarial fevers. In falling into that radical error, Bancroft only followed most of his contemporaries; but it was peculiarly unfortunate for him that he should have raised a lofty structure of dialectic upon that foundation of sand. The single fact, which he might easily have verified in the West Indies, that malarious conditions are irrelevant for yellow fever, should have kept him right. Murchison's statement that 'the doctrine of Bancroft was generally adopted, without investigation of the facts upon which it was founded,' may be accepted as true, without prejudice to the facts that may have been collected in support of the same dogma by subsequent writers. The popularity of the *ab æterno* doctrine of febrile contagion, which is said to have followed Bancroft's 'Essay on Yellow Fever,' &c., is rather an evidence of his skill in word-fence than of his scientific fairness of mind.

[Munk's Roll, iii. 31; Bancroft's works.]
C. C.

BANCROFT, GEORGE (*fl.* 1548), translator, was a divine of the church of England, who, for the edifying of his dear brethren in Christ and for the prevention of their deception by crafty connivance, translated into the English tongue the 'Responsio Prædicatorum Basileensium in defensionem rectæ Administrationis Cœnæ Dominicæ.' The preface is dedicated to the right worshipful and his 'singuler good Master Silvester Butler,' and wishes him 'prosperitye and healthe boeth of bodye and soule.' The book is written in the common heated fashion of his time. It speaks of the clergy of the Roman Catholic church as 'devilles apes,' 'beastly bishops of Babylon,' and 'maskinge masse priestes.' The precise title of Bancroft's book is 'The Answere that the Preachers of the Gospel at Basile made for the defence of the true administration and use of the holy Supper of our Lord. Agaynst the abhominatiō of the Popyshe Masse. Translated out of Latin into Englyshe by George Bancrafte, 1548.'

[Tanner's Bibl. Brit.-Hibern. p. 72; Watt's Bibl. Brit.; Brit. Mus. Catal.] J. M.

BANCROFT, JOHN, D.D. (1574–1640), the seventh bishop of Oxford, was born in 1574 at Asthall, a village between Burford and Witney, in Oxfordshire. He was the son of Christopher, brother to Archbishop Bancroft; and his paternal grandmother was a niece of Hugh Curwen, second bishop of Oxford [q. v.]. He was educated at Westminster School, where, under the mastership of Edward Grant, 'the most noted Latinist and Grecian of his time,' he remained till 1592. He was elected to a Westminster studentship at Christ Church, Oxford, in that year, and took the degree of B.A. in 1596, and of M.A. in 1599. For some time after graduating he is known to have preached in and about Oxford, and before quitting Christ Church to have acted as tutor to Robert Burton, 'Democritus Junior,' the author of the 'Anatomy of Melancholy.' In 1601 he was presented by his uncle, at that time bishop of London, to the rectory of Finchley, Middlesex, vacant by the death of Richard Latewar, who, while in attendance on Lord Mountjoy as his chaplain, was killed in a battle with Irish rebels at Carlingford. This living Bancroft retained till 1608.

On the occasion of a visit of King James I to Christ Church in 1605, he composed a Latin poem, which was printed with others in 'Musa Hospitalis.' In 1607 he took his B.D. degree. In 1608 he was presented by his uncle, who had become archbishop of Canterbury, to the living of Orpington in Kent, and in the following year to that of Biddenden, in the same county, both of which, being sinecures, he continued to hold later *in commendam* with his bishopric. The rectory of Woodchurch, Kent, he resigned in 1633. In 1609 he obtained the degree of D.D., and was presented with the prebend of Maplesbury, St. Paul's, on the promotion of Dr. Samuel Harsnett to the see of Chichester. On 2 March 1609–10 he was elected master of University College, Oxford. For twenty-three years he filled this office with considerable administrative ability, settling on a firm basis the rights of the college to its various landed estates. He had an aptitude for affairs of this nature, as was seen later in the part he took in giving effect to Laud's benefactions to St. John's College, and more strikingly in his erection of the palace at Cuddesdon, soon after his elevation to the episcopal bench. It might be said of him with truth that he was made rather for a good steward than for a great ecclesiastic. In 1629, however, he was chosen one of the delegates to revise the university statutes. Though sharing the high church opinions of his uncle, the primate, who died in 1610, and of his friend Laud, Bancroft took no prominent part in the controversies between high churchmen and puritans that raged in Oxford while he was presiding over University College. Bancroft's mastership of University College terminated on 23 Aug. 1632, on his appointment to the bishopric of Oxford. Severe language is used concerning his conduct as a bishop, in the charge drawn up by Prynne against Laud, who, when bishop of London, had procured Bancroft's elevation to the episcopal bench; 'and what a corrupt, unpreaching popish prelate Bancroft was, is known to all the university of Oxford' (Prynne, *Canterburie's Doom*, fol. 1646, p. 353).

The work which has most contributed to preserve the memory of this bishop was the building of a residence for himself and his successors at Cuddesdon, seven miles south-east of Oxford. Gloucester Hall, which had originally been assigned as a residence for bishops of this diocese, was resumed by the crown in the time of Edward VI, and the holders of the see had since been compelled to lodge in private houses. Bancroft, finding soon after his elevation that the vicarage of Cuddesdon was vacant and in his gift, collated himself to it, and with the assistance of Laud procured its annexation in perpetuity to the bishopric by royal warrant. He at the same time obtained a grant of timber from the royal forest of Shotover, also by Laud's influence, and an annual rent-charge of 100*l.* secured on the forests of Shotover and Stowood. He built the new palace, a commodious rather than splendid mansion, which was completed with its chapel in 1635, at the then large cost of 3,500*l.* In 1636 Bancroft assisted at the reception of Charles I at Oxford, and gave a grand entertainment in his new palace. When Oxford became the fortified residence of Charles I during the civil war, Colonel William Legg, the governor of Oxford, fearing the palace might be used as a garrison for the parliamentary forces, had it burned down, though with as much reason and more piety, observes Dr. Heylin (*Life of Laud*, p. 190), he might have garrisoned it for the king, and preserved the house. The ruins remained untouched till Bishop Fell rebuilt the palace and chapel at his own cost in 1679. Wood thus describes Bancroft's end: 'In 1640, when the Long parliament began and proceeded with great vigour against the bishops, he was possessed so much with fear (having always been an enemy to the puritan), that, with little or no sickness, he surrendered up his last breath in his lodgings at Westminster. His body was conveyed to Cuddesdon, and there buried in the church, Feb. 12, 1640-41.' His arms are in a window in University College, and his portrait, with a draft of the new Cuddesdon palace in the right hand, hangs in the college hall. There is also a half-length portrait of him in his episcopal robes in the hall of Christ Church.

[Welch's List of Westminster Scholars, 63-4; Wood's Athenæ Oxon. (Bliss), ii. 893-5; Fuller's Church Hist. iii. 369; Lysons's Environs (Finchley); Kippis's Biogr. Brit. i. 469-70.] R. H.

BANCROFT, JOHN (*d.* 1696), dramatist, was by profession a surgeon. He is said to have had a good practice among the 'young wits and frequenters of the theatres,' and to have been thus led to write for the stage. One tragedy, the materials for which are drawn from Plutarch, is unquestionedly his. This is 'Sertorius,' a dull and ignorant work, which was licensed for performance 10 March 1678-79, and was printed in 4to in 1679. It was played in the same year at the Theatre Royal, subsequently known as Drury Lane. 'Henry the Second, King of England, with the Death of Rosamond,' produced in 1692 at the Theatre Royal, is also assigned to Bancroft, though the dedication is signed 'Will. Mountfort, 1693,' a date subsequent to Mountfort's murder. 'Henry the Second,' a decidedly superior production to the previous, was printed in 1693. It is included in 'Six Plays written by Mr. Mountfort in two volumes,' London, 1720. Coxeter, by whom the materials were collected for the compilation known as 'Cibber's Lives of the Poets,' attributes to Bancroft 'King Edward the Third with the Fall of Mortimer, Earl of March,' published in 4to 1691, and also included in the collection of Mountfort. He states that Bancroft made a present to Mountfort, both of the reputation and profits of the piece. In the bookseller's preface to Mountfort's collected works it is said of these two dramas that 'tho' not wholly composed by him, it is presum'd he had, at least, a share in fitting them for the stage.' Bancroft was buried in St. Paul's Church, Covent Garden.

[Biographica Dramatica; Genest's Account of the English Stage; Giles Jacob's Poetical Register; Langbaine's Account of the English Dramatic Poets.] J. K.

BANCROFT, RICHARD, D.D. (1544-1610), archbishop of Canterbury, son of John Bancroft, gentleman, and Mary, his wife, was born at Farnworth, Lancashire, in September 1544. His mother, whose maiden name was Curwen, was niece of Hugh Curwen, bishop of Oxford [q. v.], and young Bancroft, after being well grounded in 'grammar' (i.e. the Latin language) at the excellent school in his native town, was sent at his great-uncle's expense, and at a somewhat more advanced age than ordinary, to Christ's College, Cambridge. Here he was elected a scholar, and proceeded B.A. in 1566-7. He was further aided at this time by the archbishop in the prosecution of his studies, by the grant of the prebend of Malhidert in St. Patrick's Church in Dublin, with the royal license to be absent for six months. He was required, however, to leave Christ's

College, which lay under the suspicion of 'Novelism' (i.e. puritan principles), and to join the society of Jesus College (Heylin, *Aerius Redivivus*, p. 347). Here, according to the historian of the college (Shermanni *Hist. Coll. Jesu Cant.* (original manuscript), p. 64), although eminently successful as a college tutor, and himself assisting many of his pupils to fellowships, he was not elected a fellow; and the fact that he was among the opponents of the Elizabethan statutes given to the university in 1572 (Lamb, *Letters and Documents*, p. 359) would lead us to conclude that he had at this time a certain sympathy with the puritan party. As, however, he was shortly afterwards appointed one of the chaplains of Richard Cox, bishop of Ely, a staunch supporter of the above statutes, it may be inferred that this sympathy was not of long duration.

On 24 March 1575–6 he was collated by the bishop to the rectory of Teversham, near Cambridge, and before the end of the year was appointed one of the twelve preachers whom, on their acceptance of the Thirty-nine Articles, the university was empowered to license. This appointment led to important after-results; for in 1583, on the holding of the assizes at Bury in Suffolk, the sheriff, being unable to hear of a duly qualified preacher in the county, sent to Cambridge to obtain the services of one for the occasion, and Bancroft was selected. While inspecting the churches of that ancient town, he discovered attached to the queen's arms suspended over one of the altars a libellous piece of writing, in which Elizabeth was compared to Jezebel. The discovery would appear to have stimulated the judges to severity; for they sentenced to death two Brownists who were brought before them, while Bancroft gained credit for his vigilance in the detection of sedition.

In 1584 we find him acting on behalf of Adam Loftus, archbishop of Dublin (to whom, as a contemporary at Cambridge, he was probably well known), as a supporter of a remonstrance drawn up and forwarded to Burghley against the scheme of Sir John Perrot, whereby it was proposed to appropriate the site and endowment of St. Patrick's Church, Dublin, for the purpose of founding a new college. The scheme, as subsequently modified, resulted in the foundation of Trinity College, but without involving the sacrifice of the ecclesiastical foundation.

He was admitted D.D. of Cambridge in April 1585. A treatise which he compiled about this time, entitled 'Discourse upon the Bill and Book exhibited in Parliament by the Puritans for a further Reformation of the Church Principles,' &c. (an unprinted manuscript in the State Paper Office), shows that he had now definitely taken up the *rôle* for which he was afterwards distinguished, as a vigorous and uncompromising opponent of puritanism. Dignities and emoluments followed very quickly. On 10 Feb. 1585–6 he was made treasurer of St. Paul's; Sir Christopher Hatton presented him to the rectory of Cottingham in Northamptonshire; he was one of the commission appointed to visit the diocese of Ely, which had become vacant through the death of his former patron, Cox; and shortly after he was included in the much-dreaded Ecclesiastical Commission. On 19 July 1587 he was installed a canon of Westminster. An able but intolerant sermon which he preached at Paul's Cross on 9 Feb. 1588–9 gave rise to much indignant feeling. He not only attacked the puritans with considerable acerbity, designating them as 'the Martinists' (with reference to the Marprelate tracts), but he also asserted, with a plainness hitherto unheard in the English church, the claims of episcopacy to be regarded as of divine origin. Episcopacy and heresy, he maintained, were essentially opposed the one to the other. In insisting on this view he contrived to cast a slur upon the principles of presbyterianism, which was warmly resented in Scotland, where steps were even taken with the design of forwarding a remonstrance on the subject to Elizabeth. It does not appear, however, that any petition was actually presented. In the following February Bancroft was presented to the prebend of Bromesbury in the church of St. Paul.

It was mainly through his vigilance that the printers of the Marprelate tracts were detected, and when they were brought before the Star Chamber he instructed the queen's counsel. He is also said to have originated the idea of replying to the tracts in a like satirical vein, as was done by Thomas Nash and others (see *Pappe with a Hatchet*, *An Almond for a Parrot*, &c.) with considerable success. In 1592 he was appointed chaplain to the primate, Whitgift, and in this capacity took a prominent part against Barrow, Cartwright, and others of the puritan leaders. In 1593 he published his two most notable productions—'A Survay of the pretended Holy Discipline' (a criticism of the 'Disciplina,' the doctrinal text-book of the puritans) and 'Daungerous Positions and Proceedings, published and practised within the Iland of Brytaine under pretence of Reformation' (reprinted in 1640), &c.

Bancroft, who was prebendary of Canterbury (1595–7), gained royal favour. Aylmer, bishop of London, was unpopular with the puritan party in his diocese. Elizabeth was desirous that he should be transferred to the see of Worcester, and that Bancroft should succeed to his episcopate. 'Bishop Elmer,' says Baker, 'offered thrice in two years to have resigned his bishoprick with him upon certain conditions, which he [Bancroft] refused. Bishop Elmer signify'd the day before his death how sorry he was that he had not written to her majestie, and commended his last suit unto her highness, viz. to have made him his successor' (*Baker MSS.* xxxvi. 335). Richard Fletcher, who was appointed Aylmer's successor, held the office only about eighteen months, and on 21 April 1597 Bancroft was elected, and his enthronement took place on 5 June. Shortly after he expended no less than a thousand pounds on the repair of his London house.

He was now, if we may credit Fuller (*Worthies*, Lancash. p. 112), virtually primate; for Whitgift's increasing infirmities rendered him unable to discharge the active duties of his office, and his former chaplain had gained his entire confidence. Bancroft also appears as often now taking part in political affairs. We find him, along with Dr. Christopher Perkins and Dr. Richard Swale, forming one of a diplomatic mission to Embden in the year 1600 for the purpose of there conferring with ambassadors from Denmark respecting certain matters in dispute between the two nations; but the arrangements having miscarried, the mission proved fruitless (Camden, *Reign of Elizabeth*, ii. 625, 648). When the Earl of Essex attempted to induce the citizens of London to rise in his favour, Bancroft collected a body of pikemen, who repulsed the earl's followers at Ludgate. He was present at the death-bed of Elizabeth, and joined in proclaiming King James; and when the new monarch set out on his progress from Scotland to London, he was met near Royston by the bishop, attended by an imposing retinue. On 22 July following, James and his consort honoured the bishop with a visit at his palace at Fulham.

His conduct from this time was marked by a severity and arbitrariness which his apologists have vainly endeavoured to defend. At the Hampton Court conference (January 1604) his hostility to the puritan party was evinced in a manner which drew down upon him the royal rebuke; and when Reynolds, on the second day's conference, brought forward a well-sustained proposal for a new translation of the Bible, Bancroft petulantly observed that 'if every man's humour should be followed, there would be no end of translating' (Barlow, *Sum of the Conference*, &c., Phœnix, i. 157). Of his whole conduct throughout the proceedings Mr. S. R. Gardiner writes: 'It is scarcely possible to find elsewhere stronger proofs of Bancroft's deficiencies in temper and character' (Gardiner, *History of England*, i. 155).

Archbishop Whitgift having died shortly after the conference, Bancroft was appointed to preside in the convocation of the clergy of the province of Canterbury, which assembled on 20 March 1604. By his directions a book of canons was compiled which embodied some of the most coercive provisions of the various articles, injunctions, and synodical acts put forth in the reigns of Edward VI and Elizabeth. This collection was presented to convocation, and, after having passed both houses, received the royal approval. It was, however, strenuously opposed and denounced in the session of parliament in the following May, and a bill was passed by the Commons declaring that no canon or constitution ecclesiastical made in the last ten years, or hereafter to be made, should be of force to impeach or hurt any person in his life, liberty, lands, or goods, unless first confirmed by the legislature. This has always been regarded as a serious blow to the authority of convocation, as the highest legal authorities have since agreed that these canons are not binding on the laity (Lathbury's *Convocation*, p. 231). Bancroft, as the reputed originator of the above collection, was exposed to all the odium attaching to the measure, and the result was to place him in a position of bitter antagonism to the civil courts for the rest of his life. It was one of his favourite ideas that, by fomenting the controversies that were then being waged between the secular catholic clergy and the Jesuits, he should succeed in winning many of the former over to the English church; and with this view he seems to have given a kind of sanction to the study of the literature which illustrated the points of difference between the two parties in the Roman communion. He had already been glanced at on this account in the Hampton Court conference (Barlow, *Sum of the Conference*, pp. 158–9), and an act was now brought into the House of Commons, and an information laid against him by William Jones, the printer, declaring 'certain practices of the Bishop of London, the publishing traitorous and popish books,' to be treason (*State Papers*, Dom. James, viii. 21–3). These proceedings led to no result, and on 17 Nov. following (1604) Bancroft was elected archbishop of Canterbury. In this exalted position he was still unable to forget former differences, and having been appointed commissioner in the following May in conjunction with the lord admiral and others, to hold an ecclesiastical court in the diocese of Winchester, he availed himself of the information which he was thus enabled to collect to lay before the privy council, in the following Michaelmas, the famous Articles of Abuses ('Articuli Cleri'), in which he protested, in the name of the collective clergy of the realm, against the 'prohibitions' which the civil judges were in the practice of issuing against the proceedings of the ecclesiastical courts. This interference was repudiated by the majority of the clergy, who maintained that those courts were amenable for their proceedings to the crown alone. Bancroft, although supported by King James, found himself confronted by Coke and the rest of the common-law judges, and the whole dispute (see Gardiner, *History of England*, ii. 35–42) affords a striking illustration of the struggle which the interpreters of the law, in accord with the national feeling, now found it necessary to carry on against the combined influence of the crown and the church. It is difficult indeed to doubt the justice of Hallam's observation when he asserts (*Const. Hist.* c. vi.) that Bancroft, while magnifying the royal authority over the ecclesiastical courts, was really aiming at rendering those courts independent of the law.

The scheme of a new translation of the Bible, which he had opposed when it had emanated from a puritan quarter, found in him a ready supporter when enforced by the royal sanction; and it is due to Bancroft to recognise the fact that much of the success which ultimately attended that great undertaking was due to his zealous co-operation.

In the excess of indignation directed against the Roman catholics in consequence of the discovery of the Gunpowder plot, Bancroft seems to have striven to mitigate the violence of popular feeling; but that he himself inclined to catholicism is an allegation which rests on no adequate evidence. In January 1605–6 he brought forward a motion in the House of Lords for the appointment of a committee to inquire into the laws in force for the preservation of religion, the protection of the king, and the maintenance of the commonwealth; and his efforts resulted in the enactment of two additional measures directed against popish recusants.

With reference to the puritan party his conduct was far less defensible. Soon after his confirmation as archbishop he devised the 'ex animo' form of subscription, as a further test of unreserved compliance on the part of the clergy with the doctrines of the prayer-book. Many who had before been ready to yield a general conformity to Whitgift's three articles could not be brought to subscribe to a declaration that they did so with full approval and unreserved assent. Bancroft extended to them no indulgence, and some two or three hundred were consequently dispossessed of their benefices and driven from the church. Of the feelings which he thus evoked against himself we have a notable example in the language addressed to him by the eminent Scotch divine, Andrew Melville, when cited before the privy council in November 1606. On that occasion Melville, to quote the description given by his own nephew, 'burdeinit him with all thais corruptiounes and vanities, and superstitiounes, with profanatioune of the Sabbath day, silenceing, imprissouning, and beiring doun of the true and faithfull preicheres of the Word of God, of setting and holding upe of antichristiane hierarchie and popische ceremonies; and taking him by the quhyt sleives of his rochet, and schalking them, in his manner, frielie and roundlie, callit them "Romishe ragis, and a pairt of the Beastes mark!"' (*Diary of James Melville* (Wodrow Soc.), p. 679).

In 1608 Bancroft was elected chancellor of the university of Oxford, and was incorporated D.D. of the university. In the parliament of 1610 he brought forward an elaborate scheme (which he failed to carry) for bettering the condition of the clergy, whereby, among other provisions, all prædial tithes were to be made payable in kind, while those collected in cities and large towns were to be estimated according to the rents of houses.

Another project, attributed to him by Wilson, was that of founding a college of controversial divinity at Chelsea, wherein 'the ablest scholars and most pregnant wits in matters of controversies were to be associated under a provost,' for the express purpose of 'answering all popish books . . . or the errors of those that struck at hierarchy' (*Complete History of England*, ii. 685). According, however, to another writer (see *Biog. Brit.*), the author of the scheme was Sutcliffe, dean of Exeter, who was afterwards first provost of the college. But that Bancroft warmly sympathised with the design is shown by the fact that when, at his death, he bequeathed his valuable library to his successors in the see of Canterbury, it was on the condition that they should successively give security for the due preservation of the collection in its entirety, and, failing such security, the books were to go to Chelsea College, then in process of erection. The college proved a failure; and when, at the puritan revolution, the episcopal office was abolished, Bancroft's library was, by order of parliament, transferred to the university of Cambridge, which he had himself designated in the event of Chelsea College not being completed within a certain time after his decease. At the Restoration Archbishop Sheldon asserted his claim, and the collection went back to Lambeth.

Bancroft died (after protracted suffering) of the stone 2 Nov. 1610, and was interred in Lambeth Church. There are portraits of him at the palace, at Durham Castle, at Cambridge University Library, at Trinity Hall, and Jesus College.

An examination of his various writings can hardly fail to convince the reader that his literary abilities and his attainments were considerable, when estimated by the standard of his age. Although his disposition was arbitrary and his temper irritable, he could at times, like his predecessor Whitgift, show much conciliatory prudence and tact in winning over opponents. Hallam compares him with Becket, and in one respect there was undoubtedly a strong resemblance, viz. in the leniency with which both were disposed to regard the general misdemeanours and offences of the orthodox clergy. In dealing with such cases in the Court of High Commission, Bancroft was as merciful as he was inflexible in the suppression of schism. Hacket, in his 'Life of Archbishop Williams' (p. 97)—a writer not likely unduly to eulogise the prelate whom Laud took for his model—says: 'He would chide stoutly, but censure mildly. He considered that he sat there rather as a father than a judge. "Et pro peccato magno paullulum supplicii satis esse patri." He knew that a pastoral staff was made to reduce a wandering sheep, not to knock it down.' Camden speaks of him as a prelate of 'singular courage and prudence in all matters relating to the discipline and establishment of the church' (*Britannia*, ed. Gibson, i. 242). But Camden, it is to be noted, was one of Bancroft's personal friends, and the archbishop is entitled to the credit of having induced the historian to bequeath some of his manuscript collections to Lambeth library (*Camdeni Vita*, by T. Smith, prefixed to 'Camdeni Epistolæ,' 1691, p. lv). Clarendon, in an oft-quoted comparison of his virtues as a disciplinarian with the latitudinarian tendencies of his successor George Abbot [q. v.], says that he 'disposed the clergy to a more solid course of study than they had been accustomed to; and if he had lived, would quickly have extinguished all that fire in England which had been kindled at Geneva; or if he had been succeeded by Bishop Andrews, Bishop Overall, or any man who understood and loved the church' (*History of the Rebellion*, i. 125).

[Harleian Soc. v. 279; Biographia Britannica, ed. Kippis; Calendar of State Papers (Dom.), Reign of James I, 1603–10, ed. Green; Baumgartner Papers, vol. x. No. 26; Hacket's Life of Archbishop Williams; Heylin's Aerius Redivivus; Cardwell's Documentary Annals, vol. ii.; Joyce's Sacred Synods; Fuller's Church History; Cooper's Athenæ Cantabrigienses, iii. 28 (unpublished); Martin Marprelate Controversy and Marprelate Tracts, by Arber; the Life in Hook's Archbishops of Canterbury should be avoided, as full of serious inaccuracies and misrepresentations.] J. B. M.

BANCROFT, THOMAS (*fl.* 1633–1658), poet, was a native of Swarston, a village on the Trent, in Derbyshire. This we learn from one of his own epigrams, and from Sir Aston Cokaine's commendatory lines. He has also an epigram in celebration of his father and mother, 'buried in Swarston Church.' He was a contemporary of James Shirley at Catherine Hall, Cambridge, to whom he addresses an epigram. He seems to have lived for some time in his native Derbyshire. Sir Aston Cokaine, as a neighbour and fellow-poet, appears to have visited and been visited by him. He had apparently only a younger son's fortune, his elder brother, 'deceased in 1639,' having broken up the little family-property.

Bancroft's first publication was 'The Glutton's Feauer,' 1633. This is a narrative, in verse of seven-line stanzas, of the parable of the Rich Man and Lazarus. Thomas Corser, in his 'Collectanea Anglo-Poetica' (pt. i.), writes of it: 'There is a smoothness and grace, as well as force and propriety, in Bancroft's poetical language, which have not, as we think, been sufficiently noticed.' Bancroft's next and better-known book was his 'Two Bookes of Epigrammes and Epitaphs. Dedicated to two top-branches of Gentry: Sir Charles Shirley, Baronet, and William Davenport, Esquire, 1639.' The interest of these epigrams lies in the number of the men of letters whom they celebrate, including Sidney, Shakespeare, Ben Jonson, Donne, Overbury, John Ford, Quarles, Randolph, Shirley, the Beaumonts, &c. In 1649 Bancroft contributed to Brome's 'Lachrymæ Musarum, or the Teares of the Muses,' a poem 'To the never-dying memory of the noble Lord Hastings.' Finally he published, in 1658, 'The Heroical Lover, or Antheon and Fidelta'—a work smooth rather than strong, in spite of Cokaine's laudation. In 1658 Bancroft was living in retirement at Bradley, near Ashbourne, Derbyshire. It is probable that he continued there until his death, of the date of which we have no knowledge. Incidental notices inform us that

Bancroft was 'small of stature,' and that he was talked of as 'the small poet,' partly in reference to his littleness, and partly in allusion to his 'small' poems and epigrams.

[Corser's Collectanea (Chetham Society); Hunter's MS. Chorus Vatum; Lysons's Derbyshire; Glutton's Feaver, reprinted for the Roxburghe Club; Bancroft's Works.] A. B. G.

BANCROFT, THOMAS (1756–1811), vicar of Bolton, the son of Thomas Bancroft, a thread-maker, was born in Deansgate, Manchester, in 1756. At the age of six he was admitted into the Manchester grammar school, where, in course of time, he became a teacher. He held a school exhibition from 1778 to 1781, and graduated B.A. at Brasenose College, Oxford, 10 Oct. 1781. In 1780 he obtained the Craven scholarship; in the same year he assisted in correcting the edition of Homer published by the Clarendon Press, and further helped Dr. Falconer in correcting an edition of Strabo. Being disappointed of a fellowship at Oxford, he returned to Manchester grammar school as assistant master, and remained there until he was appointed head-master of King Henry VIII's school at Chester. 'Towards the end of last century,' writes Dr. Ormerod, 'the school attained a considerable degree of classical celebrity under the direction of the late Rev. Thomas Bancroft, afterwards vicar of Bolton-le-Moors in Lancashire. Plays were occasionally performed by the boys, and a collection of Greek, Latin, and English exercises, partly written by the scholars and partly by Mr. Bancroft, was published at Chester (1788) under the title of "Prolusiones Poeticæ"' (*Hist. of Cheshire*, i. 366 note). While at this school he married Miss Bennett, of Willaston Hall, against the wishes of her father, a wine merchant in Chester. Her father prevented an attempted elopement by running his sword through Bancroft's leg, a feat for which he had to pay Bancroft 1,000*l.* compensation. A marriage soon afterwards took place in defiance of the father, who was never reconciled to his daughter. He bequeathed, however, 1,000*l.* each to her two daughters. In 1793 Bancroft was presented by Bishop Cleaver to the living of Bolton-le-Moors, then worth about 250*l.* a year. In 1798 Bancroft was made chaplain to the Bolton volunteers by royal warrant, and four years previously he had been appointed domestic chaplain to Viscount Castle-Stewart. He was made one of the four 'king's preachers' allowed to the county of Lancaster by Dr. Majendie, bishop of Chester, in 1807. He continued vicar of Bolton until his death on 5 Feb. 1811. There is a tablet to his memory in the parish church.

He published various sermons, the 'Prolusiones' already mentioned, and wrote three dissertations (Oxford, 1835). Two tracts, 'The Credibility of Christianity vindicated,' Manchester, 1831, and 'The Englishman armed against the Infidel Spirit of the Times,' Stockport, 1833, were privately printed for his son-in-law, J. Bradshaw Isherwood. There remain several of his manuscripts in possession of the family of Major Fell, of Bolton, who married one of Bancroft's granddaughters.

[Smith's Register of Manchester Grammar School (Chetham Soc.), i. 103–6, iii. 340; Ormerod's History of Cheshire, i. 288, note; Bolton Weekly Journal, 16 and 23 April 1881.] R. H.

BANDINEL, BULKELEY, D.D. (1781–1861), librarian of the Bodleian Library, was born at Oxford 21 Feb. 1781, and was descended from an Italian family long settled in Jersey. Having been educated at Reading, Winchester, and New College, and having served as chaplain to Sir James Saumarez in the Baltic, he was in 1810 appointed under-librarian of the Bodleian, the librarian, Mr. Price, being his godfather, and he succeeded the latter in 1813. He appears to have entered upon his duties with energy, it being recorded in Macray's 'Annals of the Bodleian' that the sum expended in purchases immediately rose from 261*l.* to 725*l.*, and the catalogue of annual additions from two pages to seventeen. At the visit of the allied sovereigns to Oxford in 1814 Bandinel was proctor for the university, and in this capacity gained great credit. The most important administrative occurrences during his long tenure of office as Bodley's librarian were the publication of the catalogue in 1843 and succeeding years, and the adoption of the means by which it has ever since been kept in alphabetical order. The acquisitions during the period were exceedingly numerous and important, including the Canonici MSS., the Oppenheim Hebrew library, the Sutherland collection of prints, and the stores of various kinds accumulated by Bruce, Horace Wilson, Count Mortara, Malone, and Douce, the latter acquisition being said to be due to the personal courtesy shown to the irritable antiquary by Bandinel. In 1860 Bandinel, worn out by age and infirmity, resigned his post. He retired on his full salary, and was appointed an honorary curator, but only survived his resignation a few months, dying on 6 Feb. 1861. He is highly eulogised for 'zeal, energy, courtesy, and discretion,' as well as for his surprisingly accurate acquaintance with the collections committed to his charge.

In addition to his official publications in connection with the Bodleian Library, Bandinel edited Dugdale's 'Monasticon' (1817, and again in 1846), and Clarendon's 'History of the Rebellion' (1826).

[Gentleman's Magazine, March 1861; Macray's Annals of the Bodleian Library.] R. G.

BANDINEL, DAVID (*d.* 1644–5), dean of Jersey, the date of whose birth is uncertain, but who is supposed to have been of Italian descent, was appointed to the office of dean of Jersey on its revival by James I, about 1623. Paulet had been dean of the Channel Islands in Queen Mary's reign, when, if Heylin is to be believed, the persecution of protestants was carried to even greater excesses in this dependency than elsewhere. He retained the office till 1565, after which time, in consequence of the immigration of persecuted French protestants, the islands were inundated by a flood of Calvinism, and threw off almost entirely their allegiance to the church of England. The diaconal office consequently lapsed, the discipline of Calvin being observed under the direction of a consistory—a colloque and a synod. James I, on the understanding that this arrangement had been formally sanctioned by Elizabeth, confirmed it in the first year of his reign. He soon, however, repented of his decision, and appointed a governor, Sir John Peyton, who was expressly charged with the duty of urging a return to unity with the English church. Peyton's measures, provoking a storm of anger and irritation, resulted in an appeal to the court of England, whereupon Archbishop Abbot commanded the islanders, in the name of the king, to adopt again the English liturgy and make use of the Book of Common Prayer in all their churches. This act of authority met with resistance which, however, after a time relaxed, and by the twenty-first year of James's reign the opinions of the inhabitants had become so far modified that an address, drawn up by Bandinel in conjunction with others of the clergy, was presented to the king, begging him to restore the office of dean and the use of the liturgy. Upon this Bandinel was appointed dean, with instructions to draw up, for submission to the king, a body of canons agreeable to the discipline of the church of England, which were referred to a commission consisting of Archbishop Abbot, the lord keeper Williams, and Andrewes, bishop of Winchester. These were, after modification, confirmed, and the islands were placed under the jurisdiction of the dean, subject to the Bishop of Winchester, in whose diocese they were declared to be.

The chief personal interest of Bandinel's life lies in the part he took in the dissensions which convulsed the island at the time of the great civil troubles in England, his quarrel with the Carterets, and consequent tragical end. Sir Philip de Carteret was appointed lieutenant-governor of the island by Charles I, and, although a zealous protestant, was always an ardent loyalist. He is said to have been a man of ability and integrity, but of austere manners, and he was accused by his enemies of absorbing all the more lucrative offices in the island. He is charged with having attempted to deprive the dean of part of his tithes, an aggression that roused in Bandinel an animosity to the lieutenant-governor, which was fostered by subsequent events, and which endured throughout his life. At the time of the civil war in England, Bandinel was considered the head of the parliamentary party in Jersey, whose cause he is said to have espoused chiefly out of opposition to the leading loyalist Carteret. When the parties were in conflict in the island, Bandinel kept back all supplies from the fortresses of Elizabeth Castle and Mont Orgueil, where the lieutenant-governor and his wife were shut up. The rigours and mortifications which he had to endure brought Carteret to his grave, and in his last illness Bandinel evinced the bitterness of his enmity by refusing all spiritual and material comforts to the dying man, keeping even his wife from him until the last moment. On Carteret's death, in 1643, his son, Sir George Carteret, was appointed by the king lieutenant-governor in his stead, and he gratified at the same time his resentment for the treatment of his father, and his loyal zeal, by arresting Bandinel and his son on a charge of treason. They were confined first in Elizabeth Castle and afterwards in Mont Orgueil, where, after more than twelve months' imprisonment, they formed a plan for escape. Having made a line of their bed-linen and such other material as they could procure, on the night of 10 Feb. 1644–5 they forced their way through the grating of their cell, and proceeded to lower themselves down the side of their prison. The son succeeded in reaching the end of the line, which, however, being too short, he fell and was seriously injured; but the dean, by his weight breaking the line, fell from a great height on to the rocks below, where he was discovered insensible by a sentinel on the following morning, and only lingered to the next day, when he died. His son escaped for a time, but was recaptured and died in prison. Dean Bandinel was also one of the rectors of the island, from which office, however, he derived but small emolument.

[Ansted's Channel Islands; Cæsarea; Hook's Archbishops, vol. v.; Falle's History of Jersey.]
R. H.

BANDINEL, JAMES (1783–1849), writer on slavery, born in 1783, was son of James Bandinel, a doctor of St. Peter's, Oxford. Bulkeley Bandinel [q. v.], keeper of the Bodleian Library, was his elder brother. James Bandinel was a clerk in the Foreign Office for some fifty years, from which he retired shortly before his death on a full pension. In 1842 he published 'Some Account of the Trade in Slaves from Africa, as connected with Europe and America,' and dedicated the book to Lord Aberdeen, the then foreign secretary. It describes, first, 'the introduction of the African slave trade into Europe, and progress of it among European nations;' secondly, 'the abandonment of the slave trade by England;' and thirdly, 'the efforts of the British government with other governments to effect the entire extinction of the trade.'

James Bandinel died on 29 July 1849 at his residence in Berkeley Square, at the age of 66.

[Annual Register, 1849; Bandinel, On the Slave Trade, 1849.]
P. B. A.

BANIM, JOHN (1798–1842), novelist, dramatist, and poet, was born in the city of Kilkenny, 3 April 1798. His father pursued the double occupation of farmer and trader in all the necessaries of a sportsman's and angler's outfit. Prospering in business, he was enabled to give his sons, Michael [q. v.] and John, a good education. The latter, who was the younger son, was sent, after some preparatory training, to Kilkenny college. There he evinced aptitude for poetical composition, as well as talent for drawing and painting. Desiring to adopt the profession of artist, Banim was sent in the year 1813 to Dublin, where he became a pupil in the drawing academy of the Royal Dublin Society. He was constant in his attendance at the academy, and 'he had the honour to receive the highest prize in the gift of the committee for his drawings placed in the first exhibition held after his year of entrance' (Murray's *Life*). On leaving Dublin he became a teacher of drawing in Kilkenny, and while pursuing his profession was the subject of a romantic but unfortunate love-attachment. It had a very pathetic end in the death of the lady, and Banim embalmed his grief in the best of his early poems. The mental agony and bodily pain he endured at this time obtained so firm a hold upon his system that he was never afterwards able to shake off their evil effects. Driven almost to despair, he now spent several years unhappily and unprofitably. It became obvious to his friends that a complete change was essential, and accordingly in 1820 Banim removed to Dublin. It was largely owing to his efforts that the artists of the Irish capital obtained a charter of incorporation and a government grant, and to mark their sense of his services they presented Banim with an address and a considerable sum of money. Giving up the artistic profession, and devoting himself to literature, he wrote, in addition to much ephemeral work, a lengthy poem entitled 'The Celt's Paradise,' which was very favourably regarded by Lalor Sheil and Sir Walter Scott. This was followed by an unsuccessful dramatic composition, 'Turgesius;' but a second tragedy which he shortly produced, 'Damon and Pythias,' deservedly brought him high reputation. Although 'Damon and Pythias' is frequently stated to have been the joint work of Banim and Sheil, Banim's biographer affirms that the only assistance rendered by Sheil to the young dramatist consisted of an introduction and recommendation to a manager. 'Damon and Pythias' was performed at Covent Garden theatre 28 May 1821, with Macready and Charles Kemble in the principal parts. The success of this tragedy enabled Banim to pay his debts.

In the year 1822 John and Michael Banim conceived the idea of writing a series of novels which should do for the Irish what Scott had done for the Scotch in his 'Waverley Novels.' Hitherto such Irish characters as had appeared in fiction had been ridiculous and grotesque. There was a wealth of Irish feeling, sentiment, and patriotism which had heretofore been untouched and unrepresented, but which the Banim brothers now began to utilise and explore. John had now married, and, having settled in London, was working as a periodical writer, and contributing largely to the 'Literary Register.' He wrote another tragedy, 'The Prodigal,' which was accepted at Drury Lane (with parts cast for Kean and Young), but never performed. Towards the close of 1823, Banim was enabled to be of service to another Irishman of genius, Gerald Griffin, who had gone up to London for the purpose of pursuing a literary career. A series of essays by Banim, under the title of 'Revelations of the Dead-Alive,' met with great favour in 1824. The year following appeared the first series of the 'O'Hara Tales,' which at once enjoyed considerable popularity. The second of these tales, 'The Fetches,' was the work of John Banim, as was also 'John Doe' or 'The Peep o' Day,' with the exception of the opening chapter. He next wrote the 'Boyne Water,' a political novel, which dealt with the period of William of Orange and James II. It contained graphic descriptions of the siege of Limerick and other episodes of the time. 'This work was severely handled by the critics, and we have good authority for stating that the author regretted having written it, and his brother prevented its being reprinted in the new edition of the "O'Hara Tales," published by Messrs. Duffy & Son in 1865' (Read's *Cabinet of Irish Literature*). As sometimes happens, however, that which the critics abused found fervent admirers amongst the reading public; and after the appearance of the 'Boyne Water,' Colburn offered a very large sum for the next tale of the O'Hara family.

Accepting the offer, John Banim produced 'The Nowlans,' a powerful though painful story. Success was insured to the toiler, but he was harassed by bodily affliction. Nevertheless he toiled on, suffering 'wringing, agonising, burning pain.' Though not eight-and-twenty, he had the appearance of forty, and he tottered as he walked. At this time he found an excellent friend in John Sterling. In 1826 Banim wrote his tragedy of 'Sylla,' founded upon the play of M. Jouy. Domestic illness and anxiety now preyed upon him, but he laboured on, producing 'The Disowned' and other stories for the second series of 'The O'Hara Tales.' In 1829 he went abroad, but continued to write for periodicals and for the stage. But he was straitened in circumstances as well as ill in body. Writing from Boulogne to his brother Michael, 25 Feb. 1832, he thus revealed his position: 'Yes, it is but too true, I am embarrassed, more so than I ever expected to be. By what means? By extravagance? My receipts and my living since I left England would contradict that. By castle-building? No—"the visitation of God."' In another letter he stated that of twenty volumes he had written, and of treble their quantity of matter in periodicals, no three pages had been penned free from bodily torture. An appeal was made on his behalf in the 'Times,' 'Spectator,' and other journals, with liberal results, including contributions from Earl Grey and Sir Robert Peel. But Banim's sufferings increased; he lost the use of his lower limbs, and was pronounced incurable by his physicians. He was brought from France to London by easy stages, and finally he was conveyed home to Kilkenny. This was in the year 1835, and in passing through Dublin Banim was greeted with popular enthusiasm. He experienced much kindness from the lord-lieutenant, the Earl of Mulgrave, and a performance in his honour and for his benefit was given at the Dublin Theatre Royal. On arriving at Kilkenny his fellow-townsmen showed their appreciation of his genius by presenting him with an address and a handsome sum of money. Banim, who was of a warmly sensitive and grateful nature, was deeply moved by this tribute from his native city.

In 1836 Banim was granted a pension of 150*l.* from the civil list, chiefly owing to the exertions of the Earl of Carlisle, who more than once called upon the novelist in his little cottage of Windgap, just outside the town of Kilkenny. A further pension of 40*l.* was granted on account of Banim's daughter, whom he was otherwise unable to educate. These pensions greatly lessened his anxiety, and when the evening of his life closed in upon him prematurely it found him patient and resigned. When 'Father Connell,' the last joint work of the brothers, had been produced, it became apparent that John Banim was gradually sinking, and at length, on 13 Aug. 1842, he expired at the age of forty-four.

John Banim has been called 'the Scott of Ireland.' He delineated the national character in a striking manner, and his pictures of the Irish peasantry will doubtless live for many generations. 'Fault has been found with him on the ground that there is throughout the whole of his writings a sort of overstrained excitement, a wilful dwelling upon turbulent and unchastened passions.' Of the strong writing thus complained of, which was characteristic of both brothers, an example is furnished in the story of 'The Croppy,' relating to the rising in 1798. The authors wrote in this novel: 'We paint from the people of a land amongst whom, for the last six hundred years, national provocations have never ceased to keep alive the strongest and often the worst passions of our nature; whose pauses, during that long lapse of a country's existence, from actual conflict in the field, have been but so many changes into mental strife, and who to this day are held prepared, should the war-cry be given, to rush at each other's throats and enact scenes that, in the columns of a newspaper, would show more terribly vivid than any selected by us from former facts for the purposes of candid though slight illustration.'

But full justice has been done to the realistic powers of Banim, one English critic acknowledging that he united the truth and circumstantiality of Crabbe with the dark and gloomy power of Godwin; while in knowledge of Irish character, habits, customs, and feeling, he was superior even to Miss Edgeworth or Lady Morgan. Had Banim possessed the hearty humour of a Lover or a Lever, he would have been saved from many of his literary excesses. As a delineator of life in the higher ranks of society, Banim conspicuously failed; his strength lay in his vigorous and characteristic sketches of the Irish peasantry, and these in their light and shade have something of the breadth and the strong effects of Rembrandt.

A selection from Banim's contributions to periodical literature (together with some sketches by his brother) appeared in 1838 under the title of 'The Bit o' Writin', and other Tales.' His other works are: 1. 'The Celt's Paradise.' 2. 'Turgesius.' 3. 'Damon and Pythias.' 4. 'Sylla.' 5. 'The Prodigal.' 6. 'The Moorish Wife.' 7. 'Revelations of the Dead-Alive.' 8. 'John Doe.' 9. 'The Fetches.' 10. 'The Boyne Water.' 11. 'The Disowned.' 12. 'The Smuggler.' 13. 'Peter of the Castle.' 14. 'The Nowlans.' 15. 'The Anglo-Irish.' 16. 'The Denounced,' a work which included two tales, 'The Last Baron of Crana,' and 'The Conformists.' He also collaborated, as we have seen, with his brother in several of the O'Hara tales, furnished sketches as a basis for others, and wrote besides many essays, sketches, and stories of a slighter character.

[Murray's Life of John Banim, 1857; The O'Hara Tales, new edition, 1865; Read's Cabinet of Irish Literature; and the various works of Banim.] G. B. S.

BANIM, MICHAEL (1796–1874), brother of John Banim [q. v.], and co-worker with him in the series of novels called the 'O'Hara Tales,' was born at Kilkenny, 5 Aug. 1796. He was educated first in Kilkenny and afterwards at a well-known catholic school conducted by Dr. Magrath. At the age of sixteen he was offered the choice of a profession, and chose that of the bar. He studied assiduously for some time, and looked forward hopefully to his future. But his prospects were overcast by a serious reverse of fortune which befell his father. 'With a self-sacrifice for which his whole life was remarkable, Michael Banim gave up his cherished design, and quietly stepped back into what he considered the path of duty. He took up the tangled threads of business, applied his whole energy and perseverance to the task, and at length had the satisfaction of unravelling the complication, and replacing his parents in comfort, both material and mental' (Read). For himself he found happiness in studying the lives of those around him, and in the enjoyment of the beautiful scenery of Kilkenny. It was in 1822 that John Banim broached to Michael his scheme for a series of national tales. The elder brother at once fell in with the idea, and related certain circumstances which were well adapted to serve as the foundation of one of these novels. Urged by his brother to write the story himself, Michael consented to do so in such hours as he could snatch from business, and the result was the novel entitled 'Crohoore of the Billhook,' which proved one of the most popular in the first series of the 'O'Hara Tales.' Many years later, in explaining the reasons why these tales were undertaken, and in also defending their bias, Michael Banim wrote: 'When Irish character was dealt with only to be food for risibility in consequence of its peculiar divergence from established rules of judgment, the wish of the authors of the "O'Hara Tales" was to retain its peculiarity of humour, even in adversity, while accounting for its darker phase of retaliation for insult and injury. It was the object of the authors, while admitting certain and continued lawlessness, to show that causes existed, consequently creating the lawlessness. Through the medium of fiction this purpose was constantly kept in view.'

Michael Banim travelled through the south of Ireland for the purpose of supplying the historical and geographical details for his brother's novel, the 'Boyne Water;' and in 1826 he visited John in London, making the acquaintance of many distinguished men of letters. When the struggle for catholic emancipation was at its height, Michael worked energetically for the cause. In 1828 he published the 'Croppy,' and the same year, after his return to Kilkenny, he had the honour of a visit from the Comte de Montalembert, who was then on a tour through Ireland. The comte told Banim that he had first read the 'O'Hara Tales' in Stockholm, and that he could not leave Ireland without journeying from Cork to Kilkenny, specially to thank the writers of those tales. A prolonged illness interfered with Banim's literary exertions; and it was not until five years after the publication of the 'Croppy' that his next venture, the 'Ghost Hunter and his Family,' appeared. But from 1834 onward, for a number of years, stories appeared in rapid succession from his pen. When John Banim was struck down by illness, his brother wrote and earnestly besought him to return to Kilkenny and share his home. 'You speak a great deal too much,' he observed in one letter, 'about what you think you owe me. As you are my brother, never allude to it again. My creed on this subject is, that one brother should not want while the other can supply him.' In 1840 Michael Banim married, being then a man of ample means; but in less than a year he lost almost the whole of his fortune through the failure of a merchant. The blow fell severely upon him, and a second serious illness ensued, through which he bravely struggled. When he had sufficiently recovered, he wrote 'Father Connell,' one of the most pleasing of the fictions written by either brother, the chief character being a faithful delineation of a worthy priest who had been known to Banim since childhood. As a creation, Father Connell has been compared by some critics, and not unfavourably, with the Dr. Primrose of Oliver Goldsmith. In 1852 Banim's 'Clough Fion' appeared in the 'Dublin University Magazine,' and about the same time, through the influence of the Earl of Carlisle, the author was appointed postmaster of his native city of Kilkenny. Although Banim was in a very delicate state of health for some years after receiving this appointment, he fulfilled its duties; but all literary occupation was suspended. It was not until 1864 that the 'Town of the Cascades,' his last work, was published. In this story, which exhibited no lack of power, the author depicted the terrible effects of the vice of intemperance. Banim's health completely broke down in 1873, and he was obliged to resign his situation of postmaster. Leaving the neighbourhood, he went with his family to reside at Booterstown, on the coast of the county of Dublin. The committee of the Royal Literary Fund made him an annual allowance. But there is no doubt that his closing years were years of anxiety and hardship. He died at Booterstown on 30 Aug. 1874. The Prime Minister (Mr. Disraeli) granted his widow a pension from the civil list.

In character Michael Banim was amiable, unambitious, modest, and generous to a degree. He unselfishly thrust himself into the background, in order that his younger brother might enjoy to the full the fame that was dear to him. He even refrained from claiming his fair share in the tide of popularity which set in upon the authors of the 'O'Hara Tales.' 'At the same time, it is a noteworthy fact that his contributions to the joint publications, which appeared under the well-known *nom de plume* of the "O'Hara Family," were most favourably criticised by the public journals.' While not possessing the poetic vein of the younger brother, Michael Banim was certainly his equal in the power of vividly depicting passion and character. He had also an irresistible, if at times uncouth, eloquence of style.

As there has been much misunderstanding concerning the relative share of the brothers in the composition of the various tales written by them, we may quote from a document drawn up by Michael Banim, in which he set forth his own share of their joint labours. Out of a total of twenty-four volumes, he claimed to have written thirteen and a half, including the following stories: 1. 'Crohoore of the Billhook.' 2. 'The Croppy.' 3. 'The Ghost Hunter and his Family.' 4. 'The Mayor of Windgap.' 5. 'The Bit o' Writin'.' 6. 'Father Connell.' 7. 'The Town of the Cascades.'

[The Nation (Dublin); Cabinet of Irish Literature; Freeman's Journal (Dublin); Murray's Life of John Banim.] G. B. S.

BANISTER or **BANESTER, JOHN** (1540–1610), surgeon, was well known among surgeons in London in the latter half of Queen Elizabeth's reign. He began his professional life as surgeon to the forces sent under the Earl of Warwick in 1563 to relieve Havre. On this expedition he and William Clowes [q. v.], another surgical author, began a friendship which lasted throughout their lives. Some time after his return he studied at Oxford, and received a license to practise in 1573. For several years he practised both physic and surgery at Nottingham. Leicester's expedition to the Low Countries in 1585 gave Banister another opportunity of public service, and he served on board ship (*Royal Letter*, 1593; see Munk). After the expedition he settled in London, and in 1588 he and Clowes are associated in the dedication of Read's 'Translation of Arceus.' They saw many cases together, and in 1591 T. P., a patient of theirs, praised both surgeons in a wretched English poem. Complaints were often made at that time to the College of Physicians as to surgeons practising medicine, and, perhaps in consequence of some such difficulty, Banister in 1593 obtained a royal letter of recommendation which led the college to grant him a license (15 Feb. 1593–4) on the condition that in dangerous cases he should call in one of its fellows. Banister was famed for his kindness to the poor, especially to old soldiers, and for his extensive professional reading. He edited Wecker, with corrections, 'A Compendious Chyrurgerie gathered and translated (especially) out of Wecker,' 12mo, London, 1585. He compiled a collection of remedies and prescriptions, 'An Antidotarie Chyrurgicall,' London, 1589, in which he acknowledges the generous help of his contemporaries, George Baker [q. v.], Balthrop, Clowes, and Goodrus. He also published in folio 'The History of Man, sucked from the Sap of the most approved Anatomists, 9 books, London, 1578.' Calametius, Tagaltius, and Wecker, three dry and unprofitable writers on surgery, form the basis of his writings. No cases from his own practice are given, and neither domestic history nor interesting examples of style are to be found in his pedantic pages. He lived in Silver Street (*Antidotarie*), and was buried in the church of St. Olave in that street, since destroyed, with the record of his death, in the great fire. He had a long epitaph in English verse, which bears sufficient resemblance to some poems of Clowes to make it likely that it was written for Banister's tomb by his old friend. In 1633, some time after Banister's death, a collected edition of his surgical works was published, 'The Workes of that Famous Chyrurgian, Mr. John Banester,' in six books.

[Clowes's Works; Munk's Roll of Physicians, i. 104.] N. M.

BANISTER, JOHN (1630–1679), musical composer and violinist, was the son of one of the 'waits' of the parish of St. Giles-in-the-Fields, and that profession he at first followed. His father was his first instructor, and he arrived at such proficiency on the violin that Charles II became interested in him and sent him for further education to France, appointing him on his return to the post of leader of his own band, vacated by the death of Baltzar [q. v.] in 1663. A warrant of that year (*Add. MS.* 5750) informs us that he was appointed to the band at a salary of 40*l.* per annum, payable quarterly. About 1666–7 he is said to have been dismissed by the king for an impertinent remark concerning the appointment of French musicians to the royal band. This seems to be referred to in Pepys's Diary, date 20 Feb. 1666–7, although Banister's name occurs in a list of the King's Chapel in 1668 (*Egerton MS.* 2159). On 30 Dec. 1672 he inaugurated a series of concerts at his own house, which are remarkable as being the first lucrative concerts given in London. One peculiarity of the arrangements was that the audience, on payment of one shilling, were entitled to demand what music they pleased to be performed. These entertainments continued to be given by him, as we learn from advertisements in the 'London Gazette' of the period, until within a short time of his death, which took place on 3 Oct. 1679. He was buried in the cloisters of Westminster Abbey.

His most important composition is the music to the tragedy of 'Circe' by Dr. C. Davenant, which was performed at the Duke of York's Theatre in 1676. Manuscript copies of the first act are preserved in the library of the Royal College of Music, and in the Fitzwilliam Museum at Cambridge. In the same year he wrote music to 'The Tempest' in conjunction with Pelham Humphrey. Several songs by Banister, some of them belonging to some classic tragedy of which the name is unknown, and written jointly with Dr. Blow, are in a manuscript in the Christ Church Library, Oxford. In the collections of printed music which date from about this time his name is of frequent occurrence. Besides his vocal compositions, which are not of very great interest or importance. he wrote a great many short pieces for one, two, and three violins, and also for the lute. He was especially skilled in writing upon a ground bass. A work of this kind is preserved in the British Museum (*Add. MS.* 18940) for two violins on a ground, and several similar compositions are among the manuscripts in the Music School at Oxford. There also many of his other compositions are preserved, one of which (*MS.* 35) is curious, as it appears to be an exercise in bowing. The name is given variously as Bannister, Banester, and Banster, but most commonly, and no doubt correctly, as Banister.

His son, John Banister the younger, was a pupil of his father's, and became, like him, a violinist in the royal band, where he remained under Charles II, James II, William and Mary, and Anne. When the first Italian operas were given in this country at Drury Lane, he played the first violin. He died in 1735.

[Burney's History of Music; Hawkins's History of Music; Grove's Dictionary of Music and Musicians; MSS. in Fitzwilliam Museum, Cambridge, Music School and Christ Church, Oxford, and in the British Museum.] J. A. F. M.

BANISTER, JOHN (*d.* 1692?), naturalist, travelled first in the East Indies and later in Virginia, apparently as a Church of England missionary, as well as with the purpose of investigating the natural history of those regions. His stay in Virginia extended over at least fourteen years, during which time he corresponded with John Ray, Compton (bishop of London), and Martin Lister. To Ray he sent in 1680 a lengthy catalogue of Virginia plants, which is published in the 'Historia Plantarum' (ii. 1928), where Ray styles him 'eruditissimas vir et consummatissimus botanicus.' In the previous year he had sent a similar catalogue, with drawings, to Compton. He was an entomologist as well as a botanist, and published papers on the insects, mollusks, and plants of Virginia in the 'Philosophical Transactions.' In one of his expeditions in Virginia he fell from the rocks and was killed (about 1692). His notes and papers were sent to Compton; his dried plants were acquired by Sir Hans Sloane, and are now in the British Museum.

[Phil. Trans. xvi. 667–72; Pulteney's Sketches, 55–7.] J. B.

BANISTER, RICHARD (*d.* 1626), an oculist, of Stamford in Lincolnshire, was educated under his near kinsman, John Banister, the surgeon [q. v.]. He devoted himself especially to certain branches of surgery, such as 'the help of hearing by the instrument, the cure of the hare-lip and the wryneck, and diseases of the eyes.' He studied under various persons eminent in these subjects, among whom were 'Henry Blackborne, Robert Hall of Worcester, Master Velder of Fennie Stanton, Master Surflet of Lynn, and Master Barnabie of Peterborough.' To complete his education he betook himself to the study of the best authors, as Rhazes, Mesne, Fernelius, Vesalius, &c.

Banister then established himself in Stamford, and acquired considerable reputation as an oculist. He was in request in all the large towns round about, and was even sent for to London. He appears to have performed numerous operations for cataract, and to have cured twenty-four blind persons at Norwich, of which he obtained a certificate from the mayor and aldermen.

Banister published in 1622 a second edition of a 'Treatise of One Hundred and Thirteen Diseases of the Eyes and Eyelids, with some profitable additions of certain principles and experiments, by Richard Banister, oculist and practitioner in physic.' It is a translation from the French of Jacques Guillemeau, made by one A. H., and at its first publication dedicated to the elder Banister. Guillemeau was a distinguished surgeon at the courts of Charles IX, Henry III, and Henry IV of France, and his work, 'Traité des Maladies de l'Œil,' was published at Paris in 1585, and at Lyons in 1610, and was translated both into Flemish and into German. The English translation by A. H. having become out of print, a second edition was published in 1622 by Richard Banister, together with an 'appendant part' called 'Cervisia Medicata, Purging Ale, with divers aphorisms and principles.' The work received the name of Banister's Breviary of the Eyes. In this treatise he names the best oculists for the last fifty or sixty years, not university graduates. Banister was buried at St. Mary's, Stamford, Lincolnshire, 7 April 1626. His wife Anne was buried there 16 April 1624.

[Wood's Athenæ (Bliss), i. 563; Hutchinson's Biographia Medica; Banister's Treatise, as above.] R. H.

BANISTER, SIR WILLIAM (*d.* 1721), judge, was a student of the Middle Temple, and received the coif in 1706. For a few years he was one of the judges of South Wales, and through the friendship of Lord Chancellor Harcourt was promoted in June 1713 to be a baron of the exchequer, when he was knighted. On the accession of George I, Lord Chancellor Cowper, in his proposals for reforming the judicial staff, advised the removal of Banister as being 'a man not at all qualified for the place' (CAMPBELL's *Lives of the Lord Chancellors*, iv. 350), and on 14 Oct. 1714 he was accordingly removed (LORD RAYMOND's *Reports*, 1261, 1318). His public career and his private life appear to have been equally devoid of general interest. Turk Dean in Gloucestershire 'descended to him from his ancestors,' and he possessed 'a great estate in this and other places' (ATKYNS's *Gloucestershire*, 787). He died at Turk Dean on 21 Jan. 1720–1, and was buried in the parish church, where there is a memorial to him (*Hist. Reg.* 1721, *Chron. Diary*, p. 6).

[Foss's Judges of England, and works cited above.] G. V. B.

BANKE, RICHARD (*fl.* 1410), judge, was appointed a baron of the exchequer by the continual council in 1410, during the virtual interregnum caused by the mental and physical decay of Henry IV, and re-appointed by Henry V in 1414. He married Margaret, daughter of William de Rivere. The date of his death is altogether uncertain, there being nothing to indicate who succeeded him on the bench. He was interred in the priory of St. Bartholomew, London, on the site of which St. Bartholomew's Hospital now stands, as was also his wife. Stow, to whom we are indebted for the record of this fact, spells his name Vancke and his wife's maiden name Rivar.

[Dugdale's Chron. Ser. 57; Stow's Survey of London, ed. Strype, i. 715.] J. M. R.

BANKES, GEORGE (1788–1856), the last of the cursitor barons of the exchequer—the office being abolished on his death in 1856—was the third son of Henry Bankes [q. v.], of Kingston Hall, Dorsetshire, who represented Corfe Castle for nearly fifty years, and of Frances, daughter of Wm. Woodley, governor of the Leeward Islands. He was a lineal descendant of Sir John Bankes [q. v.], chief justice of the common pleas in the reign of Charles I. Bankes was educated at Westminster School and Trinity Hall, Cambridge. He studied law first at Lincoln's Inn, and afterwards at the Inner Temple, and was called to the bar by the latter society in 1815. In the following year he entered parliament as his father's colleague for the family borough of Corfe Castle, which he represented in every succeeding parliament until 1823. He was again returned for Corfe Castle in 1826, and sat until 1832, when the family borough was united with that of Wareham. He does not appear to have achieved any remarkable professional success, but owing, presumably, to his family influence, he was appointed one of the bankruptcy commissioners in 1822, and cursitor baron in 1824. In 1829, under the Wellington administration, he became chief secretary of the board of control, and in the next year a junior lord of the treasury, and one of the commissioners for the affairs of India. At the general election in 1841 he again entered parliament, being returned by the county of Dorset, for which he continued to sit until his death. He supported the tory party, and strenuously opposed Sir Robert Peel's commercial reforms. During the short administration of the Earl of Derby in 1852, Bankes held the office of judge-advocate-general, and was sworn a privy councillor. On the death of his elder brother, William John [q. v.], in 1855, he succeeded to the family estates. He died at his residence, Old Palace Yard, Westminster, leaving issue three sons and five daughters by his wife Georgina Charlotte, only child of Admiral Sir Charles Nugent, G.C.B. Bankes was the author of 'The Story of Corfe Castle and of many who have lived there' (London, 1853), and of 'Brave Dame Mary,' a work of fiction founded on the 'Story.'

[Illustrated London News, 12 July 1856; Burke's Dictionary of the Landed Gentry; Foss's Lives of the Judges of England.] G. V. B.

BANKES, HENRY (1757–1834), politician and author, was born in 1757, the only surviving son of Henry Bankes, Esq., and the great-grandson of Sir John Bankes [q. v.], chief justice of the common pleas in the time of Charles I. He was educated at Westminster School and at Trinity College, Cambridge, where he graduated B.A. in 1778, and M.A. in 1781. After leaving Cambridge he sat for the close borough of Corfe Castle from 1780 to 1826; in the latter year he was elected for the county of Dorset, and re-elected in the general election in the same year and in 1830, but was rejected after a contest in 1831. In politics he was a conservative; he gave a general support to Pitt, but preserved his independence. He took an active but not a leading part in nearly every debate of his time, and closely attended to all parliamentary duties. He was a trustee of the British Museum, and acted as its organ in parliament. Bankes published 'A Civil and Constitutional History of Rome, from the Foundation to the Age of Augustus,' 2 vols. 1818. He married in 1784 Frances, daughter of William Woodley, governor of the Leeward Isles, and left a large family. His second son was William John Bankes [q. v.], and his third George Bankes [q. v.]. His daughter married the Earl of Falmouth. Bankes died at Tregothnan, Cornwall, 17 Dec. 1834, and was buried in Wimborne Abbey.

[Gent. Mag. iii. new series, p. 323; Parliamentary Debates, 1780–1829; Brit. Mus. Cat.] A. G-n.

BANKES, Sir JOHN (1589–1644), chief justice of the common pleas, 'was born at Keswick, in Cumberland, of honest parents, who, perceiving him judicious and industrious, bestowed good breeding on him in Gray's Inn, in hope he should attain to preferment, wherein they were not deceived' (Fuller, *Worthies*, ed. Nichols, i. 237). His father was a merchant, and his mother, according to some authorities, Elizabeth, daughter of one Hassell, but according to Burke's 'Landed Gentry,' Bankes's mother was Jane Malton, and his grandmother Anne Hassel. Bankes was sent to a grammar school in his own county, and thence to Queen's College, Oxford, in 1604, at the age of fifteen. Leaving the university without a degree he entered Gray's Inn as a law student in 1607; was called to the bar 30 Nov. 1614; became a bencher of the society in 1629, reader in 1631, and treasurer the next year (Dugdale, *Orig.* 297, 299). He was returned to parliament in 1624 for Wootton Bassett and in 1628 for Morpeth, and took part in the debate on the question of privilege arising out of the seizure of a member's goods for tonnage by order of the king (19 Feb. 1628), on which occasion he declared that 'the king's command cannot authorise any man to break the privilege' (*Parl. Hist.* ii. 480). He did not, however, take much part in the politics of the day.

In 1630 the king made him attorney-general to the infant Prince Charles, then Duke of Cornwall, and on the death of Attorney-general Noy, Bankes succeeded to his place, Sept. 1634. His professional reputation was very high at this moment, for one of Lord Wentworth's correspondents mentions 'how Banks, the attorney-general, hath been commended to his majesty—that he exceeds Bacon in eloquence, Chancellor Ellesmere in judgment, and William Noy in law' (Bankes, *Corfe Castle*, 54). His wealth appears to have grown as rapidly as his reputation, for about this time he purchased the manor of Corfe Castle, in Dorsetshire, from Lady Hatton, widow of Sir Edward Coke. That he should have been able to purchase so important a property at so comparatively early an age as 46, apparently out of the legitimate earnings of his private practice, proves the very lucrative nature of the legal profession in those days. As attorney-general it fell to his lot in 1637 to carry out the arbitrary prosecutions in the Star Chamber against Prynne, Bishop Williams, and others (*State Trials*, iii. 711, 771). In the same year he represented the crown in the still more important case of John Hampden, on which occasion his argument lasted for three days (*ibid.* 1014). The chief justiceship of the common pleas becoming vacant by the promotion of Sir Edward Lyttleton to be lord keeper was given to Sir John Bankes, 29 Jan. 1640–1 (Rymer, xx. 447). A month later, while sitting as temporary speaker of the House of Lords during the illness of the lord keeper, his friend and former client, the Earl of Strafford, was brought before him to the bar on some matter connected with his impeachment (*Corfe Castle*, 83). Sir John remained at his post at Westminster for some time after the king had left London, but, fearing that this might be considered as showing approval of the parliamentary cause, he soon followed the king to York. He was now admitted to the privy council, and signed the declaration made by the lords at York, in which they asserted that the king had no intention of making war on the parliament. Sir John accompanied the king to Oxford in the winter, and received from the university the honorary degree of D.C.L., 20 Dec. 1642 (Wood, *Fasti*, ii. 44).

Though steadily adhering to the king's cause, he incurred the royal displeasure by his caution and moderation. In a letter, dated York, May 1642, to Mr. Green, one of the members for Corfe Castle, he says: 'The king is extremely offended with me touching the militia; saith that I should have performed the part of an honest man in protesting against the illegality of the ordinance; commands me upon my allegiance yet to do it. I have told him it is not safe for me to deliver anie opinion in things which are voted in the housses.' In this and other private letters to the leaders of parliament he warmly urges the necessity of frankness and compromise on both sides with a view to an 'accommodation,' foreseeing that 'if we should have civile wars it would make us a miserable people' (*Corfe Castle*, 135). His efforts to preserve the peace seem to have been appreciated by the parliament; for, notwithstanding the prominent part he had taken in the Star Chamber prosecutions and the ship-money case, parliament requested that he might be continued in his office of chief justice (*Parl. Hist.* iii. 70). The king's displeasure soon passed away, and Sir John gave ample proofs of his devotion to the king by his liberal contributions to the royal treasury, and still more by the stubborn resistance offered by his castle long after all the neighbouring strongholds had fallen into the hands of parliament. The heroic defence of Corfe Castle by Lady Mary Bankes [q. v.] during nearly three years, against great odds, to which she yielded only when betrayed, is one of the brightest spots in that gloomy period. The parliament, on the other hand, had ceased to regard Sir John as a mediator, and the commons were so highly incensed against him by his charge to the grand jury at Salisbury, where several members of both houses were indicted for high treason before Bankes and three other judges, that they ordered the four judges to be impeached (Whitelocke, 78). A similar order was made the next year against the same judges in consequence of the trial and execution of Captain Turpine at Exeter (*ibid.* 96). Fortunately for Sir John he was beyond the reach of the commons, but they made him feel their displeasure by ordering the forfeiture of all his property, even to his books (*ibid.* 177). He continued to act as privy councillor and chief justice at Oxford until his death, which occurred there 28 Dec. 1644. He was buried in Christ Church Cathedral, where there is a monument to his memory. 'It must not be forgotten that by his will he gave to the value of 30*l.* per annum with other emoluments to be bestowed in pious uses, and chiefly to set up a manufacture of coarse cottons in the town of Keswick' (Fuller, i. 237).

Clarendon tells us that at one time the king, being displeased with Lord-keeper Lyttleton, proposed to give the great seal to Sir John Bankes, but that the latter 'was not thought equal to that charge in a time of so much disorder, though otherwise he was a man of great abilities and unblemished integrity' (Clarendon, v. 209). Elsewhere the same writer speaks of him as 'a grave and a learned man in the profession of the law' (*ibid.* vi. 396). This estimate of him appears to be acquiesced in by all his contemporaries. His conduct as well as his letters prove him to have been moderate and cautious, but steadily loyal to the royal cause. His property was restored to his family in 1647 by parliament after considerable payments by Lady Bankes and her children (Whitelocke, 270). Sir John left a numerous family, and his descendants, who still own considerable property in the neighbourhood, represented the borough of Corfe Castle until it was disfranchised in 1832. The present head of the family lives at Kingston Lacy, not far from the ruins of their ancient castle.

[Foss's Judges of England; Biographia Britannica; Bankes's Story of Corfe Castle; Fuller's Worthies; Wood's Fasti (Bliss), ii. 44; Lloyd's Memoires of Sufferers for Charles I.] G. V. B.

BANKES, MARY, Lady (*d.* 1661), the heroine of Corfe Castle, was the only daughter of Ralph Hawtrey, of Ruislip, in the county of Middlesex, the representative of an ancient family of Norman origin. Of her early life nothing seems to be recorded; but having married Sir John Bankes [q. v.], chief justice of the common pleas in the latter part of the reign of Charles I, she retired with her children, on the commencement of the civil troubles, to Sir John's newly purchased residence, Corfe Castle, in the Isle of Purbeck, Dorsetshire, for many centuries a royal residence and one of the strongest castles in England. Here Lady Bankes, with the assistance of a small garrison, stood two prolonged sieges, the first in 1643, lasting six weeks and ending in the flight of the besiegers; the second in 1645, which after eight weeks ended in the taking of the castle through the treachery of one of the garrison. The fullest and best original account of the first siege is contained in a contemporary royalist publication, 'Mercurius Rusticus,' No. xi., which, notwithstanding its contemptuous banter of 'the rebels,' is probably a fairly truthful account, and is confirmed by occasional allusions in contemporary newspapers of the opposite side.

From this authority we learn that in May 1643, Sir John being in attendance on the king, the commissioners of Poole sent a force of forty seamen ('they in the castle not suspecting any such thing') to demand of Lady Bankes the surrender of the four small pieces of cannon which formed the armament of Corfe Castle, 'but instead of delivering them, though at that time there were but five men in the castle, yet these five, assisted by the maid servants, at their lady's command mount these pieces on their carriages, and lading one of them they give fire, which small thunder so affrighted the seamen that they all quitted the place and ran away.'

On 23 June 1643 the regular siege was begun by Sir Walter Earle, with a force of 500 or 600 men, and a few pieces of ordnance. Lady Bankes meantime had quietly laid in a good store of provisions, and had obtained from Prince Maurice, by her earnest entreaties, a garrison of about eighty men, commanded by Captain Lawrence. Her resolution was unshaken by the oath taken by the besiegers, 'that if they found the defendants obstinate not to yield, they would maintain the siege to victory and then deny quarter unto all, killing without mercy men, women, and children.' All the assaults of the besiegers were successfully repelled by the little garrison. In the last of these attacks, 'the enemy being now pot-valiant and possessed with a borrowed courage, which was to evaporate in sleep, they divide their forces into two parties, whereof one assaults the middle ward, defended by valiant Captain Lawrence and the greater part of the souldiers; the other assault the upper ward, which the Lady Bankes (to her eternall honour be it spoken), with her daughters, women, and five souldiers, undertooke to make good against the rebels, and did bravely perform what she undertooke, for by heaving over stones and hot embers, they repelled the rebels, and kept them from climbing their ladders.' Having lost in this assault 100 men in killed and wounded, and hearing that the king's forces were at hand, Sir Walter on 4 Aug. drew off his men so precipitately that they left their artillery, ammunition, and horses behind.

For the next two years Lady Bankes seems to have lived unmolested, partly at Corfe Castle and partly near London. The death of her husband in December 1644 caused no abatement of her devotion to the royal cause, and in the summer of 1645 Corfe Castle was again attempted several times by the parliamentary forces, and at last closely besieged a second time, there being now 'no garrison (but this) between Excester and London' still holding out for the king (Sprigge, iii. 146). On 26 Feb., or according to some accounts 8 April, 1646, Lady Bankes and her little garrison, apparently as far as ever from yielding, were betrayed by one of her own officers who was 'weary of the king's service.' Under pretence of bringing in reinforcements this officer introduced by night fifty of the enemy, and next morning the garrison, finding themselves betrayed and further resistance useless, gave themselves up prisoners at discretion, their lives only excepted.

In Sprigge's table of battles and sieges Corfe Castle is said to have been taken in April 'by stratagem and storm' after forty-eight days' siege, during which eleven men were killed. By order of parliament the castle was 'slighted.' The massive fragments of mediæval masonry which still occupy its site bear witness at once to the difficulty of the task and the thoroughness with which it was accomplished.

Lady Bankes was allowed to depart with her children in safety, leaving, however, all her household effects behind. She now petitioned the sequestrators to be allowed her jointure, which, along with Sir John's property, had been sequestered. Her petition, being 'a case of difficulty,' was referred to headquarters, but appears to have remained unanswered until Cromwell's accession to power, when, on payment of large sums by herself and her children, the sequestration was removed (*Corfe Castle*, pp. 123, 244). She was not further molested during the Commonwealth. In the church of Ruislip there is a monument dedicated by Sir Ralph Bankes, her son and heir, which tells us that 'having had the honour to have borne with a constancy and courage above her sex a noble proportion of the late calamities, and the happiness to have outlived them so far as to have seen the restitution of the government,' she 'with great peace of mind laid down her most desired life 11 April 1661' (Lysons). Posterity has willingly endorsed this brief summary of her career. Lady Bankes had four sons and six daughters. Several noble families, as well as the Bankes of Kingston Lacy, near Corfe, claim her as an ancestress (*Notes and Queries*, 1st series, iii. 458).

[Lysons's Middlesex, p. 211; Hutchins's Dorset, i. 284; Vicars's Parliamentary Chronicle, iv. 372; Sprigge's Anglia Rediviva; Mercurius Rusticus, No. xi.; Lloyd's Memoires, 586; Bankes's Story of Corfe Castle; Notes and Queries, 1st series, iii. 458.] G. V. B.

BANKES, WILLIAM JOHN (*d.* 1855), traveller in the East, was second but eldest surviving son of Henry Bankes [q. v.], of Kingston Hall, Dorsetshire, and elder brother of the Right Hon. George Bankes [see Bankes, George, 1788–1856]. He was educated at Trinity College, Cambridge (B.A. 1808, and M.A. 1811). From 1810 to 1812 he represented as a tory Truro in parliament. In 1822 he was returned for Cambridge University, but was defeated in 1826 by Lord Palmerston and Sir J. Copley. In 1829–32 he sat for Marlborough, and was returned by the county of Dorset to the first reformed parliament, but retired voluntarily in 1835, after which he did not re-enter parliament. On the death of his great-uncle, Sir William Wynne, he succeeded to Soughton Hall in Flintshire, and on his father's death in 1835 he came into the family estates in Dorsetshire. Byron, his contemporary, describes him as the leader of the set of college friends which included C. S. Matthews and Hobhouse. Bankes was Byron's friend through life. Byron gave him letters of introduction when he was starting on an eastern journey in 1812. Bankes afterwards visited Byron in Venice. Byron speaks of him with affection. Several letters to him are given by Moore. Rogers says in his 'Table Talk' (ed. Dyce, p. 291) that he had known Bankes eclipse Sydney Smith by the vigour of his talk. He was known to the literary world by his travels in the East. He inspired or wrote a review of Silk Buckingham's work on Palestine, which appeared in the 'Quarterly Review' for January 1822. He afterwards published a letter to Hobhouse, repeating charges against Buckingham, who had accompanied him in Syria, of appropriating his drawings. Buckingham obtained a verdict of 400*l.* damages for the libel, 26 Oct. 1826. He also translated from the Italian in 1830 an autobiographical memoir of Giovanni Finati, with whom he travelled in Egypt and the East. In 1815 he discovered an ancient Egyptian obelisk in the island of Philæ, and had it brought to England for the purpose of erecting it in his own grounds at Kingston Hall. He died at Venice 15 April 1855, leaving no issue, and was succeeded by his brother the Right Hon. George Bankes.

[Gent. Mag. August 1855; Burke's History of the Landed Gentry; Bankes's Life of Giovanni Finati.] G. V. B.

BANKHEAD, JOHN (1738–1833), Irish presbyterian minister, was born in 1738 of a family said to have come from Bank Head in Mid-Lothian, and settled near Clough, co. Antrim. He is said to have graduated at Glasgow, but his name is not found in the college register. He was licensed by Ballymena presbytery (before 29 June 1762), and called 13 Feb. 1763 to the congregation of Ballycarry (or Broadisland), co. Antrim. This, the oldest presbyterian church in Ireland, was founded by Edward Brice in 1613 [see Brice, Edward], and had been vacant since the death of James Cobham (22 Feb. 1759). Bankhead subscribed (26 July 1763) the confession of faith in the following cautious form: 'I believe the Westminster Confession to contain a system of the christian doctrines, which doctrines I subscribe as the confession of my faith;' and was ordained by Templepatrick presbytery, 16 Aug. 1763. A unanimous call was given him in July 1774 by the richer congregation of Comber, co. Down; but he remained at Ballycarry all his days, and made a considerable fortune out of a grazing farm.

In 1786 he published a catechism, valuable as indicating the departure from the old standards of doctrine, already hinted at in the terms of his subscription. The questions are precisely those of the Westminster Shorter Catechism; the answers are naked extracts from Scripture, without comment. In the second edition, 1825, a further progress is made; some of the Westminster questions are omitted, others are altered. Bankhead was moderator of synod in 1800. On 30 July 1812 William Glendy (*d.* 24 July 1853, aged 71) was ordained as his assistant and successor. In 1829 Glendy took the congregation with him to join the heterodox remonstrant synod; but Bankhead remained on the roll of the general synod till his death, which occurred on 5 July 1833, he being then in the ninety-sixth year of his age, and the seventieth of his ministry (the inscription on his tombstone overestimates on both points). It is remarkable that the whole period of 220 years (1613–1833) in the history of Ballycarry congregation is spanned by the pastorates of four men, the interstices between their ministries amounting collectively to seventeen years. Bankhead was a man of much natural ability. A satirical poem of 1817 ('The Ulster Synod,' by Rev. William Heron, of Ballyclare) describes him, in his eightieth year, as 'scattering bright wit, sound sense, and Dublin snuff.' He published: 1. 'Faith the Spring of Holiness' [Hab. ii. 4], Belf. 1769 (funeral sermon for Arch. Edmonstone of Redhall, who left Bankhead his library). 2. 'A Catechism,' &c. Belf. 1786, 12mo (the date is misprinted 1736); 2nd ed. Belf. 1825, 12mo (described above). He was twice married, (1) to Jane Martin, (2) in February 1812 to Mary Magill, and was the father of twenty-two children, nineteen of whom reached maturity, and some found distinction. His eldest son was John Bankhead, M.D., a leading physician of Belfast. Another was James Bankhead, ordained 23 March 1796, presbyterian minister of Dromore, co. Down (*d.* 10 Jan. 1824). Another son, Charles Bankhead, M.D., was private physician to the celebrated Lord Londonderry, who expired in his arms in 1822; he died at Florence, aged 91, and was father of Charles Bankhead, British envoy to Washington. The latest survivor of the twenty-two children was William Bankhead, unitarian minister at Brighton and Diss, Norfolk (1837–43), who left the ministry, and died in Edinburgh, 1881, aged 69.

[Belfast News-Letter, 12 July 1833 (see letter proving the year of his birth); Chr. Unitarian, 1863 (extracts from original records of Templepatrick presbytery); Witherow's Hist. and Lit. Mem. of Presbyterianism in Ireland, 2 ser. 1880; Min. of Gen. Synod, 1824; information from a descendant.] A. G.

BANKS, — (*fl.* 1588–1637), a famous showman, to whose 'dancing horse' allusion is made by all the best-known authors of his day, was a native of Scotland. He is stated in 'Tarlton's Jests' (1600) to have originally served the Earl of Essex, and to have exhibited his horse 'of strange qualities . . . at the Crosse Keyes in Gracious-streete' before 1588. The animal went by the name of Morocco or Marocco. His feats, which are briefly described in an epigram in Bastard's 'Chrestoleros' (1598), included, among many like accomplishments, the power of counting money, to which reference is made by Shakespeare (*Love's Labour's Lost*, i. 2, l. 53), by Bishop Hall (*Toothless Satyrs*, 1597), and by Sir Kenelm Digby (*Nature of Bodies*, 1644, p. 321); of singling out persons named by his master (Tarlton's *Jests*; Brathwaite's *Strappado for the Divell*, 1615); of dancing, to which very frequent allusion is made by the Elizabethan dramatists. At the end of 1595 there appeared a pamphlet, of which only two copies are now extant, entitled 'Maroccus Extaticus, or Bankes Bay Horse in a Trance, a discourse set downe in a merry dialogue between Bankes and his beast, anatomizing some abuses and bad trickes of this age, written and intituled to mine host of the Belsavage, and all his honest guests, by John Dando, the wier-drawer of Hadley, and Harrie Runt, the head ostler of Bosomes Inne, 1595.' A woodcut represents Banks in the act of opening his entertainment, and the horse standing on his hind legs, with a stick in his mouth and dice on the ground. From the title-page it appears that Banks was at the time exhibiting his horse at the Belsavage Inn without Ludgate, where such entertainments were frequent, and where, as was his custom, Banks charged twopence for admission to his performance (Brathwaite's *Strappado*). The dialogue, of which the pamphlet consists, deals with the hypocrisy of the puritans and other alleged abuses. It promises a second part, which never appeared. About 1600 the horse is reported to have performed his most famous but hardly credible exploit—that of climbing the steeple of St. Paul's. In the 'Owles Almanacke' (1618) it is stated that 'since the dancing horse stood on the top of Powles, whilst a number of asses stood braying, below seventeen yeares.' References to the event are to be found in many of Dekker's plays and prose tracts, in Rowley's 'Search for Money,' and elsewhere. In 1601 Banks crossed the Channel, and exhibited his horse at Paris; and the best account of

Morocco's feats is given by a French eye-witness, Jean de Montlyard, Sieur de Melleray, in a note to a French translation of the 'Golden Ass' of Apuleius (1602). The horse's age is there stated to be about twelve years, but he was certainly some three or four years older. The magistrates of Paris suspected that his tricks were performed by magic, and for some time Banks was imprisoned and his horse impounded. But on his master declaring that he had carefully instructed Morocco by signs, they were both released, and Banks was permitted to continue his exhibition. At Orleans, according to Bishop Morton (*Direct Answer unto the Scandalous Exceptions of Theophilus Higgons*, 1609, p. 11), Morocco was again suspected of being a pupil of the devil, and Banks, to allay the suspicion, 'commanded his horse' (who at once obeyed him) 'to seek out one in the preasse of the people who had a crucifixe on his hat; which done, he bad him kneele downe unto it, and not this onely, but also to rise up againe and to kisse it.' According to the same authority, Banks, with Morocco, visited Frankfort shortly after this adventure. In 1608 he had returned to England, and was temporarily employed by Henry, Prince of Wales, in the management of his horses (*MS. Privy Purse Expenses*, 1608–9). In succeeding years Banks, according to references in the works of Ben Jonson, Sir Walter Raleigh (*History of the World*, 1614, i. 173), Michael Drayton, John Taylor, and Sir John Harington, continued to give his entertainment in London. An elaborate account of 'how a horse may be taught to doe any tricke done by Banks his curtall' is given at the end of Gervase Markham's 'Cavelarice' (1607). Some mystery has been ascribed to the fate of Banks and Morocco. According to playful allusions in Ben Jonson's 'Epigrams' (1616) and in a marginal note to the mock romance of 'Don Zara del Fogo' (1656), they were both burned at Rome 'by the commandment of the pope.' But no importance need be attached to these statements. The showman is almost certainly to be identified with Banks, a vintner in Cheapside in later years, who is said to have 'taught his horse to dance, and shooed him with silver' (*Life and Death of Mistress Mary Frith*, 1662, p. 75). As a vintner, Banks was evidently alive in May 1637 (*Ashmole MS.* 826), and mention is made of 'mine host Bankes' in Shirley's 'Ball,' 1639. Curious allusions to Banks and his dancing horse are found as late as 1664 (KILLIGREW's *Parson's Wedding*). An early Lancashire pedigree states that a 'daughter of . . . Banks, who kept the horse with the admirable tricks,' married John Hyde of Urmstone, a member of an ancient county family (HUNTER's *Illustrations to Shakespeare*, i. 265).

[The best accounts of Banks, with numberless references to contemporary authorities, appear in Halliwell-Phillips's folio Shakespeare, iv. 243 et seq., and in his privately printed Memoranda on Love's Labour's Lost (1879), pp. 21–57. The rare tract, Maroccus Extaticus, one copy of which is now in the British Museum, was reprinted with notes by E. F. Rimbault for the Percy Society (No. 47). See also Douce's Illustrations to Shakespeare, i. 212; Corser's Collectanea, i. 152 et seq.; and Frost's Old Showmen, p. 23.] S. L.

BANKS, BENJAMIN (1750–1795), a violin-maker, was one of the most prominent among the English followers of Amati. He began as a pupil of Peter Walmsley, of the 'Golden Harp' in Piccadilly, the great imitator of Stainer violins. Banks, following Daniel Parker, discarded the Stainer traditions, and copied the instruments of Nicholas Amati. His violas and violoncellos are excellent, but his violins are not so good. At an early period of his life he established himself at Salisbury. His business there was carried on after his death by his two sons, James and Henry, who subsequently migrated to Liverpool.

[Grove's Dictionary of Music and Musicians, ii. 164 *b*.] J. A. F. M.

BANKS, SIR EDWARD (1769?–1835), builder, raised himself from the humble station of a day labourer to the chief control of the firm of Jolliffe & Banks, contractors for public works, and was the builder of Waterloo, Southwark, and London bridges. He owed his fortune principally to these contracts, which he took with the Rev. W. J. Jolliffe, under the superintendence of the Rennies. Among his other undertakings may be mentioned Staines bridge, the naval works at Sheerness dockyard, and the new channels for the rivers Ouse, Nene, and Witham in Norfolk and Lincolnshire. In June 1822 Banks received the honour of knighthood. He died at Tilgate, Sussex, the residence of his daughter, Mrs. Gilbert East Jolliffe, 5 July 1835, in his sixty-sixth year. While working as a day labourer upon the Merstham tram-road, he had been struck with the beauty of the neighbouring hamlet of Chipstead, and, when he died nearly forty years later, desired that he might be buried in its quiet churchyard.

[Brayley's Surrey, iv. 305–7; Gent. Mag. (1835), iv. 444.] G. G.

BANKS, GEORGE LINNÆUS (1821–1881), miscellaneous writer, born at Birmingham 2 March 1821, was the son of John Banks, a seedsman. The father was a rigid methodist; he once took a 'Robinson Crusoe' from his son, and thrust it into the fire. When a boy George was totally blind for seven months, and was eventually cured by a quack, who applied leeches to the soles of his feet. He was sent to an engraver, but his eyes proved too weak for this work, and he afterwards went to a modeller, and, when neglected by his father, bound himself apprentice to a cabinet-case maker. His master failed, and he became, at the age of seventeen or eighteen, a contributor to newspapers and magazines, an amateur actor, and orator. He had a remarkable faculty for silhouette portraiture, and was also a rapid improvisatore. For years he was intimately associated with many of the movements for the political enfranchisement and social advancement of the masses of the people. One of his lyrics, called 'What I live for,' was frequently quoted by platform and pulpit orators, and is widely known. It is believed that it first appeared in a Liverpool newspaper. During his residence in Liverpool he wrote a play called 'The Swiss Father,' in which Creswick took the leading part. He also wrote for the negro actor, Ira Aldridge, a drama entitled 'The Slave King,' and in later years two smart burlesques for the Durham and Windsor theatres. These were 'Old Maids and Mustard,' and 'Ye Doleful Wives of Windsor.' He wrote the long popular negro melody 'Dandy Jim of Caroline.' 'The Minstrel King,' set by Macfarren, and 'Warwickshire Will,' are still sung at Shakespearean gatherings.

In 1846 he married Isabella Varley, of Manchester, the authoress of 'Ivy Leaves' and of several novels. Between 1848 and 1864 Banks was editor of the 'Harrogate Advertiser,' 'Birmingham Mercury,' 'Dublin Daily Express,' 'Durham Chronicle,' 'Sussex Mercury,' and 'Windsor Royal Standard.' For a time he had some share along with Mr. William Sawyer in the 'Brighton Excursionist.' He also wrote 'Blossoms of Poetry,' 1841; 'Spring Gatherings,' 1845; 'Lays for the Times,' 1845; 'Onward,' 1848; 'Peals from the Belfry,' 1853; 'Slander, a Remonstrance in Rhyme,' 1860; 'Life of Blondin,' 1862; 'Finger-post Guide to London;' 'Staves for the Human Ladder,' 1850; 'All about Shakspere,' 1864; and 'Daisies in the Grass,' 1865 (this is a volume of poems by Banks and his wife). He took part in the tercentenary of Shakespeare and the Durham Burns centenary. He was actively interested in the success of friendly societies and mechanics' institutes.

It was the intention of his wife to edit a complete collection of his poems, and to write a memoir of his active public career. Unfortunately in the later and clouded years of his life he destroyed much of the requisite material. He died after a long and painful illness, 3 May 1881, in London, and is buried in Abney Park Cemetery.

[Information supplied by Mrs. G. L. Banks, and by personal friends.] W. E. A. A.

BANKS, JOHN (*fl.* 1696), a dramatist of the Restoration, of whom very little is definitely known, is supposed to have been born about 1650. He was bred to the law, and was a member of the society of the New Inn. In 1677 he was tempted by the success of Lee's 'Rival Queens' to write a similar tragedy in verse, entitled 'Rival Kings,' and this was accepted and played at the Theatre Royal. In November 1678 another tragedy by Banks, the 'Destruction of Troy,' was acted at the Dorset Garden Theatre, and printed in 1679. In 1682 was brought out at the Theatre Royal the 'Unhappy Favourite,' a tragedy on the romantic fate of the Earl of Essex. This enjoyed considerable success, and Dryden wrote the prologue and the epilogue. It is a play which, although ill-written, showed a considerable power over the emotions of the audience, and Banks doubtless imagined that it was to be the precursor of a long theatrical success. He was, however, disappointed. In 1683 he wrote the 'Innocent Usurper,' a play founded on the story of Lady Jane Grey, but he failed to find for it either a publisher or a stage. He was scarcely less unfortunate with his 'Island Queens' in 1684, for that also was rejected at the theatres. He printed it, however, and twenty years later, on 6 March 1704, it was brought out at Drury Lane as the 'Albion Queens,' and so reprinted. For many years Banks did not appear before the public. In 1692 he brought out his 'Virtue betrayed,' a tragedy on the story of Anne Boleyn, which was the most successful of all his works, and held the stage until 1766. In October 1693 he again brought forward the 'Innocent Usurper,' but this time the play was prohibited. He published it in 1694. His last production was 'Cyrus the Great,' produced at Lincoln's Inn Fields in 1696. For some time the actors refused to act this play on account of its insipidity; their objections, however, were overruled, and the piece enjoyed a considerable success, but had to be withdrawn after the fourth night on account of the sudden death of Smith, the tragedian. Nothing more is known about Banks; it is reported that he was buried at St. James's, Westminster. He published nothing except the seven dramas mentioned above, all of which are tragedies in five acts and in verse. Banks is a dreary and illiterate writer, whose blank verse is execrable. It appears, however, that his scenes possessed a melodramatic pathos which appealed to vulgar hearers, and one or two of his pieces survived most of the Restoration drama upon the stage.

[Genest's History of the Stage, i, ii; Cibber's Lives of the Poets, iii. 174.] E. G.

BANKS or BANCKS, JOHN (1709–1751), miscellaneous writer, was born in 1709 at Sonning in Berkshire. Losing his father early he was placed by his mother's brother at a private school, and taught by an 'anabaptist' minister. His teacher, jealous, it is said, of his abilities, pronounced him to be hopelessly dull, and his uncle accordingly removed him from school and apprenticed him to a weaver at Reading. Before his apprenticeship was finished an accident disabled him from following that employment, and he removed to London, buying with the proceeds of a small legacy left him by a relative a parcel of old books, and setting up a bookstall in Spitalfields. Stimulated by the patronage which 'The Thresher' of that poet of humble life, Stephen Duck, received from Queen Caroline, Banks produced, but without success, 'The Weaver's Miscellany.' Giving up his bookstall he entered as journeyman the service of a bookseller and bookbinder, and published by subscription poems, two sets of which, it is said, were ordered by Pope, who, it is also said, praised them and bestowed encouragement on their author. The poems bringing him some money and reputation, Banks became an author by profession. His next work was a large folio 'Life of Christ.' In 1739 he published anonymously his best-known book, 'A Short Critical Review of the Life of Oliver Cromwell, by a Gentleman of the Middle Temple,' although it does not appear that the author ever went to the bar. Several editions of this volume were called for during his lifetime, and on the title-page of the fifth, issued in 1767, it is described as being 'by the late John Banks, Esq.' The book is written with some vigour, and was one of the earliest in which was taken a view on the whole favourable of Cromwell's career and character. In his account of 'the biographies of Oliver,' prefixed to his 'Oliver Cromwell's Letters and Speeches,' Carlyle notes this peculiarity of Banks's work, which he pronounces to be 'otherwise of no moment.' In speaking of Banks as 'a kind of lawyer and playwright, if I mistake not,' Carlyle seems to confound him with John Banks the dramatist [q.v.]. In 1744, when apprehensions of a landing of the Pretender and of a French invasion were entertained, Banks published a 'History of the Life and Reign of William III, King of England,' in tone and tenor strongly anti-Jacobite. In his latest years he is said to have conducted two London newspapers, 'Old England' and the 'Westminster Journal.'

Banks died at his house at Islington on 19 April 1751, and is described as cheerful and good-natured. On the title-page of an edition of his poems in two volumes (London, 1738), his name is spelt Bancks.

[Cibber's Lives of the Poets (1755), v. 310; Gent. Mag. xxi. 187; Banks's Works in Brit. Mus. Libr.] F. E.

BANKS, JOHN SHERBROOKE (1811–1857), major, was in 1828 nominated to a cadetship in the Bengal army by the Right Honourable Charles Wynn, at that time president of the board of control. Arriving in India in 1829, he was posted to the 33rd regiment Bengal native infantry, of which he became quartermaster and interpreter in 1833. He was subsequently employed for some time on civil duties in the Saugor and Nerbudda territory. In 1842 he served with General Pollock's army of retribution in the march upon Cabul, and shortly afterwards was appointed to a subordinate office in the military secretariat. In this office some years later he was brought into contact with the governor-general, the Marquis of Dalhousie, whose confidence and personal regard he speedily acquired. Owing to the absence of the head of the department on sick leave, it devolved upon Major (then Captain) Banks to make all the arrangements for the expedition which resulted in the conquest and annexation of Pegu. Shortly after the close of the war, he accompanied Lord Dalhousie on a visit to British Burmah, and subsequently became a member of the governor-general's personal staff in the capacity of military secretary. In July 1855 he was deputed upon a confidential mission to Lucknow, to communicate to Sir James Outram, the resident, the intentions of the governor-general regarding the annexation of Oudh.

When Lord Dalhousie left India, Major Banks joined the Oudh commission as commissioner of Lucknow, and soon became the trusted adviser and friend of the chief commissioner, Sir Henry Lawrence, by whom, on his death-bed, he was nominated to succeed as chief commissioner, but he survived his chief only a few weeks. In Sir John Inglis's memorable despatch on the defence of the Lucknow residency, the death of Major Banks was noticed in the following terms:—'The garrison had scarcely recovered the shock which it had sustained in the loss of its revered and beloved general, when it had to mourn the death of that able and respected officer, Major Banks, who received a bullet through his head while examining a critical outpost on 21 July, and died without a groan.'

Major Banks was a man of excellent judgment and tact, able and industrious in the discharge of his official duties, a brave soldier, and an excellent linguist. His widow, a daughter of Major-general R. B. Fearon, C.B., received a special pension from the India Office in recognition of her husband's services.

[Bengal Army List; Despatch of Brigadier Inglis, commanding the garrison of Lucknow, 26 Sept. 1857; Times newspaper, 15 Oct. 1857; family papers.] A. J. A.

BANKS, Sir JOSEPH (1743–1820), president of the Royal Society, born at Argyle Street, London, on 13 Feb. 1743–4, was the only son of William Banks of Revesby Abbey in Lincolnshire, and Sarah, daughter of William Bate. He received his early education under a private tutor, and at the age of nine was sent to Harrow School, and thence transferred to Eton when thirteen. He was described as being well disposed and good-tempered, but so immoderately fond of play that his attention could not be fixed to his studies. At fourteen his tutor had the satisfaction of seeing a change come over his pupil, which Banks afterwards explained as follows. One fine summer evening he had stayed bathing in the Thames so long, that he found that all his companions had gone. Walking back leisurely along a lane, the sides of which were clothed with flowers, he was so struck by their beauty as to resolve to add botany to the classical studies imposed by authority. He submitted to be instructed by the women employed in culling simples to supply the druggists' shops, paying sixpence for each material item of information. During his next holidays, to his extreme delight he found a book in his mother's dressing-room, which not only described the plants he had met, but also gave engravings of them. This proved to be Gerard's 'Herball,' and although one of its covers was gone and several of its leaves were lost, he carried it back to school in triumph, and was soon able to turn the tables upon his former instructors.

He left Eton in his eighteenth year, but lost the last half-year of his education there. He had been taken home to be inoculated for small-pox, but the first attempt failed, and when he had fully recovered from the second it was thought fit to send him to Oxford. He was accordingly entered a gentleman commoner at Christ Church in December 1760.

His liking for botany increased while at the university, and he warmly embraced the other branches of natural history. Finding that no lectures were given in botany, he sought and obtained from the professor permission to procure a teacher to be paid by the students. He then went by stage-coach to Cambridge, and brought back with him Mr. Israel Lyons, astronomer and botanist, who afterwards published a small book on the Cambridge flora. Many years subsequently Lyons, through the interest of Banks, was appointed astronomer under Captain Phipps, afterwards Lord Mulgrave, on his voyage towards the North Pole.

Banks's father died in 1761 during his first year at Oxford, leaving him an ample fortune and estate at Revesby. He left Oxford in December 1763. In February 1764 he came of age and took possession of his paternal fortune. He had already attracted attention in the university by his superior attainments in natural history; and in May 1766 he was elected fellow of the Royal Society. During the same summer he went to Newfoundland to collect plants with his friend Lieutenant Phipps. He returned to England during the following winter by way of Lisbon. After his return an intimacy was established between Dr. Daniel Solander and himself, which was only ended by the death of the former. Solander had been a favourite pupil of Linnæus, and at the time when Banks first came to know him was employed as an assistant librarian at the British Museum. He afterwards became Banks's companion round the world, and subsequently his librarian until his death.

By his influence with Lord Sandwich, first lord of the admiralty, Banks obtained permission to accompany Cook's expedition in the Endeavour, equipped at his own expense, taking with him Dr. Solander, two draughtsmen—Mr. Buchan for landscape, and Mr. Sydney Parkinson for objects of natural history—and two attendants. The journal which he kept was largely utilised by Dr. Hawkesworth in his relation of the voyages of Carteret, Wallis, and Cook. Thence we learn that the Endeavour left Plymouth on a fair wind on the afternoon of 25 Aug. 1768.

Crossing the Bay of Biscay, Banks captured many of the surface animals and marine birds, and three weeks after quitting England Madeira was sighted. The harbour of Rio de Janeiro was reached on 13 Nov. The jealousy of the Portuguese officials prevented much collecting being done, except by stealth, and after many altercations with the governor Cook set sail after three weeks' stay in that port. They reached Le Maire's Strait in January 1769, and Banks with his assistants gathered winter's-bark in abundance. Here Banks, Solander, Green the astronomer, and Monkhouse the surgeon started for a day's trip into the interior. Ascending a hill they came upon a swamp, where a fall of snow greatly incommoded and chilled them. Buchan, the artist, was seized with a fit, and, a fire being lit, the least tired completed the ascent to the summit and came down without much delay to the rendezvous. It was now eight o'clock, and they pushed forwards to the ship, Banks bringing up the rear to prevent straggling. Dr. Solander begged every one to keep moving. The cold suddenly became intense. Solander himself was the first who lay down to rest, and at last fell asleep in spite of all Banks's efforts. A few minutes afterwards some of the people who had been sent forward returned with the welcome news that a fire was burning a quarter of a mile in advance. Solander was aroused with the utmost difficulty, having almost lost the use of his limbs, and a black servant had nearly perished. The fire having been reached, Banks sent back two of those who seemed least affected by the cold to bring back the couple who were left with the negro. It was then found that a bottle of rum was in the knapsack of one of the men; the negro was roused by the spirit, but he and his companions drank too freely of it, and all but one of them succumbed to the frost. Others of the party showed signs of frost-bite, but, thanks to Banks's indomitable energy, they were brought to the fire. Here they passed the night in a deplorable condition. They were nearly a day's journey from the vessel, and were destitute of food, except for a vulture which had been shot. It was past eight in the morning before any signs of a thaw set in; then they divided the vulture into ten portions—about three mouthfuls apiece—and by ten it was possible to set out. To their great surprise, they found themselves in three hours upon the beach.

After passing Cape Horn on 10 April 1769 the Endeavour sighted Tahiti, and three days after anchored in Port-Royal Bay. Within four days from this Buchan, the landscape artist, died. This island being the appointed place of observation, a fort was built and preparations made for observing the transit of Venus; during the night the quadrant was stolen by the natives, but Banks had sufficient influence over them to regain it. The transit was observed on 3 June, 1769, particulars of which are given in the 'Philosophical Transactions,' lxi. part 2.

Whilst in the island Banks lost no opportunity of observing the customs of the inhabitants, and of getting a knowledge of the natural productions also. He was present at a native funeral, blackened with charcoal and water as low as the waist. Previous to sailing from Tahiti, Banks made as complete an exploration of the island as time permitted, and sowed in suitable spots seeds of melons and other plants, which he had brought from Rio de Janeiro.

The Endeavour proceeded to New Zealand, where six months were spent in exploration of the coast and its productions.

Australia was next visited, and a small kangaroo observed for the first time in Botany Bay, which was so named by the exploring party on account of the abundance of forms of plants unknown to Banks and Solander. The course of the voyage was northward, inside the great barrier reef on the north-east coast of Queensland, and all went well until the night of 10 June 1770, when the Endeavour stuck fast on a coral rock. The ship was lightened nearly fifty tons by throwing overboard six guns, ballast, and heavy stores. Soon afterwards day broke, and a dead calm followed. The pumps were kept going, but the crew became exhausted, and the situation was very critical. But at last the ship was hauled off the rocks, and sail was set to carry her to the land, about six leagues distant. One of the midshipmen, Mr. Monkhouse, suggested the expedient of 'fothering' the ship, which he carried out by sewing oakum and wool on a sail and drawing it under the ship's bottom. The suction of the leak drew it inwards, so as to stay the rush of water inwards. On 17 June, a convenient harbour having been found, the Endeavour was taken into it for careening and repair. The timbers were found to have been cleanly cut away by the rocks, and, most singular of all, a fragment of rock remained plugging the hole it had made. Had it not been for this happy circumstance, the ship must have inevitably foundered. In the operation of laying her ashore, the water in the hold went aft, and the bread room was flooded. In this room were stored the dried plants collected with great trouble during the early part of the voyage. The bulk, by indefatigable care and attention, were saved, but some were utterly ruined.

Whilst here the kangaroo and other Australian animals which were new to science were observed, and some cockles so large that one was more than two men could eat.

On 4 July Banks and his party left the Endeavour River, so named by Cook, and by the 13th they managed to find a channel to the open sea through the great Barrier Reef, which they re-entered through Providential Channel.

From the mainland the voyage was prosecuted to New Guinea, and thence by the Dutch possessions in the Malay Archipelago to Batavia, which was reached on 9 Oct. 1770. Here it was found necessary to refit. Ten days after their arrival almost everybody was attacked by fever. Banks and Solander were so affected that the physician declared their cases hopeless, unless they were removed to the country. A house about two miles out was therefore hired for them, and, to secure attentive nursing, each bought a Malay female slave. They recovered slowly, and were able to rejoin the Endeavour on Christmas day, sailing from Batavia on 27 Dec., with forty sick on board and the rest in a very feeble state. During the passage from Java to the Cape of Good Hope, Sporing, one of Banks's assistants, and Sydney Parkinson, the natural history draughtsman, died and were buried at sea: the total number lost by death being twenty-three, besides seven buried at Batavia.

The Endeavour touched at St. Helena, and left that place on 4 May 1771. On 10 June the Lizard was sighted, and two days afterwards they landed at Deal. On 21 Nov. Banks was created hon. D.C.L. of Oxford.

The success of this voyage, and the enthusiasm it evoked, led to a second voyage under the same commander in the Resolution. At the solicitation of Lord Sandwich, first lord of the admiralty, Banks offered to accompany this expedition. The offer being accepted, the outfit was begun, and Zoffany the painter, three draughtsmen, two secretaries, and nine other skilled assistants were engaged. The accommodation on board was found insufficient, and additional cabins were built on deck. These were found on trial not only to affect the ship's sailing powers, but also her stability. They were therefore ordered to be demolished, and Banks abandoned his intention of sailing in the Resolution. Dr. Lind had been appointed naturalist to the expedition under a grant of 4,000*l.*, but on hearing of Banks's decision he declined the post. Dr. Johann Reinhold Forster and his son Georg ultimately sailed with the expedition.

Being disappointed in this quarter, Banks resolved to visit Iceland with his followers and Dr. Solander. He reached that island in August 1772, climbed to the top of Hecla, and returned in six weeks, the results being summarised in Dr. von Troil's volume.

Sir John Pringle, president of the Royal Society, retired from the chair in 1777, and Banks was chosen as his successor on 30 Nov. 1778, and held that distinguished position until his death. He found, it is stated, secretaries assuming the power which belonged to the president alone, and other abuses which he determined to rectify. This intention, coupled with the fact that natural history had been less cultivated than mathematics in the Royal Society, caused an amount of discontent amongst some of the members, which broke out a few years later in the session of 1783–4. The office of foreign secretary at that time was filled by Dr. Hutton, professor of mathematics at Woolwich; and he having been charged with neglecting his duties, a rule was framed by the council requiring the secretaries to live in London. Upon this Dr. Hutton resigned, after having defended his conduct in open meeting and a vote of the society having been recorded in his favour. This action was followed by several stormy meetings, in which one of the chief speakers in opposition to the chair was the Rev. Dr. Horsley, formerly one of the secretaries and afterwards bishop of St. Asaph. His speeches were of extreme bitterness, and as a last resource he threatened to quit the society with his friends. He said: 'I am united with a respectable and numerous band, embracing, I believe, a majority of the scientific part of this society, of those who do its scientific business. Sir, we shall have one remedy in our power when all others fail: if other remedies should fail, we can at least secede. Sir, when the hour of secession comes the president will be left with his train of feeble amateurs and that toy' (pointing to the mace) 'upon the table, the ghost of that society in which philosophy once reigned, and Newton presided as her minister.' A motion was ultimately carried in support of the president's conduct, and a few members, Dr. Horsley among them, left the society. Harmony was restored, and the ascendency of Banks never again questioned.

In March 1779 Banks married Dorothea, daughter of William Weston-Hugessen, of Provender, in Kent, who survived him. He was created a baronet in 1781, invested with the order of the Bath 1 July 1795, and sworn of the privy council 29 March 1797.

In 1802 he was chosen a member of the National Institute of France; and his letter of thanks in response for the honour was the occasion of a bitter anonymous attack by his old opponent, Dr. Horsley, who taxed him with want of patriotic feeling.

Towards the close of his life he was greatly troubled with gout, so much so as to lose at times the use of his limbs. He died at his house at Spring Grove, Isleworth, on 19 June 1820, leaving a widow but no children. By his express desire he was buried in the simplest manner in the parish church. By will he left 200*l.* per annum to his librarian at his death, Robert Brown, with the use of his herbarium and library during his life, the reversion being to the British Museum. Brown made over these collections to the nation within a short time after acquiring possession of them. Francis Bauer was also provided for during his life, to enable him to continue his exquisite drawings from new plants at Kew.

The character which Banks has left behind him is that of a munificent patron of science rather than an actual worker himself. His own writings are comparatively trifling. He wrote 'A Short Account of the Causes of the Disease called the Blight, Mildew, and Rust,' which was published in 1805, reaching a second edition in 1806, and re-edited in 1807, besides being reprinted by W. Curtis in his 'Observations on the British Grasses,' and in the 'Pamphleteer' for 1813. He was the author of an anonymous tract on the 'Propriety of allowing a Qualified Exportation of Wool' in 1782, and in 1809 he brought out a small work on the merino sheep, a pet subject of his as well as of the king, George III. There were some short articles by him in the 'Transactions of the Horticultural Society,' a few in the 'Archæologia,' one in the 'Linnean Society's Transactions,' and a short essay on the 'Economy of a Park' in vol. xxxix. of Young's 'Annals of Agriculture.' He published Kaempfer's 'Icones Plantarum' in 1791 in folio, and directed the issue of Roxburgh's 'Coromandel Plants,' 1795–1819, 3 vols folio. He seems to have given up all thought of publishing the results of his collections on the death of Dr. Solander in 1782 by apoplexy, although the plates were engraved and the text drawn up in proper order for press. The manuscripts are preserved in the botanical department of the British Museum in Cromwell Road.

His collections were freely accessible to all scientific men of every nation, and his house in Soho Square became the gathering-place of science. The library was catalogued by Dr. Dryander, and issued in five volumes in 1800–5, a work greatly valued on account of its accuracy. Fabricius described his insects; Broussonet received his specimens of fishes; Gaertner, Vahl, and Robert Brown have largely used the stores of plants, and four editions of 'Desiderata' were issued previously to the publication of the 'Catalogues.' Banks spared neither pains nor cost in enriching his library, which at his death must be considered as being the richest of its class. It is still kept by itself in a room at the British Museum, although the natural history collections have been transferred to the new building at South Kensington.

An unstinted eulogy was pronounced by Cuvier before the Académie Royale des Sciences in the April following the death of Banks. In this he testifies to the generous intervention of Banks on behalf of foreign naturalists. When the collections made by La Billardière during D'Entrecasteaux's expedition fell by fortune of war into British hands and were brought to England, Banks hastened to send them back to France without having even glanced at them, writing to M. de Jussieu that he would not steal a single botanic idea from those who had gone in peril of their lives to get them. Ten times were parcels addressed to the royal garden in Paris, which had been captured by English cruisers. He constantly acted as scientific adviser to the king; it was he who directed the despatch of collectors abroad for the enrichment of the gardens at Kew.

The influence of his strong will was manifest in all his undertakings and voyages; he was to be found in the first boat which visited each unknown land. After his return he became almost autocratic in his power; to him everything of a scientific character seemed to gravitate naturally, and his long tenure of the presidential chair of the Royal Society led him to exercise over it a vigorous authority, which has been denounced as despotic.

Dr. Kippis's account in his pamphlet seems very fairly to describe the disposition of Banks: 'The temper of the president has been represented as greatly despotic. Whether it be so or not I am unable to determine from personal knowledge. I do not find that a charge of this kind is brought against him by those who have it in their power to be better judges of the matter. He appears to be manly, liberal, and open in his behaviour to his acquaintance, and very persevering in his friendship. Those who have formed the closest intimacy with him have continued their connection and maintained their esteem and regard. This was the case with Captain Cook and Dr. Solander, and other instances might, I believe, be mentioned to the same purpose. The man who, for a course of years and without diminution, preserves the affection of those friends who know him best, is not likely to have unpardonable faults of temper. It is possible that Sir Joseph Banks may have assumed a firm tone in the execution of his duty as president of the society, and have been free in his rebukes where he apprehended that there was any occasion for them. If this hath been the case, it is not surprising that he should not be universally popular.'

[Manuscript Correspondence; Home's Hunterian Oration, 14 Feb. 1822; Cuvier's Eloge Historique, lu le 2 Avril 1821; Sir Joseph Banks and the Royal Society, &c., London, 1846; Naturalists' Library, xxix. 17–48; Annual Biography and Obituary for 1821, pp. 97–120; Gent. Mag. 1820, i. 574, 637–8, ii. 86–8, 99; Annual Register, 1820, ii. 1153–63; Nouv. Biog. Gén. iv. 362–70; Duncan's Short Account of the Life of Sir J. Banks, Edin. 1821; Suttor's Memoirs, Paramatta, 1855; Parkinson's Journal of a Voyage to the South Seas in H.M.S. Endeavour, Lond. 1773; Von Troil's Letters on Iceland, Lond. 1781; Remembrancer, April 1784, pp. 298–309; London Review, April 1784, pp. 265–71; Critical Review, April 1784, 299–305; Appeal to the Fellows of the Royal Society, Lond. 1784; Narrative of the Dissensions and Debates in the Royal Society, Lond. 1784; History of the Instances of Exclusion from the Royal Society, Lond. 1784; Kippis's Observations on the late Contests in the Royal Society, Lond. 1784; Weld's History of the Royal Society, Lond. 1848, ii. 103–305; Barrow's Sketches, Lond. 1849, pp. 12–53.] B. D. J.

BANKS, SARAH SOPHIA (1744–1818), only sister of Sir Joseph Banks, was born in 1744 and died on 27 Sept. 1818, at her brother's house in Soho Square, after a short illness. She had kindred tastes to her brother, and although debarred from such adventurous voyages as he undertook, she amassed a considerable collection of objects of natural history, books, and coins. Sir Joseph Banks presented her coins and engravings to the British Museum. The Abbé Mann, one of her brother's correspondents, presented her, in 1797, with a collection of German coins which she added to her collection (*Letters of Eminent Literary Men*, Camd. Soc. pp. 445–7).

[Gent. Mag. lxxxviii. pt. ii. (1818), p. 472.] B. D. J.

BANKS, THOMAS (1735–1805), sculptor, the first of his country, according to Sir Joshua Reynolds, to produce works of classic grace, was the eldest son of William Banks, the land steward and surveyor of the Duke of Beaufort. He was born in Lambeth on 29 Dec. 1735. He is said by Flaxman to have been instructed in the principles of architecture, and to have practised drawing under his father, 'who was an architect.' Banks was sent to school at Ross, in Herefordshire. At the age of fifteen he was placed under Mr. Barlow, an ornament carver, and served his full term of seven years' apprenticeship. Barlow lived near Scheemakers, the sculptor, and after working at Barlow's from 6 a.m. to 8 p.m. the youth studied at Scheemakers' from 8 to 10 or 11. He was employed by Kent, the architect. At the age of twenty-three he entered the academy in St. Martin's Lane, and between 1763 and 1769 obtained at least three medals and premiums from the Society of Arts. One of these honours was awarded for a bas-relief of the 'Death of Epaminondas' (1763) in Portland stone; another for a bas-relief in marble of 'Hector's Body redeemed' (1765); and a third for a life-size model in clay of 'Prometheus with the Vulture.' The last is praised by Flaxman as 'boldly conceived, composition harmonious and compact.' This was in 1769, the year of the first exhibition of the Royal Academy; and in 1770 Banks's name appears as an exhibitor of two designs of 'Æneas and Anchises escaping from the Flames of Troy.' In the same year he obtained the gold medal of the Academy for a bas-relief of the 'Rape of Proserpine.' In 1771 he exhibited a cherub hanging a garland on an urn (in clay), and a drawing of the head of an Academy model. The ability shown in these works and the 'Mercury, Argus, and Io' of the next year procured him a travelling studentship, and he left his house in New Bond Street, Oxford Street, and went to Rome, where he arrived in August 1772. He was now thirty-seven years old, and had married a lady of the name of Wooton, coheiress of certain green fields and flower gardens which have since been turned into the streets and squares of Mayfair. The portion of his wife and some assistance from his mother (his father being dead) placed him above the fear of want, and enabled him to prolong his stay in Italy for seven years. In 1779 he returned and took a house in Newman Street (No. 5), which he retained till his death. During his absence he exhibited two works only at the Royal Academy—a marble bas-relief of 'Alcyone discovering the Body of Ceyx' in 1775, and a marble bust of a lady in 1778; but the following are reckoned by different authorities as amongst the works of his Roman period: A bas-relief of the 'Death of Germanicus,' bought by Thomas Coke, Esq., of Holkham; another of 'Thetis rising to comfort Achilles,' probably the original of the fine work in marble presented by his daughter, Mrs. Forster, to the National Gallery in 1845; 'Caractacus and his Family before Claudius,' in marble (exhibited 1780); a portrait of the Princess Sophia of Gloucester as Psyche plucking the golden wool (model, exhibited 1781); Love seizing the human soul in the form of a butterfly. The last was brought home by the artist unfinished, and is probably the marble statue of Cupid, which was exhibited in 1781. In this year, finding little encouragement in England, he went to Russia, taking this figure with him, which was bought for 380*l.* by the Empress Catherine, who gave him the 'Armed Neutrality' as a subject to be done into stone. He is said to have executed this and other works at St. Petersburg; but either because the climate did not agree with him, or from discontent at his prospects in Russia, he returned to London in 1782, when he met with considerable encouragement. From 1780 to 1803 his name is absent three times only from the catalogues of the Royal Academy—in 1786, 1790, and 1801. In 1784 appeared (in plaster) his grand figure of 'Achilles enraged for the Loss of Briseis,' which was afterwards presented by his widow to the British Institution, where it stood in the vestibule till the alteration of the gallery in 1868. It is now (1885) in the entrance hall of the Royal Academy at Burlington House. In this year (1784) he was elected an associate, and the year afterwards a full member of the Royal Academy. As his diploma work he presented his finely conceived figure of the 'Falling Titan.' This work is sufficient to show that Banks was gifted with unusual imagination of a poetic kind; but there was little encouragement in England for works of this order, and though he continued to model them for his own pleasure, his commissions till the end of his life were confined to busts and monuments. Colonel Johnes, of Hafod in Cardiganshire, did indeed engage him to execute the 'Achilles enraged' in marble; but this friend and patron changed his mind in favour of 'Thetis dipping Achilles,' with Mrs. Johnes as Thetis, and Miss Johnes as the infant hero. Many of Banks's works were burnt at a fire at Hafod. In Westminster Abbey there are monuments by Banks to Dr. Watts, Woollett, the engraver, and Sir Eyre Coote. The last is celebrated for its life-size figure of a Mahratta captive, which was exhibited in 1789. In St. Paul's are his monuments to Captains Hutt, Westcott, and Rundle Burgess. His figure of Shakespeare, which long adorned the front of Boydell's Shakespeare Gallery (afterwards the British Institution) in Pall Mall, has been removed to Stratford. Other important works of his are the monument to Mrs. Petrie in Lewisham Church, the model for which, called 'Pity weeping at the Tomb of Benevolence,' was exhibited in 1788; and another to Penelope Boothby in Ashbourne Church, Derbyshire. The latter represents the sleeping figure of a child of six, and the queen and her daughters are said to have burst into tears on seeing it at Somerset House in 1793. Banks was also the author of the statue of Lord Cornwallis at Madras, of General Coutts (executed for the India House), and of the monuments to Mr. Hand in Cripplegate Church, and to Baretti in St. Marylebone Old Church. Amongst his busts may be mentioned Horne Tooke, Warren Hastings (now in the National Portrait Gallery), Mrs. Cosway, and Mrs. Siddons as Melpomene. His last exhibited work (1803) was a bust of Oliver Cromwell. At the International Exhibition in 1862, besides the 'Falling Titan,' 'Achilles enraged,' and 'Thetis rising to console Achilles,' there was a work called 'Achilles putting on Helmet,' belonging to Mr. E. H. Corbould. At his death his studio was full of sketches of poetical subjects, chiefly Homeric, many of which are praised by Allan Cunningham.

Few incidents are recorded in the life of Banks. He was the friend of Hoppner, Flaxman, Fuseli, and Horne Tooke, and was arrested on the charge of high treason about the same time as Tooke and Hardy. It is said that his practice suffered from suspicion of his revolutionary tendencies. He was noted for his kindness to young artists, and was of special service to young Mulready. Banks is represented as tall, erect, silent, and dignified, with a winning address and persuasive manners. He was religious and strict in his manners, frugal of habit, but liberal to others. He made a fine collection of engravings and drawings by the old masters, which, after his death, came into the possession of his daughter, Mrs. Forster, and have since been divided between E. J. Poynter, R.A., and Mrs. Lee Childe. He died on 2 Feb. 1805, and was buried in Paddington churchyard. Flaxman delivered an address to the students of the Royal Academy on the occasion of his death, and there is a plain tablet to his memory in the north aisle of Westminster Abbey.

[Cunningham's Lives; Nollekens and his Times; Flaxman's Lectures; Redgrave's Dict.; Gent. Mag. lxxvi. 816, 924, and lxxxi. (pt. ii.) 617; Royal Academy Catalogues; Fagan's Collectors' Marks; Cat. of International Exhibition, 1862.]

C. M.

BANKS, THOMAS CHRISTOPHER (1765–1854), genealogist, claimed by his father connection with the family of Banks of Whitley, in Yorkshire, whose descent he traced from Richard Bankes [q. v.], a baron of the exchequer in the time of Henry IV and

Henry V; and he asserted that his maternal ancestors were the Nortons of Barbados, baronets of Nova Scotia. He was educated for the law, and on the strength of his genealogical knowledge proffered his services as an agent in cases of disputed inheritance. From 1813 to 1820 he practised at 5 Lyon's Inn, and subsequently he took an office, called the Dormant Peerage Office, in John Street, Pall Mall. Although none of the cases he undertook possessed more than the very flimsiest claims, and there was scarcely any genealogical will-of-the-wisp which he was not ready, if the fancy struck him, to adopt as a reality, his researches, when his imagination was left unbiassed, were of the most thorough and painstaking kind, and many of his published works possess a very high degree of merit. The 'Manual of the Nobility,' his first publication, appeared in 1807. The same year he brought out the first volume of the 'Dormant and Extinct Baronage of England,' a second volume following in 1808, and a third in 1809. In 1812 he published the first volume of a corresponding work on the 'Peerage,' nearly one half of the volume being occupied with an account of the royal families of England down to the death of Queen Anne, and the remainder by the peerage from Abergavenny to Banbury; but the work was never carried beyond this volume. The same year he edited, in one volume, reprints of Dugdale's 'Ancient Usage in bearing Arms,' Dugdale's 'Discourse touching the Office of Lord High Chancellor,' with additions, together with Segar's 'Honores Anglicani.' The first of his pamphlets in support of spurious claims to peerages appeared also in the same year under the title 'An Analysis of the Genealogical History of the Family of Howard with its Connections; showing the legal course of descent of those numerous titles which are generally, but presumed erroneously, attributed to be vested in the dukedom of Norfolk.' In 1815 the pamphlet was republished with the more sensational title, 'Ecce Homo, the Mysterious Heir: or Who is Mr. Walter Howard? an interesting inquiry addressed to the Duke of Norfolk.' A third edition appeared in 1816, with a copy of Mr. Walter Howard's petition to the king. The same year there was published anonymously the 'Detection of Infamy, earnestly recommended to the justice and deliberation of the Imperial Parliament by an Unfortunate Nobleman.' The author of the pamphlet, as attested by his own hand in the British Museum copy, was Mr. Banks; the unfortunate nobleman was Thomas Drummond, of Biddick, who, as a descendant of the junior branch of the Drummonds, claimed to succeed to the estates in preference to James Drummond, who had been recognised as heir in 1784, and was created Lord Perth in 1797. About this time Banks was also engaged in compiling the cases printed by Lewis Dymoke on his claim to the barony of Marmion in right of the tenure of the manor of Scrivelsby, Lincoln. In 1814 he published an 'Historical and Critical Enquiry into the Nature of the Kingly Office, the Coronation, and Office of King's Champion;' and in 1816 a 'History of the Ancient Noble Family of Marmyun, their singular Office of King's Champion.' In 1825 he brought out 'Stemmata Anglicana; or, a Miscellaneous Collection of Genealogy, showing the descent of numerous ancient and baronial families, to which is added an analysis of the law of hereditary dignities, embracing the origin of nobility.' The second part contained an account of the ancient and extinct royal families of England, re-embodied from the 'Extinct Peerage.' In 1837 this was republished as a fourth volume of the 'Dormant and Extinct Baronage of England,' and continued down to January 1837, with corrections, appendices, and index. In 1830 he undertook the case of Alexander Humphrys, or Alexander, who laid claim to the earldom of Stirling, as descended from a younger branch of the family by the female side; his mother, who died in 1814, assuming to be Countess of Stirling in her own right. In support of the claims of Humphrys there appeared in 1830 'Letters to the Right Hon. the Lord K— on the Right of Succession to Scottish Peerages,' which reached a second edition. The letters were by Mr. E. Lockhart; the advertisement, pp. 1–8, and the appendix, pp. 43–118, by Banks. The same year Banks published on the subject a 'Letter to the Earl of Roseberry in relation to the proceedings at the late election of Scotch peers,' and this was followed in 1831 by an 'Address to the Peers of Scotland by Alexander, Earl of Stirling and Dovan,' and in 1832 by an 'Analytical Statement of the Case of Alexander, Earl of Stirling and Dovan.' Banks gave proof of his own personal faith in the claims of Humphrys by allowing the pseudo-earl, in accordance with rights conferred on the first Earl of Stirling by King James, to create him a baronet, and by accepting from him, in anticipation, a grant of 6,000 acres of land in Nova Scotia. When the documents on which Humphrys founded his claims were discovered to be forgeries, Banks ceased to make use of his own title; but in his obituary notice he is styled 'a Baronet of Nova Scotia and Knight of the Holy Order of St. John of Jerusalem.' While the Stirling case was still in progress, Banks published the imaginary discovery of another unrecognised claim to a peerage, under the title of a 'Genealogical and Historical Account of the Earldom of Salisbury, showing the descent of the Baron Audley of Heleigh from the William Longespé, Earl of Salisbury, son of King Henry II by the celebrated Fair Rosamond, and showing also the right of the Baron Audley to the inheritance of the same earldom.' In 1844 he published, in two parts, 'Baronia Anglica Concentrata.' He also published, without date, 'Observations on the Jus et Modus Decimandi,' an 'Account of the ancient Chapel of St. Stephen's at Westminster,' and a 'Poem on the Family of Bruce.' During his later years he resided near Ripon, Yorkshire. He died at Greenwich 30 Sept. 1854.

[Gent. Mag. New Series, xliii. 206–8.] T. F. H.

BANKS, WILLIAM STOTT (1820–1872), antiquary, was born at Wakefield, Yorkshire, in March 1820, of humble parentage. He received a scanty education at the Lancasterian school in that town, and at the age of eleven started life as office-boy to Mr. John Berry, a local solicitor. He was afterwards clerk in the office of Messrs. Marsden & Ianson, solicitors and clerks to the West Riding justices, and upon the dissolution of the firm in 1844 he remained with Mr. Ianson, to whom he subsequently articled himself. After the usual interval Banks was admitted an attorney in Hilary Term, 1851, and in 1853 became a partner, the firm being Messrs. Ianson & Banks. On the formation of the Wakefield Borough Commission in March 1870 he was elected clerk to the justices, an office which he retained until his death. He had, in 1865, become known as an author by the publication of his 'List of Provincial Words in use at Wakefield,' an unpretending little volume, but a model of its kind. The following year he gave to the world the first of his excellent manuals, entitled 'Walks in Yorkshire: I. In the North-west; II. In the North-east,' which had previously appeared in weekly instalments in the columns of the 'Wakefield Free Press.' Shortly before his death he issued a companion volume, called 'Walks in Yorkshire: Wakefield and its neighbourhood.' Both works are remarkable for their completeness and happy research. Banks died at his house in Northgate, Wakefield, on the Christmas day of 1872, having returned but a few weeks from the continent, whither he had journeyed in a vain search for health.

[Wakefield Free Press, 28 Dec. 1872, and 18 Jan. 1873; Notes and Queries, 4th series, xi. 132; Yorkshire Archæological and Topographical Journal, ii. 459–60.] G. G.

BANKTON, Lord (1685–1760), Scottish judge. [See Macdowall, Andrew.]

BANKWELL, BAKWELL, BACQWELL, or BANQUELLE, JOHN de (*d.* 1308), judge, was alderman successively of Cripplegate (1286–9) and of Dowgate (1291–8) wards. He was the first 'clerk' or town clerk of London on record (cf. *Letter-book* A, fo. 74 *b* under date Nov. 1284). He was appointed in 1297 to travel the forests in Essex, Huntingdon, Northampton, Rutland, Surrey, and Sussex, to enforce the observance of the forest laws of Henry III, and in 1299 was made a justice itinerant for Kent, and a baron of the exchequer in 1307. Summoned to attend Edward II's coronation and parliament in 1308, he was trampled to death at court at the coronation 25 Feb. 1308. His widow, Cicely, was relieved from the payment of four marks, at which her property had been assessed for taxation, by favour of the king. Bankwell had landed property at Lee and elsewhere in Kent which descended, according to the Kentish custom of gavelkind, to his two sons Thomas aad William.

[Parl. Writs, ii. div. ii. pt. i. 17, 18, pt. ii. *5*; Madox's Hist. of Exch. ii. 230; Hasted's Kent, i. 64, 92; Dugdale's Chron. Ser. 33, 34.] J. M. R.

BANKWELL, ROGER de (*fl.* 1340), judge, perhaps of the same family as John de Bankwell [q.v.], was one of three commissioners entrusted with assessment of tallage in the cos. of Nottingham and Derby in 1333, and a member of a commission directed to inquire into the circumstances connected with a fire which had recently occurred at Spondon in Derbyshire, on account of which the sufferers prayed exemption from taxation. He appears as a counsel in the year-book for 1340, in 1341 was appointed to a justiceship of the king's bench, and was trier of petitions from Gascony, Wales, Ireland, Scotland, and 'other foreign parts' 1341–7.

[Rot. Parl. ii. 147, 447; Rymer's Fœdera, ed. Clarke, ii. pt. ii. 1133; Dugdale's Chron. Ser. 44.] J. M. R.

BANKYN or BANEKYNE, JOHN (*fl.* 1382), Augustinian friar and opponent of Wycliffe, was born in London and educated in the Augustinian monastery of that city and afterwards at Oxford, where he attained the degree of doctor of divinity. He attended the provincial council of Blackfriars which condemned certain of Wycliffe's opinions in May 1382 (*Fasciculi Zizaniorum*, pp. 286, 499; cf. pp. 272 sq.: ed. Shirley, Rolls Series). Bishop Bale states that Bankyn was a popular preacher and an able disputant, and that his writings comprise 'Determinationes' and 'Sermones ad Populum,' as well as a book 'Contra Positiones Wiclevi' (*Script. Illustr. Catal.* vi. 97). Of these works, however, no copies are known to be extant.

The ambiguity of the manuscript of the 'Fasciculi Zizaniorum' (Bodl. Libr. e Mus. 86, fol. 65 *b*, col. 1), which ignores the distinction between *n* and *u*, has led Shirley to print the name 'Baukinus;' and Foxe (*Acts and Monuments*, i. 495, ed. 1684) anglicises it as 'Bowkin.' The *n*, however, appears in two other copies (*Fasc. Ziz.* p. 499, and Wilkins, *Concil. Magn. Brit.* iii. 158.)

[The additions which Pits (Relat. Hist. de Rebus Angl. i. 539, 161) makes to Bankyn's biography are ostensibly derived from the Fasciculi; but neither the edition nor the manuscript of this work contains anything beyond the bare name of the friar, and Pits's notice may be safely taken as a simple catholic version of Bale. The article in J. Pamphilus, Chron. Ord. Fratr. Eremit. S. August. (Rome, 1581, quarto), is equally unoriginal.] R. L. P.

BANNARD, JOHN (*fl.* 1412), Augustinian friar at Oxford, is mentioned in Anthony à Wood's account of the Oxford members of this fraternity. According to Wood he flourished about 1412, and is stated to have been professor of theology, and afterwards chancellor of the university. Wood professes to have collected the materials for his short notice of Bannard from some manuscript fragments extant in his time in the library of Corpus Christi College, Oxford, which formerly belonged to the library of Exeter Cathedral. Tanner adds that in the same college library (*MS.* cxvi.) there is a treatise directed against the views entertained by John Bannard, the Augustinian, on the question of the Immaculate Conception; but no mention of this author is to be found in Mr. Coxe's catalogue of the Oxford college manuscripts. According to Wood, Bannard's chief work was entitled 'Eruditæ Quæstiones in Magistrum Sententiarum;' and he adds that this production created such a stir as to call forth a refutation at the hands of other Oxford divines of the age.

[Tanner's Bibl. Brit.; Wood's Historia et Antiquitates, 118; Dugdale's Monasticon (ed. 1830), vi. 1598.] T. A. A.

BANNATYNE, GEORGE (1545–1608?), collector of Scottish poems, seventh of the twenty-three children of James Bannatyne of Kirktown of Newtyle in Forfarshire and Katherine Taillefer, was bred to trade, and acquired considerable property in or near Edinburgh, of which he was admitted a burgess in 1587. His only surviving child by his wife Isobel Mawchan, Janet, married George Foulis of Woodhall and Ravelston, second son of James Foulis of Colinton. The family of Foulis preserved the manuscript well known as the 'Bannatyne MS.,' now in the Advocates' Library, Edinburgh, which entitles George Bannatyne to the gratitude of students of Scottish poetry. This manuscript was written during the pestilence of 1568, which forced him to leave his business and take refuge in Forfarshire, and is styled by him 'Ane most godlie mirrie and lustie Rapsodie maide be sundrie learned Scots poets and written be George Bannatyne in the tyme of his youth.' It is a neatly written folio of 800 pages divided into five parts, thus described in one of the verses by himself, which prove him a lover rather than a maker of poetry:

The first concernis Godis gloir and our salvatioun;
The next are morale, grave, and als besyd it,
Ground on gude counsale; the third, I will not hyd it,
Ar blyth and glaid maid for our consollatioun;
The ferd of luve and thair richt reformatioun;
The fyift ar tailis and stories weill discydit.

In this, a somewhat earlier compilation by Sir Richard Maitland of Lethington, and that by John Asloan, now in the Auchenleck Library, are preserved most of the poems of Dunbar, Henryson, Lyndsay, and Alexander Scott, as well as many poems by less-known or unknown 'makars' of the fifteenth and first half of the sixteenth century, during which Scottish poetry was at its best, until its splendid revival in Burns and Scott. The contents of this manuscript were first partially printed by Allan Ramsay in the 'Evergreen,' and afterwards by Lord Hailes in his 'Ancient Scottish Poems,' but the whole manuscript has now been more accurately printed by the Hunterian Club. Bannatyne was adopted as the patron of the Bannatyne Club of Edinburgh, which, under the presidency of Sir Walter Scott, was instituted in 1823, and printed many valuable memorials of the history and literature of Scotland. In the 'Memorials of George Bannatyne,' one of its publications, will be found a grateful and graceful memoir of their patron by Scott, and a detailed catalogue of the contents of his manuscript by Mr. D. Laing. The exact date of his death is unknown, but it was prior to December 1608. On returning the manuscript to its owner, Mr. Carmichael, Ramsay added the lines:

In seventeen hundred twenty-four
Did Allan Ramsay keen-
ly gather from this Book that store
Which fills his Evergreen.

Thrice fifty and sax towmonds neat
  Frae when it was collected;
Let worthy Poets hope good fate,
  Thro' time they'll be respected.
Fashions of words and witt may change,
  And rob in part their fame,
And make them to dull fops look strange,
  But sense is still the same.

Ramsay, however, took considerable liberties with the text and added some poems of his own, skilfully imitating the style of the ancient poets, whose genuine works must be read in the publication of Bannatyne's manuscript by the Hunterian Club or the standard editions of the principal authors.

[Memorials of George Bannatyne.] Æ. M.

BANNATYNE, RICHARD (*d.* 1605), secretary to John Knox, the Scottish reformer, has left no 'memorials' whatever of himself, though his 'Memorials of Transactions in Scotland from 1569 to 1573' is an important historic authority. It has been inferred that he was of the same family with George Bannatyne [q. v.], and that he was a reader or catechist under Knox. But there is really nothing to rest these inferences on. Beyond the facts that he appeared repeatedly in the general assembly of the 'kirk' of Scotland, and before the 'kirk' session of Edinburgh during the illness or absence of the great reformer, and that he was permitted to address the courts as a 'prolocutor' or speaker, there is no evidence that he filled any public office.

At the first general assembly held after the death of Knox, which took place in November 1572, Bannatyne presented a petition or supplication, praying that he should be appointed 'by the kirk to put in order, for their better preservation, the papers and scrolls left to him' by the reformer. The general assembly agreed to his request. About 1575, after he had completed the task, Bannatyne became clerk to a Mr. Samuel Cockburn, of Tempill, or Tempillhall, advocate. He remained in his service for thirty years, and at last appointed him joint-executor of his last will and testament, in association with an only brother, James Bannatyne, a merchant of Ayr. He died on 4 Sept. 1605. It is his relation to John Knox that gives him his chief interest. The following notice of him, and of one of the latest appearances of the reformer in the pulpit, is taken from the 'Diary' of James Melville (1556–1601):—

'The toun of Edinbruche [Edinburgh] recouered againe, and the guid and honest men therof retourned to their housses. Mr. Knox, with his familie, past hame to Edinbruche; being in Sanct Andros he was verie weak. I saw him every day . . . go hulie and fear [lie], with a furring of martriks about his neck, a staff in the ane hand, and guid godly Richard Bellanden [Bannatyne], his servand, haldin vpe the other oxtar [arm-pit] from the Abbay to the paroche kirke, and be the said Richard and another servant, lifted vpe to the pulpit, whar he behouit to lean at his first entrie; bot or he haid done with his sermont, he was so active and vigorous, that he was lyke to ding the pulpit in blads, and flie out of it' (p. 26). Just when the reformer was breathing his last, Bannatyne is said to have addressed his beloved master thus: 'Now, Sir, the time yee have long called to God for, to witt, an end of your battell, is come, and seeing all naturall powers faile, give us some signe that yee remember upon the comfortable promises which yee have oft shewed unto us.' 'He lifted up his one hand, and incontinent thereafter rendered his spirit about eleven hours at night' (Calderwood's *History*, iii. 237). Bannatyne's 'Memorials' (fully and carefully edited by Pitcairn for the Bannatyne Club) make no pretence to either learning or literary style. They are of permanent value for details of the time not ascertainable elsewhere.

[McCrie's Life of Knox; Sir J. G. Dayell's and Pitcairn's edition of the Memorials; Anderson's Scottish Nation.] A. B. G.

BANNATYNE, Sir WILLIAM MACLEOD (1743–1833), Scotch judge, was the son of Roderick Macleod, writer to the signet, and was born 26 Jan. 1743–4. Admitted a member of the Faculty of Advocates in 1765, he soon acquired, by the help of his father and his gift of clear perspicuous statement, a good position at the bar. Through his mother he succeeded to the estate of Kames, in Bute, when he assumed the name of Bannatyne; but his careless and expensive habits rendered it necessary for him in a few years to part with the property. In 1799 he was promoted to the bench, with the title of Lord Bannatyne. In this position his upright and impartial conduct and sound legal acquirements secured him general respect, although his judgments—clear and precise as they were when he stated them—became strangely intricate and involved when they were put by him in writing. On his retirement from the bench, in 1823, he received the honour of knighthood. He died at Whiteford House, Ayr, 30 Nov. 1833.

Sir William Macleod Bannatyne was one of the projectors of the Edinburgh periodicals, the 'Mirror' and 'Lounger,' edited by

Henry Mackenzie, with whom, and with Blair, Cullen, Erskine, and Craig, he lived on terms of intimate friendship. Much of his spare time was spent in the gratification of his literary tastes, and his papers in the 'Mirror' and 'Lounger' display much genial wit and sprightliness. He was one of the originators of the Highland Society in 1784, and he was an original member of the Bannatyne Club, which, at its institution, was limited to thirty-one members. For some years he remained the sole survivor of the old literary society of Edinburgh, whose mild splendours were eclipsed by the brilliant achievements of the succeeding generation with whom he mingled during the latter period of his life. He was among the last of the Scotch gentlemen who combined in their manners dignity and grace with a homely simplicity now for ever lost, and could make use of the graphic and strong vernacular Scotch in the pure and beautiful form in which, for many years after the union, it continued to be the current speech of the Scotch upper classes.

[Kay's Series of Original Portraits and Caricature Etchings, edition of 1877, ii. 370–71; Gent. Mag. New Series, i. 105.] T. F. H.

BANNERMAN, ANNE (*d.* 1829), Scottish poetical writer, published at Edinburgh in 1800 a small volume of 'Poems,' which was followed in 1802 by 'Tales of Superstition and Chivalry.' In December 1803 she lost her mother, and about the same time her only brother died in Jamaica. She was thus left without relatives, and in a state of destitution. Dr. Robert Anderson, writing to Bishop Percy 15 Sept. 1804, says: 'I have sometimes thought that a small portion of the public bounty might be very properly bestowed on this elegantly accomplished woman. I mentioned her case to Professor Richardson, the confidential friend and adviser of the Duke of Montrose, a cabinet minister, who readily undertook to co-operate in any application that might be made to government. The duke is now at Buchanan House, and other channels are open, but no step has yet been taken in the business. . . . Perhaps an edition of her poems by subscription might be brought forward at this time with success.' The latter suggestion was acted upon, and about 250 subscribers of a guinea were obtained for the new edition of the 'Poems,' including the 'Tales of Superstition and Chivalry,' which was published at Edinburgh in 1807, 4to, with a dedication to Lady Charlotte Rawdon. Shortly afterwards Miss Bannerman went to Exeter as governess to Lady Frances Beresford's daughter. She died at Portobello, near Edinburgh, on 29 Sept. 1829 (*Glasgow Courier*).

[Nichols's Illustrations of Literary History, vii. 97, 112, 123, 129, 133, 135, 138, 164, 181, 182; Cat. of Printed Books in Brit. Mus.; Biog. Dict. of Living Authors (1816), 13.] T. C.

BANNERMAN, JAMES, D.D. (1807–1868), theologian, son of Rev. James Patrick Bannerman, minister of Cargill, Perthshire, was born at the manse of Cargill, 9 April 1807, and after a distinguished career at the university of Edinburgh, especially in the classes of Sir John Leslie and Professor Wilson, became minister of Ormiston, in Midlothian, in 1833, left the Established for the Free church in 1843, and in 1849 was appointed professor of apologetics and pastoral theology in the New College (Free church), Edinburgh, which office he held till his death, 27 March 1868. In 1850 he received the degree of D.D. from Princeton College, New Jersey. He took a leading part in various public movements, especially in that which led in 1843 to the separation of the Free church from the state, and subsequently in the negotiations for union between the nonconformist presbyterian churches of England and Scotland. His chief publications were: 1. 'Letter to the Marquis of Tweeddale on the Church Question,' 1840. 2. 'The Prevalent Forms of Unbelief,' 1849. 3. 'Apologetical Theology,' 1851. 4. 'Inspiration: the Infallible Truth and Divine Authority of the Holy Scriptures,' 1865. 5. 'The Church: a Treatise on the Nature, Powers, Ordinances, Discipline, and Government of the Christian Church,' 2 vols. 8vo; published after his death in 1868, and edited by his son. 6. A volume of sermons (also posthumous) published in 1869. In 1839 he married a daughter of the Hon. Lord Reston, one of the senators of the College of Justice.

[Preface to The Church, by his son; Omond in Disruption Worthies, 1876; Scott's Fasti Eccl. Scot. pt. i. 303.] W. G. B.

BANNERMANN, ALEXANDER (*fl.* 1766), engraver, was born in Cambridge about 1730. He engraved some plates for Alderman Boydell, 'Joseph interpreting Pharaoh's Dream,' after Ribera; the 'Death of St. Joseph,' after Velasquez; and 'Dancing Children,' after Le Maire. For Walpole's 'Anecdotes of Painters' he also engraved several portaits. In 1766 he was a member of the Incorporated Society of Artists; in 1770 he is known to have been living in Cambridge. In Nagler's dictionary (ed. 1878) is a long list of his works; there are good specimens in the print room of the British Museum.

[Redgrave's Dict. of Artists of Eng. School; Strutt's Dict. of Engravers; Nagler's Allgemeines Künstler-Lexikon; Heineken's Dictionnaire des Artistes.] E. R.

BANNISTER, CHARLES (1738?–1804), actor and vocalist, whose fame is eclipsed by that of his son John [q. v.], was born in Gloucestershire, according to the 'Thespian Dictionary,' no very trustworthy authority, in 1738. Seven years after his birth his father obtained a post in the victualling office at Deptford, to which place the family removed. Bannister appears from an early age to have had the run of the Deptford theatre, in which, before he was eighteen, he played as an amateur Richard III, Romeo, and probably some other characters. An application to Garrick for employment being unsuccessful, he joined the Norwich circuit. His début in London was made in 1762 at the Haymarket, then under the management of Foote. The piece was the 'Orators,' a species of comic lecture on oratory, written and spoken by Foote, supported by various pupils placed in the boxes, as though they belonged to the audience. The character assigned to Bannister was Will Tirehack, an Oxford student. Palmer, subsequently his close friend, is said, in the 'Life of John Bannister' by Adolphus, to have made his début as Harry Scamper in the same play. The statement is, however, inaccurate, the début of Palmer having taken place a few months earlier at Drury Lane. Bannister's imitations of singers like Tenducci and Champneys were successful, and led to his appearance as a vocalist at Ranelagh and elsewhere. Garrick's attention was now drawn to the young actor, who made his début at Drury Lane in 1767, it is said, as Merlin in Garrick's play of 'Cymon.' This is possible. Bensley, however, 'created' that character 2 Jan. 1767, and the name of Bannister does not appear in Genest till the following season, 1767-8, when he is found, 23 Oct., playing the Prompter in 'A Peep behind the Curtain, or the New Rehearsal,' a farce attributed to Garrick. During many years Bannister acted or sang at the Haymarket, the Royalty, Covent Garden, and Drury Lane. His death took place 26 Oct. 1804 in Suffolk Street. An excellent vocalist, with a deep bass voice and a serviceable falsetto, a fair actor, a clever mimic, smart in rejoinder, good-natured, easy-going, and thoroughly careless in money matters, he obtained remarkable social success, was popularly known as honest Charles Bannister, and was the hero of many anecdotes of questionable authority. In one or two characters he was unrivalled. Of these, Steady, in the 'Quaker,' was probably best known. It has been said that no adequate representative of Shakespeare's Caliban has been seen since Bannister's death.

[Adolphus's Memoirs of John Bannister, 2 vols., 1838; Thespian Dictionary, 1805; Genest's Account of the English Stage, 1832; Doran's Their Majesties' Servants, 2 vols., 1864.] J. K.

BANNISTER, JOHN (1760–1836), comedian, born at Deptford 12 May 1760, was the son of Charles Bannister [q. v.]. A taste for painting which he displayed while a schoolboy led to his becoming a student at the Royal Academy, where he had for associate and friend Rowlandson, the caricaturist. His theatrical bent, shown at times to the interruption of his fellow students, and, according to Nollekens, to the great disturbance of Moser, the keeper of the Academy, led to his abandoning the pursuit of painting, and adopting the stage as a profession. Before quitting the Academy he called upon David Garrick, who, two years previously, in 1776, had retired from the stage. Bannister's account of an interview which, though formidable, was not wholly discouraging, is preserved in the diary used by his biographer, Adolphus. Garrick manifested some interest in the young aspirant, and appears to have afforded him instruction in the character of Zaphna, a rôle 'created' by Garrick in a version by the Rev. James Miller of the 'Mahomet' of Voltaire. Bannister's first appearance took place at the Haymarket, for his father's benefit, on 27 Aug. 1778, as Dick in Murphy's farce, the 'Apprentice.' The character, a favourite with Woodward, who had died in the April of the previous year, suggested formidable comparisons, which Bannister seems to have stood fairly well. He recited on this occasion a prologue by Garrick, which Woodward was also in the habit of delivering, and wound up his share in the entertainment by exercising a strong power of mimicry which he possessed, and giving imitations of well-known actors. The following season, 1778–9, saw Bannister engaged with his father as a stock actor at Drury Lane, the début being made on 11 Nov. 1778 in the character of Zaphna (Seid in the original), commended to him by Garrick, with whom it was a favourite. Palmira was played by Mrs. Robinson, better known as Perdita, Alcanor by Bensley, and Mahomet by Palmer. On 19 Jan. following, according to Adolphus, but more probably, according to Genest, 19 Dec., he appeared, again in Voltaire, as Dorislas in a version by Aaron Hill of 'Mérope.' On 2 Feb. at Covent Garden he played

Achmet in Dr. Brown's tragedy of 'Barbarossa.' His transference to these boards was attributable to a species of coalition between the two great houses then in practice. His only other appearance this season was for his benefit at Covent Garden on 24 April 1779, when he acted the Prince of Wales in the 'First Part of Henry IV,' and Shift in Foote's comedy, the 'Mirror,' and gave his imitations. While Drury Lane was shut, Bannister joined Mattocks's company at Birmingham, playing such characters as Macduff, Orlando, Edgar Lothario, George Barnwell, and Simon Pure. His first 'creation' of importance appears to have been Don Ferolo Whiskerandos in the 'Critic,' which was produced at Drury Lane on 29 Oct. 1779. An appearance in 'Hamlet' followed, and is not remarkable, except for the fact that Bannister had influence enough to induce the management to remove the alterations in the play made by Garrick. Whatever capacity Bannister possessed in tragedy that was not eclipsed by the established reputation of Henderson had shortly to yield to the growing fame of Kemble. Lamb, who in a noted parallel between him and Suett speaks of the two as 'more of personal favourites with the town than any actors before or after,' says Bannister was 'beloved for his sweet good-natured moral pretensions,' and adds that 'your whole conscience was stirred' with his Walter in 'The Children in the Wood.' Leigh Hunt speaks of him as 'the first low comedian on the stage.' So late as 1787 we find him still essaying George Barnwell, and during previous years such characters as Posthumus, Oroonoko, Chamont in the 'Orphan,' and Juba in 'Cato,' divide attention with happier efforts as Charles Surface and Parolles. By the year 1787 Bannister's social and professional position was established. Inkle in 'Inkle and Yarico' was created by him, and Almaviva in 'Follies of a Day' (La Folle Journée) and Scout in the 'Village Lawyer' (L'Avocat Patelin) added to his repertory. Brisk in the 'Double Dealer' of Congreve, Sir David Dunder in Colman's 'Ways and Means,' Ben in 'Love for Love,' Brass in the 'Confederacy,' Scrub in the 'Beaux' Stratagem,' Trappanti in Cibber's 'She would and she would not,' Speed in the 'Two Gentlemen of Verona,' are among the parts that prepared the way for his conspicuous success as Sir Anthony Absolute and Tony Lumpkin, characters in which he was received with pleasure to the end of his career. In 1792 the wife of Bannister, whom he had married at Hendon on 26 Jan. 1783, and who, under her maiden name of Harper, had acquired some reputation, retired from the stage, the reason being her increasing family. Bannister still retained, in the height of his success, his taste for painting, and Rowlandson, Morland, and Gainsborough were his close friends. From this time forward his career was an unbroken triumph. The principal comic parts in the old drama fell by right into his hands, and his acceptance of a rôle in a new piece was of favourable augury. Bob Acres, Job Thornbury in 'John Bull,' Marplot, Caleb Quotem, Colonel Feignwell in 'A Bold Stroke for a Wife,' Dr. Ollapod, Young Philpot in the 'Citizen,' and Dr. Pangloss, are among his greatest performances; Mercutio being the only comic character of importance that seemed outside his range. In 1802–3 he was acting manager at Drury Lane. At one period, commencing 1807, he gave a monologue entertainment, with songs, entitled 'Bannister's Budget.' On 1 June 1815 Bannister retired from the stage, playing in Kenney's comedy, the 'World,' Echo, a character created by him, and affording room for a display of his mimetic gifts, and Walter in 'Children in the Wood.' He also spoke a farewell address. He died in Gower Street on 7 Nov. 1836, at 2 a.m., and was buried on the 14th in the church of St. Martin's-in-the-Fields in a vault with his father. The stage can point to few men of more solid virtue or unblemished character. His acting obtained the high praise of the acutest judges. Of the galaxy of comic actors which marked the close of the last and the beginning of the present century he was one of the brightest stars. A portrait of him, by Russell, R.A., in the Garrick Club, shows him with a bright and intellectual face, and a very well-shaped head.

[Adolphus's Memoirs of John Bannister, two vols. 1838; Genest's Account of the English Stage from the Restoration in 1660 to 1830, Bath, 1832, 10 vols.; Reminiscences of Michael Kelly, 2 vols., 2nd edit. Lond. 1826; Thespian Dictionary, 1805; Secret History of the Green Room, 2 vols. 1795; Dr. Doran's Their Majesties' Servants, 2 vols. 1864; Leigh Hunt's Critical Essays on the Performers of the London Theatres, 1807; Lamb's Essays of Elia, Works, vol. iii. ed. 1876.]

J. K.

BANNISTER, JOHN, LL.D. (1816–1873), philologist, son of David Bannister, by his wife Elizabeth Greensides, was born at York on 25 Feb. 1816, and educated at Trinity College, Dublin (B.A., 1844; M.A., 1853; LL.B. and LL.D., 1866). He was curate of Longford, Derbyshire, 1844–5, and perpetual curate of Bridgehill, Duffield, Derbyshire, from 1846 till 1857, when he was appointed perpetual curate of St. Day, Cornwall, where he died on 30 Aug. 1873.

He is the author of: 1. 'Jews in Cornwall,' Truro, 1867, 8vo, reprinted from the 'Journal of the Royal Institution of Cornwall.' 2. 'A Glossary of Cornish Names, ancient and modern, local, family, personal, &c.: 20,000 Celtic and other names now or formerly in use in Cornwall; with derivations and significations, for the most part conjectural, suggestive and tentative of many, and lists of unexplained names about which information is solicited,' London, 1869–71, 8vo. This work was brought out in seven parts. The supplement, which was to have formed three additional parts, was never published, owing to the decease of the author. 3. 'Gerlever Cernouak, a vocabulary of the ancient Cornish language,' Egerton MS. 2328. 4. 'English-Cornish Dictionary,' a copy of Johnson's Dictionary, interleaved, with Cornish and other equivalents, Egerton MS. 2329. 5. 'Cornish Vocabulary,' being copious additions by Bannister to his printed work, Egerton MS. 2330. 6. Materials for a Glossary of Cornish Names, Egerton MS. 2331.

[Boase and Courtney's Bibl. Cornubiensis, i. 9, 10, iii. 1047; Athenæum, 27 Sept. 1873, p. 397; Cat. of Egerton MSS. in Brit. Mus.; Cat. of Printed Books in Brit. Mus.] T. C.

BANNISTER, SAXE (1790–1877), miscellaneous writer, was born at Bidlington House, Steyning, Sussex, 27 June 1790. After a preliminary training in the grammar school of Lewes he spent some years at Tunbridge school under the celebrated Dr. Knox. He was then sent to Queen's College, Oxford, where he graduated B.A. in 1813 and M.A. in 1815. Although a great reader, he did not distinguish himself at college. In fact, he himself admitted that had it not been for the lucky circumstance of the examiners selecting the subject of Socrates, which he happened to have studied thoroughly, he would undoubtedly have been plucked. After leaving the university he lived at his father's for some time doing nothing. He joined the militia as an amusement, and on Napoleon's return from Elba, when the whole country was in a ferment, Bannister at once raised a company and volunteered for the army. He received a captain's commission, and was on the eve of starting for Belgium when the news of the battle of Waterloo brought peace to the country, and he retired from the army on half-pay.

After this he studied regularly for the bar, and was called in the ordinary course at Lincoln's Inn. Owing to some interest he obtained the appointment of attorney-general of New South Wales in 1823, the remuneration being set experimentally at 1,200*l.* He took a lively interest in the welfare of the coloured races, and was one of the founders of the Aborigines' Protection Society. In Australia he did not work very well with several of the leading members of the government; he considered their treatment of the natives too harsh. Indeed, his condemnation of the masters' power of flogging their servants ultimately involved him in a duel, which happily was not attended by fatal consequences. He left the colony under somewhat mysterious circumstances, having been removed from office in April 1826. His own account of the matter was that he sent home a despatch, saying that unless his salary were increased he should have to resign, and that the government, wanting to get rid of him and to put a friend of theirs into the position, at once appointed his successor, to whom the increased salary was awarded. Probably the government, owing to his strained relations with the other officials, were glad to remove him. To his dying day Bannister had this grievance against every successive government. The petitions he presented were legion, and he printed in 1853 a statement of his 'Claims.' But his efforts to obtain compensation were fruitless, although he was supported by many old friends of position and influence, such as Vice-chancellor Sir John Stuart, Lord Chief Baron Kelly, Lord Chief Justice Bovill, Sir Thomas Duffus Hardy, and Sir Charles Eastlake.

About 1848 Dr. Paris, president of the Royal College of Physicians, gave Bannister the appointment of gentleman bedel of the college, which was a great boon at the time, the salary being 100*l.* and the fees about 50*l.* The closing years of his life he spent at Thornton Lodge, Thornton Heath, the residence of his only child, Mrs. Wyndham, the wife of Mr. Henry Wyndham, civil engineer. There he died 16 Sept. 1877.

In addition to many pamphlets on colonial and miscellaneous subjects he wrote: 1. 'Essays on the Proper Use and the Reform of Free Grammar Schools,' London, 1819, 8vo. 2. 'The Judgments of Sir Orlando Bridgman, Chief Justice of the Common Pleas in 1667,' London, 1823, 8vo, edited from the Hargrave MSS. 3. 'A Brief Description of the Map of the Ancient World, preserved in the Cathedral Church of Hereford,' Hereford, 1849, 4to. 4. 'Records of British Enterprise beyond Sea,' vol. i. (all published), 1849. 5. 'The Paterson Public Library of Finance, Banking, and Coinage; agriculture and trade, fisheries, navigation, and engineering; geography, colonisation, and travel; statistics and political economy; founded in Westminster in 1703, and proposed to be revived in 1853,' London, 1853. 6. 'William Paterson, the Merchant Statesman and Founder of the Bank of England; his life and trials,' Edinburgh, 1858, 8vo. 7. 'The Writings of William Paterson, with biographical notices of the author,' 3 vols., 1859. 8. 'A Journal of the First French Embassy to China, 1698–1700; translated from an unpublished manuscript, with an essay on the friendly disposition of the Chinese government and people to foreigners,' London, 1859. 9. 'Classical and pre-Historic Influences upon British History,' second edition, 1871.

[Private Information; Bannister's Claims, Lond. 1853; Cat. of Advocates' Library, Edinburgh, pt. ii. p. 311; Cat. of Oxford Graduates.] T. C.

BANSLEY, CHARLES (*fl.* 1548), poet, clearly wrote in the time of Henry VIII and Edward VI, but the dates of his birth and death are unknown. He is remarkable for a rhyming satire on the love of dress in women, which concludes with a benediction on the latter monarch, and commences with the line

Bo pepe what have I spyed!

There can be no doubt of Bansley's religious opinions. Speaking in his poem of the feminine love for light raiment, he says—

From Rome, from Rome, thys carkered pryde,
  From Rome it came doubtles:
Away for shame wyth soch filthy baggage,
  As smels of papery and develyshnes!

He also complains very seriously that foolish mothers made 'Roman monsters' of their children. Perhaps, it has been said, he was an unworthy and therefore justly rejected suitor, and revenged himself by this wholesale attack on the sex. But the attack is not wholesale, as he expressly excepts right worthy, sad, and plain women who walk in godly wise. Indeed the whole satire is mainly directed against extravagant attire. Ritson says it was printed about 1540, but he erred by at least ten years (Collier, *Bibliogr. and Crit. Account*, i. xxxiv). The title of his work, as it appears in a reprint from a unique copy in the British Museum, edited by J. P. Collier in the year 1841, is as follows: 'A Treatyse shewing and declaring the pryde and abuse of women now a dayes:' black letter, London (without date), probably about 1540, 4to.

[Lowndes's Bibliog. Man. i. 110; Brit. Mus. Cat.; Watt's Bibl. Brit.; Tanner's Bibl. Brit.-Hibern. p. 72.] J. M.

BANTING, WILLIAM (1797–1878), writer on corpulence, was an undertaker and furnisher of funerals in St. James's Street, London. He was somewhat short in stature (5 feet 5 inches), and with advancing years suffered great personal inconvenience from his increasing fatness. Before sixty years of age he found himself unable to stoop to tie his shoe, 'or attend to the little offices which humanity requires, without considerable pain and difficulty.' He was compelled to go downstairs slowly backwards, to avoid the jar of increased weight on the ankle-joints, and with every exertion 'puffed and blowed in a way that was very unseemly and disagreeable.' He took counsel with the medical faculty, and was advised to engage in active bodily exercise. He walked long distances, rowed in a boat for hours together, and performed other athletic feats. But all this served but to improve his appetite and add to the weight of his body. On 26 Aug. 1862 he, being in the sixty-sixth year of his age, weighed 202 pounds, or fourteen stone six pounds, an amount which he found unbearable. After trying fifty Turkish baths and 'gallons of physic' without the slightest benefit, he consulted Mr. William Harvey for deafness. Mr. Harvey, believing that obesity was the source of the mischief, cut off the supply of bread, butter, milk, sugar, beer, soup, potatoes, and beans, and in their place ordered a diet, the details of which, mainly flesh meat, fish, and dry toast, are given in Tanner's 'Practice of Medicine' (i. 148). The result of this treatment was a gradual reduction of forty-six pounds in weight, with better health at the end of several weeks than had been enjoyed for the previous twenty years. The delight at being so much relieved by means so simple induced Banting to write and publish a pamphlet entitled 'A Letter on Corpulence, addressed to the Public,' 1863. Written in plain, sensible language, the tract on the 'parasite corpulence' at once gained the attention of the public. Edition followed edition in quick succession. 'To bant' became a household phrase, and thousands of people adopted the course which the word involves. The Germans have recognised the impression made by the pamphlet in the word 'Bantingeur,' which appears in the 'Conversations-Lexikon.'

Banting died at his house on the Terrace, Kensington, 16 March 1878.

[Blackwood's Mag. xcvi. 607; Tanner's Practice of Medicine; Convers.-Lexikon.] R. H.

BANYER, HENRY (*fl.* 1739), medical writer, studied at St. Thomas's Hospital, and practised as a physician at Wisbeach. He was admitted extraordinary licentiate of the College of Surgeons on 30 July 1736. His works are 'Methodical Introduction to the

Art of Surgery,' 1717, and 'Pharmacopœia Pauperum, or the Hospital Dispensary, containing the chief Medicines now used in the Hospitals of London,' 1721, 4th ed. 1739.

[Munk's Coll. of Phys. (1878), ii. 131; Brit. Mus. Cat.]

BAPTIST, JOHN GASPARS (*d.* 1691), portrait and tapestry painter, was born at Antwerp, and was a pupil of Bossaert. His right name appears to have been Jean-Baptiste Gaspars. He was known in England as 'Lely's' Baptist, and would seem to have also worked for Sir Godfrey Kneller. There is a portrait of Charles II by this artist in the hall of St. Bartholomew's Hospital.

[Biog. Nat. de Belgique; Pilkington's Dict. of Painters; Nagler's Allgemeines Künstler-Lexikon; Redgrave's Dict. of Painters of English School.] E. R.

BARBAR, THOMAS (*fl.* 1587), divine, was admitted scholar of St. John's College, Cambridge, 8 Nov. 1560, proceeded B.A. 1563–4, M.A. 1567, and B.D. 1576, and was elected fellow 11 April 1565. He subscribed in 1570 a testimonial requesting that Cartwright might be allowed to resume his lectures. He became preacher at St. Mary-le-Bow, London, about 1576, and in June 1584 he was suspended on refusing to take the ex-officio oath. The parishioners petitioned the court of aldermen for his restoration. In December 1587 Archbishop Whitgift offered to remove his suspension if he would sign a pledge to conform to the law of the church and abstain from conventicles. He declined to pledge himself. His name is attached to the 'Book of Discipline,' and he belonged to the presbyterian church at Wandsworth, formed as early as 1572. In 1591 he was examined in the Star Chamber with other puritan divines for having taken part with Cartwright and others in a synod held at St. John's College, Cambridge, in 1589, when it was agreed to correct and subscribe the 'Book of Discipline.' He is probably the author of a translation of Fr. du Jou's 'Exposition of the Apocalypse' (Cambridge, 1596), and of a 'Dialogue between the Penitent Sinner and Sathan' (London, without date).

[Cooper's Athenæ Cantab. ii. 236; Neal's Hist. of Puritans, 1793, i. 357; Baker's Hist. of St. John's, ed. Mayor, 601; Strype's Annals (8vo), II. i. 2, ii. 417; Strype's Whitgift, 8vo, i. 504, iii. 271, 282; Brook's Puritans, i. 429; Fuller's Church Hist., ed. Brewer, iv. 385, v. 163–4.]

BARBAULD, ANNA LETITIA (1743–1825), poet and miscellaneous writer, was the only daughter and eldest child of John Aikin, D.D., and his wife Jane Jennings, and was born in 1743 at Kibworth, Leicestershire. When she was fifteen years old, her father became one of the tutors of the newly established academy at Warrington. There she passed the next fifteen years of her life, and formed intimate and lasting friendships with several of her father's colleagues and their families, in whose cultivated society she had every encouragement to turn to account her early, not to say precocious, education. It is related of her that she could read with ease before she was three years old, and that when quite a child she had an acquaintance with many of the best English authors. When she had mastered French and Italian, her industry compelled her father, very reluctantly, to supplement these with a knowledge of Latin and Greek also, accomplishments rarely found in young women of that period. Learned as she was, even in her youth, she was so modest and unassuming, and had so little confidence in her powers, that no one but her brother was able to induce her to appear before the world as an author. It was at his instigation that she published, in 1773, her first volume of poems, including 'Corsica,' 'The Invitation,' 'The Mouse's Petition,' and 'An Address to the Deity.' The book had an immediate success, and went through four editions in the first year. The celebrated Mrs. Montagu wrote that she greatly admired the poem on Corsica, and had presented a copy to her friend Paoli. In the same year she, or rather her brother, published 'Miscellaneous Pieces in Prose,' by J. and A. L. Aikin. These also have been several times reprinted. The authors did not sign their respective contributions, and some of the pieces have in consequence been generally misappropriated, but in Mrs. Barbauld's share of the work we find several of her best essays, and notably those on 'Inconsistency in our Expectations,' and 'On Romances.' The former of these possesses every quality of good English prose; the latter is avowedly an imitation of Dr. Johnson's style and method of reasoning. Of this essay Johnson observes: 'The imitators of my style have not hit it. Miss Aikin has done it the best, for she has imitated the sentiment as well as the diction.' Croker refers this remark to the wrong essay. In the year following these literary successes, in 1774, Mrs. Barbauld married. Her husband, the Rev. Rochemont Barbauld, came of a French protestant family settled in England since the persecutions of Louis XIV. His father, a clergyman of the church of England, sent him, rather injudiciously, to the dissenting academy at Warrington, where he naturally imbibed presbyterian opinions. He was an excellent man, but had a tendency to insanity, which became more and more pronounced towards the close of his life. Soon after their marriage the Barbaulds removed to Palgrave in Suffolk, where Mr. Barbauld had charge of a dissenting congregation, and proceeded to establish a boys' school. They had no children, but adopted a nephew, Charles Rochemont Aikin [q. v.], the 'little Charles' of the well-known 'Early Lessons.' At Palgrave were written the 'Hymns in Prose for Children,' Mrs. Barbauld's best work, which, besides passing through many editions, has been translated into several European languages. The school, chiefly owing to Mrs. Barbauld's exertions, was extremely prosperous during the eleven years of its existence. Among the pupils were the first Lord Denman, Sir William Gell, Dr. Sayers, and William Taylor of Norwich. The holidays were mostly spent in London, where at the houses of Mrs. Montagu and Mr. Joseph Johnson, her publisher, she made the acquaintance of many of the celebrities of the day. The school-work proving somewhat excessive, the undertaking, though successful and remunerative, was given up in 1785, and after travelling on the continent for about a year the Barbaulds returned to England and settled at the then rural village of Hampstead. Mr. Barbauld officiated at a small chapel there, and took a few pupils, while his wife found herself more at leisure for society and literature. At Hampstead Joanna Baillie and her sister were among her more intimate friends. Here she wrote several essays, and contributed fifteen papers—her share of the work is generally thought to be much larger—to her brother's popular book 'Evenings at Home.' In 1802, at the earnest request of her brother, in whose society she hoped to end her days, she and her husband left Hampstead for Stoke Newington. For a short time Mr. Barbauld again undertook pastoral work, but his mental health utterly gave way, and he died insane in London in 1808. This, the one great sorrow of Mrs. Barbauld's life, deeply affected her, but left her free, for the first time since her marriage, for serious literary work. Shortly after her husband's death Mrs. Barbauld undertook an edition, in fifty volumes, of the best English novelists. Prefixed to the edition is an essay, written at some length, on the 'Origin and Progress of Novel Writing,' and the works of each author are introduced by short, but complete, biographical notices. The novels thus edited include 'Clarissa,' 'Sir Charles Grandison,' 'The Castle of Otranto,' 'The Romance of the Forest,' 'The Mysteries of Udolpho,' 'Zeluco,' 'Evelina,' 'Cecilia,' 'Tom Jones,' 'Joseph Andrews,' 'Belinda,' 'The Vicar of Wakefield,' and many others. In 1811 she prepared for the use of young ladies a selection, formerly well known and popular, of the best passages from English poets and prose writers. This appeared in one volume, and was called 'The Female Speaker.' In the same year she wrote the most considerable of her poems, entitled 'Eighteen Hundred and Eleven,' a work which, at a time of the deepest national gloom, was written in eloquent but too despondent strains. Of this poem Mr. Crabb Robinson says: 'Dear Mrs. Barbauld this year incurred great reproach by writing a poem entitled "Eighteen Hundred and Eleven." It prophesies that on some future day a traveller from the antipodes will, from a broken arch of Blackfriars Bridge, contemplate the ruin of St. Paul's (this is the original of Macaulay's New-Zealander). This was written more in sorrow than in anger, but there was a disheartening and even gloomy tone which I, even with all my love for her, could not quite excuse. It provoked a very coarse review in the "Quarterly," which many years after Murray told me he was more ashamed of than any other article in the review.' Southey, the former friend of Mrs. Barbauld's brother, was the author of this article. This was the last of Mrs. Barbauld's published works, but to the day of her death, some years later, she constantly wrote letters and minor pieces which did not see the light till long afterwards, and were not, indeed, intended for publication. The remainder of her life was passed tranquilly at Stoke Newington, where she died in 1825. Her epitaph justly says of her that she was 'endowed by the Giver of all good with wit, genius, poetic talent, and a vigorous understanding;' and the readers of her works will readily allow the easy grace of her style and her lofty but not puritanical principles. Her letters, some few of which have been published since her death, show that though her life was habitually retired she greatly enjoyed society. They record friendships formed or casual acquaintance made with (among others) Mrs. Montagu, Hannah More, Dr. Priestley, Miss Edgeworth, Howard the philanthropist, Mrs. Chapone, Gilbert Wakefield, Dugald Stewart, Walter Scott, Joanna Baillie, H. Crabb Robinson, William Roscoe, Wordsworth, Montgomery, Dr. W. E. Channing, Samuel Rogers, and Sir James Mackintosh. Her writings in prose and poetry are both numerous and miscellaneous, and many of them were not printed in her lifetime. Her more important works include: 1. 'Poems' (1773). 2. 'Miscellaneous Pieces in Prose.' 3. 'Hymns in Prose for Children.' 4. 'Early

Lessons.' 5. 'Poetical Epistle to William Wilberforce.' 6. 'An Edition, with Essay and Lives, of the British Novelists.' 7. 'The Female Speaker.' 8. 'Eighteen Hundred and Eleven.'

[Works of A. L. Barbauld, with a memoir by Lucy Aikin, 1825; Le Breton's Memoir of Mrs. Barbauld, 1874; Ellis's Life and Letters of Anna Letitia Barbauld, 1874.] A. A. B.

BARBER, CHARLES (*d.* 1854), landscape painter, was a native of Birmingham, and moved to Liverpool in early life on being appointed teacher of drawing in the Royal Institution. He was intimately connected with the various associations established in Liverpool in his lifetime. He was among the earliest members and most frequent contributors of the Literary and Philosophical Society, and assisted to found the Architectural and Archæological Association. Thomas Rickman found much support and encouragement from him in his early studies of Gothic architecture, and for years his house was the centre of the intellectual society of Liverpool. Among his nearest friends he numbered Traill and Roscoe. As a landscape painter he was a close observer of nature, and endeavoured to reproduce effects of mist and sunshine with accuracy. He exhibited three times in the Royal Academy, and was a regular contributor to local exhibitions. In spite of a severe attack of paralysis, he continued to practise his art to the end, and his two best-known pictures, 'Evening after Rain,' and 'The Dawn of Day,' were exhibited in Trafalgar Square in 1849. He was elected president of the Liverpool Academy some years before his death, which occurred in 1854.

[Liverpool Courier, 1854; Redgrave's Dictionary of English Artists.] C. E. D.

BARBER, CHARLES CHAPMAN (*d.* 1882), barrister, was educated at St. John's College, Cambridge, where he graduated ninth wrangler in 1833. In the same year he was called to the bar at Lincoln's Inn. He was a pupil of Mr. Duval, an eminent conveyancer. He acquired a high reputation as an equity draftsman and conveyancer, and, though he never took silk, had for nearly half a century an extensive practice at the junior bar. He was one of the commissioners appointed to reform the procedure of the Court of Chancery in 1858, his large experience of chancery business rendering his suggestions of the highest value in the work of framing the rules of practice issued under the Chancery Amendment Acts. In the chancery proceedings by which, in 1867, the celebrated Orton or Castro first sought to establish his claim to the Tichborne baronetcy and estates, Barber held a brief for the defendants, as he did again in the first of the two actions of ejectment which were subsequently brought in the court of common pleas for the same purpose, in the well-known case of Tichborne *v.* Lushington, decided in 1872 after a trial which lasted 103 days. He also acted as one of the counsel for the crown in the prosecution for perjury which followed, and which occupied in the hearing from first to last 188 days. In 1874 he was appointed judge of county courts for circuit No. 6 (Hull and the East Riding), but resigned the post almost immediately, and resumed practice at the bar. He died at his residence (71 Cornwall Gardens) on 5 Feb. 1882.

[Solicitor's Journal, xxvi. 233.] J. M. R.

BARBER, CHRISTOPHER (1736–1810), miniature painter, was born in 1736, and exhibited in the Royal Academy in 1770. He worked in crayons as well as oil, and continued to be an occasional exhibitor, chiefly of portraits and half-lengths, in the Royal Academy until 1792. His portraits were celebrated for peculiar brilliancy, in consequence of the especial attention he devoted to the preparation of magilp. An enthusiastic lover of music, he was distinguished for a particular acquaintance with the works of Handel and Purcell, while his social gifts gathered a large and warm circle of acquaintance round him. He was for some time a member of the Incorporated Society of Artists, but his exhibiting with the opposing society, which was incorporated as the Royal Academy in 1768, led to his forced withdrawal in 1765. He was long resident in St. Martin's Lane, but afterwards removed to Great Marylebone Street, where he died, in 1810.

[Gent. Mag. 1810; Royal Academy Catalogues 1770–1792; Redgrave's Dictionary of English Artists.] C. E. D.

BARBER, EDWARD (*d.* 1674?), baptist minister, was originally a clergyman of the established church, but long before the beginning of the civil wars he adopted the principles of the baptists. He had numerous followers, who assembled for worship in the Spital in Bishopsgate Street, London, and appear to have been the first congregation among the baptists that practised the laying on of hands on baptised believers at their reception into the church. This custom was introduced among them about 1646 by Mr. Cornwell (D'Anvers, *Treatise of Laying on of Hands*, 58; T. Edwards, *Gan-*

græna, 2nd edit. 136, 137). Previously to the year 1641 Barber was kept eleven months in Newgate for denying the baptism of infants and that the payment of tithes to the clergy was God's ordinance under the gospel (Preface to his *Treatise of Baptism*; and his petition to the king and parliament). He preached his doctrines in season and out of season, and he has himself left an account of the disturbance he caused in 1648 in the parish church of St. Benet Fink. The date of his death is unknown, but in 1674 he was succeeded in the care of the baptist church in Bishopsgate by Jonathan Jennings.

He is the author of: 1. 'To the King's most Excellent Maiesty, and the Honourable Court of Parliament. The humble Petition of many his Maiesties loyall and faithfull subiects, some of which having beene miserably persecuted by the Prelates and their Adherents, by all rigorous courses, for their Consciences, practising nothing but what was instituted by the Lord Jesus Christ,' &c., London, 1641, *s. sh.* fol. This petition, which prays for liberty of worship for the baptists, is signed 'Edward Barber, sometimes Prisoner in Newgate for the Gospel of Christ.' 2. 'A small Treatise of Baptisme, or, Dipping, wherein is cleerely shewed that the Lord Christ ordained Dipping for those only that professe repentance and faith. (1) Proved by Scriptures; (2) By Arguments; (3) A paralell betwixt circumcision and dipping; (4) An answer to some objections by P[raisegod] B[arebone],' London, 1641, 4to. 3. 'A declaration and vindication of the carriage of Edward Barber, at the parish meeting house of Benetfinck, London, Fryday the 14 of Iuly 1648, after the morning exercise of Mr. Callamy was ended, wherein the pride of the Ministers, and Babylonish or confused carriage of the hearers is laid down,' London, 1648, 4to. 4. 'An Answer to the Essex Watchmens Watchword, being 63 of them in number. Or a discovery of their Ignorance, in denying liberty to tender consciences in religious worship, to be granted alike to all,' London, 1649, 4to.

[T. Crosby's Hist. of the English Baptists, i. 151, 219, iii. 3; Ivimey's Hist. of the English Baptists, ii. 390; H. Brook's Puritans, iii. 330; Adam Taylor's Hist. of the English General Baptists, i. 119, 168, 250; Cat. of Printed Books in Brit. Mus.] T. C.

BARBER, JOHN, D.C.L. (*d.* 1549), clergyman and civilian, of All Souls College, Oxford, graduated doctor of civil law and became a member of the College of Advocates in 1532. He was one of Archbishop Cranmer's chaplains, and official of his court at Canterbury, but his special vocation was to advise the archbishop on civil-law matters. In 1537 he was consulted by Cranmer on behalf of Henry VIII, on a subtle point of law touching the dower of the Duchess of Richmond, widow of the king's natural son; and in 1538 the archbishop, in a letter to Cromwell, requests that Dr. Barbor, 'his chaplain' (who Jenkyns says is probably John Barber), may be one of a royal commission to try and examine whether the blood of St. Thomas of Canterbury was not 'a feigned thing and made of some red ochre, or of such like matter.' In the same year Cranmer used his influence with Cromwell to obtain for 'his chaplain, Doctor Barbar,' a prebendal stall at Christ Church, Oxford. But he does not appear to have been successful, for Dr. Barbar's name is not mentioned by Wood in his account of Christ Church. In this letter to Cromwell the archbishop speaks of Cromwell's knowledge of the 'qualities and learning' of Barber, and he himself calls him 'an honest and meet man.' Barber is probably identical, too, with the John Barbour who appeared as proctor for Anne Boleyn on the occasion of her divorce. In 1541 Cranmer appointed him to visit, as his deputy, for the second time, the college of All Souls, whose 'compotations, ingurgitations, and enormous commessations' had excited the archbishop's indignation (Strype, *Life of Cranmer*, i. 131). He is said by Rose to have assisted in the preparation of the famous 'King's Book,' a revised and enlarged edition of the 'Bishops' Book,' but his name does not appear upon the list of 'composers.' He was probably, however, consulted in the matter, for his signature is appended to 'a declaration made of the functions and divine institution of priests,' and to a Latin judgment on the rite of confirmation, both documents framed to suit the demands of the time. Barber made a poor return to Cranmer for all his kindness by joining, in 1543, a plot for his ruin. Foxe, on the authority of Ralph Morice, Cranmer's secretary, tells us that the archbishop elicited from Barber and the suffragan of Dover a condemnation of a hypothetical case of treachery and then by producing their letters showed that they were the guilty persons, and magnanimously forgave them. Strype says, however, that Cranmer 'thought fit no more to trust them, and so discharged them of his service.' Barber died in 1549, and was buried at Wrotham in Kent, of which living—a 'peculiar' in the patronage of the Archbishop of Canterbury—he was probably incumbent. Hasted in his list of the rectors and vicars of Wrotham leaves a blank for the period likely to cover Barber's incumbency.

[Nichols's Narratives of the Reformation, Camden Society; Cranmer's Remains, Jenkyns; Todd's Life of Cranmer; Burnet's Hist. of the Reformation; Pocock, iv. 340; Strype's Ecclesiastical Memorials, vol. i. pt. ii. p. 350; Strype's Memorials of Cranmer, i. 64, 131, 173; Foxe's Acts and Monuments; Townsend, viii. 29; Wood's Fasti Oxon. (Bliss), i. 93; Coote's Lives of English Civilians.] P. B.-A.

BARBER, JOSEPH (1757–1811), landscape painter, was born at Newcastle in 1757. He settled at Birmingham, where after several years of difficulty he succeeded in establishing a drawing school. He conducted this with unremitting industry, and gained in addition a considerable local reputation as a landscape painter. But his work was unknown in London, and he never exhibited in the Royal Academy. He attained to easy circumstances in his later years, and died in Birmingham in 1811, leaving a son, JOHN VINCENT BARBER, who followed his father's profession. John Vincent Barber exhibited landscapes at the Royal Academy in 1812, 1821, 1829, and 1830, and prepared some of the drawings for the 'Graphic Illustrations of Warwickshire' published in 1829. He died at Rome.

[Gent. Mag. 1811; Redgrave's Dictionary of English Artists.] C. E. D.

BARBER, MARY (1690?–1757), poetess and friend of Swift, was born about 1690, probably in Ireland, where she became the wife of one Barber, a wool clothier or tailor, living in Capel Street, Dublin. Several children were born to Mrs. Barber (among them a son, Constantine, born in 1714), and she, being 'poetically given, and, for a woman, having a sort of genius that way' (Swift to Pope, SCOTT's *Swift*, xvii. 388), began writing poetry for the purpose of enlivening her children's lessons. She taught them at first herself, as they sat round her tiled fireplace (her own *Poems on Several Occasions*, p. 8); and at the same time 'no woman was ever more useful to her husband in the way of his business' (Swift to Lord Orrery, SCOTT's *Swift*, xviii. 162). About 1724, while Tickell, the poet, was secretary to the lords justices of Ireland, Mrs. Barber wrote a poem to excite charity on behalf of an officer's widow left penniless and with a blind child (*Poems*, &c. supra, p. 2, 'The Widow Gordon's Petition'), and she sent the composition to Tickell anonymously, with a request that he would call the attention of Lord Carteret, then viceroy, to it. Tickell succeeded; Lady Carteret succoured the widow and sought out her benefactress, Mrs. Barber. The poetess was thus brought under Swift's notice, and a friendship sprang up between them. Swift visited her at her shop (Swift to Pope, supra); presented her to Lady Suffolk at Marble Hill (SCOTT's *Swift*, xvii. 430); received her at the deanery, and for a while took charge of one of her sons, eccentrically sent him as a birthday present, together with some of his mother's verses echoing the current enthusiasm roused by 'Wood's Halfpence' and others of Swift's Irish patriotic pamphlets. Sapphira was the poetic name given to Mrs. Barber at the deanery; and there her poems were read, and canvassed, and corrected. 'Mighty Thomas, a solemn Senatus I call, To consult for Sapphira; so come, one and all,' are the opening lines of 'An Invitation by Dr. Delany, in the Name of Dr. Swift,' and they indicate the friendly and sympathetic treatment she enjoyed at the hands of Swift and his friends. In 1730 Swift provided Mrs. Barber with introductions to his most influential friends on her first visit to England in an endeavour to publish her poems by subscription. Her husband took indiscreet advantage of his wife's position, and when Lady Betty Germaine had coaxed the Duke of Dorset to order liveries from him, he asked 'a greater price than anybody else' (*ibid.* xvii. 410); at the same time the gout attacked her incessantly, and she was one of Dr. Mead's patients; but, in response, mainly, to Swift's recommendations, Arbuthnot, Gay, Mrs. Cæsar, Barber the printer (then lord mayor), the Boyles, the Temples, Pope, Ambrose Philips, Walpole, Tonson, Banks, and a host of the nobility, either visited her or became subscribers for her book; and after passing to and fro between Tunbridge Wells, Bath, and Dublin, for a long period, she finally abandoned her Irish home, and settled in England. In June 1731, when Mrs. Barber was busily seeking subscribers, the 'Three Letters to the Queen on the Distresses of Ireland' were published, with Swift's forged signature; they called express attention to Mrs. Barber as 'the best female poet of this or perhaps of any age,' and it was rumoured that they had been concocted by her to injure her patron and to serve her personal advantage. All evidence goes against this supposition, and Swift himself never entertained it. His opinion of Mrs. Barber, on the contrary, was as high as ever, and Lady Suffolk bantered him on the 'violent passion' he had for her (*ibid.* xvii. 415); in 1733 he wrote to Alderman Barber that he had 'not known a more bashful, modest person than she, nor one less likely to ply her friends, patrons, and protectors' (*ibid.* xviii. 154). In 1736 he invited her back to Ireland, promising to contribute to her support (*ibid.*

xix. 5). In his 'List of Friends Grateful, Ungrateful, Indifferent, and Doubtful,' he describes her with the best as 'G,' i.e. 'grateful;' and in his will, dated 1740, nine years after the 'Letters,' he makes a bequest to her of 'the medal of Queen Anne and Prince George which she formerly gave me' (SHERIDAN, *Swift*, p. 566). The false suspicion as to her authorship of the unfortunate 'Letters' did Mrs. Barber little injury with others of her friends. In 1734, her 'Poems on Several Occasions' (4to, Rivingtons) were at last published, and were prefaced by a letter from Swift to Lord Orrery. But many troubles now befell their authoress; a few severe critics said that the work was not poetic, and a few fine ladies complained that it was dull (*ibid.* xviii. 310). At the time Mrs. Barber was a victim to a three months' attack of gout; and she fell 'under the hands of the law,' in company with Motte, the printer, although she was discharged the same day with him (HAWKESWORTH, xiii. 105). Her condition excited pity in very many quarters, and the Duchess of Queensberry told Swift: 'Mrs. Barber has met with a good deal of trouble . . . we shall leave our guineas for her with Mr. Pope' (SCOTT'S *Swift*, xviii. 198). In 1735 appeared a second edition of Mrs. Barber's 'Poems' (8vo), and in 1736 there followed a third. In November of the same year, at Bath, again laid up with gout, and having her husband and daughters to support, Mrs. Barber entertained a scheme for selling Irish linens. She could not let lodgings because of her ill-health (*ibid.* xix. 5); and, to support her meanwhile, she begged Swift to give her his 'Polite Conversations,' still in manuscript, though written thirty years before. Everybody, she said, would subscribe for a work of his, and the sale of it would put her in easy circumstances. In 1737 the manuscript was hers, conveyed to her by Lord Orrery (SCOTT'S *Swift*, xix. 93); in 1738 it was published, and it met with so much favour that it was presented as a play at the theatre in Aungier Street, Dublin, with great applause (HAWKESWORTH, xiv. 692). It thus secured for Mrs. Barber all the benefits that Swift, in his continuous kindness to her, desired. In 1755 a selection from her 'Poems' was published in two volumes of 'Poems by Eminent Ladies,' including Aphra Behn, Elizabeth Carter, Lady Mary Wortley Montagu, and others, and Mrs. Barber's verse was given the first place. In 1757 she died.

Of her two sons, Rupert was well known as a miniature painter and engraver, and Constantine became president of the College of Physicians at Dublin.

[Ballard's British Ladies, ed. 1752, 461 et seq.; Monthly Review, vol. viii., 1753.] J. H.

BARBER, SAMUEL (1738?–1811), Irish presbyterian minister, a native of county Antrim, was the younger son of John Barber, a farmer near Killead. He entered Glasgow College in 1757, was licensed 1761 (on second trials 28 Aug. at Larne) by Templepatrick presbytery, and ordained by Dromore presbytery, 3 May 1763, at Rathfriland, co. Down, where he ministered till his death. He was a good Latinist, Tacitus being his favourite author; his Greek was thin; he was somewhat given to rabbinical studies, having collected a small store of learned books on this subject. He is best known for the public spirit with which he threw himself into the political and ecclesiastical struggles of his time. Teeling considers him 'one of the first and boldest advocates of the emancipation of his country and the union of all her sons.' When Lord Glerawley disarmed the Rathfriland regiment of volunteers in 1782, the officers and men chose Barber as their colonel in his stead. In this double capacity he preached (in regimentals) a sermon to the volunteers, in the Third Presbyterian Congregation, Belfast. He sat in the three volunteer conventions of 1782, 1783, and 1793, as a strong advocate of parliamentary reform, catholic emancipation, and a revision of the tithe system, the revenue laws, and the Irish pension list. Lord Kilwarlin, being asked to contribute to the rebuilding of his meeting-house, said he would rather pay to pull it down (broadsheet of August 1783). In 1786 Richard Woodward, bishop of Cloyne, published his 'Present State of the Church of Ireland,' to prove that none but episcopalians could be loyal to the constitution. Barber's 'Remarks' in reply showed him a master of satire, and embodied the most trenchant pleas for disestablishment that any dissenter had yet put forth ('Must seven-eighths of the nation for ever crouch to the eighth?'). Woodward made no response. In 1790 Barber was moderator of the general synod. He took a leading part in the Down election of that year, which returned the Hon. Robert Stewart (afterwards Lord Castlereagh) in the presbyterian interest, after a contest of thirteen weeks. In 1798 the authorities regarded him as a dangerous man. He was seized by a body of troops at his residence in the townland of Tullyquilly, and lodged in Downpatrick gaol on a charge of high treason. On 14 and 16 July he was tried by court-martial, but nothing was proved against him; he was never a United Irishman. However, he was detained in durance, and his third daughter, Margaret, a girl of sixteen, voluntarily shared his imprisonment. On his release, after a long confinement, he could obtain no redress. In religion, as in politics, he was a pronounced liberal, though no controversialist. His manuscript sermons are unmistakably Arian, and in the original draft of his 'Remarks' he says, 'Suppose now any legislator should so far forget common sense as to decree three one, and one three, &c.' He was fond of quoting the Greek Testament in his sermons, and (marvellous to say) his draft of a petition to parliament from his presbytery contains two citations from Theodoret in the original. For an incident of his pastoral experience, turning on the difficulties of the then Irish marriage law, see Mem. of Catherine Cappe, 1822, p. 268. Montgomery assigns to him 'a singularly vigorous mind, a cultivated taste, a ready wit, a fluent elocution, a firm purpose, an unsullied character, and a most courteous demeanour.' He died 5 Sept. 1811, in his seventy-fourth year. In 1771 he married Elizabeth, eldest daughter of the Rev. Andrew Kennedy, of Mourne, and had seven children, but no son survived him. His daughter Margaret, above mentioned (*b.* 12 Aug. 1782, *d.* 21 May 1875), married John Galt Smith, of Belfast, whose son, George Kennedy Smith, possesses Barber's portrait and manuscripts. He published: 1. Funeral Sermon for the Rev. George Richey [Job xxxiv. 15], Newry, 1772. 2. Volunteer Sermon [2 Sam. xiii. 28], 1782 (a very spirited piece, under apprehension of foreign invasion). 3. 'Remarks on a Pamphlet . . . by Richard, Lord Bishop of Cloyne,' Dublin, 1787. 4. 'Synodical Sermon at Lurgan' [Rev. xviii. 20], 1791 (reckons the Nicene council as the beginning of the reign of Antichrist, and the French revolution as the omen of its fall). Nos. 2 and 4 appear to have been published, but were also circulated in manuscript.

[Barber's MSS., including his own account of his Tryal, 1798; Glasgow Matriculation Book; Kennedy pedigree, MS.; Belfast News-Letter, 10 Sept. 1811; Teeling's Sequel to Personal Narrative of Irish Rebellion, 1832, p. 31; Irish Unitarian Mag. 1847, pp. 286, 291; Chr. Unitarian, 1866, p. 359; Witherow's Hist. and Lit. Mem. of Presbyterianism in Ireland, 2 ser. 1880; Porter's In Memoriam . . . Margaret Smith, 1875.] A. G.

BARBON, NICHOLAS, M.D. (*d.* 1698), a writer of two treatises on money, and the originator of fire insurance in this country, was born in London, and entered as a student of physic at the university of Leyden on 2 July 1661. He was probably the son of Praisegod Barbon [see Barbon, Praisegod]. In October 1661 he graduated M.D. at Utrecht, and was admitted an honorary fellow of the College of Physicians in December 1664. He represented Bramber in the parliaments of 1690 and 1695. After the great fire of 1666, Barbon was one of the first and most considerable builders of the city of London, and first instituted fire insurance in this country. He 'hath sett up an office for it,' writes Luttrell in his 'Brief Relation,' under date 30 Oct. 1681 (i. 135), 'and is likely to gett vastly by it.' While engaged in rebuilding London, he purchased 'the Red Lyon feilds, near Graies Inn Walks, to build on,' and 11 June 1684 a serious riot took place between his workmen and 'the gentlemen of Graies Inn.' As late as 1692 he was engaged in improving Chancery Lane and Lincoln's Inn. A square near Gerrard Street, Newport Market, is said to have been called Barbon Square in the reign of George II. Reynolds's 'Wells Cathedral' (pref. p. 67) gives the following from Chyle's (unpublished) history of the church of Wells. Exeter House, belonging to the see of Exeter, first went to Lord Paget, then to R. Dudley, earl of Leicester, and then to the Earl of Essex, and was called Essex House, 'which ever since has kept the name, till last year, when one Dr. Barbone, the son, I am told, of honest prays God, bought it of the executors of the late Duchess of Somerset, d. of the said Robert (E. of Essex), not to restore it to the right owner, the Bp. of Exeter; but converted into houses and tenements for tavernes, ale houses, cooks-shoppes, and vaulting schooles, and the garden adjoining the river into wharfes for brewers and woodmongers.' Barbon was the author of 'A Discourse of Trade' (12mo, London, 1690), and a 'Discourse concerning coining the new money lighter, in answer to Mr. Lock's considerations about raising the value of money' (12mo, London, 1696). This latter work was one of the numerous pamphlets which issued from the presses of London on the subject of the great controversy which raged at that time, when there was such urgent demand for a renewal of the currency—a controversy in which, as Flamsteed, the astronomer royal, is reported to have said, the real point at issue was, whether five was six or only five.

Barbon ranged himself under the banner of William Lowndes, whose 'Essay for the Amendment of Silver Coins' had become the text-book of a party composed partly of dull men who really believed what he told them, and partly of shrewd men who were perfectly willing to be authorised by law to pay a hundred pounds with eighty (Macaulay, *Hist. of Eng.* iv. 632).

Barbon, in the preface to his second treatise, makes allusion to having, in the 'Discourse on Trade,' defined money differently from Mr. Locke; and begins his argument by disputing Locke's fundamental proposition that silver has an intrinsic value, asserting that there is no intrinsic value in silver, 'but that it is *money* that men give and take and contract with, having regard more to the stamp and currency of the money than to the quantity of fine silver in each piece.' With this as one of his premises, he argues in favour of debasing the currency, or, as he euphemistically terms it, raising the value of money. Mr. Cunningham (*English Industry and Commerce*, p. 368) quotes a passage from the second discourse for a lucid argument against the balance of trade. Barbon took part in the land-bank speculations of the time. He founded one, which is stated by Luttrell, under date 15 Aug. 1695, to 'goe on very successfully,' and under date 4 Feb. 1695–6 to have been united with another land-bank conducted by one Mr. Brisco, and to have offered to advance two millions of money. He died in 1698. His friend Asgill [see Asgill, John] was the executor of his will, which directed that none of his debts should be paid. Asgill was also soon afterwards his successor as member for Bramber.

[Barbon's Discourse on Trade, and Treatise on Coining; Luttrell's Brief Relation of State Affairs, i. 309, ii. 403, iii. 572, iv. 13, 364; Notes and Queries (first series), vi. 3; Macaulay's England, chaps. xxi. xxii.; Walford's Encyclopædia of Insurance; Hist. of Fire Insurance; Munk's College of Physicians; Names of Members of Parliament, i. 555.] R. H.

BARBON, or BAREBONE, or BAREBONES, PRAISEGOD (1596?–1679), anabaptist, leather-seller, and politician, has an obscure family history. In the 'Spending of the Money of Robert Nowell, of Read Hall, Lancashire' (edited by Dr. Grosart, 1877), one of the objects of his bounty (x^s) was 'a John Barbon.' The following data concerning him are drawn from Dr. Bloxam's 'Register of Magdalen College, Oxford'—'John Barebone, of Magdalen, 1567, aged 16; of the county of Gloucester; B.A. 23 Oct. 1570; probably Fellow 1571–78; M.A. 9 July 1574; Vice-Principall, 1578;' described in 1574 as 'a noted and zealous Romanist' (iv. 170–1, and *Spending, ut supra*, pp. 206, 208). Another was a prominent puritan in Northamptonshire from 1587 onwards (Strype's *Annals*, III. i. 691, ii. 479; Strype's *Whitgift*, ii. 7). Probably the same Barbon took part in a disputation upon nonconformity held about 1606 at the house of Sir William Bowes, at Coventry (Smyth, *Parallels, Censures and Observations*, &c., p. 128; Brook, *Puritans*, ii. 196).

In notes of a trial in an ecclesiastical case wherein Dr. William Bates was a party, Barbon in giving evidence incidentally mentioned that he was eighty years of age. This was in 1676, so that he was born about 1596 (Malcolm, *Londinium Redivivum*, iii. 453). While young he became a leather-seller in Fleet Street; he was admitted freeman of the Leathersellers' Company 20 Jan. 1623, elected a warder of the yeomanry 6 July 1630, a liveryman 13 Oct. 1634, and third warder 16 June 1648 (*Notes and Queries*, 3rd series, i. 211; cf. pp. 253, 395).

Probably shortly after 1630 Praisegod Barbon was chosen minister by half the members of a baptist congregation which had been under the pastoral care of Stephen More, but which had on More's death divided by 'mutual consent' into two parties. The one half chose Henry Jessey, and the other half Praisegod Barbon. Those who fixed on Barbon were pædobaptists, maintaining that the baptism of infants was scriptural, while the other part of the congregation comprised baptists proper. Some even of the latter must, however, have adhered to Barbon as well; for in the 'Declaration' of the baptists issued in 1654 'twenty-two' names sign it as 'of the church that walks with Mr. Barebone.' In 1642 Praisegod Barbon published a defence of pædobaptism in 'A Discourse tending to prove Baptisme in or under the Defection of Anti-Christ, to be the Ordinance of Jesus Christ. As also that the Baptism of Infants or Children is warrantable and agreeable to the Word of God. Where . . . sundry other particular things are controverted and discussed.' In Edward Barber's 'Small Treatise of Baptism or Dipping,' also published in 1642 [see Barber, Edward], we read: 'Beloved, since part of this treatise was in presse, there came to my hand a book set forth by P. Barboon, which could I have gotten sooner, I should have answered more fully;' and then he quotes a number of objections to the baptist view urged by Barbon, which he in brief answers. Barbon replied to Barber in another book, published in 1643: 'A Reply to the Frivolous and Impertinent Answer of E. B. to the Discourse of P. B. . . .'

From contemporary references, it appears that those who had chosen Barbon assembled as a church in their pastor's own 'great house,' called the 'Lock and Key,' in Fleet Street, near Fetter Lane. As a preacher he speedily made his mark. The libellers of the puritans called his preaching 'long harangues,' but he held the allegiance of a large congregation. He combined his 'trade' of leather-seller with his preaching, and he must pretty early have joined to himself in his pastorate one Greene, a 'felt-maker'—the two 'trades' exciting the sarcasms of adversaries of nonconformity. In a contemporary scurrilous pamphlet entitled 'New Preachers, New,' we have mention of 'the last tumult in Fleet Street, raised by the disorderly preachment, pratings, and pratlings of Mr. Barebones, the leather-seller, and Mr. Greene, the felt-maker, on Sunday last, 19 Dec.' [1641]. The 'tumult' is jocosely described, and '1,000 persons' are alleged to have been present; but the 'tumult,' so far from originating in the 'disorderly preachment,' certainly originated in violent intrusion upon the worshippers. Another pamphlet on the same disturbance is entitled 'The Discovery of a Swarme of Separatists, or a Leather Seller's Sermon. Being a most true and exact relation of the tumultuous combustion in Fleet Street last Sabbath day, being 29 of Decemb. [19 in text]; truly describing how Burboon, a leather seller, had a conventicle of Brownists met at his house that day, about the number of an hundred and fifty, who preached there himself about five hours in the afternoon. Showing likewise how they were discovered and by what means, as also how the constable scattered their nest, and of the great tumult in the street .... London: Printed for John Greensmith, 1641.' In this publication we read concerning the persecutors' treatment of the worshippers: 'At length they catcht one of them alone, but they kickt him so vehemently as if they meant to beate him into a jelly. It is ambiguous whether they have kil'd him or no, but for a certainty they did knock him as if they meant to pull him to pieces. I confesse it had been no matter if they had beaten the whole tribe in the like manner' (A 3).

Barbon's position commercially was a stable one. In 1650 he was surety with Sir Fulk Greville, John Harvey, and Thomas Barnardiston, each in 500*l.*, for Dr. Aaron Guerdon, master of the mint, 'for the performance of his covenants and indents' (*Calendar of State Papers*, 25 July, 1649–52, p. 249). On 6 June 1653 Oliver Cromwell summoned Barbon 'to appear,' as the writ runs, 'at the council chamber, Whitehall, on 4 July, and take upon you the trust of member for the city of London' (*Calendar of State Papers*, 1652–3, p. 386). The assembly, which met on 4 July, was christened by its enemies 'Barebone's,' or the 'little' parliament. In the house Barbon does not seem to have spoken at all. But we read that on Tuesday, 2 Aug., 'the house being informed that there were divers petitioners at the door out of the city of London, Mr. Barbone and Captain Stone were sent forth. Mr. Barbone acquaints the house that the petition was in behalf of Lieutenant-colonel John Lilburne' (Burton's *Cromwellian Diary*, ed. Rutt, i. p. v, Introduction).

The 'little parliament' had only five months' lease; and Barbon did not again accept the dignity of M.P. He continued to preach as the 'leather-seller of Fleet Street.' In 1659–60 he was again the object of assaults. Samuel Pepys writes: 'February 12th .... So to my father's, where Charles Glascocke was overjoyed to see how things are now; who told me the boys had last night broke Barebone's windows' (p. 45). 'February 22nd, 1659–60—I observed this day how abominably Barebone's windows are broke again last night' (Pepys's *Diary*, ed. Bright, i. p. 53).

Barbon did all in his power to hinder the restoration of Charles II. Marchmont Needham confided to Praisegod the manuscript of his book, 'News from Brussels in a Letter from a near Attendant on his Majesty's Person to a Person of Honour here. Dated 10 March 1659[–60].' The object of the work was to expose the evil life of Charles in Holland, and Barbon had it printed and circulated broadcast. Nor did he seek to conceal his responsibility (Wood's *Athenæ* (Bliss), iii. 1187). But Barbon did more in the cause of the Commonwealth. On Thursday, 9 Feb. 1659–60, he presented the famous 'Petition of Mr. Praise-God Barebone and several others to the Parliament' against any kind of reconciliation with the Stuarts or the monarchy. It proposed that all officials should solemnly abjure the Stuarts, and that any one publicly proposing a restoration should be deemed guilty of high treason.

The royalists republished the petition, and in one of their attacks on it—the 'Picture of the Good Old Cause drawn to the Life. In the Effigies of Master Prais-God Barebone. With several examples of God's Judgment on some Eminent Engagers against Kingly Government'—introduced a vividly engraved portrait of its author. Another tract vituperating Barbon's latest act was entitled: 'That wicked and blasphemous petition of Praisegod Barbone and his sectarian crew, presented to that so-called the Parliament of the Commonwealth of England, Feb. 9, 1659, for which they had the thanks of that House, anatomized. Worthily stiled by his Excellency the Lord Generall Monck, Bold, of dangerous consequences, and venemous. By a Lover of Christ and his Ordinances, Ministers and their Calling, Parliaments and their

Freedome; the Town of Ipswich her Peace and Prosperity, Civill and Ecclesiasticall: being sometimes an Inhabitant there. Printed by Philo-Monarchæus [4 April 1660].' Barbon is here pronounced 'worthy of all dedignation, indignation, and abomination.' Another broadside travesties the petition after this fashion: 'To the Right Honorable the High Court of Parliament sitting at Westminster. The Illegal and Immodest Petition of Praise-God Barbone, Anabaptist and Leather Seller of London: most impudently showeth that your Petitioner hath known a great while, and indeed long enough to have had more wit and more honesty,' &c. (4 July 1660).

Although Barbon took advantage of the temporising 'general pardon' of 1660, he did not forsake his friends after the accession of Charles II. On 5 Sept. 1661 Humphrey Lee writes to Katharine Hurleston that Praise-God Barebones constantly resorts to Major Bremen and Vavasour Powell, prisoners in the Fleet (*Calendar of State Papers*, p. 82). On 26 Nov. 1661 Barbon, along with Major John Wildman and James Harrington, was arrested and sent to the Tower (Kennet, as before, p. 567). On 31 Dec. 1661, interrogations were drawn up by Secretary Nicholas to be administered to Mary Ellis, as to what she knew of Praisegod Barebones and others; their meetings at one Porter's house, where she had been servant; the weekly dining there of the post-office clerks (*ibid.* p. 197). We get a glimpse of Barbon in prison on 27 July 1662, when an order in council on petition of Sarah Barebones released her husband on bail from the Tower, where he had been close prisoner 'many months, and so ill that he must perish unless released' (*Calendar*, p. 447). But under 3 Nov. 1662 we discover that his steps were still dogged: 'Examination of Lieutenant Kingsley as to his acquaintance with Jesse [Henry Jessey?], whom he apprehended two years before, . . . and Praise-God Barebones' (*ibid.* p. 541).

After his release from prison Barbon reappears, in 1676, as a witness on house-rents, whilst he was resident in St. Dunstan's parish, and, as already noted, he was then aged eighty years. He died at the close of 1679. His burial is registered in the parish register of St. Andrew, Holborn, under date '5 Jan. 1679[-80], at ye ground near ye Artillery' (*Notes and Queries*, 4th series, iii. 215).

It has been stated that Barbon had two brothers, respectively named 'Christ-came-into-the-world-to-save Barebone' and 'If-Christ-had-not-died-thou-hadst-been-damned Barebone,' abbreviated into 'Damned Barebone' (Granger, *Biogr. Hist. of England*, iii. 68); but there is no proof of this. The only other Barbon known at this period was Dr. Nicholas Barbon, probably Praise-god's son [see Barbon, Nicholas].

[In addition to the authorities cited, see Carlyle's Cromwell; Picton's Cromwell; Whitelocke's Memorials; Crosby's History of Baptists, ii. 40; Ivimey's History of Baptists, i. 156-7; Fanatics, Puritans, and Sectaries, 1821, in Brit. Mus.; reprint of New Preachers New, with a modern Introduction; communications from Rev. S. A. Swaine, M.A., London, and Rev. G. P. Gould, M.A., Bristol; two tractates referred to in Notes and Queries, 3rd series, i. 395, seem to show that Barbon, in his despair of monarchy and protectorship alike, fell in for a time with the 'fifth monarchy' enthusiasm; in Brit. Mus. (Harleian MS. 7332, f. 40) is a collection of verse 'written (i.e. transcribed) by Ffeare-god Barbon (of Daventry), who, being at many times idle and wanting employment, wrote out certain songs and epigrams, with the idea of mending his hand in writing.' Cf. Notes and Queries, 1st ser., i. 266.] A. B. G.

BARBOUR, JOHN (1316?-1395), Scottish poet, the earliest and one of the best of the ancient Scottish poets, a contemporary of Chaucer, was archdeacon of Aberdeen. The date of his birth is conjectural, but his death, on 13 March 1395, is proved by an entry in the obit book of the cathedral, the cessation in that year of a pension conferred on him by Robert II, and other documentary evidence. In 1357 he appears as archdeacon of Aberdeen in a safe-conduct by Edward III to him and three scholars going to study at Oxford; and in the same year he was named one of the proxies of the Bishop of Aberdeen in the council which met at Edinburgh to provide for the ransom of David II. Nothing is known of his earlier history, and his name derived from a common trade renders the conjectures hazardous which have found for him a parentage in north, midland, and south Scotland. In all likelihood he was an Aberdonian, and minute observers have even detected peculiarities of that dialect in his poems. Similar safe-conducts in 1364 (when he was accompanied by four horsemen on his way to Oxford or elsewhere, as he might think proper), in 1365 (when he had leave to travel through England to St. Denis with six horsemen), and in 1368 (with two valets and two horses to the other dominions of the king in the direction of France), show that in all probability he pursued his studies and superintended those of others, both at Oxford and Paris. In 1372 he was one of the auditors of exchequer, and in the following year clerk for the audit of the household of the king. In 1375, as he himself records, he composed the poem of the 'Brus,' by which he is best known, as it at once became a national epic, celebrating in short and pithy lines, easy to remember, the story of the war of independence and the deeds of

> King Robert of Scotland
> That hardy was of hert and hand
> And Schir James of Douglas
> That in his tyme sa worthy was.

In 1377 he received from Robert II a sum of ten pounds, and next year a perpetual pension of twenty shillings, to be paid from the 'king fermes' or rent of Aberdeen, with power to assign it in mortmain, which is stated in one of the exchequer accounts to have been a reward for his poem. He was again auditor of exchequer in 1382 and 1384, and in 1388 he received a further pension for life of ten pounds from the customs of Aberdeen. It has been conjectured that this may have been a return for a poem, now lost, on the genealogy of the Stuarts, to which Wyntoun refers—

> The Stewartis oryginale
> The Archdekyne has treted hale
> In metyr fayre.
> (*Chronykil*, viii. 7, 143.)

Another passage of the same author mentions that the genealogy was traced from

> Dardane, Lord de Frygya,
>
> . . . . .
>
> Tyl Robert our secound kying
> That Scotland had in governyng. (ii. 1, 130.)

Wyntoun also says that Barbour made a genealogy of Brutus (iii. 3, 139), and some editors have supposed this to be the same work as that on the Stuarts, and have even given it the name of the 'Brute.' But it appears more probable that the reference here is to the legend of Troy, which Barbour, like other writers of his age, is believed to have treated in a poem, two fragments of which have been recently discovered at Cambridge, and printed by the Early English Text Society. A more important discovery, due like the former to Mr. Henry Bradshaw, is the long poem on the 'Legends of the Saints,' which, though without author's name, is proved with reasonable certainty to be Barbour's by the similarity of its metre with that of the 'Brus,' of the dialect with the Scottish of his time, and by the inclusion in the saints whose lives are told of Ninian, the primary saint of Scotland, and Machar, a disciple of Columba, the patron saint of Aberdeen. This poem, which has now been published by Horstmann in his 'Altenglische Legenden,' contains an interesting notice of its author and allusions to another hitherto unknown work which, assuming it to be of proportionate length with the 'Legends of the Saints,' would make him one of the most prolific poets of the middle ages:—

> Tharfor sene I ma nocht work
> As minister of haly Kirke
> For gret elde and feblenes
> Yet for to eschew idlenes,
> I hafe translatit symply
> Sum part as I fand in story
> Of Mary and hir Son Jesu.

From the outline of the contents of this work which follows, it appears to have comprised the whole gospel history with the legend of the Virgin Mary's subsequent life. The 'Legends of the Saints' contains 33,533 verses and lives of fifty saints, commencing with those of the apostles and evangelists, which are followed by various martyrs and confessors, both of the eastern and western church, taken for the most part from the 'Legenda Aurea.' No English saints are included, and only the two Scottish above mentioned—that of St. Machar, probably taken from the Latin life which was one of the lectures or lessons in the breviary of Aberdeen; and that of St. Ninian, from his life by Ailred of Rievaulx, with the addition of a few miracles wrought in the author's time at Ninian's shrine at Whithorn. One of these, whose subject was John Balormy, 'a gudeman in Murrefe (*i.e.* Moray), born in Eglyn,' of whom the author says, 'I kend hym weill mony day,' confirms the attribution of the poem to Barbour. But the style of verse and tone of the poem so well agree with the 'Brus' that few persons will doubt the authorship which its German editor, as well as Mr. Bradshaw, assumes as certain. From the expressions as to his age and infirmity a date between 1380 and 1390 has been assigned to it. There are frequent notices of Barbour as a witness to deeds in the 'Register of Aberdeen' down to 1392. The payment of his life pension ceased in 1395, and in 1398 he is referred to as deceased in an inquest as to certain lands, the ward of which had been conferred on him by Robert II. This document confirms the date of his death as being in 1395 by the statement that the ward had been held by Alexander Abercromby for rather more than two years and a half since the date of the archdeacon's death.

In 1380, fifteen years before his own death, Barbour mortified his pension of twenty shillings in favour of the cathedral for a mass to be said on his anniversary on behalf of his soul and those of his parents.

Such are the facts known to us of the life of Barbour, few in number, but sufficient to represent the career of a learned and busy, pious and prosperous ecclesiastic. His poems add scarcely any personal details except those already noted, but their spirit reveals a character in keeping with his external circumstances. They are frank and simple expressions of the early style of narrative poetry, free from all effort of laboured art, sometimes tedious from their minuteness of detail, but at other times charming from their naturalness, and occasionally striking a deep note of national or human feeling. The age in which they were written, and the effect of the 'Brus' upon the character of the Scottish nation, give their author a place in literature beyond the intrinsic merit of his works, either as poetry or history. The 'Brus' was in great part copied by Wyntoun, and the main facts, which Barbour may easily have derived from eye-witnesses, one of whom, Sir Alan Cathcart, he names, may be relied on; although, by an inexplicable blunder, he has confounded his hero with his grandfather, the competitor of Baliol for the crown before Edward I at Norham. The aim of true history and the pleasure it gives have seldom been better described than in the prologue of this poem:—

Storyis to red ar delitabill,
Suppos that tha be nocht but fabill.
Than suld storyis that suthfast wer
And tha wer said on gud maner
Haf doubill plesans in herying:
The fyrst plesans is the carping,
And the tothir the suthfastnes
That schawis the thing rycht as it wes.

The praise of the national virtue of independence, which is the moral of his poem, was the natural voice of a time when Scotland was rejoicing at its escape from the imperial schemes of the Plantagenet kings; but it deserves note that Barbour bases it on the value of personal freedom—

A! fredom is a noble thing;
Fredom mais man to haf liking,
Fredom all solace to man giffis:
He lifis at es that frely lifis—

and laments the position of the serfs whose emancipation had not yet come:—

Schortly to say is nane can tell
The sair condicioun of a threll.

In other passages he shows a gentleness which recalls Chaucer, as in the anecdote of the king stopping his host to provide for the delivery of a poor woman. But his humour is far inferior. As a compensation he never trenches on the coarseness to be found not only in the English, but in a worse form in some of the later Scottish poets. His range and depth of observation are also much more limited. Instead of the comedy of human nature in the 'Canterbury Tales,' he has given us only a drama of war with a single hero. His other poems are almost literal translations: the 'Legends of the Saints' from the 'Legenda Aurea,' and the Troy book from Guido da Colonna's 'Historia Destructionis Troiæ.' His imagination required facts or legends to stimulate it. He is not a creative poet. It is only on rare occasions that he indulges even in the graces of composition sometimes thought inseparable from poetry. To one of these, his description of spring, the reader is referred as representing his verse at its best; but to compare it, as has been done, with the melodious ease of Chaucer's rhythm is too severe a trial.

The German edition of the 'Legends of the Saints' claims for that poem a superiority over the 'Brus' in form and skill in composition, but this seems the partiality of an editor. There is little in this respect to choose between them, and the interest of the historical surpasses that of the legendary poem.

The few romances and other poems of earlier date than Barbour, whose authors are for the most part unknown, and which exist only in fragmentary form, cannot displace him from the unique position of being the father both of vernacular Scottish poetry and Scottish history. Blind Harry's 'Wallace' is a century later; Wyntoun was a contemporary, but of a younger generation. In virtue of this position Barbour did much to fix the dialect which sprang from the Northumbrian or northern English, and was preserved by the writers who succeeded him in the form known as broad Scotch, though it is still called by Barbour and even later Scottish poets 'Inglis,' or by one of them 'Inglis of the northern leid.' His works have therefore a special linguistic interest which has attracted the notice of modern philologists.

The chief manuscripts of the 'Brus' are those in the Advocates' Library, Edinburgh, and in St. John's College, Cambridge, both of which are transcripts by John Ramsay towards the end of the fifteenth century. The oldest printed edition extant is that 'imprentit at Edinburgh by Robert Likprink at the expensis of Henrie Charteris, MDLXXI,' of which a copy, probably unique, was sold at the sale of Dr. D. Laing's library for 142*l*. 10*s*. This was followed by the edition of Hart in 1616, and there have been many since, of which the best are those of Dr. Jamieson, Mr. Cosmo Innes, and the Early English Text Society (edited by Skeat).

The only manuscripts of the fragments on the Trojan war are appended to two manuscripts of Lydgate's poem on the same subject, one in the Bodleian and the other in the Cambridge University Library. They have been printed by the Early English Text Society. The 'Legends of the Saints' exists only in a single manuscript in the same Cambridge Library. The 'Legend of St. Machar' was printed from it by Horstmann in his 'Altenglische Legenden, neue Folge,' Heilbronn, 1881, and the remainder, along with the fragments of the poem on the Trojan war, were published by the same editor at Heilbronn in 1882.

[Exchequer Rolls of Scotland, vols. ii. and iii.; Registrum Episcopatus Aberdonensis, Spalding Society; Rymer's Fœdera. Brief memoirs are prefixed to the various editions of the Bruce, and his position as a poet is estimated in Warton's History of English Poetry, Irving's History of Scottish Poetry, and Mätzner's Altenglische Sprachproben.] Æ. M.

BARCAPLE, EDWARD FRANCIS MAITLAND, Lord (1803–1870), Scottish judge. [See under Maitland, Thomas, Lord Dundrennan.]

BARCHAM, JOHN (1572?–1642), antiquary and historian. [See Barkham.]

BARCLAY, ALEXANDER (1475?–1552), poet, scholar, and divine, was born about the year 1475. The question whether he was by birth a Scotchman or an Englishman has been abundantly disputed, but there is no evidence to support the latter contention. Pits considered that Barclay's native district was probably Devonshire, apparently on no other ground than that of his having held preferment there. Wood adds a de to his name (for which the occurrence of the same prefix in the Prologe of James Locker, 'Ship of Fools,' ed. Jamieson, i. 9, is hardly a sufficient voucher), and idly supposes him to have been born at Berkeley in Somersetshire, for which should be read Gloucestershire. On the other hand, not only do his baptismal name and the spelling of his surname *primâ facie* suggest a Scotch origin, but there remains the distinct statement of a contemporary, Dr. William Bulleyn, who lived many years in the northern counties of England, that 'Bartley' was 'borne beyonde the colde River of Twede.' In his 'Scriptorum Summarium' Bale introduces Barclay simply as 'Scotus;' and Holinshed, cited by Ritson, likewise calls him a Scot. The Scotchman Dempster also claims him as his countryman (*Historia Ecclesiastica Gentis Scotorum*, i. 106), adding that he lived in England, having been expelled from his native country for the sake of religion; which statement, however, cannot be correct, if Barclay was settled in England by 1508 or earlier, up to which time no religious disputes had occurred in Scotland (Ritson). Little importance attaches to the cavil that, had Barclay been a Scot, he would have taken more frequent opportunities of singing the praises of his native land. This would not have added to his comfort in England; moreover, one of his chief patrons, as will be seen, was the victor of Flodden Field. In the 'Ship of Fools,' however (sec. 'Of the ruyne, &c. of the holy fayth') occurs, subjoined to 'a specyall exhortacion and lawde' of Henry VIII, a warm tribute to James IV of Scotland, consisting of several stanzas, one of them an acrostic, and including a recommendation of a close alliance between the lion and the unicorn. At the time of their publication, hardly any one but a Scotchman would have indited these stanzas. Lastly, the argument in favour of Barclay's Scottish nationality is still further strengthened by the Scottish element in his vocabulary. The words in question are not numerous, but it is difficult otherwise to account for their presence (Jamieson, i. xxix–xxx).

Possibly Barclay may have first crossed the border with the view of obtaining a university education in England, according to a practice not unusual among his countrymen even in his day (Irving, 326). He is conjectured to have been a member of Oriel College, as it would seem solely on the ground that he afterwards dedicated his chief literary work to Dr. Cornish, bishop of Tyne (suffragan bishop of Bath and Wells), who was provost of Oriel from 1493 to 1507. As a matter of course, we have a suggestion that Cambridge and not Oxford, and a third that Cambridge as well as Oxford, may have been Barclay's university. Warton cites a line from 'Eclogue I,' which at all events shows that Barclay once visited Cambridge; to this it may be added that in the same Eclogue 'Trompyngton' and 'good Manchester' (query Godmanchester, though the reference may be to Manchester, with which James Stanley, bishop of Ely, 1506–15, was closely connected) are mentioned among the well-known places of the world. But so much familiarity with Cambridge and its neighbourhood might well be acquired by an Ely monk. At the one or the other of the English universities, if not at both, he may be assumed to have studied and to have taken his degrees. In his will he calls himself doctor of divinity, but where and when he took this degree is unknown. Either before or after his university career, while he was still 'in youth,' he resided at Croydon in Surrey, of which place repeated mention is made in 'Eclogue I.'

Barclay's student life had, according to his own testimony in the 'Ship of Fools' (sec. 'Of unprofytable Stody'), been full of 'foly;' and it has been supposed that this may have induced him to travel abroad before his entrance into holy orders (JAMIESON). The shepherd Cornix, by whom in his 'Eclogues' Barclay evidently, as a rule, designates himself, speaks of Rome, Paris, Lyons, and Florence as towns which he visited among many others, when he saw the world in his youth. We know of no authority for Mackenzie's assertion that he also travelled in the Netherlands and in Germany. In any case his years of travel must have fallen in a most active period of the continental Renascence, when Englishmen were freely gathering in the learning which they were to acclimatise at home. It is impossible to determine how much of his scholarship Barclay acquired in England. He seems to have had but a slight acquaintance with Greek. Of his knowledge of Latin poets his 'Eclogues' were to furnish ample evidence; of other writers he specially quotes Seneca. But the monument proper of his Latin scholarship is his translation of Sallust's 'Bellum Jugurthinum,' which he published at some date unknown in obedience to the wish of the Duke of Norfolk. It is prefaced by a dedication to this nobleman, in which the author speaks of 'the understandyng of latyn' as being 'at this time almost contemned by gentylmen,' and by a Latin letter, dated from [King's] Hatfield in Hertfordshire, to John Veysy, bishop of Exeter. His familiarity with French he showed by composing for publication in 1521, again at the command of the Duke of Norfolk, a tractate 'Introductory to write and to pronounce Frenche,' which is mentioned by Palsgrave in 'L'Esclaircissement de la langue Françoise,' printed in 1530. A copy of Barclay's treatise, probably unique, exists in the Bodleian.

In the early years of the sixteenth century the union between churchmanship and learning was still hardly less close in England than it was in that group of continental scholars, among whom Sebastian Brant was already a prominent figure. Soon after Barclay's return to England he must have been ordained by Bishop Cornish, through whom he was appointed a priest in the college of Ottery St. Mary, in Devonshire, of which the pluralist bishop held the wardenship from 1490 to 1511. The college of secular priests, of which Barclay was a member, was founded in 1337 by John Grandisson, bishop of Exeter; the manor and hundred had been obtained by him in exchange from the dean and chapter of Rouen, to whom they had been granted by Edward the Confessor. It was here that Barclay, in 1508, accomplished the work to which he owes his chief fame, the English verse translation of the 'Ship of Fools,' first published by Pynson in December 1509, with a dedication by the author to Bishop Cornish on the back of the first leaf. In this dedication he speaks of the work as 'meorum primiciæ laborum quæ in lucem eruperunt,' but he had previously, in 1506, put forth without his name a book called the 'Castell of Laboure,' a translation from the French poet, best known as a dramatist, Pierre Gringoire's 'Le Chateau de Labour' (1499), a moral allegory which, though of no novel kind, was speedily reprinted by a second publisher.

During his residence at Ottery St. Mary Barclay made some other friends and enemies. Among the former was a priest, John 'Bishop by name,' his obligations to whom he warmly attests in the 'Ship of Fools' (sec. 'The descripcion of a wyse man'), gravely playing on his name as that of 'the first ouersear of this warke.' A certain 'mayster Kyrkham,' to whose munificence and condescension he offers a tribute in the same poem (sec. 'Of the extorcion of Knyghtis'), professing himself, doubtless in a figurative sense only, 'his chaplayne and bedeman whyle my lyfe shall endure,' is with much probability supposed to be Sir John Kirkham, high sheriff of Devonshire in the years 1507 and 1523 (see the authorities cited by JAMIESON i. xxxvii, and cf. as to the family of Kirkham LYSONS, *Magna Britannia*, part i. ccii–cciii). In the same section of the poem he departs from his general practice of abstaining from personal attacks, in order to inveigh against a fat officer of the law, 'Mansell of Otery, for powlynge of the pore;' elsewhere (sec. 'Inprofytable bokes') the parsons of 'Honyngton' (Honiton) and Clyst are glanced at obliquely as time-serving and sporting clergymen; and to another section ('Of hym that nought can and nought wyll lerne') an 'addicion' is made for the benefit of eight neighbours of the translator's, secondaries (priest-vicars) of Ottery St. Mary, without whose presence the 'ship' would be incomplete.

Barclay's residence in Devonshire may have come to an end with Bishop Cornish's resignation of the wardenship of Ottery St. Mary in 1511, which was followed two years later by the bishop's death. Reminiscences of the West occur even in his later poems ('Bristowe' in *Ecl.* iv., 'the Severn' in *Ecl.* ii.); but in the dedication of 'The Myrrour of Good Maners, translated 'at the desyre of Syr Gyles Alyngton, Knyght,' and printed without a date by Pynson 'at the instance and request' of Richard, earl of Kent, Barclay calls himself 'prest: and monke of Ely.' This 'Myrrour' is a translation from Dominic Mancini's elegiac poem 'De quatuor Virtutibus' (1516); and the address prefixed to it contains the interesting statement that Sir Giles Alington had requested Barclay to abridge or adapt Gower's 'Confessio Amantis,' but that Barclay had declined the undertaking as unsuitable to his age, infirmities, and profession (Warton, iii. 195). The 'Eclogues,' the early editions of which are again undated, were manifestly also written at Ely (see in *Ecl.* iii. the passage on Bishop Alcock, 'now dead and gone;' Alcock, the founder of Jesus College, Cambridge, who is also lamented in *Ecl.* i., died in 1500; and see in *Ecl.* v. the reference to 'Cornyx whiche dwelled in the fen,' and the detailed description of a mural painting in Ely Cathedral). In the introductory lines he states that he was thirty-eight years of age when he resumed a subject at which he had already worked in his youth; and inasmuch as it is clear that at least one event mentioned in the 'Eclogues,' the death of Sir Edward Howard (*Ecl.* iv.) in 1513, could not have occurred long before the allegory concerning it was composed, the above-mentioned statement fixes his birth about the year 1475 (see the argument in Jamieson, i. lv–lxiii, but here the death of Howard is misdated 1514; see Lord Herbert of Cherbury's *Life and Reign of Henry VIII*, 31). While, then, still in the prime of life, Barclay had taken the vows as a Benedictine monk, and thus enrolled himself in the most conservative and aristocratic of the orders (it is curious that in *Ecl.* v. he should rather contemptuously introduce 'a gentell Cluner,' i.e. Cluniac monk, as a purveyor of charms to women). At Ely he also translated from Baptist Mantuan the 'Life of St. George,' which he dedicated to Nicholas West, bishop of Ely (Fairholt); from this translation Mackenzie (ii. 291) quotes some lines in the old fourteen-syllable metre, which are without any striking merit. When certain lives of other saints, said to have been written by Barclay, but all non-extant, were composed, can only be conjectured; the 'Life of St. Thomas of Canterbury' is thought by Jamieson to have been written when its author had become a Franciscan at Canterbury; of the 'Lives of St. Catharine, St. Margaret, and St. Ethelreda,' the last-named, of course, directly connects itself with Ely.

Under Henry VII, for whom Barclay cherished, or professed to cherish, a deep regard (see *Ecl.* i.), learning and letters were already coming into fashion, and the early years of Henry VIII were the heyday of the English Renascence. It is therefore not surprising that Barclay, whose efforts as an author began towards the close of the first Tudor reign, and achieved a conspicuous success at the end of the second, should have had a liberal experience of patrons and patronage. He seems to have enjoyed the goodwill of Henry VII's trusted adviser, Cardinal Morton, a prelate of literary tastes (see *Eclogues* iii. and iv.); but this must have been in the earlier part of his life, as Morton died in 1500. Perhaps, as Archbishop of Canterbury, he had come into some contact with Barclay at Croydon. He was befriended in his maturity by Thomas, duke of Norfolk, the victor of Flodden Field and lord treasurer of England—to whom, as has been seen, he dedicated his translation of the 'Jugurtha,' and the memory of whose second son, Sir Edward Howard, he, after the death of the latter off Brest, 25 April 1513, as lord high admiral in the war with France, sang in the graceful eclogue of the 'Towre of Vertue and Honour,' introduced into his 'Ecl. iv.' Other patrons of his, as has been seen, were Richard, earl of Kent, who died in 1523, and Sir Giles Alington. To another contemporary, of tastes and tendencies similar to his own, he pays in passing a tribute which to its object, Dean Colet, must have seemed the highest that could be received by him. 'This man,' we read in 'Ecl. iv.,' 'hath won some soules.' Little is known as to his relations to Cardinal Wolsey, an allusion to whom has been very unreasonably sought in the mention of 'butchers dogges wood' (mad) in the eulogy of Bishop Alcock in 'Ecl. i.' On the other hand, Jamieson has directed attention to a letter from Sir Nicholas Vaux to Cardinal Wolsey, dated 10 April 1520, and begging the cardinal to 'send to them . . . Maistre Barkleye, the black monke and poete, to devise histoires and convenient raisons to florrishe the buildings and banquet house withal' at the famous meeting called the Field of the Cloth of Gold (see *Calendar of State Papers*, Foreign and Domestic, Henry VIII, vol. iii. pt. i. 259). It would probably not have interfered with Barclay's execution of his task had he been the author of a tract against the French king's (query Lewis XII?) oppression of the church, which has been ascribed to him. In the same connection it may be added that a strong antipathy animated Barclay against a prominent contemporary man of letters. Against Skelton, as a wanton and vicious writer, Barclay inveighed with little or no pretence of disguising his attack. At the close of the 'Ship of Fools' (sec. 'A brefe addicion of the syngularyte of some newe Folys') he alludes with lofty contempt to the author and theme of the 'Boke of Phyllyp Sparowe,' a hit very good-humouredly returned, as it seems, by Skelton in his 'Garlande of Laurell' (Dyce's *Skelton*, i. 411–12). Very probably, also, it is in allusion to Skelton that, in his 'Ecl. iv.,' Barclay upbraids a 'poete laureat' who is a graduate of 'stinking Thais' (cf. Dyce, xxxv–xxxvi). But though Skelton paraphrased and presented to Wolsey three portions of Locher's Latin version of the 'Ship of Fools' under the title of the 'Boke of Three Fooles' (see Dyce, i. 199–205, and cf. ii. 227), neither jealousy nor partisanship, nor even professional feeling is needed in order to explain Barclay's abhorrence of the Bohemian vicar of Diss, with whose motley the sober hue of his own more sedate literary and satirical gifts had so little in common. Bale mentions (*Scriptorum Brytanniæ Centuria*, ix.) a book by Barclay, 'Contra Skeltonium,' which, according to Ritson, 'was probably in metre, but appears neither to have been printed, nor to be extant in manuscript.'

How Barclay fared at the time of the dissolution of the monasteries we do not know. Some time before this he had left Ely, where he had become a *laudator temporis acti*, and deprecated the violence which, in contrast with his predecessors, the 'dredefull Dromo' used towards his flock (see *Ecl.* iii. One would be tempted to identify this personage with Thomas Goodrich, bishop of Ely, 1534–54, who 'reformed' his see, but that the 'Eclogue' must have been written far earlier). At some date unknown he assumed the habit of the more rigorous Franciscan order at Canterbury (Bale, *MS. Sloan*, cited by Jamieson; cf. Dempster). It is probably a mere coincidence that an Alexander Barclay is mentioned in 1528 as a vehement promoter of the Lutheran reformation and refugee in Germany (see Arber's reprint of Roy and Barlow's *Rede me and be nott wrothe*, Introduction, 13). The reaction of the last years of Henry VIII's reign was clearly not disadvantageous to Barclay, who was presented, 7 Feb. 1546, by Mr. John Pascal with the vicarage of Great Baddow, in Essex, and 30 March of the same year with the vicarage of Wokey, in Somersetshire.

During the reign of Edward VI, through the greater part of which he survived, he must have acquiesced in the religious changes that seemed good to those in authority; for not only did he hold Great Baddow till his death, but he was in 1552 presented by the dean and chapter of Canterbury to the rectory of All Hallows, Lombard Street, in the city of London. Jamieson has pointed out that Wadding (*Scriptores Ordinis Minorum*), who promotes Barclay to a suffragan-bishopric of Bath and Wells, probably confounds him with Gilbert Berkeley, who was actually consecrated to that see in 1559, and that the same mistake may be at the bottom of a scandalous anecdote against Barclay related by Bale and repeated by Wood, of which the scene is laid at Wells, 'before he was Queen Mary's chaplain.' Queen Mary did not ascend the throne till more than a year after Barclay's death. One is altogether inclined to regard as resting on no better foundation Bale's characteristic assertion that Barclay throughout remained not only 'ueritatis osor,' i.e. a Roman catholic at heart, but also 'sub cœlibatus fuco fœdus adulter.'

A few weeks after his presentation to his city rectory, Barclay died at Croydon, where he had spent some of his younger days. He was buried in the church there on 10 June 1552. Since, as has been seen, he was born about 1475, he had attained to a good old age. In his will, which is extant, he leaves bequests to the poor of Badew and of 'Owkley' (Wokey). The other bequests are numerous, but have little significance for posterity; a liberal legacy of 80*l.* to the poor and other gifts are dependent on the payment of debts owing by one Cutbeard Croke, of Winchester (see Jamieson, i. lxxxvi–lxxxix). Prefixed to Pynson's editions of Barclay's 'Mirror of Good Manners' and 'Sallust' is a representation of the author in monastic habit presenting a copy of his work to his patron. The face is (at least in the Cambridge 'Sallust') interesting; but Jamieson points out that the picture is used for a similar purpose in other publications, so that its chief figure cannot be identified with Barclay.

Even considering the length of his life, Barclay was a very productive writer. No intrinsic importance, however, belongs to any of his minor writings, incidentally mentioned above; in addition to which there has also been attributed to him, on no very satisfactory evidence, the English translation printed by Pynson, as is supposed, between 1520 and 1530, of the travels of Hayton, a Præmonstratensian friar, in the Holy Land and Armenia, originally written in French, and then rendered into Latin by command of Pope Clement V. Warton further mentions, as by Barclay, 'Orationes variæ' and a tractate, 'De fide orthodoxa.' His literary fame rests on his 'Ship of Fools,' and in a less degree on his 'Eclogues.' The former of these works remains essentially a translation, though Barclay truly states himself to have added and given an English colouring to his work. It is in any case the most noteworthy translation into a living tongue of a production of very high literary significance. The 'Narrenschiff' of Sebastian Brant was published at Basel in 1494, and its immediate popularity is attested by the appearance of three unauthorised reprints in the course of the same year. A Low-German translation was published probably as early as 1497, and in the same year Jacob Locher produced his celebrated Latin version, the 'Stultifera Navis.' On this Barclay's translation was founded. He professes, indeed, to have 'ouersene the fyrst inuention in Doche, and after that the two translations in Laten and Frenche' (see the *Prologe of James Locher* in JAMIESON, i. 9; the French translation was probably that of Pierre Rivière of Poitiers, whose original was Locher, and whom, in 1498, Jehan Droyn paraphrased into prose). But at the conclusion of the argument (JAMIESON, i. 18) Barclay directly refers to certain verses by Locher as those of his 'Actour,' or original; and the order of the sections, as well as the additions made to the original German text, generally correspond to those in Locher's Latin version of 1497. Even the preliminary stanzas, headed 'Alexander Barclay excusynge the rudenes of his translacion,' correspond to the 'Excusatio Jacobi Locher,' whereas Brant's 'Entschuldigung' occurs near the end of the German book. Curiously enough, however, the poem of Robert Gaguin, of which Barclay inserted a version near the end of his work, had made its appearance, not in Locher's Latin translation, but in that of Jodocus Badius Ascensius (1505). On the other hand, the woodcuts of Barclay's translation are copied from the original Basel edition, for which it has been supposed that these illustrations, that contributed not a little to the popularity of the satire, were invented by Sebastian Brant himself (see ZARNCKE, 234 seq.)

Barclay's 'additions' are mostly of a personal or patriotic nature; but he also indulges in an outburst against French fashions in dress (sec. 'Of newe fassions and disgised garmentes'), indites a prolonged lament, the refrain of which suggests a French origin, on the vanity of human greatness (sec. 'Of the ende of worldly honour and power,' &c.), and makes a noteworthy onslaught upon the false religious (this is the substance of his 'brefe addicion of the syngularite of some newe Folys'). The ballad in honour of the Blessed Virgin, which concludes his work, seems also to be his own. As to his general execution of his task, he on the whole manages his seven-line stanza not unskilfully, and thus invests his translation with a degree of dignity wanting to the original. Like Brant, he never forgets his character as a plain moral teacher. He is loyal and orthodox, and follows his original in lamenting both the decay of the holy faith catholic and the diminution of the empire, and in denouncing the Bohemian heretics, together with the Jews and the Turks. The English 'Ship of Fools' exercised an important direct influence upon our literature, pre-eminently helping to bury mediæval allegory in the grave which had long yawned before it, and to direct English authorship into the drama, essay, and novel of character.

Barclay's 'Eclogues' (or 'Egloges,' as they were first called in deference to a ridiculous etymology) were the first poetical efforts of the kind that appeared in English proper; in Scotland, as Sibbald points out, they had been preceded by Henryson's charming 'Robene and Makyne' (dated about 1406 by H. Morley). The earliest modern bucolics were Petrarch's, composed about 1350, but these are in Latin. Barclay's more immediate predecessor, and one of his chief models, was Baptist Mantuan, whose eclogues appeared about 1400; and before the close of the century the 'Bucolics' of Virgil had been translated into Italian by several poets. The first three of Barclay's 'Eclogues' are, however, adaptations from the very popular 'Miseriæ Curialium' of Æneas Sylvius (Piccolomini, 1405–64). The theme was one familiar enough to the Renascence age, and its echoes are still heard in our own literature in the poetry of Spenser. Though Barclay's execution is as rude as his manner is prosy, his very realistic complaints furnish a very lively picture of contemporary manners: thus, Ecl. iii., which was probably known to Spenser, and perhaps to Milton, introduces an excellent description of an inn; but a more famous passage in this 'pastoral' is the eulogy of Bishop Alcock. Eclogues iv. and v. are imitations of the fifth and sixth of Mantuan. Into Ecl. iv., which treats of the neglect of poets by rich men, is introduced the allegory already mentioned in honour of Sir Edward Howard; the Duke of Norfolk, the Earl of Shrewsbury, and King Henry VIII appear among the inhabitants of the Tower of Virtue and Honour. The effort is as well sustained as any that remains from Barclay's hand. The whole poem has a touch of bitterness resembling that in the October eclogue of the 'Shepherd's Calendar.' Ecl. vi., under the title of the 'Cytezen and Uplondyshman,' treats the familiar theme of the relative advantages and disadvantages of town and country, here discussed by two shepherds warming themselves in the straw at night. After Amyntas has related the curious and pathetic tale of 'Cornix' concerning the unequal distribution among Eve's children of the honours and the burdens of life, Faustus defends the shepherd's estate by dwelling on its representatives from Abel to Christ. In the entertaining colloquy which follows, the town has decidedly the worse of the dispute, though the author is man of the world enough to mingle a little satire in his praise of rustic simplicity.

The following list of Barclay's extant works is abridged from Jamieson, i. xcvii–cix. The doubtful works are queried. Bale's list is incomplete, as is that of Pits. Dempster's and Warton's include several works, already mentioned, which have been attributed to Barclay, but are not extant. 1. 'The Castell of Laboure,' Wynkyn de Worde, 1506; Pynson, n. d. 2. 'The Shyp of Folys of the Worlde,' Pynson, 1509; Cawood, 1570, &c. &c. 3. 'The Egloges of Alexander Barclay, Prest,' n. d.; John Herforde, n. d.; Humfrey Powell, n. d.; Ecl. iv. Pynson, n. d.; Ecl. v. Wynkyn de Worde, n. d., &c.; Powell's edition is in the Cambridge University Library. 4. 'The Introductory to write and to pronounce Frenche,' Coplande, 1521. 5. 'The Myrrour of Good Maners,' Pynson, n. d.; Cawood, 1570. 6. 'Cronycle compiled in Latyn, by the renowned Sallust,' Pynson, n. d.; Waley, 1557; Pynson's edition is in the Cambridge University Library. 7. ? 'Alex. Barclay, his Figure of our Mother Holy Church oppressed by the Frenche King,' Pynson, n. d. 8. 'The Lyfe of the Glorious Martyr saynt George, translated by Alexander Barclay, while he was a monk of Ely,' Pynson, n. d. 9. ? 'The Lyfe of saynte Thomas,' Pynson, n. d. 10. ? 'Haython's Cronycle,' Pynson, n. d.

[The best account of Barclay and his works will be found prefixed to T. H. Jamieson's excellent edition of the Ship of Fools, 2 vols. Edinburgh, 1874. Every kind of information as to Sebastian Brant's Narrenschiff, with a review of its reproductions, is supplied in Zarncke's celebrated edition, Leipzig, 1854. Of the Eclogues there is no complete modern edition; but Ecl. v. is reprinted in Sibbald's Chronicle of Scotish Poetry, ii. 393–424, and in vol. xxii. of the Percy Society's Publications, with a valuable introduction, containing extracts from Ecl. iv., and notes by F. W. Fairholt. See also Bale's Scriptorum Brytanniæ Centuriæ, 723, Basel, 1559; Pits's Relationes Historicæ de rebus Anglicis, i. 745, Paris, 1619; Th. Dempster's Historia Ecclesiastica Gentis Scotorum, 2nd ed. (Bannatyne Club), i. 106, Edinburgh, 1829; Wood's Athenæ Oxonienses, ed. Bliss, i. 205–9; Warton's History of English Poetry, ed. Hazlitt, iii. 189–203, London, 1871; Sibbald's Chronicle of Scotish Poetry, ii. 396–7; Ritson's Bibliographia Poetica, 44–46*; D. Irving's History of Scottish Poetry, ed. J. A. Carlyle, Edinburgh, 1861. The article on Barclay in Mackenzie's Lives and Characters of Scottish Writers, ii. 287–95, is discursive and incorrect.]

A. W. W.

BARCLAY, ANDREW WHYTE, M.D. (1817–1884), physician, was born at Dysart, N.B., and educated at the High School of Edinburgh. He studied medicine at Edinburgh University, and after visiting Berlin and Paris took the M.D. degree in 1839. He afterwards entered at Caius College, Cambridge, and proceeded to the M.D. degree in 1852. He was elected assistant physician to St. George's Hospital in 1857, and devoted much attention to the interests of the medical school, lecturing on medicine, and serving as physician from 1862 to 1882. At the College of Physicians he was examiner in medicine, councillor, censor, Lumleian lecturer, and Harveian orator (for 1881), being elected treasurer in 1884. He was president of the Royal Medical and Chirurgical Society for the year 1881, and contributed to the transactions of that society two papers on heart disease. He was shrewd and cautious as a physician, concise and polished as a writer. He wrote the following works: 1. 'A Manual of Medical Diagnosis.' 2. 'On Medical Errors.' 3. 'On Gout and Rheumatism in relation to Diseases of the Heart.'

[Brit. Med. Jour. May 1884.] R. E. T.

BARCLAY, DAVID (1610–1686), Scottish soldier and politician. [See under BARCLAY, ROBERT, 1648–1690.]

BARCLAY, SIR GEORGE (*fl.* 1696), the principal agent in the assassination plot against William III in 1696, was of Scotch descent, and at the time of the plot about sixty years of age. He is characterised as 'a man equally intriguing, daring, and cautious.' He appears to have been a favourite officer of Viscount Dundee, and at the battle of Killiecrankie was joint commander of the regiment of Sir Donald M'Donald of Sleat, along with that baronet's son (MACPHERSON, *Original Papers*, i. 370). After the death of Dundee he passed over into Ireland, landing there from Mull with the Pink, 19 March 1690 (MACPHERSON, i. 173) Being held by the Highlanders 'in high esteem,' he returned in 1691 to Scotland, with 'a warrant under King James's hands to treat with the Highland clans' (CARSTARES's *State Papers*, 140). As an opportunity for a rising did not present itself, he returned again to France; but though he held the appointment of lieutenant in the ex-king's regiment of horse guards, commanded by the Duke of Berwick, he was also frequently employed along with Captain Williamson in negotiations with the adherents of James in England. In 1696 he arrived in England with a commission from James 'requiring our loving subjects to rise in arms and make war upon the Prince of Orange, the usurper of our throne.' According to the Duke of Berwick, 2,000 horse were to be raised to join the king on his arrival from France, Sir John Fenwick to be major-general, and Sir George Barclay brigadier (*Memoirs of the Duke of Berwick*, i. 134). Barclay, however, interpreted his commission as allowing him a certain discretion in the methods to be employed against 'the usurper.' Making the piazza of Covent Garden his headquarters, he gathered around him a body of conspirators—forty men in all, well mounted—who were to pounce on William as he was returning from Richmond to London, the spot selected being a narrow lane between Brentford and Turnham Green, where his coach and six could not turn. The time fixed was 15 Feb., but the plot having been revealed, the king remained at home both on that day and on the 22nd. The principal subordinates were captured, with the exception of Barclay, who made his escape to France. In a narrative published in Clarke's 'Life of James II,' Barclay exonerates his master from all knowledge of the plot; but that he did not strongly reprobate it, is sufficiently proved by the fact that he received Barclay again into his service. During the negotiations with France in 1698, the Earl of Portland demanded that Barclay should be delivered up; but Louis replied that the regiment he commanded had been disbanded, and that he did not know what had become of him.

[Clarke's Life of James II; Howell's State Trials, vol. xiii.; Melville and Leven Papers; Macpherson's Original Papers; Carstares's State Papers; Memoirs of the Duke of Berwick; Dalrymple's Memoirs; Burnet's History of his own Times; Wilson's James II and the Duke of Berwick; the Histories of Macaulay, Ranke, and Klopp.] T. F. H.

BARCLAY, HUGH (1799–1884), a Scottish lawyer and sheriff substitute of Perthshire, was descended from the old Barclay family of Fifeshire, and was born on 18 Jan. 1799 in Glasgow, where his father was a merchant. After serving his apprenticeship as a law agent he was admitted a member of the Glasgow faculty in 1821. In 1829 he was appointed sheriff substitute of the western district of Perthshire, and in 1833 sheriff substitute of the county. He died at his residence at Early-bank, Craigie, near Perth, on 1 Feb. 1884, having for several years been the oldest judge in Scotland. Sheriff Barclay was the author of 'A Digest of the Law of Scotland, with special reference to the Office and Duties of the Justice of the Peace,' 1852–3, a work which has passed into several editions, and has proved of invaluable service to the class of magistrates for which it was intended. Besides editions of various other legal works, he also published 'Law of Highways,' 1847; 'Public House Statutes,' 1862; 'Judicial Procedure in Presbyterian Church Courts,' 1876; and other minor tractates, such as 'Hints to Legal Students,' 'The Local Courts of England and Scotland compared,' and 'The Outline of the Law of Scotland against Sabbath Profanation.' He was a frequent contributor to the 'Journal of Jurisprudence' and other legal periodicals, and his papers on the 'Curiosities of the Game Laws' and 'Curiosities of Legislation' were also published by him in a collected form. For many years he was a prominent member of the general assembly of the church of Scotland, and, taking an active interest in ecclesiastical and philanthropic matters, he published 'Thoughts on Sabbath Schools,' 1855; 'The Sinaitic Inscriptions,' 1866, and a few other small works of a similar kind.

[Scotsman, 2 Feb. 1884.] T. F. H.

BARCLAY, JOHN (1582–1621), author of the 'Argenis,' was born 28 Jan. 1582 at Pont-à-Mousson, where his father, William Barclay [q.v.], was professor of civil law in the college then recently founded in that town by the Duke of Lorraine. His mother, Anne de Malleviller, was a French lady of distinguished birth; but Barclay always considered himself a Scotsman and a subject of James I, and the attempt to affiliate him to France, of which his native town at that period formed no part, has been renounced even by the French critics who have of late done so much to elucidate the circumstances of his life. He is said to have been educated by the jesuits, and this may partially have been the case; but his father is little likely to have resigned the main charge of his education to other hands, and his writings show no trace of the false taste which had already begun to infect the jesuit colleges. Like

Pope's, his youthful fancy was captivated by Statius, and his first performance was a commentary on the 'Thebaid,' composed at the age of nineteen. The jesuits may well have desired to enlist so promising a recruit in their order; but the usual story that his father carried him off to England to avoid their persecutions is rendered doubtful by the different account of the motive of his visit assigned by himself in one of his poems. The accession of a Scottish king to the English throne would seem quite sufficient inducement to draw a gifted and enterprising young Scotsman to London; at the same time his antipathy to the jesuits, from whatever cause it may have arisen, was unquestionably very genuine, and found vent in his next work. The first part of the 'Satyricon,' published under the name of Euphormio Lusininus, is said to have appeared in London in 1603, but no copy of the edition has ever been found. A second edition was printed at Paris in 1605. Barclay's stay in England was but short; he repaired first to Angers, and in 1605 to Paris, where he married Louise Debonnaire, daughter of an army paymaster, and herself a Latin scholar and poetess. The married pair removed in 1606 to London, where, in the same year, Barclay published his Latin poems under the title of 'Sylvæ,' but the second part of the 'Satyricon' was published at Paris in 1607, an edition entirely unknown until recently brought to light by M. Jules Dukas. Barclay continued to reside in London for nearly ten years, enjoying, as the statement of his friend Thorie and the internal evidence of his works attest, the favour of James I as a countryman and a scholar; but the assertions of some of his biographers fail to convince us that he was entrusted with state secrets or employed in foreign missions. The obloquy occasioned by the attacks made in the 'Satyricon' on the jesuits and the Duke of Lorraine compelled him in 1611 to vindicate himself by the publication of an 'Apologia,' usually but improperly regarded as a third part of the work. This has been usually stated to have been designed as a reply to a particular attack of which the author has remained unknown, but M. Dukas demonstrates that this latter cannot have been written before 1616 or 1617. In 1608 Barclay lost his father, and in 1609 he edited the latter's posthumous treatise, 'De Potestate Papæ,' a work boldly attacking the usurpations of the mediæval popes, which involved him in a controversy with Bellarmine. By other jesuit adversaries he was accused of having dissembled or forsaken his religion to gratify James I, a charge which could have been easily established if it had been well founded. In 1614 he published the 'Icon Animorum,' generally reckoned as the fourth part of the 'Satyricon,' an animated and accurate sketch of the character of the chief European nations. In 1616 he quitted England for Rome, a step imputed by himself to penitence for having published and defended the errors of his father on the extent of the papal authority; but which the internal evidence of his Latin poems shows to have been rather occasioned by the disappointment of his hopes of reward and advancement at the English court. Though his works continued to be prohibited at Rome, he was pensioned by Paul V and well received by his old antagonist Bellarmine; he repaid their protection, 'meliore voluntate quam successu,' says one of his biographers, by a controversial work against protestantism, the 'Paræenesis ad Sectarios,' printed at Cologne in 1617. It was probably discovered that theology was not his forte; at all events, his services were not again put into requisition, and he spent his last years in retirement, indulging the innate Scottish taste for gardening by cultivating tulips, and his special literary gift by the composition of his masterpiece, the 'Argenis.' According to a manuscript note in a copy belonging to M. Dukas, founded on information derived from Barclay's son, this memorable work was completed on 28 July 1621; on 1 Aug. the author was stricken with a violent fever, and he expired on the 15th. Ralph Thorie, in his anonymous elegy on Barclay's death (London, 1621), more than insinuates that he was poisoned, and the suddenness of his decease is certainly suspicious. His romance was printed the same year at Paris, under the supervision of his friend Peirescius, whose letters to him remain unedited in the public library at Carpentras. Barclay, by his own direction, was interred in the church of St. Onofrio, which also holds the remains of Tasso. A monument erected to him in another church was subsequently removed, either from the revival of suspicions respecting his orthodoxy; or, according to another account, from his widow's displeasure at a copy having been made for Cardinal Barberini as a monument to a tutor in his own family. Barclay left a son, who became an abbé. His widow returned to France, and died at Orleans in 1652.

Barclay is a writer of the highest merit, who has adapted the style of Petronius, elevated by the assiduous study of more dignified models, with signal success to the requirements of his own day. His 'Satyricon' shows how completely at an early age he had appropriated the fascinating elegance of Petronius, while good taste or good morals kept his matter singularly pure, considering his age and his vocation as a satirist. There is more of youthful vigour in the 'Satyricon,' more weight and finish in the 'Argenis,' which enjoys the further advantages of an interesting plot and a serious purpose. The 'Satyricon' is partly autobiographical, partly based on his father's adventures, and one main object is the ridicule of persons individually obnoxious to him, such as the Duke of Lorraine, who figures under the name of Callion. The jesuits are attacked under the collective designation of Acignii; and the puritans, whom Barclay hardly liked better, are impersonated under the figure of Catharinus. In the 'Argenis,' though most of the characters are real personages, the merely personal element is less conspicuous; the author's purpose is graver, and his scope wider. He designed to admonish princes and politicians, and above all to denounce political faction and conspiracy, and show how they might be repressed. The League and the Gunpowder plot had evidently made a strong impression on his youthful mind. The valour and conduct of Archombrotus and Poliarchus (both representing Henry IV), the regal dignity and feminine weakness of Hyanisbe (Elizabeth), the presumptuous arrogance of Radirobanes (Philip II), are powerfully depicted. As a story, the work occasionally flags, but the style and the thoughts maintain the reader's interest. Fénelon's 'Telemachus' is considerably indebted to it, and it is an indispensable link in the chain which unites classical with modern fiction. It has equally pleased men of action and men of letters; with the admiration of statesmen like Richelieu and Leibnitz may be associated the enthusiastic verdict of Coleridge, who pronounces the style concise as Tacitus and perspicuous as Livy, and regrets that the romance was not moulded by some English contemporary into the octave stanza or epic blank verse. Barclay's own Latin verse is elegant and pleasing, and rarely aspires to be anything more. Very little is known with certainty respecting Barclay's character and personal traits. His elegist Thorie extols his personal qualities with most affectionate warmth, but in very general terms. He is usually said to have been grave and melancholy, but Thorie celebrates his 'facilis lepor,' and Bugnot speaks of his 'frons ad hilaritatem porrecta.' He evidently sought the favour of the great, and would concede much to obtain it, but he cannot be reproached with flattery or servility. His adherence to the catholic religion was probably the result of a sincere preference, but his writings are by no means those of a zealot.

[Barclay's biography, as usually narrated, is disfigured by many errors, and many passages in his life are unknown or obscure. The notices of contemporaries and writers of the next generation, such as Bugnot, Pona, Crassus, Erythræus, were condensed, with many corrections, into an article in Bayle's Dictionary, which has since served as the standard source of information, but which M. Jules Dukas, in the preface to his bibliography of the Satyricon (Paris, 1880), has shown to abound with errors. M. Dukas has discovered many new facts, and his essay is the most valuable modern work on Barclay. There is a good Latin dissertation on the Argenis by Léon Boucher (Paris, 1874). See also Dupond, L'Argénis de Barclai (Paris, 1875). There is no collected edition of Barclay's works, and M. Dukas's exhaustive bibliography of the Satyricon is the only important contribution to their literary history. His separate poems appear in the Delitiæ Poetarum Scotorum. A fifth part was added to the Satyricon by Claude Morisot, under the pseudonym of Alethophilus, and has frequently been published along with it. A translation of the Argenis by Ben Jonson was entered at Stationers' Hall on 2 Oct. 1623, but was never published. Two other translations appeared shortly afterwards. The Icon Animorum was translated by Thomas May in 1633.] R. G.

BARCLAY, JOHN (1734–1798), minister of the church of Scotland and the founder of the sect of the Bereans, otherwise called Barclayites or Barclayans, was born in 1734 at Muthill, in Perthshire, where his father, Ludovic Barclay, was a farmer and miller. From an early age he was destined for the church. He entered the university of St. Andrews, and took the degree of M.A., afterwards passing through the ordinary theological curriculum. He became an ardent supporter of the views of Dr. Archibald Campbell, then professor of church history. On 27 Sept. 1759 Barclay received license to preach the gospel from the presbytery of Auchterarder, and soon after became assistant to the Rev. James Jobson, incumbent of the parish of Errol, with whom he remained nearly four years, when he was dismissed for his inculcation of obnoxious doctrines. In June 1763 he became assistant minister to the Rev. Antony Dow, incumbent of Fettercairn, in Kincardineshire, where he spent nine years. His eloquence filled the church to overflowing. A change in his opinions was indicated by the publication, in 1766, of a 'Paraphrase of the Book of Psalms,' to which was prefixed a 'Dissertation on the Best Means of interpreting that Portion of the Canon of Scripture.' The presbytery of Fordoun, in which Fettercairn is situated, summoned Barclay to appear before them. He escaped from their bar without censure. The antagonism against him was revived, however, by his reassertion of doctrines obnoxious to the presbytery in a small work entitled 'Rejoice evermore, or Christ All in All,' against the dangerous teaching of which the presbytery drew up a *libel*, or warning, to be read publicly on a specified day in the church of Fettercairn. The libel had little effect upon the people, whom Barclay continued to instruct in his old methods, publishing in 1769 one of the largest of his treatises, entitled 'Without Faith, without God; or an Appeal to God concerning His own Existence,' which has been several times reproduced, either alone or as part of the works of the author. He produced also in the same year a polemical letter on the 'Eternal Generation of the Son of God,' which was followed in 1771 by a letter on the 'Assurance of Faith,' and a 'Letter on Prayer, addressed to a certain Independent Congregation in Scotland.' The death of Mr. Dow, minister of Fettercairn, 25 Aug. 1772, left Barclay to the mercy of the presbytery, who not only inhibited him from preaching in the church of Fettercairn, but used all their influence to close his mouth within their bounds, which lie in what is called the Mearns. The clergy of the neighbouring district of Angus were much more friendly, and Barclay was generally admitted to their churches, in which for several months he preached to crowded congregations. The parish of Fettercairn almost unanimously favoured the claims of Barclay to the vacant living, and appealed on his behalf to the synod of Angus and Mearns, and then to the general assembly, to support him against his rival, the Rev. Robert Foote. But it was ordered that Foote should be inducted. The presbytery of Fordoun refused Barclay a certificate of character. The refusal of the presbytery was sustained on appeal successively by the synod and the general assembly, who dismissed the case 24 May 1773. Barclay was thus debarred from holding any benefice in the church of Scotland. Hereupon adherents of his teaching formed themselves into congregations in Edinburgh and at Fettercairn, both of whom invited him to become their minister. He preached at Fettercairn two Sundays in July 1773 in the open air to thousands of hearers, and the people of that and the neighbouring parishes erected a large building for worship at a place called Sauchyburn; to the pastorate of which, in default of Barclay's acceptance, James M'Rae was unanimously called. He was accordingly 'set aside as their pastor early in spring, 1774, by the assistance of Mr. Barclay, who was present; and from that period till 1779 Mr. M'Rae was minister to from one thousand to twelve hundred communicants, all collected together by the industry of Mr. Barclay during his nine years' labour at Fettercairn' (*Life of Mr. John Barclay*). Meanwhile Barclay himself had preferred to accept the call to Edinburgh, in view of which he had repaired to Newcastle for ordination, to which he was admitted 12 Oct. 1773. His followers, sometimes called Barclayans or Barclayites, after their founder, designated themselves Bereans (Acts xvii. 11). Barclay described himself as 'minister of the Berean assembly in Edinburgh.' Their doctrines are in the main those of ordinary Calvinism; but they also hold the opinions (1) that natural religion undermines the evidences of christianity; (2) that assurance is of the essence of faith; (3) that unbelief is the unpardonable sin; and (4) that the Psalms refer exclusively to Christ. 'There are Berean churches in Edinburgh, Glasgow, Crieff, Kirkcaldy, Dundee, Arbroath, Montrose, Brechin, Fettercairn, and a few other places' in Scotland (*Biographical Dictionary of Eminent Scotsmen*), where, however, they are described as a 'small and diminishing party of religionists' (Eadie's *Ecclesiastical Cyclopædia*), and there are, it is believed, a few congregations of them in America (M'Clintock and Strong's *Cyclopædia*, &c., New York). When Barclay had preached for about three years in Edinburgh, he took a two years' leave of absence, during which he proceeded to London. Here he laid the foundation of a church of Bereans, and also established a debating society. Barclay had made ready his way as a propagandist by the publication of a 'New Work in three volumes, containing, 1. The Psalms paraphrased according to the New Testament. 2. A select Collection of Spiritual Songs. 3. Essays on various Subjects,' 12mo, Edinburgh, 1776; including, besides the works already particularised, a treatise on the 'Sin against the Holy Ghost.' Other selected works were published, both before and after this date. To some of these are prefixed short narratives of Barclay's life, as in an edition of the 'Assurance of Faith,' published at Glasgow in 1825; in an edition of his 'Essay on the Psalms,' &c., Edinburgh, 1826; and in an edition of his 'Works,' 8vo, Glasgow, 1852. In 1783 Barclay published a small work for the use of the Berean churches, the 'Epistle to the Hebrews paraphrased,' with a collection of psalms and songs from his other works, accompanied by 'A Close Examination into the Truth of several received Principles.' Barclay died suddenly of apoplexy at Edinburgh, on Sunday, 29 July 1798, whilst kneeling in prayer at the house of a friend, at which he had called on finding himself unwell whilst on his way to preach to his congregation. He was interred in the Calton old burying-ground, where a monument was erected to his memory.

[Foote's Essay appended to a Sermon, &c., Aberdeen, 1775; A Short Account of the Early Life of Mr. John Barclay, prefixed to various works; Thom's Preface to Without Faith, without God, &c., 1836; Biog. Dict. of Eminent Scotsmen, 1868; Scott's Fasti Ecclesiæ Scoticanæ, pt. vi. p. 867; M'Clintock and Strong's Cyclopædia of Biblical, Theological, and Ecclesiastical Literature, 8vo, New York, 1867–81.]
A. H. G.

BARCLAY, JOHN (1741–1823), one of the oldest and most distinguished officers who ever served in the marines, entered that corps in 1755 as a second lieutenant, and became first lieutenant in 1756. He served throughout the seven years' war, at first in the Mediterranean, then in the expedition to Belle Isle in 1760, and lastly on the coast of Africa; he was promoted captain in 1762. He served with distinction through the American war, particularly at the Red Bank and in the mud forts, and was in command of the marines on board the Augusta, when that frigate answered the fire of the forts, and was deserted on being herself set on fire in the Delaware river. For these services he was promoted major by brevet in 1777. He was one of the commanding officers of marines in Rodney's great action with De Grasse, and was after it promoted lieutenant-colonel by brevet in 1783. He saw no further active service at sea, but was for the next thirty years chiefly employed on the staff of the marines in England. He became major in the marines in 1791, and lieutenant-colonel in the marines, and colonel by brevet in 1794. In 1796 he became major-general, and in 1798 second colonel commandant in his corps. In this capacity he had much to do with the organisation of the marines, and effected many reforms in their uniform and drill. In 1803 he became lieutenant-general and colonel commandant of the marines, and in 1806 resident colonel commandant. He was now practically commander-in-chief of the whole corps under the admiralty, and the universal testimony borne to its good character testifies to the excellence of its organisation, and it must be remembered that not only in the mutinies of Spithead and the Nore, but in all the mutinous manifestations which occurred, the marines proved that they could be depended on to check mutiny among the sailors. In 1813 he became general, and in 1814 retired from the service after continuous employment for fifty-nine years. He went to live at Taunton, where he died in November 1823.

[For Barclay's services see the Royal Military Calendar, and occasional allusions in the common military and naval histories.] H. M. S.

BARCLAY, JOHN (1758–1826), anatomist, was born in Perthshire 10 Dec. 1758, his father being a farmer, brother of John Barclay [q. v.], founder of the Berean sect in Edinburgh. Obtaining a bursary in St. Andrew's University, he studied for the church, and became a licensed minister; but entering the family of Mr. C. Campbell as a tutor, he devoted his leisure to natural history, afterwards concentrating his attention especially on human anatomy. In 1789 he passed as tutor into the family of Sir James Campbell of Aberuchill, whose daughter Eleanora he long afterwards married, in 1811. The young Campbells, his pupils, entered Edinburgh University in 1789, and Barclay became an assistant to John Bell, the anatomist, and was also associated with his brother Charles, afterwards Sir Charles Bell. To Sir James Campbell Barclay owed the means of completing his medical course. He became M.D. Edin. in 1796, then went to London for a season's study under Dr. Marshall of Thavies Inn, an eminent anatomical teacher, but returned to Edinburgh and established himself as an anatomical lecturer in 1797. Thenceforward until 1825 he delivered two complete courses of human anatomy, a morning and an evening one, every winter session, and for several years before his death gave a summer course on comparative anatomy. His classes gradually grew in reputation; in 1804 he was formally recognised as a lecturer on anatomy and surgery by the Edinburgh College of Surgeons, and in 1806 he became a fellow of the Edinburgh College of Physicians. His style of lecturing was extremely clear, and illuminated by a thorough knowledge of the history of his subject. He contributed the article Physiology to the third edition of the 'Encyclopædia Britannica' (1797), and in it showed good scientific perception, although the amount of knowledge then available for such an article appears extremely small to a modern reader. He developed his ideas of a nomenclature of human anatomy based on scientific principles, and ridiculed many absurdities, which, however, have for the most part persisted, in 'A New Anatomical Nomenclature' (1803). In 1808 he published a treatise on 'The Muscular Motions of the Human Body,' arranged according to regions and systems, and with many practical applications to surgery. This was followed in 1812 by his 'Description of the Arteries of the Human Body,' the result of much original study and dissection. A second edition appeared in 1820. He was ever on the lookout for opportunities of dissecting rare animals, and thus he acquired an unusual knowledge of comparative anatomy, by which he illustrated his lectures. He furnished descriptive matter to a series of plates illustrating the human skeleton and the skeletons of some of the lower animals, published by Mitchell of Edinburgh in 1819–20. Several of his lectures on anatomy were published posthumously in 1827. He died on 21 Aug. 1826, after two years' illness, during which his classes were carried on by Dr. Knox. He left his large museum of anatomy to the Edinburgh College of Surgeons, where it constitutes the Barcleian Museum. One of his most interesting works is 'An Inquiry into the Opinions, Ancient and Modern, concerning Life and Organisation,' published in 1822 (pp. 542). He paid considerable attention also to veterinary medicine, and was chiefly instrumental in the foundation of a veterinary school by one of his pupils, Professor Dick, under the patronage of the Highland Society of Scotland.

[Memoir by Sir G. Ballingall, M.D., prefixed to Introd. Lectures to a Course of Anatomy by John Barclay, M.D., Edinburgh, 1827; Memoir by G. R. Waterhouse, prefixed to vol. viii. of Sir W. Jardine's Naturalists' Library, Edinburgh, 1843; Struthers's History Sketch of Edin. Anat. School, Edinb. 1867.] G. T. B.

BARCLAY, JOSEPH, D.D. (1831–1881), bishop of Jerusalem, was born near Strabane in county Tyrone, Ireland, his family being of Scotch extraction. He was educated at Trinity College, Dublin, and proceeded B.A. in 1854 and M.A. in 1857, but showed no particular powers of application or study. In 1854 he was ordained to a curacy at Bagnelstown, county Carlow, and on taking up his residence there began to show very great interest in the work of the London Society for promoting Christianity among the Jews. The question of Jewish conversion was at that time agitating the religious world in England, and Barclay supported the cause in his own neighbourhood with great activity, till in 1858 his enthusiasm resulted in his offering himself to the London Society as a missionary. He left Ireland, much regretted by his parishioners and friends, and, after a few months' study in London, was appointed to Constantinople. The mission there had been established in 1835, but no impression had been made on the 60,000 Jews calculated to inhabit the town. Barclay stayed in Constantinople till 1861, making missionary journeys to the Danubian provinces, Rhodes, and other nearer districts. He acquired a thorough knowledge of the Spanish dialect spoken by the Sephardic Jews, and diligently prosecuted his studies in Hebrew. In 1861 he was nominated incumbent of Christ Church, Jerusalem, a position requiring energy and tact to avoid entanglement in the quarrels of the parties whose rivalries Barclay describes as a 'fretting leprosy' neutralising his best efforts. In 1865 he visited England and Ireland on private matters, received the degree of LL.D. from his university, and married. On his return he found it impossible to continue in his post unless his salary was increased, and the refusal of the London Society to do this necessitated his resignation. This was in 1870; he returned again to England and filled for a time the curacies of Howe in Lincolnshire and St. Margaret's, Westminster, till in 1873 he was presented to the living of Stapleford in the St. Albans diocese. The comparative leisure thus afforded him enabled him to publish in 1877 translations of certain select treatises of the Talmud with prolegomena and notes. Opinion has been much divided as to the value of this work, but Jewish critics are unanimous in asserting that it is marked by an unfair animus against their nation and literature. In 1880 he received the degree of D.D. from Dublin University. In 1879 the see of Jerusalem became vacant, and Dr. Barclay's experience and attainments marked him out as the only man likely to fill the post successfully. He was most enthusiastically welcomed to Jerusalem, and entered on his duties with his usual vigour, but his sudden death after a short illness in October 1881 put an end to the hopes of those who believed that at last some of the objects of the original founders of the bishopric were to be realised. Bishop Barclay's attainments were most extensive. He preached in Spanish, French, and German; he was intimately acquainted with Biblical and Rabbinical Hebrew; he was diligently engaged at his death in perfecting his knowledge of Arabic; and he had acquired some knowledge of Turkish during his residence in Constantinople.

[An elaborate critical biography of the bishop, giving copious extracts from his journals and letters, was published anonymously in 1883.] R. B.

BARCLAY, ROBERT (1648–1690), quaker apologist, was born at Gordonstown, Morayshire, 23 Dec. 1648. His father, David

Barclay, the representative of an ancient family formerly called Berkeley, was born in 1610, and served under Gustavus Adolphus. On the outbreak of the civil war he accepted a commission in the Scotch army. He was a friend of John, afterwards Earl Middleton, who had also served in the thirty years' war. Barclay commanded part of the force with which Middleton repelled Montrose before Inverness in May 1646. On 26 Jan. 1648 he married Catherine, daughter of Sir R. Gordon, and bought the estate of Ury, near Aberdeen. During Hamilton's invasion of England in the same year he was left in a command at home; but retired, or was dismissed, from active service when Cromwell entered Scotland after Preston. We are told that Barclay and Middleton were 'always on that side which at least pretended to be in the king's interest.' Barclay's estate was forfeited, and, in order, it is said, to regain possession, he obtained a seat in the Scotch parliament after the death of Charles, and was also one of the thirty members for Scotland returned to Cromwell's parliament of 1654 and 1656 (*Acts of Scotch Parliaments*, iii. part ii.). He was also a commissioner for the forfeited estates of the loyalists. He was arrested after the Restoration, apparently in 1665 (see a warrant for his committal to Edinburgh Castle, 23 Aug. 1665, in *Additional MS.* 23123); but was released by the interest, it is said, of his friend Middleton.

He had lost his wife in 1663, and at her dying request recalled his son Robert, who had been sent for education to his uncle, then rector of the Scotch college at Paris. The father was afraid of catholic influences, and the son tells us (treatise on *Universal Love*) that he had in fact been 'defiled by the pollutions' of popery. He obeyed his father's orders, and returned at the cost of losing the promised inheritance of his uncle, and for a time remained in an unsettled state of mind. His father was converted to quakerism, through the influence, it is said, of a fellow-prisoner in Edinburgh, James Swinton, and declared his adhesion to the sect in 1666. Robert Barclay followed his father's example in 1667. He studied hard at this time; he learned Greek and Hebrew, being already a French and Latin scholar, and read the early fathers, and ecclesiastical history. In February 1670 he married one of his own persuasion, Christian, daughter of Gilbert Mollison, an Aberdeen merchant, by his wife, Margaret, an early convert to quakerism. He soon afterwards turned to account a degree of learning and logical skill very unusual amongst the early quakers in controversy with one William Mitchell, a neighbouring preacher. 'Truth cleared of Calumnies' appeared in 1670, and 'William Mitchel unmasqued' in 1672. In 1673 he published a 'Catechism and Confession of Faith;' and in 1676 two controversial treatises. The first of these, called the 'Anarchy of the Ranters,' was intended to vindicate the quakers from the charge of sympathy with anarchy, whilst repudiating the claim to authority of the catholic and other churches. The second was the famous 'Apology.' Barclay had already put forth 'Theses Theologiæ,' a series of fifteen propositions referring to quaker tenets. They were printed in English, Latin, French, Dutch, and divines were invited to discuss them. A public discussion took place upon them (14 March 1675) in Aberdeen with some divinity students. It ended in confusion, and conflicting reports were published by the opposite parties. The 'Apology' itself, which is a defence of the 'Theses,' was published in Latin at Amsterdam in 1676. A copy of it was sent in February 1678 to each of the ministers at the congress of Nimeguen; and an English version was printed in the same year. It provoked many replies, and has been frequently republished.

Meanwhile Barclay was suffering persecution at home. In 1672 he had felt it incumbent upon him to walk in sackcloth through the streets of Aberdeen, though at the cost of grievous agony of spirit (*Seasonable Warning to the People of Aberdeen*). He was imprisoned at Montrose in the same year. In 1676 he travelled in Holland and Germany, and there made the acquaintance of Elizabeth, Princess Palatine, who had taken an interest in quaker principles. She was, it seems, distantly related to him through his mother. He heard during his journey of the imprisonment of his father and some thirty other quakers in the Tolbooth at Aberdeen. He returned with a letter from the princess to her brother, Prince Rupert, asking him to use his influence for the prisoners. Prince Rupert, however, was unable to speak to the king on account of a 'sore legg.' Barclay obtained an interview with the Duke of York, afterwards James II, and the king gave him what he calls 'a kind of a recommendation,' referring the matter to the Scotch council. The council declined to release the prisoners unless they would pay the fines and promise not to worship except in the common form. Barclay returned to Ury, and was himself imprisoned in November 1676 (see letters in *Reliquiæ Barclaianæ*). His father had apparently been released on parole (Besse's *Sufferings of the Quakers*). Robert was released in April 1677, after a confinement of five months, during which he composed a treatise on 'Universal Love,' and wrote a letter of remonstrance to Archbishop Sharp.

After his release Barclay joined Penn and George Fox in a visit to Germany, and they had an interview with the Princess Palatine, which has been described by Penn. In 1679 Barclay was again arrested, but released after three hours' detention. By this time he, like Penn, was enjoying favour at court. He frequently saw the Duke of York during his government of Scotland, and was a friend and cousin of James's adherent, Perth. In 1679 he obtained a charter from the crown, in consideration of the services of himself and his father, constituting the lands of Ury a 'free barony, with criminal and civil jurisdiction;' and his charter was confirmed by an act of the Scotch parliament in 1685. He probably hoped to use the privilege on behalf of his sect. Another appointment was more useful for the same purpose. In 1682 a body of twelve quakers, under the auspices of his friend Penn, acquired the proprietorship of East New Jersey. In 1683 the Duke of York gave a patent of the province to the proprietors, who had added to their body twelve associates, including Perth and Barclay. Barclay was appointed nominal governor, with right to appoint a deputy at a salary of 400*l.* a year, and with a share of 5,000 acres of land. One of his brothers, John, settled in the province, and another, David, died on his passage thither. The constitution of the province was intended to be a practical application of the quaker theory of toleration, and to provide an asylum to the persecuted.

Barclay continued to reside at Ury, where his father died, 12 Oct. 1686. He continued to have much influence with James. In a 'Vindication,' written in 1689 (*Reliquiæ Barclaianæ*), he defends himself against the suspicion, explicable by his intimacy with James and Perth, of being a Jesuit and a catholic. His wife and seven children were a sufficient proof that the first suspicion was groundless, and he denies that he had any leaning to catholicism, though he confessed to loving many catholics. He says that he never saw James till 1676; but he believed in the sincerity of James's zeal for liberty of conscience, and, he adds, 'I love King James, and wish him well.' Barclay admits that he used his influence with James on behalf of his friends, but denies that he had ever spoken of public affairs. He had received no pecuniary favour, except a sum of 300*l.* in payment of a debt incurred by his father on behalf of Charles I. He disowns, he says, all political bias; but he held that every established government would be found to favour the doctrine of passive obedience maintained by the quakers. It is said that Barclay visited James at the time when William was expected. Barclay asked whether no terms of accommodation could be arranged; and James replied that he could consent to anything not unbecoming a gentlemen, except the abandonment of liberty of conscience. (This is stated on the authority of his widow in the *Genealogical Account*, p. 86.) Barclay visited the seven bishops in the Tower, to justify a statement of which they had complained, that they had been the cause of the death of quakers, but assured them that the statement should not be used to raise prejudice against them.

In his later years Barclay seems to have published nothing except (in 1686) an English version of a letter to a Herr Paets in defence of the quaker theory of personal inspiration, originally written in Latin in 1676. It has been praised as a pithy exposition of his principles.

He died at Ury 3 Oct. 1690. He left three sons and four daughters, who were all alive fifty years after his death. His wife died 14 Dec. 1722, in the seventy-sixth year of her age.

Barclay's great book, 'The Apology,' is remarkable as the standard exposition of the principles of his sect, and is not only the first defence of those principles by a man of trained intelligence, but in many respects one of the most impressive theological writings of the century. In form it is a careful defence of each of the fifteen theses previously published. It is impressive in style; grave, logical, and often marked by the eloquence of lofty moral convictions. It opens with a singularly dignified letter to the king, dated 25 Nov. 1675. The essential principle (expressed in the second proposition) is that all true knowledge comes from the divine revelation to the heart of the individual. He infers that the authority of the scriptures gives only a 'secondary rule,' subordinate to that of the inward light by which the soul perceives the truth as the eyes perceive that the sun shines at noonday. The light is given to every man, though obscured by human corruption, and therefore the doctrine of reprobation is 'horrible and blasphemous.' All men, christian or heathen, may be saved by it. The true doctrines of justification, perfection, and perseverance are then explained and distinguished from the erroneous doctrines of catholics and protestants which, according to him, imply rather a change in the outward relation than the transformation of the soul which accepts the divine light. He then proceeds to deduce the special doctrines of the quakers in regard to the ministry, worship, and the sacraments from the same principle, rejecting what seems to him to be outward and mechanical; and (in the fourteenth proposition, on the power of the civil magistrate) argues against all exercise of conscience by secular authority. The last proposition defends the quaker repugnance to outward ceremonies and worldly recreations. Barclay's affinity to the so-called Cambridge Platonists and to the mystical writers is obvious. He quotes Smith's select discourses with approval; and speaks with reverence of 'Bernard and Bonaventure, Taulerus, Thomas à Kempis,' and others who have 'known and tasted the love of God.' His recognition of a divine light working in men of all creeds harmonises with the doctrine of toleration, which he advocates with great force and without the restrictions common in his time. For this reason he was accused of leaning towards deism, and is noticed with respect by Voltaire. In fact, if we dropped the distinction which with him is cardinal between the divine light and the natural reason, many of his arguments would fall in with those of the freethinkers, who agreed with him in pronouncing external evidences to be insufficient, though with a very different intention. Barclay's principal writings are as follows: 1. 'Truth cleared of Calumnies,' 1670. 2. 'William Mitchel unmasqued,' 1672. 3. 'Seasonable Warning to the Inhabitants of Aberdeen,' 1672. 4. 'Catechism and Confession of Faith' [1673]. 5. 'Theses Theologiæ,' 1675. 6. 'The Anarchy of Ranters,' 1676. 7. 'Apology for the true Christian Divinity, as the same is set forth and preached by the people called in scorn Quakers,' 1678: a version of the 'Theologiæ veræ Christianæ Apologia,' published at Amsterdam, 1676. 8. 'Universal Love, considered and established upon its right foundation,' 1677. 9. 'The Apology vindicated,' 1679. 10. 'The Possibility and Necessity of an Inward and Immediate Revelation,' 1686: an English version of a Latin letter to Paets, written in 1676.

The 'Catechism' and 'Apology' have been frequently reprinted; and the 'Apology' has been translated into Dutch, German, French, Spanish, Danish, and (part of it) into Arabic.

Barclay's works were collected in 1692 into a folio volume, called 'Truth Triumphant,' with a preface attributed to Penn. They were republished in three volumes in 1717–18, and have also been published in America. Full details and references to some manuscripts still unpublished are given in Smith's Catalogue.

[A Short Account of the Life and Writings of R. Barclay, 1802; Genealogical Account of the Barclays of Urie, 1740; the same edited by H. Mill, 1812; Life by Wilson Armistead (adding little to the above), 1850; Reliquiæ Barclaianæ, a (lithographed) collection of letters, privately printed 1870 (a copy in the British Museum); Life by Kippis, in the Biographia Britannica; Diary of Alexander Jaffray, by John Barclay, (1833); Besse's Collection of the Sufferings of Quakers, vol. ii.; Smith's Catalogue of Friends' Books; Sewel's and Croese's Histories of the Quakers.] L. S.

BARCLAY, ROBERT (1774–1811), lieutenant-colonel, entered the army as an ensign in the 38th regiment on 28 Oct. 1789, and embarked with his regiment for the East Indies, where he signalised himself in most of the actions fought there in 1793. He was so distinguished by his talents and courage that he was promoted to a lieutenancy on 31 May 1793, and to a company on 8 April 1795, and on both occasions out of his turn. Having been taken prisoner by the enemy, he suffered much in captivity, and in the year following his promotion he returned to England. Though entitled to six months' leave, he hastened to rejoin his regiment, then in the West Indies.

His distinguished qualities having become known to Lieutenant-general Sir John Moore, he was promoted to a majority in the 52nd on 17 Sept. 1803, and on 29 May 1806 to a lieutenant-colonelcy. In 1808 he accompanied Sir John Moore in the expedition to Sweden, and afterwards to Portugal. He was mentioned in despatches for his distinguished conduct at the battle on the Coa on 24 June 1810. He afterwards commanded a brigade, at the head of which, when charging the French on the heights of Busaco, he received a wound below the left knee. For his conduct at Busaco he was again honourably mentioned in despatches. His wound obliged him to leave the service, and he died from the effects of it on 11 May 1811.

[Historical Record of the 52nd Regt. p. 122; Despatches of Field-Marshal the Duke of Wellington, iv. 184–306; Army Lists.] A. S. B.

BARCLAY, Captain ROBERT (1779–1854), pedestrian. [See Allardice.]

BARCLAY, ROBERT (1833–1876), ecclesiastical historiographer, was born 4 Aug. 1833 at Croydon. He was the younger son of John Barclay (*b.* 1797, *d.* 1838), a lineal descendant of the apologist in a younger branch, the editor of Alexander Jaffray's diary (1833) and other biographical works, of whom his son remarks that 'perhaps no member of the Society of Friends, excepting Sewell, the historian, ever had a more intimate acquaintance with the literature, both printed and manuscript, of the early Society of Friends' (*On Membership*, p. 46). After passing through a preparatory school at Epping, he went to the Friends' school at Hitchin, conducted by Isaac Brown, afterwards head of the Flounders Institute, Ackworth. His education was finished at Bruce Grove House, Tottenham. He attained a good knowledge of botany and chemistry, was fond of electrical experiments, and had skill as a water-colour artist. Trained to business at Bristol, he bought, in 1855, a London manufacturing stationery concern (in Bucklersbury, afterwards in College Street and Maiden Lane), taking into partnership his brother-in-law, J. D. Fry, in 1867. In March 1860 he patented an 'indelible writing paper' for the prevention of forgery, the process of manufacturing which he described in a communication to the Society of Arts. Both at home and abroad he was interested in efforts for the evangelisation of the masses; though not 'recorded' as a minister of the Society of Friends (to which body he belonged), he preached in their meetings and missions. A posthumous volume gives thirty-six of his sermons, which were usually written, an uncommon thing with Friends. In 1868 he delivered a lecture on the position of the Society of Friends in relation to the spread of the gospel during the last sixty years. He endorsed the view of Herbert Skeats (*Hist. of the Free Churches*, 1868) that the early Society of Friends was the first home mission association, and was anxious to see the body regaining its position as an aggressive christian church. He was strongly in favour of the public reading of the Bible in Friends' meetings, and thought Richard Claridge's 'Treatise of the Holy Scriptures,' 1724, presented a more correct view of the sentiments of the early Friends than their controversial writings. He was as strongly opposed to the practice of birthright membership, introduced among Friends in 1737. His opinions on these points led to his undertaking the important series of investigations which culminated in his work on the inner life (meaning the internal constitution) of the obscurer commonwealth sects, whose origin, ramifications, and practical tendencies, he traced with a tact and labour and a novelty of research which make his book of permanent value, 'not merely for theologians and students of ecclesiastical history, but for historical inquiry in its wider sense' (Pauli, in *Göttinger Gelehrte-Anzeigen*, April 1878). His presentment of the doctrinal aspects of primitive quakerism is ably criticised from the standpoint of an oldfashioned Friend, in an 'Examen' (1878), by Charles Evans, M.D., of Philadelphia. Too much application undermined his health, and before the last proof-sheets of his book had been finished, the rupture of a vessel in the brain produced his death on 11 Nov. 1876. He married, 14 July 1857, Sarah Matilda, eldest daughter of Francis Fry, of Bristol, the bibliographer of the English Bible, and had nine children, of whom six survive him.

He published: 1. 'On the Truth of Christianity, compiled from . . . works of Archbishop Whately. Edited by Samuel Hinds, D.D., formerly Lord Bishop of Norwich,' 1865, 18mo (three later editions). 2. 'On Membership in the Society of Friends,' 8vo [1872]. 3. 'The Inner Life of the Religious Societies of the Commonwealth,' &c., 1876, large 8vo, two plates and chart (actually published 18 Jan. 1877; since twice reissued, 1877, 1878, from the stereotyped plates).

[Smith's Cat. of Friends' Books, 1867; Sermons by Robert Barclay, with a brief memoir, edited by his widow, 1878, 8vo (portrait).]

A. G.

BARCLAY, THOMAS (*fl.* 1620), professor at Toulouse and Poitiers, was one of the numerous Scotch scholars who, in the sixteenth and seventeenth centuries, studied in foreign universities, where they, in many cases, ultimately became professors. He was a native of Aberdeen, but as a young man studied humane letters and philosophy at Bordeaux. Here, we are told, his success was such as to merit the special praise of 'that Phœnix of Greek and Latin learning,' Robert Balfour [q. v.], the Aristotelian scholar, whose edition of 'Cleomedes' has remained the standard work on that author to almost our own days. The reputation acquired by Barclay at Bordeaux led to his being called to preside over the 'Squillanean' school at Toulouse, where the Scotch historian Dempster tells us he served his first literary campaign under his fellow-countryman's guidance. This fact supplies us with an approximate date, for it was about 1596 that Dempster left Paris, intending to work his way to Toulouse (Irving, *Lives of Scottish Writers*, i. 350). At this town, the birthplace of Cujas, the great founder of the systematic study of ancient and modern law, Barclay's attention was directed to this subject; and finding himself unable to pursue this branch of learning in its native place, he accepted the offer of a regius professorship at

Poitiers. His fame and his eloquence while holding this office soon procured his recall to Toulouse, where he was still living when Dempster drew up his 'Historia Ecclesiastica' about 1620. Dempster tells us that his lectures on civil law were largely attended. There seems to be no record of the precise date of his birth or his death. In some biographical works they are given as 1582–1619; but this is almost certainly due to a confusion of Thomas Barclay with his namesake, John Barclay, the author of the 'Argenis.' For in this case he would be holding his first, if not his second, professorship at about the age of fourteen, and would at the same time, though a younger man, be the instructor of such a prodigy of learning as Dempster.

Barclay's chief works are said to have been commentaries on Aristotle, and dissertations on certain titles of the Pandects. The last probably implies a confusion with William Barclay [q. v.]

[Dempster's Historia Ecclesiastica.]
T. A. A.

BARCLAY, THOMAS, D.D. (1792–1873), principal of Glasgow University, was born in June 1792, at Unst, in Shetland, of which parish his father, the Rev. James Barclay, was minister. He was entered of King's College, Aberdeen, in 1808. Here he attained considerable distinction. He took the degree of M.A. 28 March 1812, and subsequently prosecuted his theological studies for four years, during which he taught elocution at Aberdeen. Later he proceeded to London, where for four years, 1818–22, he acted as one of the parliamentary and general reporters of the 'Times.' He received license to preach the gospel from the presbytery of Lerwick 27 June 1821, and quitted the 'Times' in the following year, when he was presented by Lord Dundas, and ordained 12 Sept. 1822, to the parish of Dunrossness, in Shetland. Here he remained until his presentation by the same patron to the parish of Lerwick in October 1827, to which he was admitted 13 Dec. following. He was elected clerk of the synod of Shetland 27 April 1831. In 1840 Sir Henry Holland heard 'an admirable sermon' from Mr. Barclay, whom he accompanied the next day on a boating excursion to the Isle of Noss. A sudden and furious squall arose. Mr. Barclay was the only one who retained his presence of mind; but he, 'deemed,' as Sir Henry Holland says, to be 'one of the best boatmen in Scotland, seized the tiller, and by his firmness and skill brought us into safety.' Sir Henry Holland in 1858, on the occurrence of a vacancy in the principalship of the university of Glasgow, urged the claims of Dr. Barclay to the appointment upon Sir George Grey, expressing his conviction that the man who could preach such a sermon on Sunday, and next day by his firmness and promptitude save a boat from being swamped, was one eminently fitted for the government of young men and of a great college. 'How far this contributed to it I know not; but Dr. Barclay received the appointment, which he has ever since held with high honour and usefulness' (Sir H. HOLLAND'S *Recollections of Past Life*, 1872). Barclay had removed, September 1843, to Peterculter, in Aberdeenshire, and in July of the following year accepted a call to Currie, in Mid-Lothian, on the presentation of Sir James Gibson-Craig, bart., of Riccarton. On 10 Feb. 1849 the university of Aberdeen conferred on Barclay the degree of D.D. Dr. Barclay took a somewhat prominent part, along with the late Dr. Robert Lee, in 'waging in the church courts the battle of religious liberalism' (*Scotsman*, 25 Feb. 1873). Barclay supported Dr. Lee in the liturgical innovations introduced by the latter into the Scottish system of worship. From the time of his appointment, however, to the principalship of the university of Glasgow, in succession to Dr. Duncan Macfarlane, to which he was admitted 13 Feb. 1858, he devoted himself exclusively to the duties of that office. Latterly his energy was impaired by delicate health and advanced age. For over twenty years, indeed, he was a sufferer from asthmatic bronchitis, and he found it necessary to spend a portion of each winter in Egypt, on the climate of which he wrote a long and valuable article for a medical journal. Dr. Barclay died at his official residence, on Sunday afternoon, 23 Feb. 1873, and was buried at Sighthill Cemetery. The Rev. Dr. Caird, his successor, preached a university sermon, 'In Memoriam,' on Sunday, 9 March, which was afterwards published, with a dedication 'to Mrs. Barclay and her family.'

Barclay married in 1820 the daughter of Captain Adamson, of Kirkhill; his wife, two married daughters and a son, who was settled as a medical man in China, survived him. Dr. Barclay was not eminent as a pulpit orator, but he was a sound and varied scholar, deeply read, not only in biblical learning, but in various branches of philology, and more particularly in the languages of northern Europe. As Dr. Caird said, he 'wrote no books.' He contributed, however, a sermon on 'Charity the Characteristic of Christianity' to the first volume of the 'Church of Scotland Pulpit,' Edinburgh, 1845, and also published in 1857 his 'Speech against the Transmission of an Overture condemning the System of Government Education in India.'

[Scott's Fasti Ecclesiæ Scoticanæ, pt. v. pp. 422, 426; Story's Life and Remains of Robert Lee, D.D., 1870; Sir Henry Holland's Recollections of Past Life, 1872; Edinburgh Courant, 24 Feb. 1873; Scotsman, 25 Feb. 1873; Glasgow Herald, 24 Feb. and 1 March 1873; Caird's Sermon preached before the University of Glasgow, &c., on Sunday, 9 March 1873, Glasgow, 1873.]

A. H. G.

BARCLAY, WILLIAM (1546 or 1547–1608), a Scottish writer on jurisprudence and government, is stated by Sir Robert Sibbald (appendix to the *History of Fife*) to have been descended from the Barclays of Collairnie in Fife; but according to a note attached to James Gordon's 'History of Scots Affairs,' i. xvii, published by the Spalding Club in 1841, he was a grandson of Patrick Barclay, baron of Gartly, Aberdeenshire. As the inscription on the portrait prefixed to his 'De Regno,' but now wanting in most copies, states that in 1599 he was in his fifty-third year, he must have been born about 1546 or 1547, not 1541, the date sometimes given. He was educated at Aberdeen University. In early life he frequented the court of Queen Mary, where he is said to have dissipated his fortune. About 1571 he emigrated to France, where he devoted himself to the study of law, first at Paris and then at Bourges, under Cujacius, Donellus, and Contius. Soon after taking the degree of LL.D. he began to teach law in the university. His uncle, Edmund Hay the jesuit, rector of the recently founded university of Pont-à-Mousson, recommended him to the Duke of Lorraine, who, besides appointing him chief professor of civil law in the university, made him also councillor of state and master of requests. In 1581 Barclay married Anne de Malleviller—not De Malleville, as M. Dubois shows—a lady of Lorraine, by whom he had one son, John [q. v.], the author of 'Argenis.' The son the jesuits endeavoured to attract to their order, and the father's resistance to their efforts having, it is said, provoked their enmity, he lost the favour of the Duke of Lorraine, and deemed it advisable in 1603 to resign his chair. In 1600 he had published at Paris his most important work, 'De Regno et Regali Potestate, adversus Buchananum, Brutum, Boucherium, et reliquos Monarchomachos.' The work was dedicated to Henry IV of France, and consisted of six books, the first two being devoted to a refutation of the arguments of George Buchanan in his dialogue, 'De Jure Regni apud Scotos;' the third and fourth being directed against the 'Vindiciæ contra Tyrannos' of Hubert Languet, who wrote under the name of Stephanus Junius Brutus; and the last two to an examination of the treatise, 'De Justa Henrici III Abdicatione e Francorum Regno,' written by Jean Boucher, the seditious doctor of the Sorbonne. The doctrine of Buchanan that all power is derived from the people he endeavours to refute by a reference to the patriarchal system, and the appointment of a king over the Jewish people by God. He, however, admits the possibility in certain cases of the king so acting as to unking himself, and therefore to render it lawful to resist his will. The views of Barclay are discussed at some length in the 'Civil Government' of Locke, who names him 'the great assertor of the power and sacredness of kings.' A year before the publication of the work of Barclay James VI of Scotland had published his 'Basilicon Doron,' and possibly Barclay was led to resign his chair and remove to England by the hope that James, who had just succeeded to the English crown, might be inclined to manifest special favour to such a distinguished champion of his own views regarding the divine right of kings. James, it is said, offered him high preferment, but only on condition that he should renounce the catholic faith, whereupon Barclay decided in the beginning of 1604 to return to Paris. The chair of civil law at Angers had been vacant since 1599, and such was the fame of Barclay in France that as soon as his return to Paris was known a deputation was sent, requesting his acceptance of the chair. In addition to this, notwithstanding the strenuous opposition of two professors, he was appointed dean of the faculty of law, the appointment being confirmed by a special decree of the university 1 Feb. 1605. Possibly in order to impress his opponents with the dignity of his position he was accustomed, when he went to lecture, to be habited in a superb robe lined with ermine, with a massy chain of gold about his neck, and to be attended by his son and two valets. Shortly after his appointment he published at Paris 'In Titulos Pandectarum de Rebus Creditis et de Jurejurando.' In the dedication of the work to King James he mentioned his intention of writing a book to record his majesty's character and actions. This purpose he never carried out. He died at Angers 3 July 1608 ('Actes de l'État Civil d'Angers, paroisse Saint-Manville,' quoted by M. Dubois in his 'Discours' on Barclay), and was interred at the Cordeliers. A treatise which he had written, 'De Potestate Papæ: an, et quatenus, in Reges et Principes seculares jus et imperium habeat,' was published in 1609, probably at London, without an indication of the place of publication, and the same year at Mussiponti (Pont-à-Mousson), with a preface by his son [see Barclay, John, 1582–1621]. It was directed against the claims of the pope to exercise authority in temporal matters over sovereigns, and produced so great an impression in Europe that Cardinal Bellarmine deemed it necessary to publish an elaborate treatise against it, asserting that the pope, by virtue of his spiritual supremacy, possesses a power in regard to temporal matters which all are bound to acknowledge as supreme. An English translation of the work of Barclay appeared in 1611. It is also included in the 'Monarchia' of Goldast, published in 1621. The treatise on the Pandects was inserted by the jurist Otto in his 'Thesaurus Juris Romani,' 1725–29. The 'De Regno' and the 'De Potestate Papæ' have both been frequently reprinted.

[The principal source for the facts of Barclay's life is Menage's Remarques sur la Vie de Pierre Ayrault (1675), 228–30. There are less correct notices in Ghilini's Teatro d'Huomini Letterati (1647), ii. 162; and Crasso's Elogii degli Huomini Letterati (1666), ii. 195. The later authorities are Mackenzie, Writers of the Scots Nation (1722), iii. 468–78; Biographia Britannica, ed. Kippis, i. 587–8; Irving, Lives of Scottish Writers (1829), i. 211–30; and especially M. Dubois, in Mémoires de l'Académie de Stanislas, série iv. tom. 4 (Nancy, 1872), pp. lviii–clxxvi.] T. F. H.

BARCLAY, WILLIAM, M.D. (1570?–1630?), miscellaneous writer, was a brother of Sir Patrick Barclay, of Towie, and was born about 1570 in Scotland. He was educated for the pursuit of medicine, but is best known by a pamphlet, printed in Edinburgh in 1614, and entitled 'Nepenthes, or the Vertues of Tobacco.' Barclay studied at Louvain under the learned Justus Lipsius, to whom he afterwards addressed several letters which have been printed, and who is recorded to have said of his pupil 'that if he were dying he knew no person on earth he would leave his pen to but the doctor.' To Justus Lipsius's edition of 'Tacitus' (Paris, 1599), Barclay contributed an appendix. At Louvain he appears to have taken the degrees of M.A. and M.D. He became professor of humanity in Paris University, and after a short interval, during which he practised medicine in Scotland, returned to France to pursue his former occupation at Nantes. The tract 'Nepenthes, or the Vertues of Tobacco,' which is dedicated to the author's nephew Patrick, son and heir of Sir Patrick Barclay, of Towie, contains a warm panegyric on the herb, which, the author says, is adapted to cure all diseases when used with discretion, and 'not, as the English abusers do, to make a smoke-box of their skull, more fit to be carried under his arm that selleth at Paris *du noir à noircir* to blacke men's shoes than to carry the braine of him that cannot walk, cannot ryde, except the tobacco pype be in his mouth.' As in prose, so also in verse, Barclay sings the praises of his favourite weed, in six little poems attached to the treatise, and addressed to friends and kinsmen, all in praise of tobacco, to which he alludes as a 'heavenlie plant,' 'the hope of healthe,' 'the fewell of our life,' &c. Two years after the appearance of Barclay's work, King James published his famous 'Counterblaste to Tobacco,' in which his majesty denounces smoking as a 'custome loathsome to the eye, hatefull to the nose, harmefull to the brain, dangerous to the lungs, and in the blacke stinking fume thereof nearest resembling the horrible stigian smoke of the pit that is bottomlesse.' Barclay's tract is very rare, but has been reprinted by the Spalding Society. He was also author of 'Oratio pro Eloquentia. Ad v. cl. Ludovicum Servinum, Sacri Consistorii Regii Consiliarium, et in amplissimo Senatu Parisiensi Regis Advocatum,' Paris, 1598; 'Callirhoe, commonly called the well of Spa, or the Nymphe of Aberdene resuscitat,' 1615 and 1670; 'Apobaterium, or Last Farewell to Aberdeen' (of which no copy is now known to exist); 'Judicium de Certamine G. Eglisemmii [Eglisham] cum G. Buchanano pro Dignitate Paraphraseos Psalmi ciiii. . . . Adjecta sunt Eglisemmii ipsum judicium, ut editum fuit Londini, typis Eduardi Aldæi, an. Dom. 1619, et in gratiam studiosæ juventutis ejusdem Psalmi elegans Paraphrasis Thomæ Rhædi, Lond. 1620,' 8vo, Lond. 1628; and some Latin poems in the 'Delitiæ Poetarum Scotorum,' i. 137. Barclay died about 1630.

[Spalding Society Miscellany, i.; Works of King James I, folio; Anderson's Scottish Nation; Irving's Lives of Scottish Poets; Dempster's Hist. Ecclesiast.] R. H.

BARCLAY, WILLIAM (1797–1859), miniature painter, was born in London in 1797. He practised his art both in London and in Paris, and whilst in the latter city he was much occupied in making copies from the works of the great Italian masters in the Louvre. He exhibited portraits and some copies in water-colours at the Salon between the years 1831 and 1859, as well as at the Royal Academy between 1832 and 1856. He died in 1859.

[Redgrave's Dictionary of Artists, 1878; Royal Academy Exhibition Catalogues, 1832–56; Livrets du Salon, 1831–59.] R. E. G.

BARCROFT, GEORGE (*d.* 1610), musician, matriculated as a sizar of Trinity College, Cambridge, on 12 Dec. 1574, and took the degree of B.A. in 1577-8. He was appointed a minor canon of Ely and organist of that cathedral in 1579, and it is supposed that he died about 1610. Two anthems composed by him are extant, and to him has been ascribed a service in G. It appears, however, that this service was composed in 1632, probably by Thomas Barcroft, who is said to have been organist of Ely about 1535.

[Dickson's Cat. of Ely Music MSS. 14; Willet's Epist. Ded. to Harmonie on 2 Sam.; Cooper's Athenæ Cantab. iii. 14.] T. C.

BARD, HENRY, VISCOUNT BELLAMONT (1604?–1660), soldier and diplomatist, was descended from an old Norfolk family, and was the younger of two sons of the Rev. George Bard, vicar of Staines, Middlesex. The exact date of his birth is not recorded, but it was probably 1604. From Eton College, he, in 1632, entered King's College, Cambridge, where he took his master's degree and a fellowship. Previous to this he had, without the leave of his guardians, visited Paris, and afterwards he made an excursion on foot into France, Italy, Turkey, Palestine, and Egypt. While in Egypt he obtained, or rather stole, from a mosque an Alcoran, which he some years afterwards presented to his college. Wood, who styles him 'a compact body of vanity and ambition, yet proper, modest, comely,' states that on his return home he lived 'high,' his expenses being met by his brother Maximilian, a wealthy girdler, according to Wood, 'a great admirer of his accomplishments and as much despised by him.' Bard's mastery of several languages, and his experience as a traveller, commended him to the attention of Charles I, and while at Oxford, in 1643, he was nominated for the degree of D.C.L. At the battle of Cheriton Down, between Lord Hopton and Sir William Waller, he greatly distinguished himself, but was so severely wounded as to lose his arm, and was also taken prisoner. Receiving his discharge, he, in May 1644, obtained the reversionary grant of the offices of governor of the isle of Guernsey and captain of Cornet Castle. After joining the king at Oxford, he was appointed to the command of a brigade, and subsequently was made governor of Camden House, Gloucestershire, which, when he found it necessary to vacate it, he, by the orders, it is supposed, of Prince Rupert, burned to the ground. On 8 Oct. following he was created a baronet. Shortly afterwards he married Anne, daughter of Sir William Gardiner, knight, of Peckham, Surrey. In May 1645, he was present with the king at the taking of Leicester, and, according to Rushworth, was the first along with Sir Bernard Astley to scale the walls. At the battle of Naseby, in June following, he, according to Lloyd (*Memoirs*, 668), led, on the left hand, Tertia, with Sir G. Lisle. On 8 July 1646 he was created Baron Bard and Viscount Bellamont in the kingdom of Ireland. While on the passage from England to Ireland in December following he was taken prisoner, but in 1647 parliament decreed 'that Mr. Bard, long since committed, should be discharged of his imprisonment, provided he give security to the parliament that he go beyond the seas, and never return again without the license of both houses of parliament.' Accordingly he proceeded to the Hague, to the court of Charles II. At the Hague he was arrested 12 May 1649, charged with the murder of Dr. Dorislaus (WHITELOCKE, *Memorials*, p. 402), but the charge turned out to be unfounded. Having been sent, in 1656, from Bruges, by Charles II, as ambassador to the emperor of Persia, he was overtaken, in 1660, by a whirlwind in the desert of Arabia, and choked in the sand. He left his widow in great poverty. A daughter Frances was mistress to Prince Rupert (*Eng. Hist. Rev.* xi. 527, xv. 760).

[Wood's Fasti, i. 490, ii. 66; Collect. Top. et Gen. iii. 18, iv. 59; Harwood's Alumni Eton. 233–4; Whitelocke's Memorials; Lloyd's Memoirs; Rushworth's Historical Collections; Add. MSS. 5533 and 5816, ff. 137–9; Gent. Mag. 2nd series, vii. 52–5; N. Manucci's Storia di Mogor (Indian Texts Ser., ed. Irvine), i. 72–83 (London, 1907). T. F. H.

BARDELBY, ROBERT DE (*fl.* 1323), judge, acted in a subordinate capacity as one of the keepers of the great seal between 1302 and 1321. He was prebendary of York in 1305. In 1315 he was appointed keeper of the hospital of St. Thomas Martyr of Acon in London, during the temporary absence of Richard of Southampton. In 1315 he was assigned as one of the commissioners to hear petitions to parliament (then sitting at Lincoln), and was entrusted with the business of answering petitions in the parliament of 1320 at Westminster. In 1323 we find him described as canon of Chichester in a writ appointing him one of a commission of justices directed to try certain commissioners of array accused of acts of malversation and oppression, and in 1325 as 'clericus cancellarius' in a memorandum of the appointment of Henry de Clyf as keeper of the rolls.

[Hardy's Catalogue of Lords Chancellors, &c., 15–27; Rot. Parl. i. 287; Parl. Writs, ii. div. ii. pt. i. 634, pt. ii. 272.] J. M. R.

BARDNEY, RICHARD of (*fl.* 1503), a Benedictine of Bardney, Lincolnshire, was educated at Oxford, where he took the degree of bachelor of divinity. In 1503 he wrote in verse 'Vita Roberti Grosthed quondam Episcopi Lincolniensis,' a work of little or no value, which he dedicated to William Smith, then bishop of Lincoln. He also wrote 'Historia S. Hugonis Martyris.' 'The Life of Robert Grosstête' is printed with some omissions in Wharton's 'Anglia Sacra,' vol. ii.

[Wood's Athenæ Oxon. (Bliss), vol. i. col. 8; Wharton's Anglia Sacra, ii. pref. and p. 325; Hardy's Descriptive Catalogue of MSS. iii. 130, Rolls Series.] W. H.

BARDOLF, HUGH (*d.* 1203), justiciar of the Curia Regis, is presumed to have been son of William Bardolf (sheriff of Norfolk 16–21 Hen. II), and first appears in attendance on the court at Chinon, 5 April 1181, where he tests a charter as 'Dapifer' (*Mon. Ang.* vii. 1097), a post which he retained till the end of the reign (1189). He held pleas in Worcestershire (1187), and acted as an itinerant justice (1184–9). He also sat in the Curia Regis, and acted as sheriff of Cornwall (1185–7), and Wilts (1188), and was associated in the charge of the kingdom on Henry's departure for France in 1188 (Matt. Paris). At the accession of Richard I he was sheriff of Somerset and Dorset, and a justice itinerant, and was associated in the justiciarship with the bishops of Durham (Puiset) and Ely (Longchamp), when the king went on the crusade (December 1189), but was one of Richard's sureties at Messina in November 1190 (Rog. Hov. iii. 28, 62), having probably quarrelled with Longchamp. In the possibly spurious letter of February 1191 he was associated with Walter of Coutances in the commission that was to supplant Longchamp (*ib.* p. 96). Returning accordingly, he was among those excommunicated by Longchamp, but was specially offered pardon if he would surrender Scarborough and his counties of Yorkshire and Westmoreland (*ib.* p. 154). In 1193, as 'justitiarius regis' and sheriff of Yorkshire, he assisted the archbishop of York to fortify Doncaster for Richard, but refusing, as John's vassal, to besiege Tickhill, was denounced as a traitor (*ib.* 206), and on Richard's return (March 1194) was dismissed from his post (*ib.* p. 241); but was at once transferred to Northumberland, and ordered to take it over from the bishop of Durham (Puiset), and, on his resistance, to seize it (July 1194). At Puiset's death (March 1195) the castles of Norham and Durham were surrendered to him (*ib.* pp. 249, 261, 285), and, remaining faithful to Richard, he retained his counties (Northumberland and Cumberland) till John's accession (1199). From John he received the counties of Nottingham and Derby and the custody of Tickhill Castle. He continued to act as an itinerant justice and to sit in the Curia Regis till his death in 1203 (*Ann. Wav.* p. 255). He appears from the rolls to have acted as a baron of the exchequer in all three reigns.

[Eyton's Court and Itinerary of Henry II (1878); Roger of Hoveden (Rolls series); Dugdale's Baronage, i. 683; Foss's Judges of England (1848), ii. 325.] J. H. R.

BARDOLF, WILLIAM (*d.* 1275–6), baronial leader, was lord of Wirmgay, Norfolk, in right of his mother, daughter and heiress of William de Warrenne. In 1243 he had livery of his lands, and in 1258, in the parliament of Oxford, was elected one of the twelve baronial members of the council of twenty-four appointed to reform the realm (*Ann. Burt.*). By the Provisions of Oxford he was made constable of Nottingham (*ib.*), and was among those offered pardon by the king, 7 Dec. 1261 (*Fœdera*). Adhering to the barons, he became one of their sureties for observing the Mise of Amiens (13 Dec. 1263), and was again entrusted by them with Nottingham (Wykes; *Pat.* 47 *H. III*, m. 6), but surrendered it to the king after his victory at Northampton (13 April 1264), and joining him, was taken prisoner by the barons at Lewes (14 May 1264). He died about 1275, his son having livery of his lands in the fourth year of Edward I's reign (*Fin.* 4 *Ed. I*, m. 4).

[Dugdale's Baronage, i. 681.] J. H. R.

BARDSLEY, Sir JAMES LOMAX, M.D. (1801–1876), physician, was born at Nottingham on 7 July, 1801. His professional education was gained first under the direction of his uncle, Dr. Samuel Argent Bardsley, and subsequently at the Glasgow and Edinburgh universities. From the latter university he received the diploma of M.D. in 1823. While a student at Edinburgh he was elected president of the Royal Medical Society. In 1823 he settled in Manchester, and was appointed one of the physicians of the Manchester Infirmary, an office which he held until 1843. He was associated with Mr. Thomas Turner in the management of the Manchester Royal School of Medicine and Surgery, and took an active part in the early proceedings of the British Medical Association. In 1834 he became president of the Manchester Medical Society, and in 1850 a similar position in the Manchester Medico-Ethical Association was given to him. The honour of knighthood was bestowed on him as a distinguished provincial physician in August 1853. Dr. Bardsley published a volume of 'Hospital Facts and Observations' in 1830, wrote the articles on diabetes and hydrophobia in the 'Cyclopædia of Practical Medicine' (1833), and made other contributions to medical science, including the retrospective address in medicine at the annual meeting of the British Medical Association in 1837. He died at Manchester 10 July 1876.

[Photographs of Eminent Medical Men, ed. by Dr. W. T. Robertson, vol. ii.; Manchester Guardian, 12 July 1876; Lancet, 1876, ii. 137.] C. W. S.

BARDSLEY, SAMUEL ARGENT, M.D. (1764–1851), physician, was born at Kelvedon, Essex, on 27 April 1764. His medical studies were begun at Nottingham, where he passed an apprenticeship to a surgeon, and followed up at London, Edinburgh, and Leyden. He was entered of the Leyden University in August 1786, and graduated there in 1789. After passing a short time at Doncaster he removed to Manchester in 1790, and was elected physician to the Manchester Infirmary, a position he retained until August 1823, gaining during the thirty-three years great esteem as 'the very model of an hospital physician.' He relinquished his professional 'practice' many years before his death, which occurred on 29 May, 1851, while on a visit to a friend near Hastings. He was buried at St. Saviour's Church, Manchester. Dr. Bardsley published in 1800 'Critical Remarks on the Tragedy of Pizarro, with Observations on the subject of the Drama;' and in 1807 a volume of 'Medical Reports of Cases and Experiments, with Observations chiefly derived from Hospital practice; also an Enquiry into the Origin of Canine Madness.' To the 'Memoirs' of the Literary and Philosophical Society of Manchester, of which he was a vice-president, he contributed in 1798 a paper on 'Party Prejudice,' and in 1803 one on 'The Use and Abuse of Popular Sports and Exercises.'

[Biog. Dict. Living Authors, 1816, p. 13; London Medical Gazette, 1850, ix. 41; Index of Leyden Students, published by the Index Society.] C. W. S.

BARDWELL, THOMAS (*d.* 1780?), portrait painter, is known chiefly as a copyist. He painted a picture of 'Dr. Ward relieving his sick and lame patients,' which is libellously described by one authority (Hobbes) as a painting of a 'quack doctor.' This same Dr. Ward is caricatured by Hogarth. This picture was engraved (1748–9) probably by Baron. There is also a mezzotint by Faber after a portrait by Bardwell of Admiral Vernon. At Oxford, in the university galleries, there are portraits by him of the Earl and Countess of Pomfret. In 1756 he published the 'Practice of Painting and Perspective made Easy.' This work was well thought of in its day. Mr. Edwards thinks, however, that in so far as it treats of perspective, it is a snare and delusion. A pirated edition, omitting the perspective, appeared in 1795. Bardwell died about 1780.

[Edwards's Anecdotes of Painters, 1808; Hobbes's Picture Collector's Manual, 1849; Füssli's Allgemeines Künstler-Lexikon, 1806; Redgrave's Dict.] E. R.

BAREBONES, PRAISEGOD (1596?–1679), anabaptist, leather-seller, and politician. [See Barbon.]

BARENGER, JAMES (1780–1831), animal painter, was born 25 Dec. 1780. He was the son of J. Barenger, a chaser, who exhibited water-colour drawings of insects at the Royal Academy between the years 1793 and 1799, and died in 1813, and he was on his mother's side a nephew of William Woollett, the eminent engraver. He obtained some celebrity as a painter of racehorses, dogs, deer, and other animals, which he exhibited at the Royal Academy from 1807 to 1831, in which year he died.

[Redgrave's Dictionary of Artists, 1878; Royal Academy Exhibition Catalogues, 1793–1831.] R. E. G.

BARET or **BARRET, JOHN** (*d.* 1580?), lexicographer, was a fellow of Trinity College, Cambridge, and took the degree of B.A. in 1554–5, and that of M.A. in 1558. About 1555 he describes himself as 'having pupils at Cambridge, studious of the Latin tongue.' In later years he is said to have travelled abroad, and to have taught in London. He received the degree of M.D. at Cambridge in 1577, but there is no evidence that he ever practised medicine. Baret died before the close of 1580, but the exact date is uncertain.

Baret published, about 1574, a dictionary of the English, Latin, and French languages, with occasional illustrations from the Greek. It was called 'An Alvearie, or Triple Dictionarie in English, Latin, and French,' and was dedicated to William Cecil, Lord Burghley, the chancellor of Cambridge University. The date, 2 Feb. 1573–4, appears among the introductory pages, but not on the title-page. The materials for the volume were gradually collected during eighteen years by Baret's many pupils, and he entitled it, on that account, an 'Alvearie,' or beehive. Every English word is first explained, and its equivalent given in Latin and French. Two indexes at the end of the volume collect the Latin and French words occurring in the text. The expenses of publication were mainly borne by Sir Thomas Smith, 'principall secretarie to the queenes majestie,' and 'Maister Nowell, deane of Pawles' (Ralph Churton, *Life of Alexander Nowell*, p. 220). Latin, Greek, and English verses in praise of the compiler and his work were prefixed to the book, among the writers being Richard Mulcaster and Arthur Golding. A second edition of the dictionary, in which Greek took almost as important a place as the other languages, was published shortly after Baret's death, and bore the date 2 Jan. 1580–1. A lengthy poem 'to the reader,' signed 'Tho. M.,' laments the recent death of the author, and new Latin elegiacs are added by Mulcaster. The title of the book in its final form runs: 'An Alvearie, or quadruple Dictionarie containing foure sundrie tongues, namely, English, Latine, Greeke, and Frenche, newlie enriched with varietie of wordes, phrases, proverbs, and divers lightsome observations of Grammar.' Baret's dictionary is still of great service in enabling us to trace the meaning of Elizabethan words and phrases that are now obsolete.

[Cooper's Athenæ Cantabrigienses, i. 421; Tanner's Bibliotheca Britannico-Hibernica; the Prefaces of Baret's Alvearie.] S. L.

BARETTI, GIUSEPPE MARC' ANTONIO (1719–1789), miscellaneous writer, traced his descent from a family which formerly flourished in the duchy of Monferrato in Italy. His grandfather, Marc' Antonio, a physician, settled at Mombertaro, where he married a lady who belonged to the illustrious family of the Marquises of Carretto, and who bore him two sons, Luca (born in 1688) and Giambattista. Luca established himself at Turin, where he studied architecture under the Abbé Filippo Juvara. By his first wife, Caterina, Luca had four sons, of whom Giuseppe Marc' Antonio, the eldest, was born at Turin on 25 April 1719. His education was much neglected by his father, who fostered the vanity of his children by reminding them of their descent from the Marquises of Carretto. On two occasions, when secrecy seemed expedient, Giuseppe assumed the name of Giuseppe del Carretto. His father at first destined him for the priesthood. Then it was thought he might become an architect, but the plan was abandoned on account of his habitual short-sightedness. He read much Italian; but a pedantic master disgusted him with Latin, and his father would not let him learn Greek. His father's marriage with a young opera-dancer rendered his position so intolerable that he left Turin for Guastalla (June 1735), where his uncle Giambattista procured for him employment as a merchant's clerk. There he became acquainted with two men of letters, Carlo Cantoni and Dr. Vittore Vettori. After staying more than two years at Guastalla, Baretti removed to Venice, where he contracted a friendship with Count Gaspare Gozzi, the 'Venetian Addison.' Subsequently he settled at Milan, and obtained introductions to the men of letters of the Accademia de' Trasformati. He sojourned at Milan nearly three years, studying hard and executing the metrical translation, published several years subsequently, of two of the works of Ovid.

His father having died, he returned to Piedmont, spent the autumn of 1742 at Cuneo, and from 1743 till 1745 was keeper there of the stores of the new fortifications. He returned to Turin in 1747, where he lived with his brothers for three years. He contributed to poetical collections issued in 1741 and the subsequent years. In 1744 he addressed to Father Serafino Bianchi his forty-five 'Stanze,' in which he interwove an account of his own career. Next he brought out an insipid translation in blank verse of the tragedies of Pierre Corneille, printed with the French original on the opposite pages. In 1750 he printed a small volume of 'Piacevoli Poesie.' Literary academies were the fashion in Italy in that age, and Baretti became a member of the Trasformati of Milan and the Granelleschi of Venice.

Baretti's frank and impetuous disposition brought him into various controversies. He had a literary passage of arms with Dr. Biogio Schiavo, and in 1750 he, in a satirical piece entitled 'Primo Cicalamento,' ridiculed Dr. Giuseppe Bartoli, professor of literature in the university of Turin, who pretended that he had discovered the true meaning of an ancient ivory bas-relief. His hopes of public employment were destroyed by this attack upon Bartoli, who appealed to the authorities. The matter was referred to the first president of the senate and rector of the university. Baretti escaped with a severe reproof and the forfeiture of the unsold copies of the obnoxious work; but he found that all chance of employment in his own country was at an end, and he seized the opportunity which presented itself at this juncture of an engagement in the Italian Opera House at London. He left for London towards the end of January 1751. On his arrival he opened a school for teaching Italian, and was engaged to teach Italian to Mrs. Lennox, the author of 'The Female Quixote.' After some time he was presented to Dr. Johnson, who introduced him to the family of Mr. Thrale, and to most of the distinguished scholars and artists of the day. His first literary performances in London were two facetious pamphlets, written in French and published in 1753, relating to the disputes between the actors and the lessee of the Italian Opera House. In the same year he printed in English a 'Dissertation on the Italian Poets,' in which he censured some superficial and inexact criticisms of Voltaire. Next he published in 1757 an 'Introduction to the Italian Language,' and 'The Italian Library,' containing an account of the lives and works of the principal writers of Italy. But his reputation as a scholar was made by his 'Italian and English Dictionary,' which first appeared in the beginning of the year 1760. This dictionary entirely superseded all previous works of the kind, and has been often reprinted. The author prefixed to his work a new grammar, and his friend Dr. Johnson wrote for him the dedication.

Determined to return to Italy, he left London on 14 Aug. 1760, and, after visiting Portugal and Spain, reached Genoa on 18 Nov. Previously to his departure from England he had been recommended by Dr. Johnson to write a journal of his travels, and to this suggestion we owe the charming narrative of his tour.

Baretti first visited his brothers at Turin; he afterwards stayed at Milan, where his friends introduced him to Count de Firmian, the Austrian minister, who was regarded as a Mæcenas. The account of his travels, in four volumes, was licensed for the press in the beginning of 1762. In the summer the first volume was published, but the complaints of the Portuguese minister in Italy, on account of certain reflections upon Portugal, induced the Count de Firmian to give orders that the publication should not proceed further. Baretti removed to Venice, much dejected, towards the close of the year 1762. There he prepared for the press the three unpublished volumes of his 'Travels,' from which he struck out all the passages relating to the government of Portugal. Baretti now undertook the publication of a periodical sheet which he entitled 'La Frusta Letteraria' ('The Literary Scourge'), himself taking the name of Aristarco Scannabue. His object was to denounce the worthless books of all kinds with which the press of Italy teemed. In the second number his sarcastic remarks on the work of contemporary archæologists gave offence to the Marquis of Tanucci, who was president of the academy for publishing the Herculanean monuments. Tanucci insisted that the 'Frusta' should be suppressed and its author punished. Baretti respectfully appeased the marquis's wrath, but his merciless onslaught on bad writers raised up a host of other enemies, and the publication was suppressed in 1765 after the twenty-fifth number.

The suppression of the 'Frusta' gave Baretti such a shock that he was obliged to keep his bed for nearly two months after. He left Venice late in 1765 for Ancona, where for about five months he led a most secluded life. There he printed his reply to an attack upon him by Father Buonafede, called the 'Bue Pedagogo,' in the form of a continuation of the 'Frusta Letteraria.' In sending to his hated adversary a copy of this intemperate reply, he accompanied it with a letter or invective, which was printed in London in 1786 with many variations.

About the middle of February 1766 he proceeded to Leghorn, and after some delay, from illness and want of money, returned to London in the autumn. His old friends received him with cordiality, especially Dr. Johnson, who during Baretti's stay in Italy had kept up a confidential correspondence with him. He now published an 'Account of the Manners and Customs of Italy,' in answer to 'Letters from Italy' by Samuel Sharp. It passed through a second edition in London, was reprinted in Dublin, and led to the author's election as a fellow of the Society of Antiquaries, besides bringing him 200*l*. It was with reference to this work that Johnson said: 'His account of Italy is a very entertaining book; and, sir, I know no man who carries his head higher in conversation than Baretti. There are strong powers in his mind. He has not, indeed, many hooks, but with what hooks he has he grapples very forcibly' (BOSWELL, *Life of Johnson*, ed. Croker, iii. 48). In 1768 he spent several months in France and Flanders in company with Thrale, the wealthy brewer, and in November of that year he visited Spain. An amplified account of his first journey to that country was published in 1770, and was highly praised by Johnson (see Letter to Mrs. Thrale of 20 July 1771), and brought him 500*l*. Johnson says that he was the first author who ever received money for copyright in Italy.

On 6 Oct. 1769 Baretti was accosted in the

Haymarket by a woman of bad character, gave her a blow on the hand, was attacked by three bullies, and in self-defence inflicted mortal wounds upon one of them with a knife. At the next sessions Baretti was tried at the Old Bailey. Johnson and Burke went to see him in Newgate, and had small comfort to give him. 'Why, what can he fear,' said Baretti, placing himself between them, 'that holds two such hands as I do?' (Mrs. Piozzi, *Autobiography*, 2nd ed. i. 97). He declined to claim the privilege of being tried by a jury half composed of foreigners. Sir Joshua Reynolds, Dr. Johnson, Mr. Beauclerk, Fitzherbert, Burke, Garrick, Goldsmith, and Dr. Hallifax bore testimony to the quietness of his general character. The jury acquitted him. It has been supposed that Baretti was assisted in drawing up his defence by Dr. Johnson and Mr. Murphy, but on the other hand it is asserted that he claimed it as his own at Mr. Thrale's table in the hearing of both those gentlemen. The street scuffle and the subsequent trial were made the subject of a poem in Italian *ottava rima* published at Turin in 1857.

In 1770 Baretti determined to revisit Italy and repay his brothers a portion of the money advanced by them. At the end of April 1771 he returned to London after an absence of nine months. Among the works he published about this time were an improved edition of his Italian-English Dictionary; prefaces to the magnificent London reprints of the works of Machiavelli and other standard authors; and a volume of Italian-English dialogues. He likewise began an English translation of 'Don Quixote,' but abandoned it half finished in 1772.

From October 1773 to 6 July 1776 Baretti was domesticated in the family of Mr. Thrale. He had, at Dr. Johnson's request, undertaken to instruct his eldest daughter, Hester Thrale, afterwards Lady Keith, in the Italian language. In 1774 he received an offer of the professorship of Italian in the university of Dublin, but declined it (*Gent. Mag.* lx. 1063). In the autumn of 1775 Baretti accompanied the Thrales and Dr. Johnson on their well-known visit to France. They were about to make another continental tour in 1776 under Baretti's guidance, but were prevented by the sudden death of Thrale's only son. The bitterest enmity had by this time arisen between Mrs. Thrale and Baretti, who finally left the house on 6 July 1776. Baretti's strictures in the 'European Magazine' for 1788 on Mrs. Thrale's marriage with Piozzi are so brutal that even her enemy Boswell could not approve them (Boswell, *Life of Johnson*, ed. Croker, vi. 169 *n.*). Baretti's manuscript notes on Mrs. Piozzi's 'Letters of Dr. Johnson' are still more insulting. In a private communication to a friend he accused her of breaking a promise to pension him for teaching her daughter (*Letter to Don Francesco Carcano*, 12 March 1785). Mrs. Piozzi says that Baretti's overbearing insolence was intolerable (Mrs. Piozzi, *Autobiography*, 103 et seq.).

Baretti became embarrassed and again sought help from his brothers; but he received no reply. In 1777 he published in French a 'Discourse on Shakespeare,' which increased his reputation. In 1778 he brought out a Spanish and English dictionary, which has become a standard work. In 1779 he aided Philidor in producing a musical setting of the 'Carmen Seculare' of Horace. Baretti says this work 'brought me in 150*l.* in three nights, and three times as much to Philidor, whom I got to set it to musick. It would have benefited us both (if Philidor had not proved a scoundrel) greatly more than those sums' (*Manuscript Note on Johnson's Letters*, ii. 41). He next published, in Italian, 'A Collection of Familiar Letters,' ascribed to various historical and literary personages, but really composed by himself; and in a work entitled 'Tolondron' (1786) he violently attacked Bowle's edition of 'Don Quixote' [see Bowle, John].

In 1782 he had received from the government an annual pension of 80*l.* Not long afterwards he contracted a friendship with Richard Barwell [q. v.], whom he used to call his rich Nabob, and usually spent several months of the year at Barwell's country seat at Stanstead in Sussex.

He died on 5 May 1789, and was buried at Marylebone. Immediately after his death his legal representatives burnt every letter in his possession without inspection.

His portrait, painted by Sir Joshua Reynolds, has been engraved by Bromley.

Baretti was tall in stature, and had a robust constitution. He was exceedingly temperate. He early abandoned the doctrines of the Roman catholic church, without adopting those of any other; but his scepticism was never offensively displayed. In England he is chiefly remembered as the friend of Dr. Johnson, and as the compiler of the Italian and Spanish dictionaries, though the English account of his 'Travels' is still sometimes read, and always with pleasure. In Italy his fame has been kept alive by reprints of his lively prose writings, and his continued popularity among his countrymen is proved by the fact that in 1870 a philocritical society called after him was founded at Florence.

His works are as follows: 1. 'Stanze al

Padre Serafino Bianchi di Novara, M.O.R., che fa il Quaresimale di quest' anno in Cuneo,' Cuneo, 1744, 12mo. 2. 'Lettere ad un suo amico di Milano sopra un certo fatto del Dottor Biagio Schiavo da Este' [Lugano], 1747, 4to. 3. 'Poesie diverse scritte dal Baretti per varie occasioni dal 1741 al 1747.' 4. 'Tragedie di Pier Cornelio tradotte in versi italiani, con l'originale a fronte,' 4 vols. Venice, 1747–8, 4to. 5. 'Primo Cicalamento sopra le cinque Lettere del signor Giuseppe Bartoli intorno al libro che avrà per titolo "La vera spiegazione del Dittico Quiriniano"' [Lugano], 1758, 8vo. 6. 'Le piacevoli Poesie di Giuseppe Baretti Torinese,' Turin, 1750, 1764, 8vo. Minute biographical details concerning Baretti's poems are given by the Baron Custodi in the 'Scritti scelti di Baretti.' 7. 'Fetonte sulle rive del Po,' Turin, 1750, 4to. A dramatic composition on the occasion of the marriage of Victor Amadeus, duke of Savoy. 8. 'Dei rimedj d'Amore d'Ovidio volgarizzati,' Milan, 1752, 4to. 9. 'Li tre Libri degli Amori d'Ovidio volgarizzati.' These are given in vols. xxix. and xxx. of the Milan collection of Latin poems in the Italian versions (1754). 10. 'Projet pour avoir un Opéra Italien à Londres dans un goût tout nouveau,' Lond. 1753, 8vo. 11. 'La voix de la Discorde, ou la Bataille des Violons,' &c. Lond. 1753, 8vo. Written in French and in English. 12. 'A Dissertation upon the Italian Poetry, in which are interspersed some Remarks on Mr. Voltaire's "Essay on the Epic Poets,"' Lond. 1753, 8vo. 13. The Italian translation which accompanied 'An Account of an Attempt to ascertain the Longitude at Sea' published under the name of Zachariah Williams in 1755, but really written by Dr. Johnson (BOSWELL, *Life of Johnson*, ed. Croker, ii. 55). 14. 'The Italian Library; containing an Account of the Lives and Works of the most valuable Authors of Italy; with preface,' Lond. 1757, 8vo. 15. 'A Dictionary of the English and Italian Languages, augmented with above ten thousand words omitted in the last edition of Altieri. To which is added an Italian and English Grammar,' 2 vols. Lond. 1760, 4to, and again 1770 and 1778; corrected and improved by P. Ricci Rota, 2 vols. Lond. 1790, 4to; 2 vols. Venice, 1795, 4to; 2 vols. Lond. 1807, 8vo (called the 4th ed.); revised and corrected by J. Roster, 2 vols. Florence, 1816, 4to; 7th ed. 2 vols. Lond. 1824, 8vo; 2 vols. Leghorn, 1828, 4to; 8th ed. corrected by C. Thomson, 2 vols. Lond. 1831, 8vo; 9th ed. also corrected by Thomson, 2 vols. Lond. 1839, 8vo; and with large additions by John Davenport and Guglielmo Comelati, 2 vols. Lond. 1854, 8vo. 16. 'A Grammar of the Italian Language, to which is added an English Grammar for the use of the Italians,' Lond. 1762, 8vo. A reprint, in a separate form, of the grammars prefixed to the 'Dictionary.' 17. 'Lettere familiari a suoi tre fratelli Filippo, Giovanni e Amadeo,' vol. i. Milan, 1762, vol. ii. Venice, 1763, 8vo; 3rd ed. 2 vols. Piacenza, 1805, 8vo. 18. 'La Frusta Letteraria di Aristarco Scannabue, 1763 al 1765,' 3 vols. 4to [see above]; reprinted at Carpi in 1799, and at Milan in 1804. 19. 'An Account of the Manners and Customs of Italy, with observations on the mistakes of some travellers with regard to that country,' Lond. 1768 and 1769, 4to. Baretti added to the second edition of his 'Account' 'An Appendix in answer to Mr. Sharp's Reply.' Baretti's book was translated into French and Italian. 20. 'A Journey from London to Genoa, through England, Portugal, Spain, and France,' 2 vols. Lond. 1770, 4to. This work was translated into French and Italian. 21. 'Proposals for printing the Life of Friar Gerund,' 1771, 4to. It was intended to print the original Spanish. The scheme proved abortive, but a translation by Dr. Warner was printed in 2 vols. 8vo. 22. 'An Introduction to the most useful European Languages, consisting of select passages from the most celebrated English, French, Italian, and Spanish authors; with translations,' Lond. 1772, 8vo. 23. Preface to the new edition of 'Tutte le Opere di Niccolò Machiavelli,' 3 vols. Lond. 1772, 4to. Baretti also wrote the prefaces to the reprints of other classical authors published in London. 24. 'Easy Phraseology for the use of young ladies who intend to learn the colloquial part of the Italian language,' Lond. 1775, 8vo, with preface by Dr. Johnson. 25. 'Discours sur Shakespeare et sur Monsieur de Voltaire,' Lond. 1777, 8vo. Luigi Morandi published at Rome in 1882, 'Voltaire contro Shakespeare, Baretti contro Voltaire. Con otto lettere del Baretti, non mai pubblicate in Italia.' These eight letters appeared in the 'Scelta di Lettere Familiari,' but were omitted from the reprint of that work in the 'Classici Italiani.' 26. 'A Dictionary, Spanish and English, and English and Spanish,' 2nd ed. 2 vols. Lond. 1778, fol.; reprinted in 1786, 1794, and 1800. Other editions corrected and amplified by Henry Neuman appeared in 1827 [1831?], 1853, 1854, and 1857. 27. 'Delle Arti del Disegno, Discorsi del Cav. Giosuè Reynolds, Presidente della R. Accademia di Londra ec., trasportati dall' Inglese in Italiano,' Leghorn, with the imprint of Florence, 1778, 8vo. 28. The Introduction to the 'Carmen Seculare' of Horace, as set to music by Baretti, in conjunction with Philidor, Lond. 1779, 8vo.

29. ‘Scelta di Lettere Familiari fatta per uso degli studiosi di Lingua Italiana,’ 2 vols. Lond. 1779, 8vo. All the letters except the first were really composed by Baretti himself, although they are ascribed to various eminent men. 30. ‘A Guide through the Royal Academy,’ Lond. 1781, 4to. 31. ‘Dissertacion Epistolar acerca unas Obras de la Real Academia Española, su auctor Joseph Baretii, secretario por la correspondencia estrangera de la Real Academia Británica di pintura, escultura y arquitectura. Al señor don Juan C . . . . ,’ Lond. 1784, fol. 32. ‘Tolondron. Speeches to John Bowle about his edition of “Don Quixote,” together with some account of Spanish Literature,’ Lond. 1786, 8vo. 33. ‘Quattro Epistole,’ Lond. 1787, 8vo. Written in *versi martelliani.* 34. ‘Strictures on Signora Piozzi's Publication of Dr. Johnson's Letters.’ In ‘European Magazine,’ 1788, xiii. 313, 393, xiv. 89. 35. Numerous manuscript notes in English written in the margin of ‘Letters to and from the late Samuel Johnson, LL.D., published from the original MSS. in her possession by Hester Lynch Piozzi,’ 2 vols. Lond. 1788. The annotated copy, now in the British Museum, formerly belonged to George Daniel. 36. Letters in Italian addressed to his friends. One hundred and forty-eight of these, all—except four—previously unpublished, are printed in Baron Custodi's edition of the ‘Scritti Scelti,’ ii. 7–380.

An edition of Baretti's ‘Opere scritte in Lingua Italiana,’ in 6 vols., appeared at Milan, 1813–18, 8vo. His Italian writings are also included in the ‘Collezione de’ Classici Italiani,’ 4 vols. Milan, 1838–9, 8vo. An admirable edition of his ‘Scritti scelti, inediti o rari’ was brought out by Baron Pietri Custodi, 2 vols. Milan, 1822.

[Baron Pietro Custodi's Memorie della Vita di G. Baretti, Milan, 1822; Vita di G. Baretti per Giovanni-Battista Baretti, coll' aggiunta del processo ed assoluzione dell' omicidio da lui commesso in difesa di se medesimo in Londra, 1769, ridotto in ottava rima, Turin, 1857; Anecdotes of Baretti by Isaac Reed in Europ. Mag. (1789), xv. 349*, 440, xvi. 91, 94, 240; Campbell's Diary of a Visit to England in 1775 (Sydney, 1854), 32, 33, 123, 134; Gent. Mag. lix. (i.), 469, 569, lx. (ii.), 1063, 1127, 1194; Mazzuchelli, Gli Scrittori d'Italia, ii. part i. 345–9; Mrs. Piozzi's Autobiography (Hayward), 2nd ed. i. 36, 90–103, 243, 301, 315, 317, ii. 177; Notes and Queries, 1st ser. viii. 411, 477, 2nd ser. vi. 187; Evans's Cat. of Engraved Portraits, i. 17; Il vero carattere di G. Baretti pubblicato per amor della virtù calunniata, per desinganno degl' Inglesi, e in difesa degl' Italiani (by C. F. Badini), Venezia (1770?); Athenæum, 20 July 1878.]

T. C.

BARFF, SAMUEL (1793?–1880), promoter of Greek independence, was born about 1793, presumably in England (Trikoupes' ʽΙστορία, iii. 131). In 1816 he established himself at Zante, became an eminent merchant and banker, and terminated a long career in that island, 1 Sept. 1880, ‘at the advanced age of eighty-seven’ (*Times*, 23 Sept. 1880).

Barff took an active part in the struggle for independence carried on by the Greek nation at the time of Lord Byron's mission, and he was one of the last survivors of the Englishmen connected with that movement. His reputation for honour, kindliness, and disinterestedness, is brought prominently forward in a series of letters addressed to him from Missolonghi by Lord Byron early in 1824, which are preserved in Moore's ‘Life of Lord Byron.’ It there appears that the negotiation of loans and the distribution of funds were confidently committed to Barff; whilst with patriotic benevolence he protected the persons and interests of stray Englishmen who had mistaken their way into Greece at that disturbed time. In these letters Barff is also recognised as the mediator through whom Georgio Sisseni, the *Capitano* of the rich district about Gastruni, made overtures of adhesion after having for a considerable period held out against the general government. Barff offered his country house to Lord Byron in the event of the health of the latter requiring his removal from Missolonghi.

[Annual Register, 1824; Moore's Life of Lord Byron, with his Letters and Journals, 8vo, London, 1847; Trikoupes' ʽΙστορία τῆς ʽΕλληνικῆς ʼΕπαναστάσεως, 4 vols. 8vo, London, 1853–7; Times, 23 Sept. 1880.]

A. H. G.

BARFORD, WILLIAM, D.D. (*d.* 1792), scholar and divine, was educated at Eton, and elected to King's College, Cambridge, in 1737. He proceeded B.A. in 1742, M.A. in 1746, and D.D. in 1771. He became tutor of his college, was thrice moderator in the Sophs' school, was proctor in 1761, and from 1762 to 1768 public orator, only resigning the post to stand for the Greek professorship, which he failed to obtain. In 1768 his college presented him with the living of Fordingbridge, in Hampshire, and in the year following he was appointed chaplain to the House of Commons by Sir John Cust, the speaker, but held the office for only one session. The next speaker appointed another chaplain, and Dr. Barford's friends feared he would be deprived of the usual preferment conferred on holders of the office; but on the plea that he was to be considered chaplain, appointed not by the speaker but by the house, it was resolved, 9 May 1770, that the king be addressed to confer some dignity upon him. He was consequently installed a prebendary of Canterbury in June of the same year. In 1773 he resigned Fordingbridge for the rectory of Kimpton, Hertfordshire, which he held along with the living of Allhallows, Lombard Street, till his death in November 1792. He married in 1764. A Latin dissertation of Barford's on the 'First Pythian' is published in Dr. Huntingford's edition of Pindar's works, to which is appended a short life of the author, a list of his works, and a eulogium of his learning. The list consists of poems on various political events in Latin and Greek, written in his capacity of public orator, a Latin oration at the funeral of Dr. George, provost of King's College, 1756, and a 'Concio ad Clerum,' 1784, written after his installation as canon of Canterbury. Dr. Jacob Bryant, in the preface to the third volume of his 'New System of Mythology,' pays a high tribute to Barford's talents and erudition, thanking him for his 'zeal,' his 'assistance,' and his 'judicious remarks.' In the life of Bryant, prefixed to the six-volume edition of the 'New System,' Barford is put first in the list of his friends.

[Gent. Mag. lxii., lxiii. (lxiii. 418 for an account of the proceedings in the House of Commons, and Commons Journal, xxxii.); Harwood's Alumni Etonenses; Concio ad Clerum, Camb. 1784, in Brit. Mus.] R. B.

BARGENY, second **Baron**. [See **Hamilton, John**, *d.* 1693.]

BARGRAVE, ISAAC (1586–1643), dean of Canterbury, was the sixth son of Robert Bargrave, of Bridge, Kent, and was born in 1586. He was educated at Clare Hall, Cambridge, where he graduated B.A. and M.A. On 9 July 1611 he was incorporated M.A. of Oxford, and in the October following became rector of Eythorne. In 1612 he held the office of 'taxor' at Cambridge, and he played the part of 'Torcol, portugallus, leno' in the Latin comedy of 'Ignoramus,' performed at the university before James I on 8 March 1614–15 (Nichols's *Progresses*, iii. 52). The author of the comedy, George Ruggle, was Bargrave's 'fellow-collegiate.' Shortly afterwards Bargrave proceeded to Venice as chaplain to Sir Henry Wotton, the English ambassador there, and became intimate with Paolo Sarpi, author of the 'History of the Council of Trent.' In 1618 he returned to England with a letter of introduction from Wotton to the king, in which his 'discretion and zeale' were highly commended (Wotton's *Letters* (Roxburgh Club), p. 26). In 1622 he received the degree of D.D. at Cambridge, and was appointed a prebendary of Canterbury Cathedral. It was about the same time that he was granted the living of St. Margaret's, Westminster, and became chaplain to Prince Charles, an office which he retained after the prince ascended the throne in 1625. On the death of John Boys, dean of Canterbury, who had married Bargrave's sister, Bargrave succeeded to the deanery, to which he was formally admitted on 16 Oct. 1625. He obtained the vicarage of Tenterden in 1626, and was presented to the benefice of Lydd by the king in September 1627, but only held it for a few weeks. On 5 June 1628 he received the vicarage of Chartham, which he continued to hold till his death.

In the last years of James I's reign Bargrave had shown much sympathy with the popular party in parliament, and had preached a sermon which threw him into disfavour with the court; but as dean of Canterbury he supported the policy of Charles I. A sermon preached by him before Charles I on 27 March 1627 is stated to have greatly aided the collection of that year's arbitrary loan (Birch's *Court of Charles I*, i. 214–15). In later years Bargrave did not live on very good terms with his diocesan, Archbishop Laud, or with the cathedral clergy. The latter were constantly complaining of their dean's partiality in the distribution of patronage, and Laud constantly rebuked him for his 'peevish differences,' his 'petty quarrels,' and the 'revilings in chapter.' In 1634–5 he insisted on the Walloon congregation at Canterbury and the Belgian church of Sandwich conforming to the ritual of the church of England; but the archbishop did not approve of these high-handed orders. Bargrave claimed precedence over the deans of London and Westminster, and was long engaged in a dispute with William Somner, the registrar of the diocese of Canterbury. Soon after the opening of the Long parliament Bargrave became a special object of attack with the popular leaders. When the bill for the abolition of deans and chapters was introduced by Sir Edward Dering, the first cousin of his wife, he was fined 1,000*l.* as a prominent member of convocation. On 12 May 1641 he went to the House of Commons to present petitions from the university of Cambridge and from the officers of Canterbury Cathedral against the bill. Although the bill was ultimately dropped, Bargrave's unpopularity increased. At the beginning of the civil war, in August 1642, Sandys, a parliamentary colonel, to whom the dean is said to have shown special kindness in earlier life, visited Canterbury and attacked the deanery. Bargrave was absent, but his wife and children were cruelly outraged. On hearing that the dean was at Gravesend, Sandys proceeded thither, arrested him, and sent him to the Fleet. After three weeks' imprisonment Bargrave was released without having been brought to trial. He returned to Canterbury broken in health, and died there early in January 1642–3. He was buried in the dean's chapel of the cathedral. In 1679 a memorial was erected above the grave by the dean's nephew, John Bargrave, D.D. [q. v.]. The memorial mainly consisted of a portrait of the dean, attributed to Cornelius Jansen, painted on copper, with an inscription commemorating his virtues, his learning, and his intimacy with foreigners and with the English nobility. An engraving of the portrait appears in Dart's 'Antiquities of Canterbury' (1726), p. 58. Wotton, in his will dated 1 Oct. 1637, left to the dean all his Italian books not otherwise bequeathed and his viol de gamba, 'which hath been,' says Wotton, 'twice with me in Italy, in which country I first contracted with him an unremovable affection.' Izaak Walton describes Bargrave in his 'Life of Wotton' as 'learned and hospitable.'

Bargrave published three sermons—one preached from Psalms xxvi. 6 before the House of Commons 28 Feb. 1623–4; another preached from Hosea x. 1 at Whitehall in 1624, and a third preached from 1 Sam. xv. 23 before King Charles 29 March 1627. He married Elizabeth, the daughter of Sir John Dering, of Pluckley, and first cousin of the eccentric Sir Edward Dering. Bargrave encouraged Sir Edward in the wooing of a rich widow in 1628–9, but the relatives afterwards seriously disagreed on political subjects (*Proceedings in Kent*, 1640, from the Dering MSS. (Camden Soc.), xxx., xlix. 7). Of Bargrave's children one son, Thomas, was the subject of a petition addressed by the dean to Secretary Windebank in 1639, asking permission for the youth to study at Amsterdam. Thomas married a niece of Sir Henry Wotton, and was an executor of Sir Henry's will. Another son, Robert, was the father of John, Isaac, Henry, Joan, and Robert Bargrave, who, with their father, lie buried in the north aisle of Canterbury Cathedral.

[Walker's Sufferings of the Clergy, pt. ii. p. 5; Wood's Fasti Oxon. (ed. Bliss), i. 345; Le Neve's Fasti (Hardy), i. 33, 52, iii. 636; Hasted's Kent, iii. 102, 156, iv. 593–4; Dart's Antiquities of Canterbury (1726), pp. 56, 189; Verney's Notes on the Long Parliament (Camden Soc.), 76; Cal. Dom. State Papers, 1625–42; Laud's Correspondence in vol vii. of his works.] S. L.

BARGRAVE, JOHN (1610–1680), canon of Canterbury Cathedral, was a nephew of Isaac Bargrave [q. v.], and was born in Kent about 1610. He became a fellow of St. Peter's College, Cambridge, from which he was ejected in 1643, and for many years devoted his time chiefly to travelling on the continent. In 1646 and 1647 he was in Italy with his nephew, John Raymond, author of an itinerary in which Bargrave is supposed to have had a considerable hand. He was again at Rome in 1650, 1655, and 1659–60. After the Restoration he obtained several preferments in Kent, and in 1662 was made a canon of Canterbury. Immediately after this promotion he departed with Archdeacon Selleck on the dangerous errand of ransoming English captives at Algiers, for whose redemption ten thousand pounds had been subscribed by the bishops and clergy. He acquitted himself successfully of his mission, and spent the rest of his life at home, dying at Canterbury on 11 May 1680. His sole contribution to literature is a curious account of 'Pope Alexander the Seventh and the College of Cardinals,' not originally intended for publication, consisting of scraps selected from three anonymous contemporary Italian publications ('La Giusta Statura de' Porporati,' 'Il Nipotismo di Roma,' and 'Il Cardinalismo di Santa Chiesa,' the last two by Gregorio Leti), with considerable additions of his own, and originally designed to illustrate the portraits of the pope and cardinals published by De Rossi in 1657. Though abounding in errors arising from a defective knowledge of Italian, the book is amusing and curious. It was edited by Canon Robertson for the Camden Society in 1867, with a memoir of Bargrave, and a descriptive catalogue of the curiosities he had acquired in his travels which presents many points of interest.

[Walker's Sufferings, pt. ii. p. 152; Wood's Fasti (Bliss), ii. 267; Canon Robertson's Memoir of Bargrave, prefixed to Pope Alexander VII.] R. G.

BARHAM, CHARLES FOSTER, M.D. (1804–1884), physician—the second christian name was rarely used—was the fourth son of Thomas Foster Barham [q. v.] (1766–1844), and was born at Truro on 9 March 1804. He was educated privately at several places in Cornwall and at Saffron Walden, proceeding from the latter town to Downing College, Cambridge, where he matriculated in October 1821. In the following January he migrated to Queens' College, and became a foundation scholar in May 1823. The bent of his family was for medicine, and after studying at Edinburgh, as well as at Paris and in Italy, Barham took the degree of M.B. at Cambridge in 1827, qualifying for the higher degree of M.D. in 1860. For a few years he practised at Tavistock, but in August 1837 he settled at Truro, and remained there until his death. In the following year he was appointed senior physician to the Royal Cornwall Infirmary, and when he resigned that post in 1873 was elected consulting physician. On his settlement at Truro Dr. Barham threw himself with energy into its political and civic life, and on 28 Sept. 1839 became more closely identified with the town by his marriage to Caroline, the second daughter of Clement Carlyon, M.D., who belonged to an old Truro family. In all the proceedings of the Royal Institution of Cornwall Dr. Barham took an active part, and to its 'Reports' and 'Journal' he contributed many articles. He died at Truro on 20 Oct. 1884, leaving a large family behind him.

Though Dr. Barham was interested in antiquarian and geological pursuits generally, the two subjects which had especial charm for him were the climate of Cornwall and the diseases of the miners who contributed to its wealth. The names of many papers written by him on these topics are enumerated in the 'Bibliotheca Cornubiensis,' vols. i. and iii. His services were engaged in 1842 by a commission on the employment of children, and his report, with the evidence which he collected, was printed in the first and second reports of the commission.

[Bibl. Cornubiensis; Western Morning News, 22 Oct. 1884.] W. P. C.

BARHAM, CHARLES MIDDLETON, first Baron (1726–1813). [See Middleton, Charles.]

BARHAM, FRANCIS FOSTER (1808–1871), the 'Alist,' fifth son of Thomas Foster Barham (1766–1844) [q.v.], by his wife Mary Anne, daughter of the Rev. Mr. Morton, was born 31 May 1808 at Leskinnick, Penzance, Cornwall. After a preliminary training in the grammar school of Penzance, he studied under one of his brothers near Epping Forest, and was then articled for five years (1826–31) to a solicitor at Devonport. In his twenty-third year he was enrolled as an attorney, and settled in London, but ill-health prevented him from pursuing the practice of the law, and he took to writing for literary periodicals. Together with Mr. John Abraham Heraud he was joint editor and proprietor of the 'New Monthly Magazine' from 1 July 1839 to 26 May 1840, when he retired from the editorship, with permission 'to contribute two sheets of matter to each number of the magazine, retaining exclusive property in his own articles.' During the fourteen years of his residence in London, Barham's most extensive literary undertaking was the preparation of a new edition of Jeremy Collier's 'Ecclesiastical History of Great Britain.' The study of oriental languages kindled in him a great love for philology, and his intense spiritual aspirations led him to attempt to found a new form of religion, which he called 'Alism.' He describes it as 'the supreme central doctrine which combines and harmonizes all partial sections of truth in one divine universal system. After very prolonged and arduous researches I at last discovered this supreme central doctrine, and gave it the name of Alism, a name derived from A, Al, or Alah, the most ancient and universal title of Deity in the Hebrew scripture. By Alism I therefore mean that eternal divinity, pure and universal, which includes and reconciles all divine truths whatsoever to be found in scripture or nature, in theology, theosophy, philosophy, science, or art.'

Barham founded a society of Alists and also a Syncretic Society. He likewise attached himself to an æsthetic society which met at the house of the eminent mystic, James Greaves.

In 1844 he married Gertrude Foster, daughter of the Rev. Thomas Grinfield, of Clifton, rector of Shirland, Derbyshire, and went to live at Clifton. During his ten years' residence there, his time was principally occupied in preparing a revised version of the Old and New Testaments. He resided at Bath from 1854 until his death, which occurred in that city 9 Feb. 1871.

His numerous printed works include: 1. 'The Adamus Exul of Grotius, or the Prototype of Paradise Lost. Now first translated from the Latin,' Lond. 1839, 8vo. This poem is said to be the prototype of Milton's 'Paradise Lost.' 2. 'The Ecclesiastical History of Great Britain. By Jeremy Collier. New edition, with a life of the author, the controversial tracts connected with the history, notes, and an enlarged index,' 9 vols., Lond. 1840, 8vo. 3. 'The Alist or Divine, a message to our times,' Lond. (1840) 8vo; three parts published at 6*d.* each. 4. 'The Political Works of Cicero. Translated from the original with dissertations and notes,' 2 vols., Lond. 1841–42, 8vo. 5. 'Socrates. A Tragedy in five acts' (and in verse), Lond. 1842, 8vo. 6. 'The Life and Times of John Reuchlin or Capnion, the father of the German Reformation,' Lond. 1843, 12mo. 7. 'The Foster Barham Genealogy,' Lond. 1844, 8vo, privately printed. 8. 'Prospectus. The Alist, a monthly magazine of divinity and universal literature,' Lond. (1845), 8vo. No portion of the projected magazine was ever published. 9. 'An Odd Medley of Literary Curiosities, original and selected,' Lond. (1845) 8vo. This volume contains a memoir of James Pierrepont Greaves. 10. 'A Key to Alism and the highest initiations, Sacred and Secular. With Miscellaneous Pieces, original and select,' Lond. 1847, 8vo. 11. 'The Bible revised. A carefully corrected translation of the Old and New Testament,' Lond. 1848, 8vo. In three parts, containing the Book of Ecclesiastes, the Song of Solomon, and the Book of Micah.' 12. 'The New Bristol Guide, a poem,' Bristol, 1850, 8vo. 13. 'The Pleasures of Piety, a poem,' London, 1850, 18mo. 14. 'A Life of Edward Colston of Bristol.' 15. 'Improved Monotessaron, a complete authentic Gospel Life of Christ, combining the words of the four Gospels in a revised version and an orderly chronological arrangement,' Lond. 1862, 12mo. 16. 'Lokman's Arabic Fables, literally translated into English (word for word),' Bath, 1869, 12mo. 17. 'A Rhymed Harmony of the Gospels. By F. Barham and Isaac Pitman. Printed both in the phonetic and the customary spelling,' Lond. 1870, 8vo. 18. 'The Writings of Solomon, comprising the Book of Proverbs, Ecclesiastes, Song of Solomon, and Psalms lxxii. cxxvii. Translated. Printed both in phonetic and in the customary spelling,' Lond. 1870, 16mo. 19. 'A Revised Version of the Prophecies of Hosea and Micah,' Lond. 1870, 8vo. 20. 'The Book of Job, newly translated from the original. Printed both in the phonetic and the customary spelling,' Lond. 1871, 8vo. 21. 'An Elucidated Translation of St. John's Epistles, from the Greek and Syriac, with a devotional commentary,' Lond. 1871, 8vo. 22. 'The Book of Psalms, translated from the Hebrew and the Syriac. By F. Barham and Edward Hare,' Lond. 1871, 8vo.

Barham left behind him 116 lb. weight of manuscript, much of it in a small handwriting. It consists of treatises on Christianity, missions, church government, temperance, poems in blank verse, rhymed poetry, and a few dramas. From this mass of papers Mr. Isaac Pitman selected about seven pounds, and printed them in his 'Memorial of Francis Barham,' Lond. 1873, 8vo. This volume, which is mostly in the phonetic character, contains reprints of the 'Memoir of James Greaves,' 'Lokman's Fables,' the 'Life of Reuchlin,' and the 'Rhymed Harmony of the Gospels.'

[Pitman's Memorial of Francis Barham; Boase and Courtney's Bibl. Cornubiensis, i. 11, iii. 1048; Notes and Queries, 3rd ser. v. 36, 120, 5th ser. ix. 268, 374; Cat. of Printed Books in Brit. Mus.] T. C.

BARHAM, HENRY, F.R.S. (1670?–1726), a writer on natural history, was born about 1670, and was descended from the Barhams of Barham Court in Kent. In books of reference he has hitherto been confounded with his son, Henry Barham, M.D. The main events of his life are recorded by himself in one of his letters to Sir Hans Sloane (*Sloane MS.* 4036, pp. 357–358). His father, a physician, intended to give him a university education, but died before he could carry out his wishes. As the mother married soon afterwards, the boy, then about fourteen years of age, was left to his own resources, and became apprentice to a surgeon. This situation he left to become surgeon's mate in the Vanguard, from which he was promoted to be master surgeon in another man-of-war. Tiring of the monotony of his life he went to Spain, thence to Madras, and thence to Jamaica. As in 1720 (*Add. MS.* 22639, f. 19) he refers to his son as having practised physic and surgery in Jamaica for the last twenty years, he himself had probably settled in the island twenty years before the end of the century. According to his own account he obtained a lucrative practice, and was appointed surgeon-major of the military forces in the island. About 1716 he came to England and settled at Chelsea, devoting his chief attention to the rearing of the silkworm and the manufacture of silk, on which subject he published a treatise in 1719. His name appears in 1717 on the list of members of the Royal Society, and he states also that shortly after he came to England he was made free of the Company of Surgeons, but his hopes of obtaining the diploma of M.D. do not appear to have been fulfilled, for the only change that occurs in his designation on the roll of the Royal Society is from 'Mr.' to 'Esquire.' In his application, in 1720, for the situation of mineral superintendent to a company formed to prosecute silver mining in Jamaica (*Add. MS.* 22639, ff. 18–20), he stated that his business prospects were so good that he could not sacrifice them for less than 500*l.* a year. He received the situation on his own terms; but the enterprise, which had been undertaken chiefly through his representations, proved a complete failure, and though a year's salary was due to him it was never paid. He continued, however, to reside in Jamaica till his death at Spanish Town in May 1726 (*Sloane MS.* 4036, p. 377). A memorial tablet is in the cathedral at Spanish Town (Roby's *Monuments of Spanish Town*, p. 38).

Barham states that after he came to Jamaica he 'read many books, especially physical.' His letters and manuscripts indicate that in early life his education had been much neglected; but although apt also to be led astray by fantastic and utopian ideas, he possessed undoubtedly great ingenuity and a very minute knowledge of the fauna and flora of Jamaica. Logwood, now so common there, was introduced by him in 1715. Sir Hans Sloane, who refers to him in terms of high commendation, received from him many valuable communications, of which he made large use in his 'Natural History of Jamaica.' Among these was a treatise, 'Hortus Americanus,' sent in 1711. This treatise was published in 1794 with a preface in which it is stated to be the work of Henry Barham, M.D., who, it is added, practised as a physician in Jamaica from the beginning of the century, and after acquiring large property by marriage returned to England in 1740 and settled at Staines near Egham. The Henry Barham thus referred to was the son of Henry Barham, F.R.S., but that the father was the author of the book is proved beyond all doubt by letters in the Sloane MSS. (4036). Henry Barham, F.R.S., wrote also a 'History of Jamaica,' which his son, after his death, sent to Sir Hans Sloane, 'to see the best method of printing it,' but it was never published. The original copy, in the handwriting of the father, and inscribed 'wrote by Henry Barham, senr. F.R.S.,' is in the British Museum (*Sloane MS.* 3918). In another copy, in a different hand (*Add. MS.* 12422), there is a note by E. Long erroneously attributing the work to Henry Barham, M.D. Barham also wrote two papers for the Royal Society: 'An Account of a Fiery Meteor seen in Jamaica to strike the Earth,' Phil. Trans. 1718, Abrev. vi. p. 368; and 'Observations on the Produce of the Silkworm and of Silk in England,' 1719, Abrev. vi. p. 426.

[Sloane MSS. 4036, f. 84, 3918; Add. MSS. 22639, ff. 18–20, 12422; Sloane's Natural History of Jamaica, Introduction ii. vii–x.] T. F. H.

BARHAM, NICHOLAS (*d.* 1577), lawyer, was a native of Wadhurst, Sussex. His family had been settled there for some generations, being a branch of the Barhams of Teston House, Teston, Kent, descended from Robert de Berham, upon whom the estates of his kinsman, Reginald Fitzurse, notorious as one of the murderers of Thomas Becket, devolved upon his flight into Ireland after the murder. Nicholas Barham was called to the bar at Gray's Inn in 1542, became an 'ancient' of that society 24 May 1552, Lent reader in 1558, and was made serjeant-at-law in 1567, having previously (1562–3) been returned to parliament as member for Maidstone, of which town he also appears to have been recorder. Dugdale does not place him in the list of queen's serjeants until 1573. He is, however, so designated in certain papers relating to the trial of the Duke of Norfolk for high treason in conspiring with the Queen of Scots to depose Elizabeth, under date 1571–2. He was entrusted with the conduct of that famous prosecution, and seems to have displayed therein considerable ability and energy and some unscrupulousness. Thus it is perfectly clear, from a letter from Sir Thomas Smith to Lord Burghley, that the rack was employed in eliciting evidence from a witness, Banister by name, one of the duke's agents. Yet, on the duke, after the confession of the witness had been read, remarking 'Banister was shrewdly cramped when he told that tale,' Barham, who had been present at the examination, replied without hesitation, 'No more than you were.' The trial of the duke took place in Westminster Hall 16 Jan. 1571–2. In the following February Barham was engaged in prosecuting a less illustrious offender, the duke's secretary, Robert Higford, at the Queen's Bench, on the charge of adhering to and comforting the queen's enemies. Higford was found guilty and, like his master, condemned to death. After this we see no more of Barham until 1577, when we find him present at the Oxford assizes during the prosecution of a malcontent bookbinder, Rowland Jencks by name, a Roman catholic, and vehemently opposed to the existing order of things. Apparently he had been guilty of little more than speaking evil of dignities and keeping away from church; but the university authorities, judging it necessary to make an example, had him arrested and sent to London to undergo examination, whence he was returned to Oxford to stand his trial. This took place 4 July, when he was sentenced to lose his ears, as in due course he did. Jencks, however, was amply avenged. 'Judgment being passed,' says Wood, 'and the prisoner taken away, there rose such an infectious damp or breath among the people that many there present were then smothered, and others so deeply infected that they lived not many days after.' There was a sudden outbreak of gaol-fever of a more than usually virulent kind, which destroyed within a few hours, if Wood is to be credited, besides Barham and Sir Robert Bell, baron of the exchequer, the high sheriff and his deputy, Sir William Babington, four justices of the peace, three gentlemen, and most of the jury, and in the course of the next five weeks more than five hundred other persons. Wood gives a minute account of the symptoms, the chief of which were violent pain in the head and stomach, frenzy, hæmorrhage, and total inability to eat or sleep. Barham was survived by his wife, Mary, daughter of John Holt, of Cheshire, and one son, Arthur. He was the owner of two estates, one of which, known as Bigons or Digons, he had acquired by grant from the crown in 1554, the former proprietor having been implicated in the insurrection of Sir Thomas Wyatt; the other, the manor of Chillington, he purchased about the same time. Both estates were sold by his son Arthur. In the records of the corporation of Hastings is preserved a letter from one Nicholas Barham to the Right Hon. Lord Cobham, lord warden of the cinque ports, relative to a dispute between Hastings and Pevensey as to the title to some wreckage cast upon the shore in the neighbourhood of the latter town, as to which the opinion of the writer had been taken by the lord warden. The letter was read to the corporation of Hastings 29 April 1599, and, though undated, must have been written about that time. The author of a paper in the 'Sussex Archæological Collections' identifies this Nicholas Barham with the serjeant; but the contemporary evidence of Camden—who notes the epidemic at Oxford in 1577, and places Barham amongst the victims, and whose account Wood, while adding fresh details, follows in all essential particulars, together with the absence of any mention of Barham by Dugdale after 1573, though had he lived he would in all likelihood have been raised to the bench—appears to be conclusive against the identification, while there is nothing surprising in the coincidence of name, the Barhams being a numerous clan in Kent and Sussex, and Nicholas a name much affected by them. The Sussex branch of the family was largely concerned in the business of ironfounding, of which the county was, during the sixteenth and seventeenth centuries, the seat. Wadhurst Church contains many mural tablets of iron inscribed with the names and arms of the gentry who were engaged in the manufacture, to some of whom the decay of the industry was very disastrous. The Barhams in particular suffered severely, sinking gradually into the position of handicraftsmen. An engraving of one of these iron mural tablets, dedicated to one John Barham, Esq., of Great Butts, who died in 1648, may be seen in the 'Sussex Archæological Collections,' ii. 200.

[Froude's Hist. ix. 396, x. 290–3; Hasted's Kent, ii. 111, 290; Horsfield's Sussex, i. 414; State Trials, i. 958–1042; Philipot's Vill. Cant. 229; Burghley State Papers (Murdin), 86, 100, 109, 113; Lower's Sussex, ii. 220; Harleian Miscellany, vi. 416; Dugdale's Chron. Ser. 93, 95; Foster's Collect. Gen. Reg. Gray's Inn, 39; Willis's Not. Parl. iii. (2), 73; Wood's Annals of Oxford, ii. 188–92; Camden's Annals for 1572 and 1577; Sussex Arch. Coll. ii. 200, xix. 33; Cal. State Papers, Dom. (1547–1580), 295, 532; Woolrych's Lives of Eminent Serjeants-at-Law, i. 170; Cat. Harl. MSS. iii. 334, c. 6164, a. 1.]

J. M. R.

BARHAM, RICHARD HARRIS (1788–1845), author of the 'Ingoldsby Legends,' was born at Canterbury on 6 Dec. 1788, and was the son of Richard Harris Barham of Tappington Everard in the county of Kent. He was educated at St. Paul's School and at Brasenose College, and, though originally intended for the bar, took orders in 1813, and in 1817 was presented by the Archbishop of Canterbury to the living of Snargate in Romney Marsh. An accident which confined him to the house directed his active mind to literary composition as a resource against *ennui*, and in 1819 he produced his first work, a novel entitled 'Baldwin,' which fell dead from the press. Nothing daunted, he began to write 'My Cousin Nicholas,' and in 1821 was placed in a more favourable position for literary effort by obtaining a minor canonry in St. Paul's Cathedral. His energy, good sense, and good humour soon gained him the esteem and confidence of the chapter, and more especially the friendship of Bishop Copleston, dean of St. Paul's from 1827 to 1849. In 1824 he was presented to the living of St. Mary Magdalene and St. Gregory, and was made priest in ordinary of the chapels royal. The latter appointment brought him into closer intimacy with the eccentric Edward Cannon, and connection with the press introduced him to other kindred spirits, whose society fostered the talent for humorous composition in verse of which he had already given proof. His acquaintance with Theodore Hook dated from their college days. He contributed to 'Blackwood' and the 'John Bull,' and in 1834 'My Cousin Nicholas,' which had long lain in his desk, was completed and published in the former periodical. Though endowed with indefatigable powers of work, Barham seems to have always required some strong external prompting to composition of any extent. His first novel was the result of an accident; his second was forced into completion by a friend who printed the first chapters without his knowledge; and, although he was continually throwing off humorous verse with great freedom and spirit, the 'Ingoldsby Legends' would probably never have existed but for his desire to aid his old friend and schoolfellow, the publisher Bentley, in 'Bentley's Miscellany,' commenced under the editorship of Charles Dickens in January 1837. The magazine was originally intended to have been called 'The Wits' Miscellany.' 'Why,' urged Barham, when the change of title was suggested to him, 'why go to the other extreme?' This excellent *mot* has been erroneously attributed to Jerrold. 'The Spectre of Tappington' opened the series, and was speedily succeeded by a number of others, at first derived from the legendary lore of the author's ancestral locality in Kent, but soon enriched by satires on the topics of the day and subjects of pure invention, or borrowed from history or the 'Acta Sanctorum.' The later members of the series appeared in the 'New Monthly Magazine.' The success of the 'Legends' was pronounced from the first, and when published collectively in 1840 they at once took the high place in humorous literature which they have ever since retained. A second series was added in 1847, and a third was edited by his son in the same year. In 1842 Barham was appointed divinity lecturer at St. Paul's, and exchanged his living for St. Faith's, also in the city. In 1840 the death of his youngest son had inflicted a blow upon him from which he never recovered, and in 1844 a cold caught at the opening of the Royal Exchange, and aggravated by his neglect of precautions, laid the foundation of a fatal illness. He died on 17 June 1845, having written his pathetic lines, 'As I laye a-Thynkynge,' a few days previously.

Barham owes his honourable rank among English humourists to his having done one thing supremely well. He has thoroughly naturalised the French metrical *conte* with the adaptations necessary to accommodate it to our national genius. French humour is rather finely malicious than genial: Barham carries geniality to the verge of the exuberant. He riots in fancy and frolic, and his inexhaustible faculty of grotesque rhyming is but the counterpart of his intellectual fertility in the domain of farcical humour. There is, indeed, an element of farce in his fun, an excessive reliance on forced contrasts between the ghastly and the ludicrous, and a not unfrequent straining after cheap effects; nor can the most successful work of the professional jester be compared to the recreation of a great poet, such as Browning's 'Pied Piper of Hamelin.' It is nevertheless true that no English author, with the exception of Hood, has produced such a body of excellent rhymed mirth as Barham; and that, if his humour is less refined than Hood's, and his gaiety not equally purified and ennobled by being dashed with tears, he excels his rival as a narrative poet. He may, indeed, be said to have prescribed the norm in our language for humorous narrative in irregular verse, which can now hardly be composed without seeming to imitate him.

As a man Barham was exemplary, a pattern Englishman of the most distinctively national type. The associate of men of wit and gaiety, making himself no pretension to any extraordinary strictness of conduct, he passed through life with perfect credit as a clergyman and universal respect as a member of society. He mitigated the prejudices of his education by the innate candour of his disposition, and added to other endowments soundness of judgment and solidity of good sense.

[The principal authority for Barham's biography is his life by his son (3rd edition, 1880), a book abounding in excellent stories, excellently told. New editions of the Ingoldsby Legends continue to be called for, and his lyrics were published separately in 1881.] R. G.

BARHAM, THOMAS FOSTER (1766–1844), musician and miscellaneous writer, the third son of Joseph Foster, who took the name of Barham by authority of a private act of parliament, and in accordance with the will of Henry Barham, was born at Bedford, 8 Oct. 1766, and educated at St. John's College, Cambridge, where he graduated B.A. as Thomas Foster in 1792. After his university course he travelled on the Continent. On his return he became connected with the mercantile house of Plummer & Co., but ill-health obliged him to leave London, and to retire into the west of England, where he finally settled at Leskinnick, near Penzance, Cornwall. He died there 25 Feb. 1844. He married in 1790 Mary Ann, eldest daughter of the Rev. Joshua Morton, of Blackheath, and by this lady had six children, of whom Charles, Francis, Thomas, and William are mentioned in separate articles in this work.

His principal publications are: 1. 'Letter from a Trinitarian to a Unitarian,' Penzance, 1811. 2. 'Musical Meditations, consisting of original compositions, vocal and instrumental,' Lond. 1811, 2nd set 1815. 3. 'Abdallah or the Arabian Martyr, a Christian drama in three acts' [and in verse], Lond. 1820, 2nd edit., Penzance, 1821. 4. 'Elijah, a sacred poem in four cantos,' Lond. 1822. 5. 'Colonel Gardiner, a Christian drama in three parts,' Lond. 1823. 6. 'Pergolesi's celebrated Stabat Mater or Calvary; with English words written for the purpose, substituted in the place of the ancient Latin verses, and the instrumental parts arranged for the organ or pianoforte,' &c., 1829.

7. 'Lander Africanus. A musical drama,' Penzance, 1834. 8. 'Reliquiæ Seriæ, or Christian Musings. By 'Ἐλάχιστος,' Lond. 1836.

[Boase and Courtney's Bibl. Cornubiensis, i. 12, iii. 1049; Pitman's Memorial of Francis Barham, 20, 121–3.] T. C.

BARHAM, THOMAS FOSTER, M.B. (1794–1869), physician and classical scholar, was the eldest son of Thomas Foster Barham [q. v.]. The younger Barham was born at Hendon, in Middlesex, 10 Sept. 1794, and sent to Queens' College, Cambridge, qualifying as M.B. in 1820. After taking this degree he returned to Penzance, where he was physician to the dispensary, and in general practice for several years. About 1830 he removed to Exeter and became physician to the Exeter dispensary and institution for the blind. From early life he had been attached to the doctrines of unitarianism, and during the first part of his residence at Exeter actively supported the unitarian congregation which met at George's Chapel, Exeter. After a time he expressed an aversion to all dogmatic theology, as well as to the adoption of any sectarian name, and embodied his views on these points in a pamphlet entitled 'Christian Union in Churches without Dogmatism.' He moved to Newton Abbot, where he conducted religious service for himself, adhering in the main to the religious tenets of his old sect. Being possessed of considerable means, he abandoned the practice of medicine on his removal from Exeter, and gave himself up to good works and the pleasures of literature. He died at Highweek, near Newton Abbot, 3 March 1869, and was buried in Highweek churchyard 8 March. Dr. Barham published many theological works, including 'A Monthly Course of Forms of Prayer for Domestic Worship' and (in union with the Rev. Henry Acton) a volume of 'Forms of Prayer for Public Worship.' His chief work, which dealt with many social questions—such as temperance, cultivation of waste lands and small farms—was entitled 'Philadelphia, or the Claims of Humanity' (1858). The fame of his knowledge of the Greek language was not confined to his own country; his mastery of Greek was shown in his 'Introduction to Greek Grammar, on a new plan,' 1829; 'Greek Roots in English Rhymes,' 1837; and 'The Enkheiridion of Hehfaistiown, with Prolegomena' (highly commended in Grote's 'Greece,' iv. 107) 'on Rhythm and Accent.' A translation, in English hexameters, of the first book of the 'Iliad' was published after his death. He was a contributor to the 'Monthly Repository' from 1818, to the Transactions of the Cornish scientific societies, and to the Devonshire Association. The full titles of his books and his papers may be read in the 'Bibliotheca Cornub.' i. 13–14, iii. 1050.

[The Inquirer, 6, 13, 20 March 1869; Western Morning News, 15 March 1869; Register and Mag. of Biog. 1869, i. 306; Munk's Physicians, 1878, iii. 243.] W. P. C.

BARHAM, WILLIAM FOSTER (1802–1847?), poet, third son of Thomas Foster Barham (1766–1844) [q. v.], was born at Marazion, Cornwall, 22 Oct. 1802. He was educated in the grammar schools of Bodmin and Leeds, and then proceeded to Trinity College, Cambridge. He won the Porson prize in 1821 and 1822, and graduated B.A. in 1824 as twenty-second senior optime, second in the first class of the classical tripos, and second chancellor's medallist. He went out M.A. in 1827. His death occurred in Kent about 1847. He was the author of an unpublished poem on 'Moskow.' His Greek versions of portions of 'Othello' and 'Julius Cæsar' are printed in a volume of 'Translations which have obtained the Porson Prize from 1817 to 1856,' 2nd edit., Camb. 1857, pp. 16–23.

[Notes and Queries, 3rd series, iii. 266, 399, 455; Pitman's Memorial of Francis Barham, 20, 21, 23, 24, 28; Boase and Courtney's Bibl. Cornubiensis, iii. 1050; Romilly's Graduati Cantab. (1856) 18.] T. C.

BARING, ALEXANDER, first Baron Ashburton (1774–1848), financier and statesman, the second son of Sir Francis Baring [q. v.], who died in 1810, was born on 27 Oct. 1774. As his elder brother received an appointment in the service of the East India Company, Alexander was trained from early life in his father's financial house. The firm had numerous connections with the United States, and he was sent thither to strengthen and extend its business operations. While resident in America he married (23 Aug. 1798) Anne Louisa, eldest daughter of William Bingham, of Philadelphia, a member of the Senate of the United States. To this alliance, and to his acquaintance with the chief mercantile firms of America, he was much indebted in later life. Although he continued to assist in the management of the house, and became the head of the firm on the death of his father in 1810, he took an active part in the debates in the House of Commons on commercial affairs. He represented in turn Taunton (1806–26), Callington (1826–31), Thetford (1831–32), and North Essex (1833–35); of two of these constituencies, Callington and Thetford, he had acquired full possession. Firmly opposed to the existence of any restrictions on commerce between nations, he was especially antagonistic to the 'system of hostility recommended and practised towards the commerce of America' by the English orders in council, and warmly supported Brougham in his struggles for their repeal. His 'Inquiry into the Causes and Consequences of the Orders in Council,' went through two editions. With the nation's desire for parliamentary reform the owner of two boroughs could have little sympathy; he opposed the reform bill of Lord Grey's ministry in all its stages; and when the ministry was defeated in the House of Lords on an adverse proposal from Lord Lyndhurst, Mr. Baring consented, after much hesitation, to take the office of chancellor of the exchequer in the cabinet which the Duke of Wellington was attempting to form. An angry scene in the Commons and the indignation of the people convinced him of the hopelessness of the enterprise, and it was his proposition that the ex-ministers should resume their seats and be allowed to carry their bill. In Sir Robert Peel's first administration (1834) he was president of the board of trade, as well as master of the mint, and on the dissolution of the ministry he was raised to the peerage (10 April 1835) as Baron Ashburton, a title which he selected because Dunning, the celebrated lawyer, who had married his aunt, had previously assumed it. When differences arose as to the boundary between the United States and the territories of Great Britain, Lord Ashburton was sent to America as the English commissioner, and a treaty, known as the Ashburton treaty, was concluded at Washington in 1842. Daniel Webster praised him highly as 'a good man to deal with, who could see that there were two sides to a question;' and Lord Ashburton and his suite are said to have 'spread a social charm over Washington, and filled everybody with friendly feelings towards England.' The free-trade policy of Peel he regarded with alarm—a circumstance which his detractors contrasted with his opinions in early life, and attributed to his large land purchases—and he resisted the Bank Charter Act of 1844, discussing the question in his pamphlet, 'Financial and Commercial Crisis considered.' Like several other members of his family, he patronised art, and formed a fine collection of pictures. He was one of the trustees of the British Museum and of the National Gallery. He died at Longleat, the seat of his grandson the Marquis of Bath, 13 May 1848, having had issue five sons and four daughters. On his death a warm tribute to his memory was paid in the House of Lords by Lords Lansdowne, Brougham, and Derby. Lord Houghton, in his 'Monographs' (1873, pp. 227–8), praises Lord Ashburton's extensive knowledge and business experience.

[Burke's Peerage; Gent. Mag. 1848, xxx. 89; C. Greville's Journals, ii. 299, 300; Croker Papers, ed. Jennings, ii. 397–401, iii. 17, 29, 46–8, 69, 72, 76, 105; Webster's Works, vols. i. v. and vi.; Pierce's Sumner, ii. 85, 193–225; Hansard, 1848, xcviii. 979–81.] W. P. C.

BARING, CHARLES (1807–1879), bishop of Durham, was the fourth son of Sir Thomas Baring, second baronet, of the eminent banking firm of Baring Brothers. His mother was Mary Ursula, daughter of Charles Sealy, barrister-at-law, Calcutta. Charles Thomas Baring was privately educated till he entered Christ Church, Oxford, in 1825. At Oxford he greatly distinguished himself, and took a double first-class in classics and mathematics in his final examination in 1829. In 1830 he married his cousin Mary Ursula Sealy, and took holy orders. At first he devoted himself to clerical work in Oxford, and then took the little living of Kingsworthy in Hampshire. In 1840 his wife died, and he married in 1846 Caroline, daughter of Thomas Read Kemp of Dale Park, Sussex. In 1847 he was appointed to the important benefice of All Saints, Marylebone, and became renowned as an earnest, simple preacher of the evangelical school. In 1850 he was made chaplain in ordinary to the queen, and was select preacher at Oxford. In 1855 he left London for the rectory of Limpsfield in Surrey, where, however, he did not long remain. In 1856 he was chosen to succeed Dr. Monk as bishop of Gloucester and Bristol He entered with energy upon the duties of his episcopal office, but he was not allowed to stay at Gloucester long enough to make a decided mark on that diocese. In 1861 he was translated to the see of Durham, in succession to Dr. Villiers.

The name of Bishop Baring is chiefly associated with the work of church extension in the diocese of Durham. He found a district in which a manufacturing and mining population had increased with great rapidity, and had far outstripped the provision made for their spiritual welfare. A movement had already been set on foot to supply the deficiency. Bishop Baring gave himself most assiduously to carry on the work. So successful was he during his episcopate of seventeen years that he saw the formation of 102 new parishes, the building of 119 churches, and an increase of 186 in the number of parochial clergy. In his last charge to his clergy in 1878 he expressed his opinion that the limit of the formation of new districts had been reached, and that future progress should be made by erecting mission chapels.

Bishop Baring devoted himself exclusively to the work of his diocese. He rarely appeared in the House of Lords or spoke on any subjects which did not concern his immediate business. He was unsparing of himself in his efforts to discharge his duties to the uttermost. He was, however, reluctantly driven to confess that the work of the diocese was more than one man could accomplish. In 1876 he admitted the necessity of dividing the see of Durham, and at his request provision was made in the act for the extension of the episcopate (1878) for the formation of a diocese of Newcastle.

Bishop Baring was a man of deep personal piety and of great kindliness. Though a wealthy man, he lived with great simplicity, and gave back to the diocese in donations for church purposes more than he received as the income of his see. His personal acts of charity, though done in secret, were very numerous. He was in theological opinions a strong evangelical, and in his public utterances he did not disguise the fact. Those who did not agree with him complained that in the discharge of his official duties he followed too exclusively his own individual preferences. He took a more decided step than any other bishop by refusing to license curates to clergymen whose ritual he thought to be contrary to his interpretation of the Prayer Book. This gave rise to much controversy, but did not impair the respect in which he was personally held. In 1877 the chief laity of the county asked him to sit for his portrait, which they desired to present to Auckland Castle. Bishop Baring, with a stern modesty which was characteristic of him, refused, and no portrait of him remains.

In 1878 Bishop Baring felt his health giving way. He laboured under a painful disease which he knew to be incurable. At the end of the year he went through the fatigue of an episcopal visitation, and immediately afterwards announced his resignation. He declined the retiring pension which he might have claimed, and preferred to leave the income unimpaired to his successor. He left his see in February 1879, and did not long survive his retirement. He died at Wimbledon in September following.

[Obituary notice in Durham Diocesan Calendar for 1880; Times, 15 Sept. 1879.] M. C.

BARING, SIR FRANCIS, (1740–1810), London merchant, founded the eminent financial house of Baring Brothers & Co. His grandfather, Franz Baring, was the pastor of the Lutheran church of Bremen; and his father, John Baring, settled at Larkbear, near Exeter, as a cloth manufacturer; and it may be well to add that information about the history of the Baring family, during its connection with Devon, is contained in R. Dymond's 'History of the parish of St. Leonard, Exeter,' 1873. Francis Baring was born at Larkbear 18 April 1740, and sent to London to study commerce in the firm of Boehm. Though deaf from his youth, his indomitable energy enabled him to overcome all obstacles, and to establish his business on the firmest foundations. At the time of his death it was calculated that he had earned nearly seven millions of money; and Sir Francis Baring stood forth, in the words of Lord Erskine, as 'the first merchant in Europe.' His advice was often sought on financial questions connected with the government of India. He became a director of the East India Company in 1779, and acted as its chairman during 1792–3—services for which a baronetcy was conferred upon him 29 May 1793. He represented as a whig the borough of Grampound from 1784 to 1790, Chipping Wycombe 1794–6 and 1802–6, and Calne 1796–1802.

Sir Francis Baring's literary works were: 1. 'The Principle of the Commutation Act established by Facts,' 1786; an argument mainly in support of the reduction of duties on tea and other commodities. 2. 'Observations on the Establishment of the Bank of England,' 1797; with 'Further Observations' in the same year, in which he justified the issue of Bank of England notes, with a limit as to the amount in circulation, and suggested that country banks should be prevented from issuing notes payable at demand. 3. 'Observations on the Publications of Walter Boyd, M.P.,' 1801. Sir Francis died at Lee, Kent, 11 Sept. 1810, and was buried in the family vault at Micheldever, Hants, 20 Sept. His wife Harriet, daughter of William Herring, of Croydon, died at Bath 4 Dec. 1804. Five sons and five daughters survived him. His eldest son, Thomas (1772–1848), second baronet, was father of Francis Thornhill, first Lord Northbrook [q. v.], Thomas [q. v.], and Charles Thomas, bishop of Durham [q. v.]. His second son, Alexander [q. v.], was created Lord Ashburton.

[Gent. Mag. 1810, i. 610, ii. 293; H. Greville's Journals, ii. 53; Rush's Residence at London, 1845, i. 160; Didot, Nouvelle Biog. Univ.; H. R. F[ox] B[ourne]'s London Society, ix. 367–73.] W. P. C.

BARING, Sir FRANCIS THORNHILL, Lord Northbrook (1796–1866), statesman, was the eldest son of Sir Thomas Baring, the second baronet, and was born at Calcutta 20 April 1796. He was educated at Winchester School and Christ Church, Oxford, gaining the distinction of a double first class in 1817. In 1826 he was elected as a whig to the House of Commons for Portsmouth, and represented the place without an interruption until 1865. He climbed from step to step of the official ladder, and was a lord of the treasury Nov. 1830 to June 1834, its joint secretary June to Nov. 1834 and April 1835 to Sept. 1839, and chancellor of the exchequer Aug. 1839 to Sept. 1841. From 1849 to 1852 he was the first lord of the admiralty. He was created Baron Northbrook 4 Jan. 1866, and died at Stratton Park 6 Sept. 1866. Lord Northbrook was twice married: first, 7 April 1825, at Portsmouth, to Jane, youngest daughter of the Hon. Sir George Grey, K.C.B., by whom he was father of Thomas George, created Earl Northbrook in 1876; and secondly, 31 March 1841, at St. George's, Hanover Square, to Lady Arabella Georgiana Howard, second daughter of the first Earl of Effingham. His first wife died at Belgrave Square, Pimlico, 23 April 1838; his second wife is still living. The speech which he made, 17 May 1841, on the budget resolutions for the year, was printed as a pamphlet; his proposals were keenly criticised by Sir Robert Peel. Several improvements were effected at the admiralty during his presidency of the board.

[Burke's Peerage; Men of the Time; Times, 8 Sept. 1866.] W. P. C.

BARING, HARRIET, Lady Ashburton (*d.* 1857). [See under Baring, William Bingham.]

BARING, THOMAS (1799–1873), financier, son of Sir Thomas Baring and brother of Sir Francis Thornhill Baring, the first Lord Northbrook [q. v.], was born 7 Sept. 1799, and educated at Winchester School. From early age he was trained in the family business, and he bore the burden of its financial operations for many years. He sat in parliament as member for Great Yarmouth from 1835 to 1837, but was defeated on three subsequent occasions, 1837, 1838, and 1841. On a chance vacancy in the representation of the city of London, Oct. 1843, he contested the seat, but was unsuccessful by 165 votes in a poll of nearly 13,000. The borough of Huntingdon, however, elected him as one of its members April 1844, and he continued to represent it until his death. Unlike most of the members of his family, Thomas Baring was a conservative in politics; and on the formation of two of Lord Derby's administrations, in 1852 and 1858, he was offered the post of chancellor of the exchequer, which his elder brother had filled in the whig ministry of Lord Melbourne. He shared the first Lord Ashburton's taste for pictures. He was chairman of Lloyds, and, like Sir Francis Baring [q. v.], president of the London Institution. He died at Fontmell Lodge, Bournemouth, 18 Nov. 1873. Had he been ambitious he might have played a more important part in history.

[Times, 20 Nov. 1873.] W. P. C.

BARING, WILLIAM BINGHAM, second Baron Ashburton (1799–1864), statesman, the eldest son of Alexander, first Lord Ashburton [q. v.], was born June 1799. He was educated at Oriel College, Oxford, taking a second class in classics in 1821. Through the influence of his family he was elected for Thetford in 1826, and for Callington in 1830. After the Reform Bill he sat for Winchester (1832–7) as a moderate whig, but it was as a conservative that he represented the larger constituency of North Staffordshire 1837-41, and Thetford from 1841 to 1848, when he succeeded to the peerage. In Sir Robert Peel's administration of 1841 he was secretary to the board of control until February 1845, and paymaster-general from that date until July 1846. Lord Ashburton lacked boldness, and his manners failed to impress the world with the respect which his abilities deserved; but he possessed a great thirst for information, and in later life he distinguished himself by his strenuous advocacy of the teaching of 'common things' in national schools. His shyness was more than compensated for in the person of his first wife (married 12 April 1823), Lady Harriet Mary Montagu, eldest daughter of the sixth Earl of Sandwich. Under her auspices his houses of the Grange, near Alresford, and Bath House, Piccadilly, became centres of life for many eminent men in politics and literature, and especially for Charles Buller, Thackeray, and Carlyle. Mrs. Carlyle, indeed—as readers of her Letters and her husband's Reminiscences will remember—resented his attachment to Lady Ashburton. Lady Ashburton had long been in delicate health, but was seized with her fatal illness at Nice in 1857, and died at Paris 4 May 1857. Many of her sayings are recorded, and her character is analysed in a chapter in Lord Houghton's 'Monographs,' 1873, pp. 225–55. Lord Ashburton married for the second time, 17 Nov. 1858, at Bath House, Piccadilly, Louisa Caroline, third daughter of the Right Hon. James Alexander Stewart Mackenzie. He died at the Grange 23 March 1864, leaving one daughter, Mary Florence, who married 30 April 1884 Lord William Compton, afterwards fifth Marquis of Northampton; she died in 1902. From 1860 to 1864 he held the office of president of the Geographical Society, and in 1855 he was created a knight of the Legion of Honour.

[Burke's Peerage; Gent. Mag. 1864, xvi. 656–57.] W. P. C.

BARKER, ANDREW (*d.* 1577), merchant of Bristol, in partnership with his brother John, was for some years engaged in the adventurous and often disputed trade with the Spanish settlements. In 1570 one of their ships, named the Falcon, was seized at Terceira, the cargo confiscated, and the greater part of her crew sent to the galleys (*State Papers: Elizabeth, Domestic, Addenda*, xix. 13). In 1575 at Teneriffe the Inquisition laid hands on the captain and crew of their ship, the Christopher, and released them only on payment of fines which amounted to the value of the whole cargo. Andrew Barker thereupon fitted out two ships for a voyage of reprisals—the Ragged Staff, of which he himself took command, with one Philip Roche as master, and the Bear, commanded by Captain William Cox. They sailed from Plymouth on Whitsunday, 1576. At the Cape Verde Islands, at Trinidad, at Curaçao, and on the Spanish Main, they took several prizes, and collected a fair amount of booty. Afterwards, however, the crews became sickly and several of the men died. Then the officers quarrelled amongst themselves; Barker and Roche fought, and Cox, heading a mutiny, turned Barker and his adherents on shore in the Gulf of Honduras, where they were presently surprised by the Spaniards. Barker and some eight or nine with him were killed, others were wounded, the rest made good their escape and were admitted on board the Bear, which was still in the neighbourhood. Disaster now pursued the adventurers. Party after party was cut off. The Ragged Staff had early in the voyage proved to be unseaworthy, and had been sunk. All the accumulated treasure was in the Bear, and she was now overset in a squall. Only nine men escaped with their lives, and these, having made shift to build a small vessel and to return to England, were arrested at the suit of Andrew Barker's brother, John, and the chief of them sentenced to a long term of imprisonment.

[Hakluyt's Principal Navigations, &c. (Reprint, 1811), iv. 4.] J. K. L.

BARKER, BENJAMIN (1776–1838), landscape painter, son of Benjamin and brother of Thomas Barker [q. v.], called 'Barker of Bath,' resided at Bath, and between 1800 and 1821 exhibited occasionally at the Royal Academy. During the years 1813–20 he was a large exhibitor of views and landscape compositions at the Watercolour Society. He was also an exhibitor at the British Institution. There are three of his watercolour drawings in the South Kensington Museum. He was an artist of some skill and taste, but little power or originality. He died at Totnes after a lingering illness, 2 March 1838, aged 62. Thales Fielding engraved forty-eight of his landscapes in aquatint.

[Redgrave's Dictionary; Cat. of Nat. Gall. at South Kensington.] C. M.

BARKER, Sir CHRISTOPHER (*d.* 1549), Garter king of arms, was the son of William Barker of Stokesley, Yorkshire, by Joan, daughter of William Carlille or Carlisle, and a relative of William or Christopher Carlisle, Norroy king of arms, who died in 1511. Barker was originally in the service of Sir Charles Brandon. On his creation as Viscount Lisle, Brandon attached Barker to his household as Lysley pursuivant (15 May 1513), and on the viscount's elevation to the rank of Duke of Suffolk, Barker was admitted by Henry VIII at Eltham into the office of Suffolk herald (1 Feb. 1516–17). Shortly afterwards he abandoned the duke's service for the College of Arms, and filled in succession the chief posts there. He was at first Calais pursuivant extraordinary, and afterwards Rougedragon pursuivant. In April 1522 he became Richmond herald at twenty marks a year. In 1524 he accompanied Sir Richard Wingfield and others on an embassy to Spain. Sir Richard died while abroad, and Barker solemnised the funeral. In 1529 he attended Tunstall, bishop of London, and Sir Thomas More on an embassy to Cambray in Flanders, and in 1530 accompanied the Earl of Wiltshire to Germany. In the capacity of Richmond herald he assisted at the formal creation of Anne Boleyn as Marchioness of Pembroke (1 Sept. 1532) and at her coronation on 29 May 1533. On 26 Nov. 1534 he promised a pension of 10*l.* to Thomas Tong, Clarencieux king of arms, if he should be promoted Garter king of arms, on the understanding that Tong should not himself apply for the post. In June 1536 Barker became Norroy king of arms, and on 9 July following was created Garter king. In 1544 he attended the Duke of Suffolk in command of the expedition to France (RYMER's *Fœdera*, xv. 52–3), and was subsequently with Henry VIII at Calais. In 1546 he was present at the trial of the Earl of Surrey, and in February 1547–8 assisted at the coronation of Edward VI. Shortly afterwards Barker was made a knight of the Bath; a special exemption had to be procured to enable him to accept the honour, as the officials of the College of Arms were legally ineligible for such distinctions, and on no other member of the college before or since has a like dignity been conferred.

Sir Christopher died at the close of 1549 or early in January 1549–50. His will bears date 3 Dec. 1549, and was proved on 6 April following. He was buried 'in the Long Chapple next S. Faith's Church in S. Paul's.' Sir Christopher possessed large house property in Lime Street, St. Nicholas and Ivy Lanes, London, and land at Wanstead. He owned a house in Paternoster Row. His property in Lime Street was left on the death of his wife to the Company of Vintners and their successors for ever. Sir Christopher was thrice married: first, to May, daughter and coheir of Robert Spacelby of Worcestershire, who died in 1520; secondly, to Alice or Eleanor, daughter of Richard Dalton, by whom he had two sons; and, thirdly, to Edith, daughter of John Boys of Godneston, near Sittingbourne, Kent, who died in September 1550. Sir Christopher's only children, his two sons Justinian and Christopher, by his second wife, both died before him. Justinian was born in 1523, became Rougecroix pursuivant and Rysbank pursuivant extraordinary late in the reign of Henry VIII, and died while in Spain before 1549. Edward Barker, a nephew, ultimately succeeded to Sir Christopher's property.

A portrait of Barker is given in the picture of the procession of Edward VI from the Tower of London to Westminster before his coronation. He is there riding with the lord mayor between the emperor's ambassador and the Duke of Somerset. The picture, formerly at Cowdray House, Sussex, was burnt in 1793, but an engraving was previously prepared by the Society of Antiquaries and was published in 1797. A reduced copy of the engraving appears in the New Shakspere Society's edition of Harrison's 'England.' Another portrait of Barker is given in Dallaway's 'Inquiries into Heraldry.'

[Noble's History of the College of Arms; Carlisle's Family of Carlisle, 1822, pp. 371–2; Anstis's Register of the Garter, i. 376–9; Letters and Papers of the Reign of Henry VIII for the years 1523, 1529, 1530, 1532–3.] S. L.

BARKER or **BARKAR, CHRISTOPHER** (1529?–1599), queen's printer, was born about the year 1529, and is said to have been the grand nephew of Sir Christopher Barker, Garter king of arms, whose heir-at-law was Edward Barker, son of his brother John, and believed to have been the father of the printer. He appears to have had some fortune, and was originally a member of the Drapers' Company. Barker began to publish books in 1569, when the first entry in the 'Registers of the Company of Stationers' (ARBER, i. 398) under his name is a license for 'Morning and Evening Prayer . . . made by the Lady Elizabeth Tirwitt,' printed by H. Middleton in 1574. In 1569 he was not a member of the company, and did not own a press. 'Certen prayers of master Bullion' was licensed for him at the same time. In 1575 the Genevan bible was first printed in England, both in quarto and octavo form, as well as two editions of Whittingham's New Testament, all by T. Vautrollier for Barker. In the same year Middleton printed for him, for sale 'at the signe of the Grassehopper,' two editions of Gascoigne's 'Glasse of Government,' with a preface stating that 'this work is compiled upon these sentences following set down by mee, C. B.,' which indicates that the publisher had given some editorial supervision to the book. It contains the punning device of a man barking a tree, with the lines,

A Barker if ye will
In name, but not in skill.

His first appearance as an actual printer was in 1576, when he produced two different versions of the Bible, each with the imprint, 'Imprinted at London by Christopher Barkar (*sic*), dwelling in Powles Churchyard at the signe of the tygre's head.' One of these versions was revised by Laurence Tomson, under-secretary to Sir Francis Walsingham, in whose service Barker had been, and whose armorial bearing was the tiger's head used by him.

In 1573 Elizabeth granted a patent of privilege, or the right of disposing of certain licenses, to Francis Flower 'as her Majesty's printer of the Latin,' farmed out by him to Vautrollier and others; and about 1575 a patent was granted to Sir Thomas Wilkes as the queen's printer of the English tongue. These and other printing privileges granted by Elizabeth were the subject of one of the earliest and most remarkable documents connected with the history of the English bible and the book-producing trade of this country. This was a representation to the crown of their griefs signed by 45 stationers and printers in the name of 140 others, and proving that the right of printing the bible had been common to all printers up to that date, and that it had never been attached to the office of king's or queen's printer. The petition was signed by Barker as one of those who 'do lyve by bookeselling, being free of other companies and also hindered by the same privileges' (Arber, i. 111). But Barker soon afterwards himself joined the ranks of the privileged, as he purchased from Wilkes, on 28 Sept. 1577, a very extensive patent, especially including the Old and New Testament in English, with or without notes of whatever translation. He was thus appointed 'queen's printer.' It may be pointed out that this was merely a commercial transaction between two private persons, and that the patent was not given with any view of insuring the production of accurate editions of the Scriptures. By a legal fiction the deed specified that it was granted on account of Barker's great improvement in the art of printing. The subsequent bible-patents take their rise from this.

He was made free of the Stationers' Company on 4 June 1578, began to take apprentices on 16 June, and was admitted to the livery on 25 June. From a broadside in the library of the Society of Antiquaries we learn that in October of the same year he issued a printed circular to the London companies offering copies of his large bible at the special terms of 24*s.* each bound, and 20*s.* unbound. The clerks of the companies were to receive 4*d.* apiece for every bible sold, and whenever the members of a company subscribed 40*l.* worth and upwards, a presentation copy was to be offered to the hall (R. Lemon's *Catalogue*, p. 23). About this time he changed the spelling of his name from Barkar to Barker. In December 1582 he addressed to the lord treasurer as warden a petition which contains a most interesting account of the Stationers' Company and the publishing trade of the time, together with a report on the printing patents granted between 1558 and 1582. After complaining of the abridgment of his own patent by those of Seres and Day, he says: 'But as it is I haue the printing of the olde and the newe testament, the statutes of the Realme, Proclamations, and the boke of common prayer by name, and in generall wordes, all matters for the Churche. . . . Proclamations come on the suddayne, and must be returned printed in hast: wherefore by breaking of greater worke I loose oftentymes more by one Proclamacon, then I gayne by sixe, before my servantes can comme in trayne of their worke agayne. . . . Testamentes alone are not greatly commodious, by reason the prices are so small, as will scarcely beare the charges. The whole bible together requireth so great a somme of money to be employed in the imprinting thereof; as master Jugge kept the Realme twelve yere withoute, before he Durst adventure to print one impression: but I, considering the great somme I paid to Master Wilkes, Did (as some haue termed it since) gyve a Desperate adventure to imprint fower sundry impressions for all ages, wherein I employed to the value of three thowsande pounde in the terme of one yere and an halfe, or thereaboute' (Arber, i. 115).

Together with the other warden of the Stationers' Company, Francis Coldocke, Barker made a formal representation to Lord Burghley in 1583 on the dangers to be anticipated from the setting up of a printing press by the university of Cambridge (*Cal. State Papers*, Dom., 1581–90, p. 111). From an inquisition ordered to be made by the Bishop of London in the same year, we find that Barker owned five presses, being more than any one else except Wolfe. There were then in London twenty-three printers, who worked fifty-three presses, a number in Barker's opinion more than doubly sufficient for the whole of England and Scotland. There can be no doubt that between 1580 and 1586 the printing trade had fallen to a very unprosperous state. Some of the smaller men had organised a system of unlawfully producing privileged books: John Wolfe was one of those of whom Barker had to complain in this respect. The quarrel raged for four or five years; eventually some of the richer members of the company gave up certain copyrights to their poorer brethren.

While elder warden, Barker was fined 20*s.* on 2 May 1586 'for reteyninge George Swinnowe [an apprentice] at his art of printinge a certen space before he presentid him, which is contrary to the ordonnance of the cumpanye' (Arber, ii. 858). From the year 1588 he carried on his business by deputies, George Bishop and Ralph Newbery, and retired to his country house at Datchet, near Windsor. On the disgrace of Wilkes in 1589, Barker obtained (8 Aug.) an exclusive patent from the queen for the lives of himself and his son Robert [q. v.] embracing 'all and singular the statutes, books, pamphlets, acts of parliament, proclamations, injunctions, as of bibles and new testaments of all sorts, of whatsoever translation in the English tongue . . . imprinted or to be imprinted . . . also of all books for the service of God' (*Egerton MS.* 1835, f. 167). Bacon House, in Noble Street, Aldersgate, was occupied by Barker and by his son. Cotton describes thirty-eight editions of the Bible or parts thereof bearing the name of Chr. Barker, and dating from 1575 to 1588, and thirty-four editions as having been produced between 1588 and 1599 by his deputies. To Barker is first due the use of roman type in printing the Bible. He died at Datchet (where he lies buried) on 29 Nov. 1599, in the seventieth year of his age.

[Ames's Typogr. Antiq. (ed. Herbert), ii. 1075–90; Antis's Reg. of the Order of the Garter, ii. 379; Archæologia (1834), xxv. 100; Notes and Queries, 1st ser. ii. 425, 2nd ser. x. 247; Cotton's editions of the Bible, 1852; Cat. of the Books in the British Museum, printed to 1640; Eadie's English Bible; Anderson's Annals of the English Bible; Report from the Select Committee of the House of Commons on the Queen's Printer's Patent, 1860; Strype's Annals (8vo), ii. pt. ii. 74, iii. pt. i. 510, iv. 103, 195; Nichols's Illustrations, iv. 164, vi. 421; Nichols's Lit. Anecd. iii. 572.] H. R. T.

BARKER, COLLET (1784–1831), Australian explorer, obtained a commission as captain in the 39th regiment, and served with that regiment in the Peninsular war; subsequently he was stationed in Ireland, till in 1828 he sailed for Australia, where, immediately on his arrival, he was appointed commandant of Raffles Bay, a small colony on the north coast. The colonial government was anxious to establish some settlements on this coast, in the hope of opening a trade with the natives of the Indian Archipelago through the medium of the Malays, and in 1824 settlers were sent to Melville Island, and in 1827 to Raffles Bay. The settlements did not prosper; Melville Island was abandoned in 1829, and when Barker arrived at Raffles Bay he found the settlers full of complaints of the hostility of the natives and of the unhealthiness of the climate. Scurvy was very prevalent, but Barker, by planting trees and vegetables, restored the health of the community, and his just treatment of the natives speedily removed their hostility. In the face of all opposition he insisted on forbearance and humanity on the part of the settlers, and by trusting himself alone into the hands of the natives and giving them other proofs of his justice and good feeling, he became possessed of great influence among them. Unfortunately, before the news of his success could reach the colonial government, the abandonment of the settlement was ordered, and Barker was appointed to the settlement at King George's Sound, on the south-west coast. Before leaving the district of Raffles Bay he explored the neighbourhood of Port Essington, and on his way to his new command he touched at the Swan River settlement and investigated the country near it. In April 1831 Governor Darling requested Barker to search for a communication between Lake Alexandrina and St. Vincent's Gulf. Captain Sturt had descended the Murray River and discovered the lake, but had not discovered its communication with the sea. Barker started on this expedition with a fellow explorer, Mr. Kent, and a few soldiers. He ascended Mount Lofty, descried the range to the east, named after him Mount Barker, and saw the plains upon which Adelaide, Norwood, and Kensington now stand. On 21 April, with Mr. Kent and two soldiers, he came to the outlet he was in search of, and, since none of the others could swim, he swam across alone to make some observations. But while separated from his companions he encountered some natives who speared him in revenge for ill treatment suffered at the hands of whites. Barker was an able officer and 'a lover and follower of science,' but he deserves chiefly to be remembered for his patient humanity towards the natives and its complete success. Captain Sturt, in an eloquent eulogium of his brother officer, says of him that 'in disposition as in the close of his life he was in many respects similar to Captain Cook:' like Captain Cook he suffered for the sins of others.

[Wilson's Narrative of a Voyage round the World; Sturt's Two Expeditions into the Interior of Southern Australia, vol. ii., 1833; Lang's Historical and Statistical Account of New South Wales; Heaton's Australian Dictionary of Dates; private information.] R. B.

BARKER, EDMOND (1721–1780?), physician, was born in 1721; his birthplace and parentage are unknown. He studied medicine at the university of Leyden, whose register is the only authority for his age and nationality. The entry of his matriculation, on 16 Sept. 1743, describes him as an Englishman, aged 22. He took his doctor's degree in 1747, and settled to the practice of his profession in London. In the winter of 1749, Dr. Johnson, as yet uncelebrated, and only winning his way to recognition, established the Ivy Lane Club, which met weekly at a 'famous beefsteak house' near St. Paul's; to this conversational society Barker was introduced by a fellow-student, Samuel Dyer. Sir John Hawkins, in his 'Life of Johnson,' has left character portraits of some of the members of the club; he describes Barker as a dissenter by education, a unitarian by religious profession, and a disciple of Lord Shaftesbury in philosophy. According to the same authority, Barker was an acute reasoner on ethics, a deep metaphysician, an excellent classical scholar, and a student of the Italian poets. He was, however, 'a thoughtless young man,' so slovenly in his habits, dress, and appearance as to be a jest to his companions; and naturally he 'succeeded ill in his profession.' In this sketch there is one characteristic detail which may be accepted with a confidence that Hawkins does not always merit. Johnson, we are told, so often snubbed Barker for his unitarianism that his visits to the club became less and less frequent. Hawkins continues: 'After leaving us' [i.e. the Ivy Lane company] 'he went to practice at Trowbridge, in Wiltshire, but at the end of two years returned to London, and became librarian to the College of Physicians in room of Edwards the ornithologist, and for some misbehaviour was displaced, and died in obscurity.' The third part of Edwards's 'Gleanings of Natural History,' published in 1764, was translated by Barker from English into French, the work being printed in parallel columns in both languages. The books of the Royal College of Physicians show that he was 'library-keeper' to that body from 1760 to 1771; how much longer he held the position—which was one of small emolument, and probably consistent with the exercise of his profession—or for what reason he ceased to hold it, a gap in the college records prevents us from ascertaining. It appears, however, that by 1781 a successor had been found for him. Boswell knew nothing of Barker at first hand, and it seems almost certain that his intimacy with Johnson was not renewed after his return from Trowbridge. To the sombre sequel of his career as described by Hawkins no other evidence is opposed.

[Album Studiosorum, University of Leyden, 1875; Hawkins's Life of Johnson, 1787; Annals of Royal College of Physicians, 1753–81; Edwards's Gleanings of Natural History, 1764.]

J. M. S.

BARKER, EDMUND HENRY (1788–1839), a classical scholar of greater industry than judgment, was the eldest son of the Rev. Robert Barker, vicar of Hollym and Welwick, and rector of Holmpton-in-Holderness, and was born at Hollym vicarage December 1788. He was entered at Trinity College, Cambridge, in 1807 as a pensioner, and afterwards became a scholar of his college. Whilst at the university he gained medals for Greek and Latin epigrams, but quitted it through religious scruples without taking a degree. From 1810 to 1815 he lived in Dr. Parr's vicarage of Hatton, in Warwickshire; but at the end of that time the doctor's wife quarrelled with her guest, and Mr. Barker left the house. Shortly after this event he married Miss Manley, a lady who fortunately had some property settled on herself, and went to reside at Thetford in Norfolk, a circumstance which led him to append to his name on the title-pages of his works the mysterious letters O. T. N., which puzzled the scholars of foreign countries; but they meant nothing more than Of Thetford, Norfolk. His grandfather was the Rev. Thomas Barker, rector of Cherry-Burton, Yorkshire; but there had long been doubts whether Robert Barker, the vicar of Hollym, was born in wedlock or not. After ten years had been spent in accumulating evidence, E. H. Barker brought an action at the York assizes to prove his father's legitimacy, and gained a verdict in his favour. He thereupon endeavoured, on the ground of an alleged but lost will of his great-uncle, to establish his claim to the family estates of Potternewton, estates worth 3,000*l.* a year; but in this he was unsuccessful. Both Brougham and Scarlett were engaged in this cause (the tracts relating to which are now preserved in a bound volume in the British Museum), and its failure involved Barker in ruin. His library was sold, and he was cast into the Fleet prison. After some years he was released. But prudence and he were strangers to one another. He became more and more involved in rash adventures, and ultimately died, 21 March 1839, in a mean lodging-house near Covent Garden Market, leaving two daughters, who survived him. Five days later he was buried in the churchyard of St. Andrew's, Holborn.

Barker edited a vast number of editions, long since superseded, of the works of Greek and Latin authors, from the fables of Æsop to the speeches of Demosthenes. He translated Philip Buttmann's Greek grammar and C. J. Sillig's dictionary of the artists of antiquity. In conjunction with Professor George Dunbar, of Edinburgh, he compiled a Greek and English lexicon, which was well received by the public, and the same good fortune attended his edition of Lemprière's 'Classical Dictionary.' Many of the essays in his 'Classical Recreations' (1812) were written at Hatton and dedicated to Dr. Parr. Whilst living there he conceived the idea of reprinting the 'Thesaurus Græcæ Linguæ,' the famous work of Henry Stephens, the French printer of the sixteenth century. This enormous labour was finished in 1826, in twelve folio volumes, but the name of Barker did not appear as its editor. The omission was due to a very severe review by C. J. Blomfield, afterwards bishop of London, which appeared in the 'Quarterly Review,' xxii. 302–48 (1820). Barker retorted with an 'Aristarchus Anti-Blomfeldianus;' but it fell flat, though it was deemed of sufficient importance to be answered by J. H. Monk, subsequently bishop of Gloucester and Bristol, in the same review, xxiv. 376–400 (1821). In Barker's 'Parriana; or Notices of the Rev. Samuel Parr, LL.D.,' 1828–9, 2 vols., and in his posthumous 'Literary Anecdotes and Contemporary Reminiscences of Professor Porson,' 1852, 2 vols., may be found considerable information about those two scholars; but both works are deficient in discrimination and method. In the 'Pamphleteer,' xxi. 189–205 (1822), is the second edition of a vigorous and manly argument from Barker in support of the Greek cause; and in the same collection of pamphlets (xxvii. 415–30, 1826) is a tract to disprove the claims of Sir Philip Francis to the authorship of 'Junius,' a subject on which he addressed numerous printed letters to his friends between 1826 and 1830. To A. J. Valpy's 'Classical Journal' he was a frequent contributor from its third number to its close, and he also wrote in the 'British Critic' and the 'Monthly Magazine.' He is sometimes credited with the authorship of a few books for children, of some popularity in their day; but this statement can hardly be accepted by those who are familiar with his recognised volumes. Barker's powers of application were unbounded; but his critical acumen was inferior to his industry. He must rank in the annals of classical scholarship with Joshua Barnes.

[Literary Anecdotes of Porson, with Memoir of Barker in vol. i.; Gent. Mag. xi. 543–7 (1839), by B., i.e. George Burges; A. Blomfield's Life of C. J. Blomfield, i. 27–36.] W. P. C.

BARKER, FRANCIS (*d.* 1859?), Irish physician, graduated B.A. at Trinity College, Dublin, in 1793, and afterwards studied medicine at Edinburgh. He there became intimate with Sir Walter Scott. On taking a medical degree at Edinburgh he composed a thesis, 'De invento Galvani,' suggesting the identity of the nervous fluid and dynamical electricity. After residing in Waterford for five years, where he opened the first fever hospital in Ireland, he settled in Dublin; in 1808 was elected professor of chemistry there, and took the M.B. and M.D. degrees in 1810. He started the first Irish medical journal in conjunction with Dr. Todd. In 1804 he was elected senior physician to the Cork Street Hospital, and from 1820 to 1852 was secretary to the Irish board of health. He published many reports on fevers, and in 1821, in conjunction with Dr. Cheyne, a work on 'Epidemic Fevers in Ireland.' In 1826 he edited the Dublin Pharmacopœia. He died about 1859.

[Dr. Waller in Imperial Biog. Dict.; Cat. of Dublin Graduates, 1591–1868.]

BARKER, FREDERICK, D.D. (1808–1882), second bishop of Sydney and metropolitan of Australia, was grandson of William Barker, dean of Raphoe, 1757–1776, and the fifth son of the Rev. John Barker, vicar of Baslow by Bakewell, Derbyshire, who died 6 June 1824. Frederick Barker was born at Baslow on 17 March 1808. He was educated at Grantham School and Jesus College, Cambridge, where he took his B.A. degree in 1831 and proceeded M.A. in 1839. He was appointed 24 April 1831 to the perpetual curacy of Upton, a small village in Cheshire, where he ministered until 28 Sept. 1834, and then spent a few months (4 Oct. to 21 Dec. 1834) in Ireland in the service of the Irish Church Mission. In the beginning of 1835 he was appointed to the perpetual curacy of St. Mary's, Edgehill, Liverpool, and held this preferment for over nineteen years. In the course of his incumbency he manifested a warm interest in scriptural education. On account of failing health Barker was induced to accept from the patron, the Duke of Devonshire, the paternal vicarage of Baslow, which had fallen vacant by the death of his elder brother, the Rev. Anthony Auriol Barker, on 21 Dec. 1853. Before leaving Liverpool Barker published a volume entitled 'Thirty-six Psalms, with Commentary and Prayer for Use in Families,' London, 1854. Barker also contributed to 'A Course of Sermons on the Principal Errors of the Church of Rome, preached in St. Andrew's Church, Liverpool, by Ten Clergymen of the Church of England,' 1838; to 'A Course of Sermons on Romanism, preached in St. Michael's Church, Liverpool, in 1838–9, by several Clergymen of the Church of England,' 1840; and to 'Twenty-two Sermons by different Clergymen, contributed in aid of the Erection and Endowment of a New Church at Grange in the Parish of Cartmel, Lancashire,' 12mo, Liverpool, 2nd edition, 1854.

Barker had been scarcely three months in residence at Baslow, when he was selected by Archbishop Sumner in August 1854 to succeed Dr. Broughton as bishop of Sydney, New South Wales. This office carried with it, by the queen's letters patent, dated 19 Oct. 1854, that of metropolitan of Australia. He was consecrated at Lambeth on St. Andrew's day, 30 Nov. 1854, and received the degree of D.D. *per literas regias*. He arrived in Sydney in May 1855. His predecessor had procured the erection of the sees of Tasmania in 1842, and of Adelaide, Melbourne, and Newcastle, all in 1847; and Barker in his lifetime effected the formation of the additional dioceses of Perth 1856, Brisbane 1859, Goulburn 1863, Grafton and Armidale 1866, Bathurst 1869, Ballarat 1875, and North Queensland 1878. Thus Barker's primacy, as first constituted, extended over twelve separate dioceses, in which, one after the other, the principle of constitutional government was developed in conformity with the precedent set by the dioceses of Victoria and Sydney. The first synod of the latter diocese met on 5 Dec. 1866; and in addition to the diocesan synods thus initiated Barker succeeded in establishing a general synod, composed of clerical and lay representatives from the several diocesan synods, for the exercise of certain legislative and administrative authority over the whole church in Australia and Tasmania. The formation of this general synod, which met three times during Barker's primacy, the last time being in his absence in October 1881, was regarded as having perfected the constitution of the Australian church. Under this *régime* the diocese of Sydney continued more and more to prosper, and when state aid to religion was abolished in the colony, it was ordained by the legislature that Barker should continue to receive his government salary of 2,000*l.* a year. Funds were forthcoming for the building of churches and the maintenance of the clergy; a noble cathedral was erected and paid for, and the requisite buildings, endowments, and staff were provided for a college for the education of young men for the ministry. Barker's work was arduous; and he paid three visits to England for the purpose of advancing the diocesan and provincial interests committed to his care. His first wife died in Sydney in 1876: on his third visit to England he married his second wife, Mary Jane, the elder daughter of Edward Woods, Esq., of London, and returned to Sydney in October 1878. He paid a fourth visit to Europe in 1881 in the hope of recovery from an attack of paralysis; after revisiting Derbyshire, he proceeded to the Riviera for the winter of 1881–2. He died after four weeks' illness at San Remo on Thursday, 6 April 1882, and was buried at Baslow on the 18th of the same month. Barker's only episcopal publication appears to have been 'A Charge delivered to the Clergy of the Diocese of Sydney, 23 Nov. 1858, at the Primary Visitation, &c.,' 8vo, Sydney, 1859.

[Therry's Reminiscences of Thirty Years' Residence in New South Wales and Victoria, 2nd ed. 1863; Heaton's Australian Dictionary of Dates and Men of the Time, 1879; Times, 7 and 19 April; Church Times, 14 and 21 April; Guardian, 19 April; High Peak News, and Buxton Advertiser, 22 and 29 April; Record, 14 and 21 April and 18 Aug. 1882; and private information.] A. H. G.

BARKER, GEORGE (1776–1845), benefactor to Birmingham, was born in 1776. Notwithstanding his arduous duties as a solicitor, he devoted a large portion of his time both to scientific pursuits and to benevolent and social enterprises. He exerted himself with great energy to extend the advantages of the General Hospital, in behalf of which he was one of the chief promoters of the Birmingham musical festivals. He was the founder of the Birmingham Philosophical Society, and by his lectures on chemistry gave a considerable impetus to certain special manufactures. From the first he took a special interest in the inventions of Watt and Boulton; and it was chiefly owing to his exertions that an act was obtained for that 'gigantic absurdity,' as it was called, 'the Birmingham railway.' In recognition of his scientific acquirements he was in 1839 elected a member of the Royal Society. He died 6 Dec. 1845. His statue in marble is in the General Hospital.

[Gent. Mag. new ser. xxv. 324–5.] T. F. H.

BARKER, Sir GEORGE ROBERT (1817–1861), colonel in the royal artillery, after studying at the Royal Military Academy, Woolwich, was appointed second lieutenant in the royal artillery in 1834. Not happening to be employed in any of the colonial wars of the next twenty years, he had no opportunity of showing his qualities; but in the Crimea, whither, as captain, he proceeded at the beginning of the struggle, he speedily attracted the favourable notice of Sir Colin Campbell, afterwards Lord Clyde, to whose division he was attached. He commanded a battery at Alma and Inkerman, was in command of the artillery in the expedition to Kertch, and commanded the batteries of the left attack at the fall of Sevastopol. He returned to England a colonel, and when the news of the mutiny led to the despatch of a force of royal artillery to India, he was at once selected for service in that country. Under his old chief he served, with the local rank of brigadier-general, in command of the artillery at the siege and capture of Lucknow. Subsequently, at the head of a mixed brigade, he defeated the mutineers in force at Jamoo, and captured the stronghold of Birwah, for which services he was made K.C.B. After the suppression of the mutiny Barker was engaged in measures for the consolidation of the material of the royal and Indian artilleries, a work of considerable difficulty. A military career of much promise was cut short by his death, which occurred at Simlah in July 1861.

[Army Lists; London Gazettes, 1854–56; Biographical Note in Off. Cat. of Museum of Artillery, Woolwich.] H. M. C.

BARKER, HENRY ASTON (1774–1856), younger son of Robert Barker [q. v.], the panorama painter, was born at Glasgow in 1774. As a boy he began to assist his father in painting his panoramas. When only twelve years old he was set to work to take outlines of the city of Edinburgh from the top of the Calton Hill observatory, and a few years later made the drawings for the view of London from Albion Mills. These drawings he afterwards etched. In 1788 he came with his father to London, and soon afterwards became a pupil at the Royal Academy. Barker continued to be his father's chief assistant in the panoramas till the latter's death in 1806, when, as executor, he took the panorama into his own hands, and for twenty years carried on the exhibition with great success. He frequently travelled to make his own drawings for his pictures, and in August 1799 left England for Turkey, to make drawings for the panorama of Constantinople. When he arrived at Palermo, he called on Sir William Hamilton, then English ambassador at the court of Naples, and was introduced by him to Nelson, who 'took me by the hand and said he was indebted to me for keeping up the fame of his victory in the battle of the Nile for a year longer than it would have lasted in the public estimation' (Barker's memoranda).

The panorama of Constantinople was exhibited in 1802, and the drawings were engraved and published in four plates. In 1801 Barker went to Copenhagen to make drawings for a picture of the battle, and while there he was again kindly received by Lord Nelson. In May 1802, during the peace of Amiens, he went to Paris and made drawings for a panorama of the city. After this many other panoramas were exhibited, the later ones being chiefly from drawings by Mr. J. Burford, who shared with Barker the property in a panorama in the Strand, purchased in 1816 from Mr. Reinagle. Barker, however, still travelled from time to time, and visited, among other places, Malta, where he made drawings of the port, exhibited in 1810 and 1812; Venice, of which a panorama was exhibited in 1819; and Elba, where he renewed his acquaintance with Napoleon. After the battle of Waterloo, Barker visited the field, and went to Paris, where he obtained from the officers at headquarters all necessary information on the subject of the battle. A series of eight etchings by Mr. J. Burnett from Barker's original sketches of the field of battle were printed and published, as were also his drawings of Gibraltar. His last grand panorama was the coronation procession of George IV, exhibited in 1822. Of all the panoramas exhibited, that of the battle of Waterloo was the most successful and lucrative. By the exhibition of this picture Barker realised no less than 10,000*l.* About 1802 he married the eldest of the six daughters of Rear-admiral William Bligh, who commanded the Bounty at the time of the celebrated mutiny. By her Barker left two sons and two daughters. In 1826 he transferred the management of both the panoramas to Messrs. John and Robert Burford, and went to live first at Cheam, in Surrey, and afterwards in the neighbourhood of Bristol. He died on 19 July 1856 at Belton, near Bristol. In his works, his writing, his conversation, and his dress, the most remarkable characteristics were neatness and precision. A list of most of the panoramas painted and exhibited by the two Barkers will be found in the 'Art Journal' for 1857, p. 47.

[Gent. Mag. 1856; Art Journal, 1857, vol. ix.; Chambers's Journal, vol. xiii. 1860.] R. H.

BARKER, HUGH (*d.* 1632), an English lawyer, was educated at New College, Oxford. He was master of the free grammar school at Chichester, when it was attended by Selden, who received from him his instruction in 'grammar learning.' On 17 June 1605 he graduated D.L. at Oxford, being about this time chancellor of the diocese. He was admitted of the college of civilians on 9 June 1607. The statement that for several years before his death in 1632 he was dean of the court of arches in London is an error. He was buried in the upper end of the New College chapel, Oxford, where his virtues are commemorated in a Latin epitaph.

[Wood's Athenæ, iii. 367; Fasti, i. 307; Hist. and Antiq. of the Colleges and Halls of Oxford, ed. Gutch (1786), p. 200.] T. F. H.

BARKER, JAMES (1772–1838), captain in the royal navy, son of Mr. James Barker, shipowner at Rotherhithe, was born on 2 March 1772, and was entered on the books of the Beaver sloop, as early as 13 June, 1780. He afterwards, whilst still a child, was on board the Prudent in the West

Indies, and was present in the engagement at St. Kitts 25 and 26 Jan. 1782. In 1794 he was serving on board the Russell, of 74 guns, and in her shared in the glories of 1 June. He was then transferred to the Jupiter, carrying the broad pennant of Commodore J. W. Payne; and in the following spring was in the royal yacht, on the occasion of bringing over the Princess Caroline of Brunswick, a service that gained for him promotion to the rank of lieutenant, 13 April 1795. He was afterwards appointed to the Orion, with Captain Sir James Saumarez, and, continuing in her, had a part in the victories of L'Orient, Cape St. Vincent, and the Nile; the last engagement gave him commander's rank on 8 Oct. 1798. Later he commanded the hired ship Moriston in the Bristol Channel and on the coast of Cornwall, and was made post-captain on 12 Aug. 1812. He had no further employment in the navy, but settled down in the neighbourhood of Bristol, where he died 4 May 1838.

[Marshall's Roy. Nav. Biog. vii. (Supplement, part iii.), 96; Gent. Mag. cxii. ii. 203.]
J. K. L.

BARKER, JOHN (*fl.* 1464), scholar of King's College, Cambridge, came up from Eton in 1464, and was author of a book called 'Scutum Inexpugnabile,' a work on Logic. From this he was called the Logic or Sophister of King's College, Sophister being the name for a student in his second year, when logic was principally studied. This book was read in King's College, but apparently not elsewhere. Mr. Brian Rowe, scholar of King's College in 1499, wrote a recommendatory preface to it. No trace of the work is to be found in the Cambridge University library or the British Museum. Barker died 'a brother of the order of the Fryars Minorets.'

[Skeleton Collegii Regalis Cantab. by Anthony Allen, MS.]
O. B.

BARKER, JOHN (*d.* 1653), captain in the navy, was in earlier life a merchant, shipowner, and shipmaster of London, probably the same who, in 1627, in partnership with Matthew Cradock, John Fowke (afterwards, in 1653, lord mayor), and others, obtained letters of marque for the Golden Cock, of 200 tons (7 March, 17 July, 1627), which Barker commanded in the Mediterranean, and in which, in the course of 1629, he recaptured a Venetian vessel from a Turkish corsair in the neighbourhood of Zante. The grand signor demanded and enforced satisfaction from the Levant Company, at whose instance Barker was thrown into prison, and so kept for more than a year (September 1630). His affairs after this do not seem to have prospered; and whilst his former partner, John Fowke, advanced to be alderman and lord mayor, he was still a shipmaster, and on 12 April 1652, when war with Holland was imminent, he hired his ship, the Prosperous, of 600 tons and 44 guns, to the state, as a man-of-war, himself remaining in command. It does not, however, appear that the Prosperous was with Blake in the engagement off Folkestone on 19 May; but from the general gathering of ships which immediately followed, we may feel certain that she was with him in his cruise to the northward, when he captured or dispersed the Dutch herring fleet. In September she went to Denmark, as part of the squadron under Captain Ball [see Ball, Andrew], and narrowly escaped being lost at the same time as the Antelope. On her return to England, towards the end of October, she was sent into the river to refit, and was still there when the battle was fought off Dungeness on 30 Nov. In the stern remodelling of the navy which took place after this defeat, Barker was confirmed as captain of the Prosperous, and was present with the fleet off Portland on 18 Feb. 1652–3. From his relations with Ball during the previous summer, it is probable that the Prosperous formed part of the red division, under Blake's immediate command; it is, at any rate, certain that she was in the very thick of the battle; was engaged by several ships at once, led on by De Ruyter in person; and that, after a brilliant defence, Barker and a great part of the crew were killed, the rest wounded or overpowered, and the ship taken possession of. Her men were hastily transferred to De Ruyter's own ship, and a prize-crew put on board the Prosperous, which before nightfall was won back by the English; but the men remained prisoners, and were not released for some months. A gratuity of 400*l.* was assigned to Barker's widow, and the command of the Prosperous, whilst in the state's service, was given to his son William, who had himself been badly wounded when his father was killed.

[Calendars of State Papers, Domestic, 1627–1654.]
J. K. L.

BARKER, JOHN (1682–1762), presbyterian divine, was born in 1682, but neither the locality of his birth nor the condition of his parents has been ascertained. It is probable that he was related to the Rev. Matthew Barker, who was ejected from St. Leonard's, Eastcheap, London, in 1662, and died on 25 March 1698 (Calamy's *Continuation*, p. 63). After the ordinary school training he was educated for the presbyterian ministry by Timothy Jollie, at Attercliffe, Yorkshire. Having been 'certified' by Jollie, Barker proceeded to London, and was licensed by the presbyterians as a preacher of the gospel. In 1709 he was chosen assistant preacher to one of the foremost presbyterian congregations in London, viz. of Crosby Square. The senior pastor was Dr. Benjamin Grosvenor, with whom Barker lived on the most affectionate terms.

On the death of Matthew Henry the commentator in June 1714, his congregation in Mare Street, Hackney, London, invited Barker to succeed him. There was division of opinion as to the new minister, and a secession followed, which culminated in the Gravel Pit congregation. But the majority adhered to Barker, and so rare was his tact and so unquestionable his pulpit power, that very soon the congregation was as large as it had ever been. Shortly after his settlement at Hackney, Barker took part in the historic controversies on the Trinity, which divided protestant dissenters into two hostile camps, respectively known as subscribers and non-subscribers. Barker belonged to the former, and delivered a series of discourses on the supreme and absolute divinity of Jesus Christ. In 1718 he was assailed by a member of his congregation, the Rev. Martin Tomkins, on the use of doxologies in prayer and praise. Prefixed to what Tomkins called 'A Calm Inquiry whether we have any Warrant from Scripture for addressing ourselves in a Way of Prayer or Praise to the Holy Spirit,' is 'A Letter to the Rev. Mr. Barker.' Barker did not allow himself to be drawn into controversy here, but the attack led to correspondence with Dr. Isaac Watts.

In 1729 the Rev. Philip Gibb was chosen as Barker's co-pastor. He was a man of ability, but his orthodoxy was questioned; in 1737 he was forced to retire, and in 1738 the place was filled by the Rev. William Hunt. It was in the same year that Barker himself suddenly resigned, to the grief of the congregation. He assigned no reasons, but after-events make it probable that he had adopted Baxter's religious opinions, and held it due to his rigorously Calvinistical congregation to withdraw.

After his resignation of Hackney, he retired to Epsom in Surrey, where he lived for about three years without any charge, but was always ready to assist his brethren. In 1741, on the death of the Rev. John Newman, he virtually became pastor of Salters' Hall congregation, although he would not take the name of their 'minister,' only that of 'morning preacher.' Though in his sixtieth year, he was indefatigable in his 'pastoral visits' and popular as a preacher. On the death of his colleague, the Rev. Jeremiah Tidcomb—Salters' Hall having always had two ministers—a successor was found in 1742 in the Rev. Francis Spilbury of Worcester. In 1744 Barker removed from Epsom to reside in London; but in 1745 he was resident in Walthamstow and later at Clapham. In the last place he prepared a volume of 'Sermons.' They were published in 1748, and were so well received that he made selections for a second volume. Their publication, however, was interrupted by illness, and they did not appear till after his death (in 1763). They are solid rather than brilliant, and somewhat cold and inelastic in perusal.

In 1748 he was grieved by the death of his mother, and in 1751 by that of Doddridge, his frequent correspondent. In the spring of 1762 Barker, on account of old age, resigned his charge at Salters' Hall. He died on 31 May of the same year in his eightieth year. He was married twice, first to Bathsua Gledhill, daughter of Robert Gledhill, near Wakefield, Yorkshire. She died in September 1719. Secondly he married the widow of a Mr. Lamb, whose large house in Hackney (London Fields) gave name to 'Lamb's Lane.'

[Wilson's History of Dissenting Churches, ii. 39–54; Sermons, ut supra, and separate Sermons on Grosvenor and Newman; Stedman's Letters of Dr. Doddridge, 1790; Life of Doddridge, from private MSS.; cf. Nichols's Lit. Anecdotes, i. 603, ii. 263.] A. B. G.

BARKER, JOHN, M.D. (1708–1748), medical writer, was educated at St. Thomas's Hospital, London, and Wadham College, Oxford, where he graduated B.A. in 1731, M.A. and B.M. in 1737, and D.M. in 1743. He practised medicine in Salisbury for nearly ten years. In 1746 he was admitted a member of the College of Physicians, and, moving to London, became in that year physician to the Westminster Hospital. In the following year he resigned this post on being appointed physician to his majesty's army in the Low Countries. He did not long survive his promotion, and was buried in St. Stephen's Church, Ipswich, where there is a tablet to his memory. While at Salisbury he published in 1742 'An Inquiry into the Nature, Cause, and Cure of the Epidemic Fever of that and the two preceding years.' In this treatise he objected to bleeding as a part of the treatment, and was consequently attacked by another Salisbury physician, a Mr. Hele, in a local newspaper. Barker replied in a pamphlet entitled 'A Defence of a late Treatise &c.,' 1743. He also published in 1748 in an octavo volume 'An Essay on the Agreement between Ancient and Modern Physicians, or a Comparison between the Practice of Hippocrates, Galen, Sydenham, and Boerhaave.'

[Munk's Roll of the Royal College of Physicians; Oxford Graduates; Baker's Essay on Ancient and Modern Physicians.] P. B.-A.

BARKER, JOHN (1771–1849), British consul-general in Egypt, was born at Smyrna, 9 March 1771. He was son of William Barker, youngest son of Thomas Barker, of 'The Hall,' near Bakewell, in Derbyshire, and the descendant of an old county family. His father emigrated to Florida, where he purchased an estate; but he was compelled to abandon it on the breaking out of the war of independence, and proceeded to Europe on his way to India. Ill-health compelled him to settle half-way at Smyrna. John Barker was educated in England, and at eighteen entered the banking-house of Peter Thellusson, in Philpot Lane, in which he soon rose to be confidential clerk and cashier. About 1797 he left London as private secretary to John Spencer Smith, British ambassador to the Porte, and brother of the celebrated Sir Sidney Smith of Acre. In 1799 Barker was commissioned by patent, bearing date 9 April, to proceed to Aleppo as pro-consul, and to act as agent *ad interim* for the Levant and the East India companies. Barker was afterwards regularly appointed agent for the East India Company, his connection with which lasted without interruption for thirty-three years. He became full consul for the Levant Company 18 Nov. 1803, which was the year in which he introduced vaccination into Syria. In March 1807 he fled from Aleppo, on account of the rupture between England and the Porte, and took refuge with the prince of the Druses in the Lebanon, to whose protection he had previously entrusted his wife and children. From his retreat at Harissa he still contrived to carry on and to direct the duties of his office, especially the transmission of information between this country and India. It was owing to the diligence of Barker that the news of the suspension of the peace of Amiens and of the landing of Napoleon at Cannes was forwarded to India with a speed in those days scarcely credible. His promptness prevented the surrender of Pondicherry to the French. The declaration of peace between England and Turkey left Barker free to return to Aleppo, into which he made a public entry of unprecedented splendour on 2 June 1809. In 1818 Barker obtained leave of absence for a visit to England. He embarked at Alexandria on 9 May, passed the winter at Marseilles, and arrived in London 4 April 1819. He left London 18 March 1820, and arrived at Aleppo 25 Oct. In the autumn of 1825 Barker was appointed British consul at Alexandria, where he arrived 25 Oct. 1826. In March 1829 he was made consul-general in Egypt, in which capacity he had served, in fact, from the death of Mr. Salt, in October 1827. He retained the consul-generalship for about four years, when he left Egypt, 31 May 1833, for his villa at Suediah, at the mouth of the Orontes river, and about fifteen miles from Antioch. Here Barker had formed a garden which was known throughout the East, and in which he grew all the fruits of the West, and introduced into Syria many species and varieties unknown before. This garden was also a nursery for supplying new varieties to England, the most celebrated being the Stanwick nectarine, for which Barker received a medal from the Royal Horticultural Society of Chiswick. Barker was in the habit for many years of sending agents into distant oriental countries to procure for him scions of the best fruit-trees. In 1844 he visited England to introduce some of his trees, returning to Suediah on 6 July following. He used his influence to improve the silk and cotton culture, and to promote many other useful enterprises in Syria, where his name is still venerated. 'A perfect gentleman,' Mr. Neale calls him, 'an accomplished scholar, a sagacious thinker, a philosopher, and philanthropist.' He died of apoplexy 5 Oct. 1849, aged 78 (*Syria and Egypt*, &c., ii. 285), at a summer-house at Betias, on a commanding eminence of Mount Rhosus. He was buried close to the wall of the Armenian church of the village, where a handsome marble monument, procured from Genoa, was erected to his memory.

[Burckhardt's Travels in Syria and the Holy Land, 1822; Neale's Eight Years in Syria, Palestine, and Asia Minor, from 1842 to 1850, 1851; Ainsworth's Introductory Preface to Barker's Lares and Penates, 1853; Barker's Syria and Egypt under the last five Sultans of Turkey, being experiences, during fifty years, of Mr. Consul-General Barker, 1876.] A. H. G.

BARKER, JOSEPH (1806–1875), preacher, author, and controversialist, was born 11 May 1806, at Bramley, near Leeds, where his ancestors, originally of Keighley, had been settled for several generations as farmers and manufacturers. Here his father was employed in the woollen manufacture; and here in early life Joseph, who was the fourth son of a family of eleven, was engaged as a wool-spinner. His childhood was one of great privation and suffering; and his desultory education was obtained chiefly at the Sunday school. His parents were Wesleyans, and he was enrolled a member of the same community, in which he soon became an occasional preacher, and was 'put upon the plan' as a home missionary and exhorter, and, after about three years of probation and trial, as a local preacher. The improved circumstances of his father now allowed him to be sent to 'a noted methodist school' at Leeds, kept by Mr. James Sigston. Forsaking the Wesleyan communion, he joined the ministry of the Methodist New Connexion. In this body he officiated for a year, 1828–9, as assistant to the superintendent of the Liverpool circuit, which he left with a recommendation to 'go out as a travelling preacher on trial.' Barker was appointed successively to the Hanley circuit 1829–30; to the Halifax circuit 1830–1, during his stay in which, contrary to the rule affecting preachers of his standing, he married a Miss Salt, of Betley, in Staffordshire, and was in consequence sentenced by the next conference to lose a year of his probation; to Blyth, in the Newcastle-on-Tyne circuit, 1831–2, a disciplinary migration; and to the Sunderland circuit for six months, 1832–3, with residence at Durham. His remarkable fluency and general ability in the pulpit had speedily obtained for him great popularity. Though accused of heretical views, he was in 1833 admitted into 'full connexion,' and appointed, by an innovation, the 'third married preacher at Sheffield,' 1833–5. While stationed at Sheffield and afterwards in the Chester circuit, 1835–7, Barker strongly advocated teetotalism. From 1837 to 1840 he conducted a weekly periodical called 'The Evangelical Reformer.' At the conference of 1839 he was removed from Mossley to Gateshead, a comparatively new circuit, and there denounced Socialism.

From the Methodist New Connexion, Barker was expelled at the conference which met at Halifax in 1841, on the ground that he 'had denied the divine appointment of baptism, and refused to administer the ordinance.' After his expulsion, which was followed by a loss to the connexion of '29 societies and 4,348 members' (Baggaly, *Digest*, &c., p. 113), Barker became the pastor of a church in Newcastle-on-Tyne, which had, like himself, left the Methodist New Connexion. Here it was Barker's daily custom to deliver lectures, followed by free discussions. He turned printer, and in addition to other publications began to issue a periodical called 'The Christian,' whilst his adherents were known as Barkerites. At this period he held a ten nights' discussion with the Rev. William (afterwards Dr.) Cooke, 'the ablest minister,' Barker says, 'in the body to which I myself had formerly belonged.' Barker, whose views were constantly changing, for a time inclined to quakerism, and afterwards to unitarianism. In 1845 he preached in unitarian chapels both in London and elsewhere. The unitarians enabled him to start a printing establishment on a larger scale at Wortley, a suburb of Leeds, where, on 6 July 1846, a steam printing-press, which had been provided at a cost of some 600*l.*, was publicly presented to him by Dr. (afterwards Sir John) Bowring. Some months previously Barker had issued a 'Proposal for a new library of three hundred volumes, the cheapest collection of works ever published.' To this task he now applied himself with much energy, and issued week by week a series of books, theological, philosophical, ethical, and otherwise, under the title of the 'Barker Library.' The price of these works was so small that 'their printer and publisher may be regarded as the pioneer and first originator of cheap literature in this country.' Here also he published anonymously an autobiographical work entitled 'The History and Confessions of a Man, as put forth by himself,' 8vo, Wortley, 1846; which was substantially reproduced in 'Barker's Review,' 1861–3, as 'The Life of a Man,' and in the posthumously published 'Life of Joseph Barker, written by himself,' 8vo, London, 1880. In 1846 Barker 'began,' he says, to 'dabble in politics,' advocating republicanism for England, repeal for Ireland, which he had visited in June and July 1845, and the nationalisation of the land. He commenced a weekly periodical called 'The People,' to propagate his extreme opinions, which reached a circulation of more than 20,000 weekly. In 1847—in the course of which year he made a six months' tour in America—he foretold, in his 'Companion to the Almanac,' the French revolution of 1848. Barker threw himself into the chartist agitation which followed, as the advocate of 'peaceful legal measures.' After the summer assizes in 1848, the judge at Liverpool issued bench warrants for the arrest of a number of political agitators, including Barker. He was arrested about six weeks later, and taken to the city gaol at Manchester. He was detained until four o'clock on the succeeding day, when the magistrates took bail; and Barker went to Bolton, where he had been the same day elected M.P. for the borough by an immense majority. 'And as no one else was elected at that time, either by show of hands or a poll, he was, in truth, the only legal representative, though he never sat in parliament.' Whilst still waiting for trial at the Liverpool winter assizes, he was elected a member of the town council of Leeds. At the assizes the attorney-general at the last moment entered a *nolle prosequi*, and Barker was set at liberty. His inveterate habit of shifting his opinions had now landed him in something like deism pure and simple. In 1851 he transported himself and his family to Central Ohio. In the United States he joined the anti-slavery party with great zeal, and was intimately associated with Mr. Lloyd Garrison, Mr. Wendell Phillips, Mr. Henry C. Wright, and other leading abolitionists. After one or two removals he settled in Nebraska, where he purchased a large tract of land at a small price. In the summer of 1857, he began a long lecturing tour. In Philadelphia he fulfilled an engagement of eight months, during which he lectured every Sunday. After spending a few weeks with his family in Nebraska, he returned to Philadelphia in August 1858, to undertake another eight months' course of lectures. Barker sailed from Boston 11 Jan. 1860, for England, and having landed at Liverpool proceeded to Betley, in Staffordshire, the native place of his wife. His wife and children followed in August of the same year, and found him already engaged in a secularist propaganda as one of the editors of the 'National Reformer,' a position which, however, he presently vacated in disgust. On a re-examination of the Bible he subsequently began to retrace his steps towards orthodoxy, and to doubt 'the beneficent tendency of infidelity.' The process of return is to be traced in the successive numbers of 'Barker's Review of Politics, Literature, Religion, and Morals, and Journal of Education, Science, and Cooperation,' the publication of which he commenced on Saturday, 7 Sept. 1861, after he had abandoned what he called the 'unbounded license party.' In 1862 he became lecturer to a congregation of an eclectic kind of 'unbelievers' at Burnley, where he lived and laboured for more than a year, enforcing the precepts of morality, and often taking occasion to speak favourably of the Bible and christianity. He was formally reconciled to his old religious belief, and afterwards preached, at their invitation, to the methodist reformers of Wolverhampton. After accepting like invitations from the primitive methodists of Bilston and Tunstall, he joined their community as a local preacher, and held the office until 1868. The vicissitudes of Barker's career had undermined his constitution, and he suffered for some years from acute dyspepsia, brought on by his mental labour. The death of his wife, which took place at Nottingham about this time, affected him greatly; and he returned to America 'with the intention of resting, but this was contrary to his nature.' Upon his arrival he stayed for a short time at Omaha, where his estate had become a very valuable property; then went east, and made Philadelphia his headquarters. 'He printed several books and numbers of tracts in defence of the christian religion. . . . He generally returned and spent several months in the summer at Omaha with his family.' After spending the winter of 1874–5 at Boston, he slowly travelled back to Omaha in the following spring, resting with friends at New York and Philadelphia on his way. He died at Omaha 15 Sept. 1875, and was buried there. A few days before his death he solemnly declared that he 'died in the full and firm belief of Jesus Christ, and in the faith and love of His religion as revealed in His life and works, as described in the New Testament.' The name of Barker's works is legion. To those already mentioned as most expressive of his current and fluctuating opinions may be added his 'Christianity Triumphant,' 12mo, Wortley, 1846; 'The Life of William Penn, the celebrated Quaker and Founder of Pennsylvania,' 8vo, London and Wortley, 1847, the second volume of the 'Barker Library;' 'Lectures on the Church of England Prayer-book,' 8vo, Wortley, 1847; 'Confessions of Joseph Barker, a Convert from Christianity,' 8vo, London, 1858, a letter addressed to Mr. G. J. Holyoake, from Omaha city, Nebraska, 22 July 1858, and reprinted from the 'Reasoner;' and the 'Life of Joseph Barker, written by himself,' 1880, the autobiographical portion of which was brought down to the year 1868, whilst later particulars, as well as some running commentaries, were supplied by Mr. Joseph Barker, junior, and Mr. J. T. Barker, the editor of the volume, whence phrases and passages are quoted above.

[The Jubilee of the Methodist New Connexion, 8vo, London, 1848; Methodist New Connexion Magazine, July 1842, September 1843, and December 1875; Baggaly's Digest of the Minutes, Institutions, Polity, Doctrines, Ordinances, and Literature of the Methodist New Connexion, 8vo, London, 1862; Barker's Review, 4to, London, 1861–3; Newcastle Daily Chronicle, 7 Oct. 1875; the Life of Joseph Barker, written by himself, edited by his nephew, John Thomas Barker, 8vo, London, 1880.] A. H. G.

BARKER, MATTHEW (1619–1698), nonconformist divine, was born at Cransley, Northamptonshire, in 1619. After completing his studies at Trinity College, Cambridge, where he graduated M.A., he taught a school at Banbury, Oxfordshire, until the outbreak of the civil war in 1641 compelled him to remove to London. There he was shortly afterwards chosen minister of St. James's, Garlick Hill. About five years subsequently he accepted the invitation of the London citizens, who resided in the summer at Mortlake in Surrey, to become lecturer there. On 25 Oct. 1648 he preached a sermon before the House of Commons at St. Margaret's, Westminster. In 1650 he was chosen incumbent of St. Leonard's, Eastcheap. Along with Joseph Caryl [q. v.] he was sent in 1659 to Scotland with a letter to General Monk from Dr. Owen in the name of the independent churches, and he also signed in January 1660 the renunciation and declaration of the congregational and public preachers in London against 'the late horrid insurrection and declaration of rebellion in the saide city.' Being displaced in 1662, he collected a congregation, who were allowed the morning use of the meeting-house at Miles Lane erected after the great fire of 1666. After continuing the duties of his office for several years amidst 'many hazards and difficulties,' he died on 25 March 1698.

He was the author of 'Natural Theology, or the Knowledge of God from the Works of Creation, acccommodated and improved to the service of Christianity,' 1674; 'Flores Intellectuales, or select Notions, Sentences, and Observations, collected out of several Authors and made publick, especially for the use of young Scholars entering into the Ministry,' 1691; 'A Christian standing and moving upon the Foundation' (sermon preached before the House of Commons), 1650; a sermon on Mark ii. 20 in 'Supplement to the Morning Exercises at Cripplegate,' 1676; a sermon on John i. 7 in 'Continuation of Morning Exercises,' 1683; a sermon on Matt. xi. 24, published in 'Casuistical Morning Exercises,' 1690; and an appendix to 'A Discourse of Family Worship' by George Hammond, 1694. He also edited Everard's 'Gospel Treasury Opened,' and wrote the annotations on the 'Thessalonians' in Poole's 'Continuation.'

[Wilson's Dissenting Churches, i. 463–5; Palmer's Nonconf. Memorial, i. 144–5; Dunn's Seventy-five Eminent Divines, pp. 100–2.]

BARKER, MATTHEW HENRY (1790–1846), a writer of sea tales, was born in 1790 at Deptford, where his father had attained some distinction as a dissenting minister. At an early age he joined an East Indiaman, and afterwards served in the royal navy, where, as he was without influence, he never rose beyond the rank of master's mate. Retiring from the service, he commanded a hired armed schooner, and was employed in carrying despatches to the English squadrons on the southern coasts of France and Spain. On one occasion he fell into the enemy's hands, and was detained for some months as prisoner of war. In 1825 he became editor of a West Indian newspaper, and was afterwards employed, from 1827 to 1838, in a similar capacity at Nottingham. Under the name of 'The Old Sailor,' he wrote a number of lively and spirited sea-tales, very popular in their day. He was naval editor of the 'United Service Gazette,' and a frequent contributor to the 'Literary Gazette,' 'Bentley's Miscellany,' and the 'Pictorial Times.' For some astronomical discoveries he was presented with a telescope by the Royal Astronomical Society. Working hard to the last, he died on 29 June, 1846. His chief works are: 1. 'Land and Sea Tales,' 2 vols., 1836. 2. 'Topsail-sheet Blocks, or the Naval Foundling,' 3 vols., 1838, of which a new edition was issued as recently as 1881. 3. 'Life of Nelson,' 1836. 4. 'The Naval Club, or Reminiscences of Service,' 3 vols., 1843. 5. 'The Victory, or the Wardroom Mess,' 3 vols., 1844. Most of his works were illustrated by George Cruikshank, with whom he was on intimate terms, and to whose 'Omnibus' he was the chief contributor.

[Pictorial Times, July 1846; information from Mr. R. G. Barker; British Museum Catalogue.] A. H. B.

BARKER, ROBERT (*d.* 1645), king's printer, son of Christopher Barker [q. v.], was made free of the Stationers' Company, *per patrimonium*, 25 June 1589, and was admitted to the livery on 1 July 1592. He began to take apprentices on 26 March 1593, and during the life of his father carried on business with his deputies, George Bishop and Ralph Newbery, with whom in 1592–3 he brought out the Latin bible edited by Fr. Junius. It is not known where he lived or had his office, but most probably it was in the same house as his father. The court of assistants of the Stationers' Company recognised, 3 Jan. 1599–1600, the letters patent of Queen Elizabeth of 8 Aug. 1589, granting him the reversion for life, after his father's death, of the office of queen's printer, with right of printing English bibles, books of common prayer, statutes, and proclamations. The first bible which bears his separate imprint is a quarto of the Genevan version brought out in 1600. In 1603 he had a special license 'to print all statutes and libels for life,' and in the following year, in reversion after John Norton, one 'to print all books in Latin, Greek, and Hebrew, Trimelius' Latin Bible, and all charts and maps.' In 1609 and 1610 several large sums were paid him for printing, books, binding, parchment, and papers, supplied to parliament.

The most important publication we owe to him was the first edition of the authorised version of the English bible of 1611, sometimes known as King James's, printed by virtue of the patent. Two issues, both handsome folios, were produced in the same year. Contrary to Lord Mansfield's well-known opinion, James never paid a penny towards this great work. Indeed, William Ball, writing in 1651, informs us that 'I conceive the sole printing of the bible, and testament, with power of restraint in others, to be of right the propriety of one Matthew Barker, citizen and stationer of London, in regard that his father paid for the amended or corrected translation of the bible 3,500*l.*: by reason whereof the translated copy did of right belong to him and his assignes' (*Treatise concerning the Regulating of Printing*, p. 27). The anonymous author of 'The London Printer his Lamentation' in 1660 accused the Barkers of having kept in their possession the original manuscript of King James's version (*Harleian Misc.* iii. 293).

On 10 May 1603 King James had granted in reversion to Barker's eldest son, Christopher, the office of king's printer for life, and on 11 Feb. 1617 the same was granted to Robert, his second son, after determination to Robert the elder, and to Christopher, for thirty years. The rights were assigned by the Barkers to Bonham Norton and John Bill in 1627, and the assignment was confirmed by the king. Eight years later Robert, the second son, paid 600*l.* for the same patent in reversion, to be held by his own younger son. The bible patent remained in the family from 1577 to 1709, or a period of 132 years. It then fell into the hands of Baskett [q. v.].

In 1631 Barker took Martin Lucas into partnership, and they obtained a search warrant for persons suspected of importing editions of the English bible, testaments, and church books, contrary to the patent. Sixty bibles, introduced by a certain Michael Sparke, were seized in consequence at Bristol. An octavo edition of the bible, full of gross errors, was printed by 'R. Barker . . . and the assignes of John Bill [*i.e.* Lucas]' in 1631. One startling variant was 'thou shalt commit adultery' for the seventh commandment (Exod. xx. 14). This has caused the volume to be known as the 'Wicked Bible;' it is much sought after, and is of extreme rarity. The Star Chamber fined Barker 200*l.*, and Lucas 100*l.*, and ordered that all copies issued should be returned in order that the faulty sheets might be cancelled. The payment of the fines was to be respited if the printers would set up a fount of Greek type. The Star Chamber was not very relentless, as the fines were respited again and again until 1640. Whether the money was ever paid is questionable. William Kilburne (*Dangerous Errors in several late printed Bibles*, 1659) refers to the importation of spurious editions, full of errors, with the Barkers' imprint.

He had a lease from the crown in 1603 for twenty-two years of the manor of Upton near Windsor, at a rental of 20*l.*, increased to 40*l.* two years after, in consideration of a payment of 300*l.* In one patent he was described as of Southley or Southlee in Bedfordshire. He married twice, the first wife being Rachel, daughter of William Day, afterwards bishop of Winchester, by whom he had three daughters and five sons, Christopher, Robert, Francis, Charles, and Matthew, of whom the first, second, and last entered into the printing business. His second wife was the widow of Nicholas Cage; she died 7 Feb. 1631-2.

Towards the end of his life Barker became involved in difficulties, and on 27 Nov. 1635 he was committed into the custody of the marshal of the king's bench. On 7 March 1642 the London printers petitioned against the four oppressive monopolies, being that of the Barkers, that of law books, that of Greek, Latin, and Hebrew books, and that of broadsides. Barker remained in the King's Bench prison until his death, which took place on 10 Jan. 1644-5.

[Ames's Typogr. Antiq. (1st ed.), 357-68; ib. (ed. Herbert), ii. 1090-3; Arber's Stationers' Registers, ii. iii. iv.; Cotton's Editions of the Bible, 1852; Cat. of Books in the British Museum to 1640; Eadie's English Bible; Anderson's Annals of the English Bible; Caxton Exhibition, 1877, Catalogue; Report from the Select Committee of the House of Commons on the Queen's Printer's Patent, 1860; Dugdale's Origines Juridiciales, 1680, p. 61; Cal. State Papers, Dom. 1603-10, pp. 8, 20, 74, 574, 607, 650; ib. 1627-28, pp. 235, 249; ib. 1629-31, pp. 306, 485, 510; ib. 1634-5, pp. 175, 549; ib. 1635, p. 230; ib. 1640, pp. 84-5, 398; Nichols's Illustrations, iv. 164.]

H. R. T.

BARKER, Sir ROBERT (1729?-1789), for some time commander-in-chief in Bengal, and the first distinguished artillery officer of the East India Company, probably first went out to India as a company's officer about 1749. Nothing is known about his birth or the exact date of his arrival in India, but in 1757 he held the rank of captain, and accompanied Clive to Calcutta in command of a contingent of royal and company's artillery. He was certainly never, as Major Stubbs asserts, in the royal artillery, but had doubtless been a company's officer in the coast or Madras army, and had attracted Clive's notice as an able artillery officer. He commanded the artillery at the capture of Chandernagore and at the battle of Plassey, and returned to Madras in 1758. In 1762 he had attained the rank of major, and accompanied the expedition to the Philippine islands from Madras under Colonel Draper. He commanded the artillery at the siege of Manilla, and received the highest praise from Colonel Draper, who remarks in his despatch that 'Major Barker's fire was so violent that the breach soon appeared practicable.' He seems to have returned to England with Draper, for in the next year he was knighted, when Draper was made a K.B. But he soon returned to India, and on 27 April 1764 Clive writes to the directors that 'to command your artillery I would recommend Sir Robert Barker, whose abilities in that department have been exceeded by no officer that ever was in your service.' The directors refused to appoint a commandant of their artillery, but Barker received in 1764 the local rank of colonel in the king's army, and in 1765 that of colonel of infantry in the company's service. He was now stationed at Allahabad, and occupied himself with science, sending home to the Royal Society, of which he had been elected a fellow, 'Thermometrical Observations at Allahabad in 1767,' published in the sixty-fifth volume of the 'Philosophical Transactions.' While at Allahabad he was promoted brigadier-general in 1770, and received the command of one of three brigades which then composed the Bengal army; he became likewise provincial commander-in-chief in Bengal to the great disgust of Sir R. Fletcher. In 1772 took place the most important event of his life. The Nabob of Oude was afraid that the Rohillas would join the Mahrattas and invade his country, and implored the English general's help. Sir Robert accordingly sent one of his aides-de-camp to the Rohillas and signed a treaty with them against the Mahrattas in May 1772. This treaty of Fyzabad the Rohillas kept, but, on a pretence of their having broken it, Warren Hastings afterwards sent a brigade to conquer them for the nabob. Before this Rohilla war, however, Sir R. Barker had resigned his command, for he disapproved of the reforms inaugurated in the army by Warren Hastings, and after a lively quarrel left India. Colonel Champion, who succeeded him, had to conduct the first Rohilla war. On reaching England Barker became M.P. for Wallingford in 1774, and soon afterwards married. He seems never to have spoken in parliament, but in March 1781 he was rewarded with a baronetcy for his consistent vote with the government. He had not sought re-election in 1780, and retired to a beautiful seat he had bought at Bushbridge near Godalming, where he had two great pictures painted for him by Tilly Kettle—one of himself concluding the treaty of Fyzabad, the other of the Nabob of Oude reviewing the English brigade. On 14 Sept. 1786 he gave important evidence on the Rohilla war before the select committee of the House of Commons, and on 14 Sept. 1789 died at Bushbridge. Sir Robert Barker's ability as an officer won him the friendship and esteem of Clive.

Besides the 'Thermometrical Observations' published by the Royal Society, Barker also contributed 'Observations on a Voyage from Madras to England, 1774,' and 'The Process of Making Ice in the East Indies' to vol. lxv., and an 'Account of an Observatory of the Brahmins at Benares' to vol. lxvii. of the 'Philosophical Transactions.'

[There is a very short, incomplete notice of Sir R. Barker in Major Stubbs's History of the Royal Bengal Artillery, 2 vols., 1877; consult also Malcolm's Life of Clive, Gleig's Life of Warren Hastings, and Mill's History of India; for his services at Manilla see Draper's despatch in the Gent. Mag. for 1763, and for Kettle's paintings at his seat the Gent. Mag. for 1786.]

H. M. S.

BARKER, ROBERT (1739–1806), reputed inventor of panoramas, was born at Kells, in the county of Meath, in 1739, and having taken up his residence in Edinburgh was first known there as a portrait and miniature painter and teacher of drawing. He is generally credited with the first invention of 'panoramic' representation, but, according to some authorities (*Convers. Lex.*), the principle is due to Professor Breisig of Danzig. Barker, however, painted and exhibited the first picture of the kind on a large scale, and there are several stories current as to the means by which the idea was first suggested to him. The most credible of these accounts is to the effect that, while sketching on the summit of Calton Hill at Edinburgh, his eye was struck with certain effects which suggested to him the possibility of painting a picture on a large cylindrical surface to represent the entire scene around him to the very horizon. After surmounting many difficulties, he succeeded in producing a picture on this plan upon paper pasted on linen. This he took up to London and showed to Sir Joshua Reynolds, who deliberately pronounced the scheme impracticable, adding that he would cheerfully leave his bed at any time in the night to inspect such a work of art if it could be produced. Subsequently, when Barker had a panorama ready for exhibition at 28 Castle Street, Leicester Square, Sir Joshua did leave his breakfast-table, and walked in his dressing-gown and slippers to Castle Street to inspect the work, and congratulated the artist. Barker, aided by Lord Elcho, was enabled first to patent his invention, and then to carry out his plans. The first picture was painted in water-colour on a complete circle twenty-five feet in diameter, on a surface of paper pasted on canvas, and the work was carried out in the guard-room of the palace of Holyrood. It was first exhibited to the public in the Archer's Hall at Holyrood, and was subsequently exhibited at Glasgow. In November 1788 Barker came to London, where, in the summer of 1789, the view of Edinburgh was shown at No. 28 in the Haymarket. He then constructed a view of London, taken from the Albion Mills near Blackfriars Bridge, and exhibited this in the spring of 1792 in Castle Street, Leicester Square. This view was painted in distemper, and the drawings made for it were afterwards etched by Henry Aston Barker, aquatinted by Birnie, and published.

In 1793 Barker took the lease of a piece of ground in Leicester Place and Cranbourne Street, where he erected a large building for the exhibition of panoramas. Here he had three rooms, in the largest of which the circle of the picture was 90 feet in diameter. This was opened early in the year 1794 with a view of the grand fleet at Spithead. When this building was first projected, a joint-stock company was formed to enable Barker to carry out his scheme, and in this enterprise Lord Elcho took a prominent part; but the exhibition proved so profitable that Barker was soon enabled to purchase all the shares and make the property his own. He painted several other panoramic views which were exhibited in Leicester Square, and the work was carried on by his younger son, Henry Aston [q. v.]. Barker married a daughter of Dr. Aston, an eminent physician of Dublin, and died on 8 April 1806 at his own house in West Square, Southwark, and was buried in Lambeth Church.

There are two portraits of Robert Barker: one engraved in 1802 by J. Singleton, after a picture by G. Ralph, and another engraved by Flight from a picture by Allingham.

[Gent. Mag. 1856; Art Journal, 1857; Lysons's Environs of London, Suppl.] R. H.

BARKER, SAMUEL (1686–1759), Hebraist, possessed of property in the vicinity of Lyndon, in the county of Rutland. He married Sarah, only daughter of William Whiston, in whose memoirs he is mentioned. He wrote several learned tracts, which were collected and published in one quarto volume after his death, together with a Hebrew grammar, on which he had long been engaged. He was the author of a letter, dated 7 Nov. 1723, to Mr. Wasse, rector of Aynho, Northamptonshire, concerning a passage in the Sigean inscription, which may be found in Bowyer's 'Bibl. Liter.' No. 10 (1724). The full title of the posthumously printed quarto volume referred to is 'Poesis vetus Hebraica restituta; accedunt quædam de Carminibus Anacreonticis, de accentibus Græcis; de scriptura veteri Ionica, de literis consonantibus et vocalibus, et de pronunciatione linguæ Hebraicæ. Auctore Samuele Barker armigero, nuper de Lyndon, in com. Rotelandiæ,' 1761, 4to.

[Watt's Bibl. Brit.; Nichols's Lit. Anecd. ix. 680.] J. M.

BARKER, THOMAS (*fl.* 1651), is the author of 'The Art of Angling: wherein are discovered many rare secrets very necessary to be known by all that delight in that recreation. Written by Thomas Barker, an ancient practitioner in the said art' (1651), 12mo. In the dedicatory address to Lord Montague, the author tells us that he was born at Bracemeol in the liberty of Salop, 'being a freeman and burgess of the same city.' For more than sixty years he practised the art of angling, and 'spent many pounds in the gaining of it.' At the time of writing his treatise he was living in Westminster, and seems to have gained a livelihood by accompanying gentlemen on fishing expeditions, or giving instruction at home in the use of baits and tackle. The following invitation in the dedicatory address doubtless met a warm response:—'If any noble or gentle angler, of what degree soever he be, have a mind to discourse of any of these wayes and experiments, I live in Henry the 7th's Gifts, the next door to the gatehouse in Westm.; my name is Barker; where I shall be ready, as long as please God, to satisfie them and maintain my art during life, which is not like to be long.' Barker's remarks on fly-fishing are quoted in Walton's 'Compleat Angler'

(1653), p. 108. His directions on catching and dressing fish are equally serviceable; but it is to be regretted that this cheery 'brother of the angle' advocated the use of salmon-roe bait, a pernicious doctrine unknown, or at least unpublished, before his time. The 'Art of Angling' met with good success, and passed through several editions. In the edition of 1657, and in later editions, the title is 'Barker's Delight, or the Art of Angling.'

[Westwood and Satchell's Bibliotheca Piscatoria, 1883, pp. 21–23, where a full bibliography of the book will be found; Add. MS. 30501, 'The Art of Angling Augmented' (1664), is catalogued by the British Museum authorities as the 'Second Part' of Barker's Art of Angling. It is merely a book of extracts from Walton and Barker.] A. H. B.

BARKER, THOMAS (1722–1809), scientific and miscellaneous writer, son of Samuel Barker the Hebraist [q.v.], was born at Lyndon, Rutland, in 1722. His principal work is 'An Account of the Discoveries concerning Comets, with the way to find their Orbits, and some improvements in constructing and calculating their places; by T. B. Gent.,' London, 1757, 4to. It contains a catalogue of the elements of the comets then known, and an explanation of Newton's problem of finding a comet's orbit from three observations; but the most valuable and original part is a 'Table of the Parabola,' for ascertaining any orbits which are approximately parabolic, and 'for use in the parabolick motion of projectiles.' This table was afterwards reprinted by Sir Henry C. Englefield in his work on the orbits of comets (1793), with special praise of the author's skill and industry.

Barker was for many years an assiduous observer of meteorological phenomena, his principal results being regularly registered in the 'Philosophical Transactions' of the Royal Society in which also appeared many other papers by him of a scientific nature. He also published three works in controversial theology, viz. 1. 'A Treatise on the Duty of Baptism,' London, 1771, 8vo. 2. 'On Prophecies relating to the Messiah,' London, 1780, 8vo. 3. 'On the Nature and Circumstances of the Demoniacks in the Gospels,' London, 1783, 8vo. Some of his views in this department are characterised in Nichols's 'Literary Anecdotes' as 'sentiments not always orthodox or Calvinistic.'

It is specially remarked of Barker that though he lived to eighty-eight, he had from infancy subsisted entirely on a vegetable diet. He died at Lyndon on 29 Dec. 1809.

[Nichols's Literary Anecdotes, iii. 112 (note); Phil. Transactions, ix. 698, x. 645, xi. 432, 514, and xiii. 131, &c.; Sir H. C. Englefield's Orbits of Comets, note in Preface and table at end.] R. E. A.

BARKER, THOMAS (1769–1847), landscape and subject painter, known as 'Barker of Bath,' was born at a village near Pontypool in Monmouthshire in 1769. His father, Benjamin Barker, who died in 1793, was the son of a barrister, but having run through considerable property, he took to painting horses, and young Barker at an early age also showed a genius for drawing figures and sketching landscapes. Through the removal of his family to Bath, the talents of the lad attracted the notice of a wealthy coachbuilder of that city named Spackman, who received him into his house, and afforded him the opportunity of copying works of the old Dutch and Flemish masters. At the age of twenty-one he was sent by Spackman to Rome, and provided during four years with ample funds to maintain his position as a gentleman. This proved of great advantage to him, although while there he painted but little, contenting himself with storing his mind with knowledge for future use. He was entirely self-taught, and neither in drawing nor in painting did he ever receive a single lesson. On his return to England in 1793 he settled at Bath, and although he devoted himself chiefly to landscapes and rustic scenes, he painted occasionally also portraits and scriptural subjects. His career was successful, and few pictures of the English school have been more widely known than 'The Woodman,' which was engraved by Bartolozzi, and copied in needlework by Miss Linwood. While Barker's talents were in full vigour, no artist of his time had a greater hold on popular favour. His pictures of 'The Woodman,' 'Old Tom,' and gipsy groups and rustic figures, were copied upon almost every available material which would admit of decoration—Staffordshire pottery, Worcester china, Manchester cottons, and Glasgow linens; yet for this service rendered by the artist to the artisan he never claimed anything for copyright, but rejoiced in the reflection that his labours and his talent afforded profitable employment to others, and were the means of enriching more than himself alone. He nevertheless amassed a considerable fortune by the practice of his art, and expended a large sum in the erection of a house at Sion Hill, Bath, upon the walls of which he painted in 1825 a fresco, thirty feet in length and twelve feet in height, representing 'The Inroad of the Turks upon Scio in April 1822.' This was his most remarkable work, and possessed qualities of the highest order in composition, colour, and effect. In 1821 he painted and exhibited at Bath 'The Trial of Queen Caroline,' in which he introduced the portraits of many of the eminent men of the day. He exhibited frequently at the British Institution from 1807 until the year of his death, but his name seldom occurs in the catalogues of the Royal Academy, where he exhibited between 1791 and 1829. He also executed a series of forty lithographs of 'Rustic Figures from Nature,' published in colours in 1813, and thirty-two lithographs of 'Landscape Scenery' published in 1814. He died at Bath on 11 Dec. 1847. The National Gallery possesses a 'Landscape: perhaps on the Somerset Downs,' and 'A Woodman and his Dog in a Storm,' but the latter picture has been lent, under the provisions of the National Gallery Loan Act, to the corporation of Nottingham. In the South Kensington Museum are oil pictures of 'Sheep-washing,' dated 1807; 'A Boy extracting a thorn from his foot,' 1810; 'Lansdown Fair,' 1812; and four water-colour drawings. His own portrait, painted by himself, was in the National Portrait Exhibition of 1868.

[Art Union, 1848, p. 51; Catalogue of the Pictures in the National Gallery, British and Modern Schools, 1884; Catalogue of the National Gallery of British Art at South Kensington, 1884.] R. E. G.

BARKER, THOMAS JONES (1815–1882), painter, born at Bath in 1815, was the eldest son of Thomas Barker [q.v.], the painter of the celebrated picture of 'The Woodman.' His early art education he received from his father, but in 1834 he went to Paris, and there became a pupil of Horace Vernet, in whose studio he remained for several years. During his residence in Paris he exhibited frequently at the Salon, commencing in 1835 with 'The Beauties of the Court of Charles II,' for which he received a gold medal. On two subsequent occasions gold medals were awarded to him, besides upwards of twenty silver and bronze medals from various provincial towns of France. He painted several pictures for Louis-Philippe, the chief one being 'The Death of Louis XIV,' which was destroyed by the mob at the Palais Royal during the revolution of 1848, and in 1840 he painted for the Princess Clementina, the king's youngest daughter, 'The Bride of Death,' for which he received the cross of the Legion of Honour. In 1845 he returned to England, and here he became better known as a painter of portraits and military subjects, which gained for him the appellation of the 'English Horace Vernet.' He was a frequent exhibitor at the Royal Academy, and many of the most distinguished men of the time sat to him, among them being the Earl of Beaconsfield, then Mr. Disraeli, whose portrait is now in the possession of the queen. On the outbreak of the Franco-German war in 1870, he repaired to the seat of hostilities, and there found many subjects for his pencil, such as 'The Attack of the Prussian Cuirassiers on the Chasseurs d'Afrique at Vionville,' 'The Surrender of Napoleon III at Sedan,' and 'A riderless War-horse at the Battle of Sedan,' painted in 1873. Two of the latest pictures which he exhibited at the Royal Academy were, in 1874, 'Balaklava: one of the Six Hundred;' and in 1876 'The Return through the Valley of Death,' representing Lord George Paget bringing out of action the remnant of the 11th hussars and 4th light dragoons after the heroic charge of the light brigade at Balaklava. His military subjects are faithful and impressive records of some of the most memorable events of the Crimean and Franco-German campaigns. He died in London on 27 March 1882.

Besides the pictures already mentioned, the following are among Barker's best-known works: 'The Meeting of Wellington and Blucher at La Belle Alliance;' 'Wellington crossing the Pyrenees;' 'Wellington in his Private Cabinet at Apsley House;' 'Nelson receiving the Swords of the Spanish Officers on board the San Josef;' 'Nelson's Prayer in the Cabin of the Victory;' 'Napoleon after the Battle of Bassano, or the Lesson of Humility;' 'The Allied Generals before Sevastopol;' 'The Capitulation of Kars;' 'The Relief of Lucknow' (painted in 1860); 'England's Greatest Generals;' 'The Morning before the Battle,' and 'The Evening after the Battle,' all of which have been engraved. Varying in character from these are: 'The Intellect and Valour of England' (1861), 'The Noble Army of Martyrs' (1867), 'The Secret of England's Greatness,' and 'The Death of the Princess Elizabeth at Carisbrooke Castle,' which have also been engraved. Mention may also be made of his paintings of genre subjects, prominent among which are: 'Salvator Rosa among the Brigands;' 'Preparing for the Start' (1858), a scene in the Piazza del Popolo at Rome before the race which takes place in the Corso at the conclusion of the carnival, a picture in which the horses are portrayed with much spirit; 'Sunny Hours at Sunnyside' (1868); 'Dean Swift and Stella' (1869); and 'A Poacher's Cottage in the Olden Time' (1871).

[Times, 29 March 1882; Meyer's Allgemeines Künstler-Lexikon, 1872, &c., iii. 22; Royal Acad. Exhib. Catals. 1845–76.] R. E. G.

BARKER, THOMAS RICHARD (1799–1870), independent minister, born in London on 30 Nov. 1799, was entered at Christ's Hospital in 1807, where he remained until his seventeenth year. Having reached the position of deputy Grecian, he was anxious to proceed to Cambridge to prosecute his classical studies, with a view to taking holy orders. His parents, however, who were strict and conscientious nonconformists, refused to give their consent to this scheme, to his bitter, though only temporary, chagrin. After a brief interval he determined to devote himself to the work of the independent ministry, entering Homerton Old College with the view of preparing himself for the duties of that calling in 1821. He married the same or the following year, thereby cutting short his college course. In 1822 he entered upon the active duties of the ministry as the pastor of a village church at Alresford, Hampshire, whence two years later he removed to Harpenden, near St. Albans. Here the next nine years of his life were passed in ministerial and educational labour. In 1833 he removed to Uxbridge, and in 1838 was appointed, at the recommendation of Dr. J. Pye Smith, tutor in classics and Hebrew at the college then being established at Birmingham under the name of the Spring Hill College. Here in the following year he was joined by the Rev. Henry Rogers, distinguished as a writer of christian apologetics. Barker was provided with quarters in the college, and was responsible for the maintenance of its discipline, a duty which he discharged for more than thirty years with signal efficiency. In dealing with men, whether his equals or his inferiors, he always showed good sense, tact, and consideration, and was very highly respected and esteemed both by his colleagues and by ministers of other denominations in Birmingham, and indeed throughout the midland counties. The prospect of death was painful to him, and he manifested throughout life a remarkable aversion to speaking of it. His death, however, was perfectly painless. On 22 Nov. 1870 he found himself too weak to rise, and spent the day in bed. In the evening, shortly before nine o'clock, he fell asleep, and though he woke again after a few minutes, he had already lost the power of speech, and died the next morning. He was buried on the 29th in the Birmingham general cemetery. Barker was married more than once. His first wife died in 1833. He left a wife, two daughters, and three sons, of whom one, the Rev. Philip C. Barker, is now professor of mathematics at Rotherham Congregational College, Sheffield.

[Congregational Year Book, 1871.] J. M. R.

BARKER, WILLIAM, (*fl.* 1572), translator, was educated in the university of Cambridge at the cost of Queen Anne Boleyn. He appears to have commenced M.A. in 1540, and to have been a member either of Christ's College or of St. John's College. After travelling in Italy, he served as one of the members for Great Yarmouth in the parliaments which met in January 1557–8, January 1558–9, and April 1571, and was M.P. for Bramber in 1562–3. He was one of the Duke of Norfolk's secretaries, and was deeply implicated in that nobleman's plots. About 4 Sept. 1571 he was committed to the Tower. At first he denied what was imputed to him, but he was soon induced by fear of the rack to make confessions which seriously involved the duke, who, however, denied many of his statements, and contemptuously styled him an Italianified Englishman.

Barker was probably the author of the following works: 1. 'Epitaphia et inscriptiones lugubres, cum in Italia animi causa peregrinatur, collecta,' Lond. 1554, 1566, 4to. 2. 'St. Basil the Great, his Exhortation to his kinsmen to the studie of the Scriptures' translated, Lond. 1557, 8vo. 3. 'The viii bookes of Xenophon, containing the institution, schole, and education of Cyrus, the noble king of Persye: also his civil and principal estate, his expedition into Babilon, Syria, and Egypt, and his exhortation before his death to his children. Translated out of Greek into English,' Lond. 1567, 8vo. Another edition containing only six bookes was printed by R. Wolfe, Lond. n. d. Dedicated to William, earl of Pembroke. 4. 'The Fearfull Fancies of the Florentine Cooper. Written in Tuscane by John Baptist Gelli, one of the free studie of Florence. And for recreation translated into English,' Lond. 1568, 1599, 8vo.

[Wood's Athenæ Oxon. (ed. Bliss), i. 142; Ames's Typographical Antiquities (ed. Herbert), 610, 612, 791, 795, 797, 1003; Manship and Palmer's Great Yarmouth, ii. 198, 199; Tanner's Bibl. Brit.; Cooper's Athenæ Cantab. i. 275, 556; Jardine's Criminal Trials, i. 134–7, 174, 175, 188, 191, 194–225, 232, 233; Calendar of State Papers.] T. C.

BARKER, WILLIAM BURCKHARDT (1810?–1856), orientalist, the son of John Barker, was born about 1810, at which time his father was consul at Aleppo [see Barker, John, 1771–1849]. From both his parents he inherited a singular linguistic aptitude. He was the godson of John Louis Burckhardt, who, about the time of his birth, was for several months the guest of his father. He was brought to England in 1819, and educated there. From his early boyhood he prosecuted the study of oriental languages, and became at length as familiar with Arabic, Turkish, and Persian as he was with the chief languages of Europe. After his return to Syria Barker undertook a journey to the scarcely known sources of the Orontes, no account of which, until the communication of his 'Notes' to the Geographical Society of London in 1836, had ever been published. Barker returned on 22 Aug. 1835, to his father's residence at Suediah, near the mouth of the Orontes, and during part of the succeeding winter had the honour of playing chess almost every evening with Ibrahim Pasha, then resident at Antioch (*Syria and Egypt*, &c. ii. 225). Barker was for 'many years resident at Tarsus in an official capacity'—in the list of members of the Syro-Egyptian Society of London for 1847–8 he is designated, probably by mistake, as 'H.B.M. Consul, Tarsus'—and accumulated with much patience and discrimination materials for his elaborate work, which was finally edited by Mr. W. F. Ainsworth, with the title of 'Lares and Penates: or, Cilicia and its Governors; being a short Historical Account of that Province from the earliest times to the present day; together with a description of some Household Gods of the ancient Cilicians, broken up by them on their Conversion to Christianity, first discovered and brought to this country by the author,' 8vo, London, 1853. Before this date Mr. Barker had produced a splendid polyglott volume entitled 'Exhibition of the Works of Industry of all Nations. The Speech of His Royal Highness Prince Albert translated into the principal European and Oriental Languages,' fol., London, 1851. Others of Barker's works are 'Turkish Tales in English;' 'A Practical Grammar of the Turkish Language; with Dialogues and Vocabulary,' 8vo, London, 1854; 'A Reading Book of the Turkish Language, with Grammar and Vocabulary,' 8vo, London, 1854; and the 'Baitál Pachísí; or, Twenty-five Tales of a Demon; a new edition of the Hindí Text, with each Word expressed in the Hindústání Character immediately under the corresponding word in Nágarí, and with a perfectly literal English interlinear translation, accompanied by a free translation in English at the foot of each page, and explanatory notes,' 8vo, Hertford, 1855. This last work was edited by Professor E. B. Eastwick, to whom it was dedicated. Barker was for some time professor of the Arabic, Turkish, Persian, and Hindustani languages at Eton College, and he dedicated his Turkish grammar to Dr. Hawtrey, the provost. Two other volumes by Barker are of more general interest, the first being 'Odessa and its Inhabitants, by an English Prisoner in Russia,' 12mo, London, 1855; and the second 'A short Historical Account of the Crimea, from the Earliest Ages and during the Russian Occupation,' 12mo, Hertford and London, the Preface of which is dated from 'Constantinople, 12 March, 1855.' In the course of the Crimean war Barker placed his knowledge of the oriental languages and character at the disposal of the British government, in whose service he died on 28 Jan. 1856, 'of cholera, at Sinope, on the Black Sea, aged 45' (*Times*, 20 Feb. 1856), whilst employed as chief superintendent of the land transport depôt at that place.

[Journal of the Royal Geographical Society of London, vol. vii. 1837; Ainsworth's Introductory Preface to Lares and Penates; E. B. B. Barker's Syria and Egypt under the last five Sultans of Turkey, 2 vols. 8vo, London, 1876.]

A. H. G.

BARKER, WILLIAM HIGGS (1744–1815), Hebraist, was of the same family as Samuel Barker [see Barker, Samuel], and son of George Barker, tailor, of Great Russell Street. He was admitted on the foundation of St. Paul's School 10 May 1756, aged twelve. He became Pauline Exhibitioner at Trinity College, Cambridge, in 1761, Perry Exhibitioner 1764–7, and took his degree of B.A. in 1765. He was also a fellow of Dulwich College, Surrey, and took holy orders. He was elected master of Queen Elizabeth's Grammar School at Carmarthen 22 July 1767, an office which he appears to have held for thirty years. He published a small work, entitled 'Grammar of the Hebrew Language adapted to the use of schools, with Biblical examples,' 1774, 8vo; and a 'Hebrew and English Lexicon,' 1812, 8vo.

[Nichols's Life of Bowyer; Gardiner's Reg. of St. Paul's School, 108, 402, 413; Spurrell's Carmarthen, p. 180; Blanch's Dulwich College, p. 118; Gent. Mag. xliv. 434; Addit. MS. 19209.]

J. M.

BARKHAM or **BARCHAM, JOHN**, D.D. (1572?–1642), antiquary and historian, was descended from the Barchams of Brabant, and afterwards of Meerfield, Dorsetshire. Wood and other biographers affirm that he was the second son of Lawrence Barkham of Exeter, and Joan, daughter of Edward Bridgman of Exeter; but in the visitation of Essex (*Harl. Soc. Publications*, vol. xiii.) he is entered as the eldest son, and his mother's father is stated to be of Greenway, Devonshire. Barkham was born in the parish of

St. Mary-the-Moor, Exeter, about 1572, and entering a sojourner of Exeter College in the Michaelmas term of 1587, he was in August of the following year admitted scholar of Corpus Christi College. He became B.A. in February 1590-91, M.A. in 1594, and probationer fellow of Corpus Christi College in 1596. In 1603 he took the degree of B.D., and some time after he was made chaplain to Dr. Bancroft, archbishop of Canterbury, an office which he also held under his successor, George Abbot. In June 1608 he was collated to the rectory of Finchley, Middlesex; in October 1610 to the prebend of Brownswold in St. Paul's Cathedral; in March 1615 to the rectory of Packlesham, Essex; in May following to the rectory of Lackington, in the same county; and in December 1616 to the rectory and deanery of Bocking, also in the same county. In 1615 he resigned the rectory of Finchley, and in 1617 that of Packlesham. He died at Bocking 25 March 1642, and was buried in the chancel of the church there. Barkham had the reputation of being an accomplished linguist, an able divine, and an antiquary and historian of great erudition; but he published comparatively little, and this more for the benefit of others than himself. Speed, the author of the 'History of Britain,' received from him much valuable assistance, and he also wrote for the work the 'Life and Reign of King John,' and the 'Life and Reign of Henry II.' According to Anthony à Wood he composed in his younger days a book on heraldry, which he gave to Guillim, who, 'after adding some trivial things,' published it in 1610, with the author's sanction, under his own name. There is, however, some reason to suppose that he gave to Guillim nothing more than notes, extensive and elaborate probably, but not in such a complete form for publication as Wood represents (see note by Bliss, *Athenæ*, ii. 299). In 1625 he published, with a preface, the posthumous volume of Crakanthorpe, 'Defensio Ecclesiæ Anglicanæ contra M. Antonii de Dominis injurias.' Barkham had made a very extensive collection of coins, which he gave to Laud, archbishop of Canterbury, who presented them to the Bodleian library. He left also a treatise on coins in manuscript, which was never published. He married Anne, daughter of Robert Rogers, of Dartford, Kent, by whom he had one son.

[Lloyd's Memories (1677), pp. 278–81; Wood's Athenæ Oxon. (ed. Bliss), iii. 35–7; Fuller's Worthies, ed. 1662, i. 276; Biographia Britannica, ed. Kippis, i. 602–3; Prince's Worthies of Devon, 101–4; Chalmers's Biog. Dict. iii. 476–8.]

T. F. H.

BARKING, RICHARD DE (*d.* 1246), judge, was for some years prior of the abbey of Westminster, and on 14 Oct. 1222 was elected abbot in succession to Humeto or Humez, receiving the benediction from Peter de Rupibus, Bishop of Winchester (DUGDALE, *Monasticon*, i. 271). He became successively a privy councillor, a baron of the exchequer next in rank to William de Hareshull, the treasurer (MADOX, *Exchequer*, ii. 318), and, according to Dugdale and Weever, chief baron; but it is very doubtful whether such an office existed at the time (Foss). In 1242 mandates to the sheriffs of counties to collect scutage money for the king's expedition to Gascony are tested in his name, and he appears then to have been a favourite and attendant upon the king. In 1245 he, with the Bishop of Carlisle, is the king's deputy or lord justice of the kingdom during the king's absence in the Welsh wars, and on that ground he is excused from attendance at the pope's general council in that year. He died 23 Nov. 1246, having increased the revenues of his abbey by 300 marks per annum (MATT. WESTM., *Flor. Hist.* 330), by the addition of the churches of Ocham, Aschewell, and Strengesham, the manor of Thorpe, the castle of Morton Folet, the village of New Morton, Gloucestershire, and one half the manors of Langdon and Chadesley, in Worcestershire. (Sporley's manuscript copy of inscription on his second tomb; *Cotton MS.* Claud. A 8, fol. 496). He was 'prudens et competenter literatus' (MATT. WESTM., *loc. cit.*), and was buried in a marble tomb before the altar of the Virgin in the lady chapel built in Humeto's abbacy; but his tomb was destroyed in the time of the Abbot Colchester, and the same fate has befallen the slab that succeeded it.

[Foss's Lives of the Judges; Dugdale's Monasticon; Dart's Westminster, ii. p. xx; Madox's Exchequer, ii. 318; Weever's Funeral Monuments.]

J. A. H.

BARKSDALE, CLEMENT (1609–1687), author, was born at Winchcombe in Gloucestershire in November 1609. He received his earlier education in the grammar school of Abingdon, Berkshire. He entered Merton College, Oxford, as 'a servitor,' in Lent term 1625, but removed shortly to Gloucester Hall (afterwards Worcester College), where he took his degrees in arts. He entered holy orders, and in 1637 acted as chaplain of Lincoln College. In the same year he proceeded to Hereford, where he became master of the free school, vicar-choral, and soon after vicar of All Hallows in that city. When the garrison of Hereford was taken by the parliamentary army in 1646, he retreated to Sudeley Castle by the intervention of the Chandos family. In this family he acted as chaplain during the opening years of the civil war. Later, he found shelter at Hawling in Cotswold, where he taught a private school with success and had several pupils of rank. It was here that he composed his 'Nympha Libethris, or the Cotswold Muse, presenting some extempore Verses to the Imitation of yong Scholars,' 1651. At the Restoration he was presented to the livings of Naunton, near Hawling, and of Stow-on-the-Wold in Gloucestershire. These he retained until his death in January 1687, in his seventy-ninth year, when (says Anthony à Wood) he left behind him 'the character of a frequent and edifying preacher and a good neighbour.' His chief works are: 1. 'Monumenta Literaria: sive Obitus et Elogia doctorum Virorum, ex Historiis Jac. Aug. Thuani, 1640. 2. 'A Short Practical Catechism out of Dr. Hammond, with a Paper Monument,' 1649. 3. 'Adagilia Sacra Novi Testamenti . . . ab Andr. Schotto,' 1651. 4. 'Nympha Libethris, or the Cotswold Muse,' 4 parts, 1651. 5. 'Life of Hugo Grotius,' 1652. 6. 'Noctes Hibernæ: Winter Nights' Exercise,' 1653. 7. 'V. cl. Elogia Anglorum Camdeniana,' 1653. 8. 'The Disputation at Whinchcombe, 9 Nov. 1653,' 1653. 9. 'An Oxford Conference of Two Young Scholars touching their Studies,' 1659. 10. 'A Modest Reply in Three Letters touching the Clergy and Universities,' 1659. 11. Sermons, separately published: 'The Sacrifice,' 1655; 'King's Return,' 1660; on 2 Samuel xv. 25, 1660; on Psalm cxxii. 6, 1680. 12. 'Of Contentment,' 1660, 4th edit. 1679. 13. 'Defence of the Liturgy,' 1661. 14. 'Memorials of Worthy Persons,' 1661. 15. 'Remembrances of Excellent Men,' 1670. 16. 'Masora: a Collection out of the learned Master J. Buxtorfius's Comment. Masoreticus,' 1665. 17. 'Collection of Scripture illustrated by Mr. Richard Hooker,' 1675. 18. 'Three Ministers, . . . their Collections and Notices touching several Texts at their Weekly Meeting,' 1675. 19. 'Letter touching a College of Maids or a Virgin Society,' 1675. 20. 'Hugonis Grotii Annot. Selectæ ad vii. cap. S. Matthæi,' 1675. 21. 'Behold the Husbandman,' 1677. 22. 'Learn to die,' 1679. 23. 'Bezæ Epitaphia Selecta,' 1680. 24. 'Sententiæ Sacræ,' 1680. 25. 'Aurea Dicta: the King's gracious Words,' 1681. 26. 'Memorials of Alderman Whitmore, Bp. Wilkins, Reynolds,' &c. 1681. 27. 'Religion in Verse,' 1683. 28. 'Old Gentleman's Wish,' 1684. 29. 'Of Authors and Books,' 1684. 30. 'Century of Sacred Distichs, or Religion in Verse,' being No. 27 enlarged. 31. 'Grateful Mention of Deceased Bishops,' 1686. Also translations of books and tractates by Cyprian, Grotius, Schurman, &c. His only approach to poetic faculty is in his verse-translations of some of Crashaw's Latin epigrams. Otherwise he was a mere book-maker. As a biographer he is perfunctory and untrustworthy. His translations are usually paraphrastic and inelegant. His extempore verses in his 'Nympha Libethris' abound in allusions to contemporary persons and events.

[Wood's Athenæ Oxon. (Bliss), iv. 221–5; Corser's Collectanea Anglo-Poetica; Bliss's Catalogue, 141–8; Heber's Catalogue; Hunter's MS. Chorus Vatum, in Brit. Mus.; Barksdale's books.] A. B. G.

BARKSTEAD, Sir JOHN (*d.* 1662), regicide, the date of whose birth is unknown, was originally a goldsmith in the Strand, and was often taunted by Lilburne and the royalist pamphleteers with selling thimbles and bodkins. 'Being sensible of the invasions which had been made upon the liberties of the nation, he took arms among the first for their defence in the quality of captain to a foot company in the regiment of Colonel Venn' (Ludlow). On 12 Aug. 1645 he was appointed by the House of Commons governor of Reading, and his appointment was agreed to by the Lords on 10 Dec. (A letter written by Barkstead during his government of Reading is in the *Tanner MSS.* vol. lx. f. 512). During the second civil war he commanded a regiment at the siege of Colchester. In December 1648 he was appointed one of the king's judges. Referring, at his own execution, to the king's trial, he says: 'I was no contriver of it within or without, at that time I was many miles from the place, and did not know of it until I saw my name in a paper . . . what I did, I did without any malice' (*Speeches and Prayers*). He attended every sitting during the trial except that of 13 Jan. (Noble). During the year 1649 he acted as governor of Yarmouth, but by a vote of 11 April 1650 his regiment was selected for the guard of parliament and the city, and on 12 Aug. 1652 he was also appointed governor of the Tower. Cromwell praised his vigilance in that capacity in his first speech to the parliament of 1656 (*Speech*, v.). 'There never was any design on foot but we could hear of it out of the Tower. He who commanded there would give us account, that within a fortnight, or such a thing, there would be some stirring, for a great concourse of people were coming to them, and they had very great elevations of spirit.' As governor of the Tower Barkstead's emoluments are said to have been two thousand a year. In the parliament of 1654 he represented Colchester, in that of 1656 Middlesex, although chosen for Reading as well. In November 1655 he was appointed major-general of the county of Middlesex and the assistant of Skippon in the charge of London. His services were rewarded by knighthood (19 Jan. 1656) and by his appointment as steward of Cromwell's household. His conduct as governor of the Tower was attacked by all parties, and he was charged with extortion and cruelty (see 'A Narrative of the late Parliament,' and 'A Second Narrative of the late Parliament,' both in *Harleian Miscellany*, iii.; *Truth's Perspective Glass*, 1662; and *Invisible John made visible*, 1659). He was alderman of Cripplegate ward from 22 Feb. 1657–8 to 31 Jan. 1659–60, when he was discharged for 'infirmity.' In February 1659 he was summoned before the committee of grievances, was obliged to release some prisoners, and was in danger of a prosecution. At the Restoration Barkstead was one of the seven excepted both for life and estate (6 June 1660), but he contrived to escape to Germany, and to secure himself became a burgess of Hanau (Ludlow). In 1661, however, he ventured into Holland to see some friends, and Sir George Downing, the king's agent in the United Provinces, having obtained from the states a warrant for his apprehension, seized him in his lodgings with Colonel Okey and Miles Corbet. The three prisoners were immediately sent to England, and, as they had been previously outlawed, their trial turned entirely on the question of identity. Barkstead, with his companions, was executed on 19 April 1662. He showed great courage, thanked God he had been faithful to the powers he had served, and commended 'the congregational way, in which he had found much comfort.'

[Memoirs of Edmund Ludlow; the Thurloe State Papers contain much of Barkstead's official correspondence; Noble's House of Cromwell (p. 419) gives a sketch of his career, which is repeated in the Lives of the Regicides; Kennet's Register gives extracts from Mercurius Publicus and other sources on his arrest and execution. See also The Speeches, Discourses, and Prayers of Col. Barkstead, &c., faithfully and impartially collected, 1662; A Narrative of Col. Okey, Col. Barkstead, &c., their departure out of England . . . and the unparallelled treachery of Sir G. D., 1662. On the side of the government there is the official narrative, The Speeches and Prayers of John Barkstead, &c., with some due and sober animadversions, 1662, and A Letter from Col. Barkstead, &c., to their friends in the Congregational Churches in London, with the manner of their apprehension, 1662 (this, according to a note of Wood's on the fly-leaf, was written by some royalist).] C. H. F.

BARKSTED, WILLIAM (*fl.* 1611), actor and poet, was the author of the poems 'Mirrha, the Mother of Adonis; or Lustes Prodegies' (1607); and 'Hiren, or the Faire Greeke' (1611). On the title-page of the latter, he describes himself as 'one of the servants of his Maiesties Revels.' William Barksted in 1606 performed in Ben Jonson's 'Epicene,' and in 1613 in Beaumont and Fletcher's 'Coxcomb.' When he performed in 'Epicene' he was of the company 'provided and kept' by Kirkham, Hawkins, Kendall, and Payne, and in Jonson's famous folio of 1616 he is associated with 'Nat. Field, Gil. Carie, Hugh Attawel, Joh. Smith, Will Pen, Ric. Allen, and Joh. Blaney.' In the reign of Elizabeth, this company of actors was known as the 'children of the chapel;' in the reign of James I, as the 'children of the queen's revels.' 'Of the latter,' says Mr. J. Payne Collier, 'Barksted was a member, not of the former,' correcting herein an oversight of Malone. But in the title-page of 'Hiren' it is 'his Maiesties,' not the 'queen's' revels, so that the designation must have varied.

Certain documents—a bond and articles of agreement in connection with Henslowe and Alleyn—introduce Barksted's name in 1611 and 1615–16, as belonging to the company of actors referred to. Nothing later concerning him has been discovered, except an unsavoury and unquotable anecdote worked into the 'Wit and Mirth' of John Taylor, the Water Poet, in 1629. In some copies also of the 'Insatiate Countess,' dated 1631, the name of John Marston is displaced by that of William Barksted. But neither the wording of the one nor the fact of the other positively tells us that he was still living in 1629 or 1631. He may have in some slight way assisted Marston, but no more. It was doubtless as 'actor' that he became acquainted with Henry, earl of Oxford, and Elizabeth, countess of Derby. The former he calls, in the verse-dedication of 'Hiren,' 'the Heroicke Heros.' The renowned Countess of Derby is addressed as 'Your honor's from youth oblig'd.' There is a poor 'Prologue to a playe to the cuntry people' in Ashmole MS. 38 (art. 198), which Mr. W. C. Hazlitt has given to Barksted, although it is subscribed 'William Buckstead, Comedian.' Such unhappily is the little personal fact that research has yielded.

Barksted's two poems, 'Mirrha' and 'Hiren,' were very carelessly printed, and the abundant errors show that Barksted was ill-educated and unpractised in composition. Barksted has been identified by some with W. B., the author of a rough verse-translation of a 'Satire of Juvenal,' entitled 'That which seems Best is Worst, exprest in a paraphrastical transcript of Iuvenal's tenth Satyre. Together with the Tragicall Narration of Virginius's Death interserted,' London, 1617. This is a paraphrase resembling in method Barksted's 'Mirrha,' which is paraphrased from the tenth book of Ovid's 'Metamorphoses.' Both 'Mirrha' and 'Hiren' owe much to 'Venus and Adonis,' and their author pays the following tribute to Shakespeare at the close of 'Mirrha:'—

But stay my Muse in thine owne confines keepe,
  And wage not warre with so deere lou'd a neighbor,
But hauing sung thy day song, rest and sleepe,
  Preserue thy small fame and his greater fauor:
His song was worthie merrit (*Shakspeare* hee)
Sung the faire blossome, thou the withered tree:
    Lawrell is due to him, his art and wit
    Hath purchas'd it, *Cypres* thy brow will fit.

[Dr. Grosart's reproduction of Mirrha and Hiren in Occasional Issues; Collier's Memoirs of Actors in Shakespeare's Plays, and Memoirs of Alleyn (Shakespeare Society); Henslowe's Diary; Warner's Dulwich Catalogue. Among Peele's Jests is an anecdote of one Barksted, which does not probably refer to the poet.]
A. B. G.

BARKWORTH, or LAMBERT, MARK (*d.* 1601), Benedictine monk, a native of Lincolnshire, was converted to the catholic faith at the age of twenty-two, and studied divinity in the English colleges of Rheims and Valladolid. After being admitted to holy orders he was sent to labour on the English mission. He quickly fell into the hands of the persecutors, and having been tried and convicted as a catholic priest unlawfully abiding in England, he was hanged at Tyburn 27 Feb. 1600–1. Roger Filcock, a Jesuit, suffered with him; and Stow records that 'also the same day, and in the same place, was hanged a gentlewoman, called Mistris Anne Line, for relieving a priest contrary to the same statute.' Barkworth is claimed by the Benedictine monks as a member of the English congregation of their order, and it is certain that he was drawn to the gallows in the Benedictine habit.

[Challoner's Missionary Priests (1803), i. 210; Oliver's Catholic Collections relating to Cornwall, &c., 497; Weldon's Chronological Notes, 43; Dodd's Church Hist. ii. 72; More's Historia Missionis Anglicanæ Soc. Jesu, 257, 258; Stow's Annales, 794.]
T. C.

BARLING, JOHN (1804–1883), dissenting minister, was born at Weymouth 11 Aug. 1804. He was educated for the ministry at Homerton, and settled as a congregationalist minister at Square Chapel, Halifax, in 1829. His opinions becoming unitarian, he resigned his charge in 1834, and became a worshipper at Northgate End Chapel. After a sojourn of some years in the south of England he returned to Halifax, and made public manifestation of his new views in some lectures on the Atonement (1849) at Northgate End, of which he became minister in January 1854 on the death of William Turner [see TURNER]. From January 1856 he had as colleague Russell Lant Carpenter, B.A. He retired from the ministry in January 1858, and resided, in studious leisure, at Belle Grange, Windermere, for many years, and subsequently at Leeds, where he died 20 Aug. 1883. Through his first wife (*d.* September 1857), the elder daughter of Riley Kitson, of Halifax, he had acquired considerable property. He was married to his second wife, Emma Ellis, on 16 Jan. 1862. He left four sons. He had a mind of metaphysical power, and a spirit never embittered by controversy. Through life he adhered to the Paley type of teleology, and his unitarianism was cast in a scriptural mould. He published: 1. 'A Review of Trinitarianism, chiefly as it appears in the writings of Bull, Waterland, Sherlock, Howe, Newman, Coleridge, Wallis, and Wardlaw,' Lond. 1847. 2. 'Leaves from my Writing Desk, being tracts on the question, What do we Know? By an Old Student,' 1872 (anon.). He left manuscript essays on 'Idealism and Scepticism,' and on 'Final Causes.'

[Chr. Reformer, 1849, p. 385; Inquirer, 1 Sept. 1853, p. 555, 15 Sept. p. 581; particulars from Rev. R. L. Carpenter.]
A. G.

BARLOW, EDWARD, known as AMBROSE (1587–1641), Benedictine monk, son of Alexander Barlow, Esq., of the ancient family of Barlow of Barlow, was born at Manchester in 1587. He received his education at Douay and Valladolid. Afterwards he assumed, at Douay, the habit of St. Benedict, and was professed near St. Malo on 5 Jan. 1615–6. Being sent on the English mission, he exercised his priestly functions in Lancashire for about twenty years. At length he was tried, and condemned as a catholic priest unlawfully abiding in England, and executed at Lancaster Castle 10 Sept. 1641. He was brother of Dr. Rudesind Barlow [q. v.].

[Challoner's Missionary Priests (1803), ii. 91; Dodd's Church Hist. iii. 100; Weldon's Chronological Notes, 183, App. 8; Oliver's Catholic Collections relating to Cornwall, &c., 500; Granger's Biog. Hist. of England, ii. 384. T. C.

BARLOW, alias **BOOTH, EDWARD** (1639–1719), priest and mechanician, was son of Edward Booth, of Warrington, in Lancashire, where he was baptised 15 Dec. 1639. He took the name of Barlow from his uncle, Father Edward (Ambrose) Booth [q. v.], the Benedictine monk, who suffered martyrdom on account of his priestly character. At the age of twenty he entered the English college at Lisbon (1659), and after being ordained priest he was sent on the English mission. He first resided with Lord Langdale in Yorkshire, and afterwards removed to Parkhall, in Lancashire, a seat belonging to Mr. Houghton, but his chief employment was attending the poor in the neighbourhood, 'to whom he conformed himself both in dress and diet.' He died in 1719 at the age of eighty.

Barlow invented repeating clocks about the year 1676, and repeating watches towards the close of the reign of James II. By means of the mechanism of repetition, clocks were made to indicate, on a string being pulled, the hour or quarter which was last struck. This invention was afterwards applied to watches. We are informed by Derham (*Artificial Clock-maker*, 4th edit., 117) that Barlow, who was supported in his efforts by the judge, Sir Richard Allibone, endeavoured to get a patent for his invention: 'And in order to it he set Mr. Tompion, the famous artist, to work upon it, who accordingly made a piece according to his directions. Mr. Quare, an ingenious watchmaker in London, had, some years before, been thinking of the like invention, but, not bringing it to perfection, he laid by the thoughts of it till the talk of Mr. Barlow's patent revived his former thoughts; which he then brought to effect. This being known among the watchmakers, they all pressed him to endeavour to hinder Mr. Barlow's patent. And accordingly applications were made at court, and a watch of each invention produced before the king and council. The king, upon tryal of each of them, was pleased to give the preference to Mr. Quare's, of which notice was given soon after in the "Gazette." The difference between these two inventions was, Mr. Barlow's was made to repeat by pushing in two pieces on each side of the watch-box, one of which repeated the hour, the other the quarter. Mr. Quare's was made to repeat by a pin that stuck out near the pendant; which being thrust in (as now 'tis done by thrusting in the pendant) did repeat both the hour and quarter with the same thrust.'

Dodd, the church historian, who was personally acquainted with Barlow, observes that 'he was master of the Latin and Greek languages, and had a competent knowledge of the Hebrew before he went abroad, and 'tis thought the age he lived in could not show a person better qualified by nature for the mathematical sciences; tho' he read not many books of that kind, the whole system of natural causes seeming to be lodged within him from his first use of reason. He has often told me that at his first perusing of Euclid, that author was as easy to him as a newspaper. His name and fame are perpetuated for being the inventor of the pendulum watches; but according to the usual fate of most projectors, while others were great gainers by his ingenuity, Mr. Barlow had never been considered on that occasion, had not Mr. Tompion (accidentally made acquainted with the inventor's name) made him a present of 200*l.*'

He was the author of: 1. 'Meteorological Essays concerning the Origin of Springs, Generation of Rain, and Production of Wind; with an account of the Tide,' Lond. 1715, 8vo. 2. 'An exact Survey of the Tide; explicating its production and propagation, variety and anomaly, in all parts of the world, especially near the coasts of Great Britain and Ireland; with a preliminary Treatise concerning the Origin of Springs, Generation of Rain, and Production of Wind. With twelve curious maps,' Lond. 1717, 8vo; 2nd edition, 1722. 3. 'A Treatise of the Eucharist,' 3 vols. 4to, MS.

[Catholic Magazine and Review (Birmingham, 1835), vi. 107; Dodd's Church History, iii. 480; Notes and Queries, 1st series, vi. 147, 392, 439; Rees's Cyclopædia; Watt's Bibl. Brit.; Sutton's Lancashire Authors, 8; Reid's Treatise on Clock and Watch Making, 2nd edit., 328, 329; Derham's Artificial Clock-maker (1759), 116–18.]
T. C.

BARLOW, FRANCIS (1626?–1702), animal painter and engraver, born in Lincolnshire about 1626, was a pupil of William Sheppard, a portrait painter. He occasionally painted landscapes, but he is better known as a painter of animals, and he drew horses, dogs, birds, and fish with great spirit and accuracy; his colouring, however, was not equal to his drawing, otherwise his reputation would have stood much higher than it does. He painted with birds the ceilings of some country houses of the nobility and gentry, and designed and engraved two plates for Benlowe's poem 'Theophila,' which appeared in 1652, as well as upwards of a hundred illustrations for the edition of 'Æsop's Fables' published with Mrs. Afra Behn's translation in 1666, and of which the greater part of the impression was burnt in the fire of London. Hollar engraved after him eighteen plates of birds for the work entitled 'Multæ et diversæ Avium species,' 1658; two for Stapylton's translation of Juvenal, 1660; and fourteen plates entitled 'Several Ways of Hawking, Hunting, and Fishing,' 1671, besides several single plates of animals. He painted a half-length portrait of George Monck, duke of Albemarle, of which there is an excellent etching by himself, and he designed the hearse for Monck's funeral in Westminster Abbey. There is also by him a print of an eagle soaring in the air with a cat in its talons, an incident which Barlow witnessed while sketching in Scotland. His drawings are very carefully executed with a pen, and are usually slightly tinted with brown. He resided in Drury Lane, London, and notwithstanding a considerable bequest from a friend, he died in indigence in 1702.

[Redgrave's Dictionary of Artists, 1878; Bryan's Dictionary of Painters and Engravers (ed. Graves), 1885.] R. E. G.

BARLOW, Sir GEORGE HILARO (1762–1846), who for two years acted as governor-general of India at a very critical period, was fourth son of William Barlow, of Bath, and younger brother of Admiral Sir Robert Barlow, G.C.B. He was appointed to the Bengal civil service in 1778, and reached Calcutta in the following year. Soon after his arrival he was attached as assistant to Mr. Law, the collector of Gya, and one of the ablest public servants in India. With the help of St. George Tucker and Robert Barlow, Law managed to change Gya from the most wretched into the most prosperous province of Bengal by encouraging fixity of tenure and observing simple economical laws. In 1787 the governor-general, Lord Cornwallis, who was delighted with the prosperity of Gya, sent Barlow to inquire into the manufactures and commerce of Benares, and in the following year made him sub-secretary to government in the revenue department. In this department it was his duty to carry out the famous permanent settlement of Bengal, and he was thus brought closely in contact with Mr. Shore, afterwards Lord Teignmouth, a member of the supreme council, and Lord Cornwallis. This great measure was conceived by Cornwallis, elaborated by Shore, and carried into execution by Barlow. Whether the measure was good or not, the chief persons concerned all gained much reputation, and struck up a warm friendship with each other. When Shore (now Sir John) succeeded Cornwallis as governor-general, he renewed his friendship with Barlow, and in 1796 made him chief secretary to government. Under Lord Wellesley, who succeeded Sir John Shore, Barlow continued to be chief secretary until he became a member of the supreme council in 1801. He became as indispensable to Wellesley as to Cornwallis, backed up his foreign policy, and was in 1802 nominated provisional governor-general, and in 1803 created a baronet. In July 1805 Cornwallis succeeded Wellesley, and on his death, in October, Sir George Barlow temporarily succeeded him. His policy at this period has been frequently and unjustly censured, because he did not continue the aggressive behaviour of Lord Wellesley. He merely continued the policy of Cornwallis, both in home and foreign affairs, and made economy and peace his chief objects. The whole question of his policy is ably discussed in a paper by Lord Metcalfe, and his conclusion is that Sir George had a narrow and contracted view of things, a natural judgment from a pupil of Lord Wellesley. The appointment of Sir George Barlow was confirmed by the court of directors, but the whig government refused to assent to it, and appointed Lord Lauderdale in his stead. The difference ended in the sacrifice of both, and Lord Minto eventually arrived in Calcutta in July 1807, when Sir George had been in power nearly two years. His government had not been brilliant, but it had been just and financially prosperous, and if he had left dangers lurking on the north-west frontier in the power of Scindia and Holkar, and the triumphant rajah of Bhurtpore, he had had the courage to draw back from a chance of great fame, to do his duty. To compensate him for his supersession the king had sent out to Sir George, by Lord Minto, the insignia of the Bath in Oct. 1806, and he was shortly afterwards nominated governor of Madras.

He arrived at Madras in December 1807, and took over the governorship from Lord William Bentinck. He abolished the revenue system commonly known as the ryotwári system, introduced by Read and Munro, and substituted a system of leases to middlemen, which was abandoned a few years later. By his repellent manners he began by turning every one against him, and then quarrelled with the leading men, both of the army and civil service. On the question of a grain contract he quarrelled with Mr. Sherson, and immediately after with Messrs. Roebuck and Petrie. But his most serious quarrel was with the army. In pursuit of economy his predecessor had decided, in conformity with instructions from home, to abolish a monthly allowance to commanding officers, called the tent-contract, and Barlow carried out the intention. Lieutenant-colonel Munro, the quartermaster-general, was blamed by the officers for Barlow's action, and placed under arrest by the commander-in-chief, Lieutenant-general Hay Macdowall. The general was declared dismissed by Barlow, and the adjutant-general and deputy adjutant-general, Colonel Capper and Major Boles, placed under arrest. Other officers were suspended soon afterwards for preparing a memorial to the supreme government. Then broke out a universal mutiny. The officers everywhere combined; at Masulipatam and Seringapatam preparations were made to march on Madras, and at Jaulnah the march was commenced. At Seringapatam there was a collision between the native regiments and the king's troops, in which 150 lives were lost. Sir George Barlow showed no intention of giving way, but depended on the king's officers and the sepoys themselves against the company's officers. Malcolm and Close first tried to reconcile the officers, and at last Lord Minto came down in person to complete the reconciliation. The officers had to give in; many were cashiered, and several more lightly punished. The dispute had hardly affected the reputation of Sir George Barlow; in it he had shown great want of tact, but plenty of courage. The king wished to make him a peer, and the company to grant him a large income. But the officers who came home filled London with hostile pamphlets, and in 1812 he was recalled, and only granted the usual annuity of 1,500*l.* a year. He was made G.C.B. in 1815. He lived in retirement till his death at Farnham 18 Dec. 1846. Sir George Barlow was manifestly an able man and a good servant, but he failed utterly when placed in a government at a crisis, and it is not to be regretted that he was superseded in India by Lord Minto.

[For his early life see a Brief Sketch of the Services of Sir G. Barlow, London, 1811; also consult the Cornwallis Despatches, the Life of Lord Teignmouth, and the Wellesley Despatches. See for his policy as governor-general selections from the papers of Lord Metcalfe, by Kaye, London, 1848, pp. 1–11. For the mutiny at Madras consult the Asiatic Annual Register for 1809, and an article in the Quarterly Review, vol. v., and also Lord Minto in India, by Lady Minto, chap. ix. The best of the innumerable pamphlets are quoted in the article in the Quarterly Review.] H. M. S.

BARLOW, HENRY CLARK, M.D. (1806–1876), writer on Dante, was born in Churchyard Row, Newington Butts, Surrey, 12 May 1806. He was the only child of Henry Barlow, who, after spending the years 1799–1804 in the naval service of the East India Company, settled at Newington; passed fourteen years (1808–1822) at Gravesend as a revenue officer (*Memoir of Henry Barlow*, p. 18); and died at Newington, in his seventy-fifth year, 12 Jan. 1858. Barlow's mother, who lived till 14 Jan. 1864, was Sophia, youngest daughter of Thomas Clark, a solicitor. Barlow was educated at Gravesend and Hall Place, Bexley; and in 1822 was articled to George Smith, an architect and surveyor, of Mercers' Hall, and soon became a student of the Royal Academy. In 1827, however, in consequence of an accidental wound in the nerve of the right thumb, he relinquished the profession, and devoted two years to 'private study, to supply the deficiencies of a neglected education' (*Brief Memoir*, &c., 1868). In 1829 he was in Paris attending the public lectures in the Jardin des Plantes and at the Collège de France. He matriculated at Edinburgh, after a preliminary course of classical study at Dollar, as a medical student, in November 1831, and took the degree of M.D. on 3 Aug. 1837. After an interval he removed to Paris, where he not only devoted himself to medical and scientific studies, but also to artistic criticism. From Paris in 1840 he proceeded to Belgium, the Rhine, and Holland. In the course of these journeys, as in previous ones made in the Isle of Wight, North and South Wales, Ireland, and the Western Highlands of Scotland, Barlow enriched his sketch-books and journals with drawings and descriptions, and his cabinet with geological specimens. He returned home to study Italian, and in the spring of 1841 again went to the continent. He spent the summer in Switzerland, in the autumn crossed the St. Gothard to Milan, and remained in Italy nearly five years. It was at Pisa, during the winter of 1844–5, that Barlow became acquainted 'with the great poet of Italy and Europe, Dante Allighieri.' In 1846, after revisiting England, he returned to Florence. In October 1847 he made 'a pilgrimage to Ravenna, the Mecca of all Dantophilists.' In 1848 he extended his travels to Athens and Constantinople, returning by way of the Danube through Hungary and Austria. In 1849 he resided for some time in Berlin, Dresden, and Prague. He published in 1850, from Newington Butts, a slight paper on Dante, entitled 'La Divina Commedia: Remarks on the Reading of the 59th Verse of the 5th Canto of the "Inferno,"' and Barlow's whole subsequent life seems to have been consecrated to the study of Dante. Later in

1850 he was again at Vienna, Venice, and Florence. In 1851 Barlow returned to England, where he published a little work entitled 'Industry on Christian Principles,' 8vo, London, 1851. In 1852 he was in Paris, engaged in the examination of the 'Codici' of Dante in the various libraries. He afterwards collated above 150 other manuscripts in Italy, Germany, Denmark, and England. In 1853 Barlow was in Germany, prosecuting his favourite studies; in the autumn of 1854 in the south of France; in 1856 in Denmark and Sweden; and, revisiting Edinburgh in 1857, was thence attracted to Manchester by the Art Treasures' Exhibition of that year. About this time he published at London 'Letteratura Dantesca: Remarks on the Reading of the 114th Verse of the 7th Canto of the Paradise of the "Divina Commedia"' (1857), and two years afterwards 'Francesca da Rimini, her Lament and Vindication; with a brief Notice of the Malatesti' (1859, 2nd edition, 1875). An Italian translation, 'Francesca da Rimini, suo Lamento e Difesa,' &c., in Dr. Filippo Scolari's 'Esercitazioni Dantesche,' appeared at Venice in 1865. Barlow published in 1862 'Il Gran Rifiuto, what it was, who made it, and how fatal to Dante Allighieri,' 'a dissertation on verses 58 to 63 of the 3rd canto of the "Inferno,"' of which an Italian translation by G. G[uiscardi] appeared at Naples in 1864. Barlow also issued in 1862 'Il Conte Ugolino e l'Arcivescovo Ruggieri: a Sketch from the Pisan Chronicles,' and a fragment of English history, entitled 'The Young King and Bertrand de Born,' from which the author deduced an amended reading in line 135 of the 28th canto of the 'Inferno.' In 1864 Barlow published the final result of his laborious work on the 'Divina Commedia,' 'Critical, Historical, and Philosophical Contributions to the Study of the "Divina Commedia."' In the celebration of the sixth centenary of Dante's birth (14–16 May 1865), at Florence, Barlow took a prominent part, and described the festival in his 'Sixth Centenary Festivals of Dante Allighieri in Florence and at Ravenna. By a Representative' (London, 1866). Barlow was also present for a time at the festival which took place at Ravenna on 24–26 June following, in consequence of the recent discovery there of the bones of Dante. Before the first of these two celebrations the king of Italy bestowed upon Barlow the title of Cavaliere dell' Ordine dei SS. Maurizio e Lazzaro. After the Dante commemoration he spent his time in studious seclusion and studious travel at home and abroad. He died, whilst on a foreign tour, at Salzburg, on Wednesday, 8 Nov. 1876. He was at the time a fellow or member of many learned societies in England, Italy, and Germany. He read a paper, which he had been contemplating since 1854, at the Royal Institute of British Architects, on 'Symbolism in reference to Art' (1860), and an article of his on 'Sacred Trees' was reprinted 'for private circulation' from the 'Journal of Sacred Literature' for July 1862. These papers, with a third, on the 'Art History of the Tree of Life,' originally read, 11 May 1859, before the Royal Society of Literature, were collected in a volume entitled 'Essays on Symbolism,' and published in 1866. He was a prolific contributor to the 'Athenæum,' to which he communicated some fifty articles on 'subjects in reference to Dante and Italy.' He was a constant correspondent of the 'Morning Post,' to which, besides articles referring to Dante, he addressed over forty 'Letters on the National Gallery,' 1849–67, as well as 'Letters on the British Museum' and 'Letters on the Crystal Palace at Sydenham.' His writings as poet, critic, and student are very numerous. He was the author of an inaugural 'Dissertation on the Causes and Effects of Disease, considered in reference to the Moral Constitution of Man' (Edinburgh, 1837); and he left several treatises in manuscript, one of which, the 'Harmony of Creation and Redemption,' 4 vols., folio, was placed thirteenth amongst the essays of over two hundred candidates for the great Burnett theological prize awarded at Aberdeen in 1854. Barlow left by will 1,000*l.* consols to University College, London, for the endowment of an annual course of lectures on the 'Divina Commedia,' as well as all the books, prints, &c. in his library which related to Dante and Italian history and literature. He also left 500*l.* consols to the Geological Society for the furtherance of geological science.

[Henry Barlow, of Newington Butts: a Memoir in Memoriam, privately printed; the Sixth Centenary Festivals of Dante Allighieri in Florence and at Ravenna, 1866; A Brief Memoir of Henry Clark Barlow, privately printed, whence the quoted passages in the foregoing life are chiefly taken; Athenæum, 11 and 18 Nov. 1876; Academy, 2 Dec. 1876.] A. H. G.

BARLOW, PETER (1776–1862), mathematician, physicist, and optician, was born at Norwich in October 1776. He began life in an obscure mercantile situation; he then kept a school, and having by his own exertions attained considerable scientific knowledge, he became a regular correspondent of the 'Ladies' Diary,' then under the management of Dr. Hutton, professor of mathematics at Woolwich. By Hutton's advice he sought, and after a severe competitive examination obtained, in 1801, the post of assistant mathematical master, from which he was subsequently advanced to that of professor, in the Royal Military Academy. His first book, 'An Elementary Investigation of the Theory of Numbers,' was published in 1811, and was succeeded in 1814 by 'A New Mathematical and Philosophical Dictionary.' In the same year appeared his 'New Mathematical Tables,' giving the factors, squares, cubes, square and cube roots, reciprocals and hyperbolic logarithms of all numbers from 1 to 10000, together with the first ten powers of numbers under 100, and the fourth and fifth of all from 100 to 1000. The principal part of this vast mass of accurate and highly useful numerical information was reprinted in stereotype (1856) by the Society for the Diffusion of Useful Knowledge, under the supervision of Professor De Morgan. Barlow's merits, however, were first rendered conspicuous by the publication, in 1817, of an 'Essay on the Strength of Timber and other Materials' (6th ed. 1867), supplying, as the results of numerous experiments in Woolwich dockyard, much-needed data for the calculations of engineers. The experiments upon the resistance of iron which formed the basis of the design for the Menai suspension bridge were submitted by Telford to his examination, and were printed as an appendix to the third edition of his 'Essay' (1826). His services to the profession were acknowledged by admission, in 1820, as an honorary member, to the Institution of Civil Engineers.

In 1819, with a view to devising a remedy for the large deviations of the compass due to the increasing quantities of iron used in the construction and fittings of ships, he undertook the first experimental investigation ever attempted of the phenomena of induced magnetism. The remarkable fact that the intensity of magnetic effects depends not on mass, but on extent of surface, established by his observations on the deflections produced in a magnetised needle by vicinity to an iron globe, as well as an empirical law of such deflections, were shown by Poisson in 1824 to be mathematically deducible from Coulomb's hypothesis of magnetic action (*Mém. de l'Institut*, v. 261, 336). In his 'Essay on Magnetic Attractions' (1820), Barlow gave the details of his experiments, and described a simple method of correcting ships' compasses by fixing a small iron plate in such a position as to compensate all other local attractions. After successful trial in various latitudes, it was adopted by the admiralty, but has not proved adequate to its purpose in ships built wholly of iron. For this invention he received from the board of longitude a grant of 500*l.*, besides presents from the chief naval boards; from the Emperor Alexander, on its introduction into the Russian navy in 1824, a gold watch and chain; and in 1821 the gold medal of the Society of Arts.

In a second enlarged edition of his work, published in 1823, Barlow succeeded in connecting the whole of his experimental results by a mathematical theory based on a few simple assumptions; the effects of varying temperature on the magnetic power of iron were first recorded in detail (see also his paper 'On the anomalous Magnetic Action of Hot Iron between the White and Blood-red Heat,' *Phil. Trans.* cxii. 117), while additional sections were introduced for the theoretical and experimental illustration of the new science of electro-magnetism. In an essay 'On the probable Electric Origin of all the Phenomena of Terrestrial Magnetism,' communicated to the Royal Society on 27 Jan. 1831, he described an ingenious experiment (strikingly confirmatory of Ampère's theory) showing the precise similarity between the action of the earth on the magnetic needle and that of a wooden globe coiled round with copper wire carrying a galvanic current (*Phil. Trans.* cxxi. 104). He moreover employed a neutralised needle in his magnetic researches (*Phil. Trans.* cxiii. 327), and made an early attempt at signalling by electricity. The publication in 1833 of a variation chart embodying a large amount of new information (*Phil. Trans.* cxxiii. 667) closed the list of his contributions to this branch of science.

His optical experiments began about 1827. In the course of some efforts to reduce to practice rules for the curvatures of achromatic object-glasses given by him in vol. cxvii. of the 'Philosophical Transactions,' he was met with the difficulty of procuring suitable flint-glass, and immediately set himself to devise a substitute. This he found in disulphide of carbon, a perfectly colourless liquid, with about the same refractive, and more than twice the dispersive power of flint-glass. He accordingly constructed two telescopes, of respectively 3 and 6 inches aperture, in which the corrections both for colour and curvature were effected by a concavo-convex lens composed of this substance enclosed in glass, of half the diameter of the plate-lens, and fixed at a distance within it of half its focal length (*Phil. Trans.* cxviii. 107; see also Baily in *Astronomische Nachrichten*, No. 127). Aided by a grant from the board of longitude, he shortly after advanced to an aperture of 7·8 inches (surpassing that of any refractor then in England, *Phil. Trans.* cxix. 33), and was willing with some further improvements to attempt one of 2 feet. A committee appointed by the Royal Society in 1831 to report upon the practicability of this daring scheme, advised a preliminary trial upon a smaller scale, and a 'fluid-lens' telescope of 8 inches aperture and the extremely short focal length of 8¾ feet (one of the leading advantages of the new principle) was in 1832 executed by Dollond from Barlow's designs. The success, however, of this essay (described *Phil. Trans.* cxxiii. 1) was not sufficient to warrant the prosecution of the larger design (see the reports of Herschel, Airy, and Smyth, in *Proc. R. Soc.* iii. 245–53). The 'Barlow lens' now in use for increasing the power of any eye-piece is a negative achromatic combination of flint and crown glass, suggested by Barlow, applied by Dollond in 1833 (*Phil. Trans.* cxxiv. 199), and first employed by Dawes in the measurement of minute double stars (*Month. Not.* x. 176).

Barlow was much occupied with experiments designed to afford practical data for steam locomotion. He sat on railway commissions in 1836, 1839, 1842, and 1845; and two reports addressed by him in 1835 to the directors of the London and Birmingham Company on the best forms of rails, chairs, fastenings, &c., were regarded as of the highest authority both abroad and in this country. He resigned his post in the Woolwich Academy in 1847, his public services being recognised by the continuance of full pay. His active life was now closed, but he retained the powers of his mind and the cheerfulness of his disposition until his death, 1 March 1862, at the age of 86.

Barlow was elected a fellow of the Royal Society in 1823, and in 1825 received the Copley medal for his discoveries in magnetism. Somewhat later he was admitted to the Astronomical Society, and sat on the committee for the improvement of the 'Nautical Almanac' in 1829–30, and on the council in 1831. He was besides a corresponding member of the Paris, St. Petersburg, and other foreign academies.

In addition to the works already mentioned he wrote for Rees's 'Encyclopædia' most of the mathematical articles from the letter H downwards, and contributed to the 'Encyclopædia Metropolitana' the articles Geometry, Theory of Numbers, Mechanics, Hydrodynamics, Pneumatics, Optics, Astronomy, Magnetism, Electro-Magnetism, as well as the bulky volume on Manufactures. A report by him on the 'Strength of Materials' was presented to the British Association in 1833 (*Reports*, ii. 93). A list of his contributions to scientific periodicals, forty-nine in number, many of them reprinted abroad, will be found in the Royal Society's 'Catalogue of Scientific Papers' (8 vols. 8vo, 1867–79).

[Month. Not. R. Astr. Soc. xxiii. 127; Minutes of Proceedings of Inst. Civ. Engineers, xxii. 615, 1862–3; Proc. R. Soc. xii. xxxiii.]

A. M. C.

BARLOW, RUDESIND (1585–1656), Benedictine monk, elder brother of the Benedictine, Edward Barlow [q. v.], became superior of St. Gregory's at Douay. Weldon relates that Barlow was looked upon as one of the first divines and canonists of his age; and that 'he exerted the force of his pen against Dr. Richard Smith (who governed the catholics of England under the title of Chalcedon), and succeeded in forcing him to desist from his attempts and pretended jurisdiction of ordinary of Great Britain.' Barlow died at Douay 19 Sept. 1656. Weldon adds that 'after the death of this renowned monk, a bishop sent to the fathers of Douay to offer them an establishment if they would but make him a present of the said father's writings. But in vain they were sought for, for they were destroyed by an enemy.'

[Oliver's Catholic Collections relating to Cornwall, &c., 474, 477, 506; Weldon's Chronological Notes; MS. Burney, 368, f. 100 *b*.]

T. C.

BARLOW, THOMAS (1607–1691), bishop of Lincoln, was descended from an ancient family seated at Barlow Moor near Manchester. His father, Richard Barlow, resided at Long-gill in the parish of Orton, Westmoreland, where the future bishop was born in 1607 (Barlow's *Genuine Remains*, p. 182). He was educated at the grammar school at Appleby, under Mr. W. Pickering. In his seventeenth year he entered Queen's College, Oxford, as a servitor, rising to be a tabarder, taking his degree of B.A. in 1630, and M.A. in 1633, in which year he was elected fellow of his college. In 1635 he was appointed metaphysical reader to the university, in which capacity he delivered lectures which were more than once published under the title 'Exercitationes aliquot Metaphysicæ de Deo.' His father dying in 1637, Barlow printed a small volume of elegies in his honour, written by himself and other members of his college, entitled 'Pietas in Patrem.' Barlow was regarded as a master of casuistry, logic, and philosophy, in which subjects he had as his pupil the celebrated independent, John Owen, who, as dean of

Christ Church and perpetual vice-chancellor, was the ruling power at Oxford during the Protectorate. Among other distinguished associates of Barlow may be mentioned Sanderson, then regius professor of divinity (1642–8), and Robert Boyle, who made Oxford his chief residence (1654–68), whose 'esteem and friendship' he 'gained in the highest degree,' being 'consulted by him in cases of conscience' (Birch's *Life of Boyle*, p. 113). Barlow's 'prodigious reading and proportionable memory' rendered him one of the chief authorities of the university on points of controversial divinity and cases of casuistry. He was regarded as 'a great master of the whole controversy between the protestants and the papists,' being the uncompromising opponent of the latter, whose salvation he could only allow on the plea of 'invincible ignorance' (Barlow, *Genuine Remains*, pp. 190–205, 224–31, ed. 1693). He was a decided Calvinist, strongly opposed to the Arminian tenets of Jeremy Taylor and Bull and their school. During this period he was one of the chief champions of what were then considered orthodox views at Oxford, uniting, together with Dr. Tully, a much higher Calvinist than himself, in 'keeping the university from being poisoned with Pelagianism, Socinianism, popery, &c.' (Wood, *Athen. Oxon.* iii. 1058). Kippis says of him that he was 'an universal lover and favourer of learned men of what country or denomination soever.' Thus we find him 'offering an assisting hand' and showing 'publick favours' to Anthony à Wood, afterwards his ill-natured maligner (Wood, *Life*, xxiii, lix); patronising the learned German, Anthony Horneck, and appointing him to the chaplaincy of Queen's soon after his entrance at that college in 1663 (Kidder's *Life of Horneck*, p. 4); helping Fuller in the compilation of his 'Church History,' particularly with regard to the university of Oxford (Fuller, *Ch. Hist.* ii. 293, ed. Brewer); and even 'receiving' at the Bodleian 'with great humanity' the celebrated chaplain and confessor of Henrietta Maria, Davenport, otherwise a Sancta Clara, when visiting Oxford 'in his troubled obscurity' (Wood, *Athen. Oxon.* iii. 1223). Barlow was by constitution what was contemptuously called a 'trimmer.' Naturally timid, his casuistical training provided him on each occasion with arguments for compliance which always leant to the side of his own self-interest. The freedom with which he regarded some important tenets of the Anglican church is shown by the somewhat depreciating tone in which he spoke of infant baptism in a letter written to Tombes, the anabaptist divine, a letter which, to his honour, he is said to have refused to withdraw when, after the Restoration, it affected his position at the university and damaged his prospect of preferment in the church (Birch, *Life of Boyle*, p. 299).

On the surrender of Oxford to Fairfax in 1646, Barlow accommodated himself to his changed circumstances without any apparent difficulty. Two years later, when the university was purged of malignants, Barlow was one of the fortunate few who escaped ejection. We may safely set aside Anthony à Wood's spiteful story that he secured the favour of Colonel Kelsey, the deputy-governor of the garrison, by making presents to his wife, and accept the statement of Walker (*Sufferings of the Clergy*, pt. ii. p. 132) that the retention of his fellowship was due to Selden and his former pupil Owen, then all-powerful in the university, by whom Barlow's learning and intellectual power were justly appreciated. It is certainly surprising, considering his caution against committing himself, except on the winning side, to find him contributing anonymously to the flood of scurrilous tracts issuing from the press on the parliamentary visitation of Oxford in 1648 a pamphlet entitled 'Pegasus, or the Flying Horse from Oxford, bringing the Proceedings of the Visitors and other Bedlamites,' in which, with a heavy lumbering attempt at wit, he endeavoured to hold up the proceedings of the visitors to ridicule. In spite of this indiscretion Barlow retained his fellowship all through the Protectorate, rising from one dignity to another, and finally becoming provost of his college in 1657. He occupied the rooms over the old gateway of the college, now pulled down, which tradition pointed out as those once tenanted by Henry V. On the death of John Rouse, Barlow, then in his forty-sixth year, was elected to the librarianship of the Bodleian on 6 April 1642, a post which he held until he succeeded to the Lady Margaret professorship in 1660, being 'a library in himself and the keeper of another,' 'than whom,' writes Dr. Bliss, 'no person was more conversant in the books and literary history of his period' (Wood, *Athen. Oxon.* iii. 64). Barlow proved a careful guardian of the literary treasures committed to his charge, opposing 'both on statute and on principle the lax habit of lending books, which had been the cause of serious losses.' He is, however, charged with carelessness in keeping the register of new acquisitions to the library (Macray, *Annals of the Bodl. Lib.* pp. 79, 84, 100).

On the death of Dr. Langbaine in 1657–8 Barlow became head of his college. The next year, 1658, we find Robert Boyle employing his 'dear friend' Barlow to communicate to Sanderson, then living in extreme poverty with his wife and family on his plundered benefice, his request that he would review his lectures 'De Conscientia,' accompanied with the gift of 50*l.*, professedly to pay an amanuensis, with the promise of the same sum yearly. Barlow was a frequent correspondent of Sanderson's, who 'resolved his doubts on casuistical points by his letters.' Two of these on 'original sin,' against Jeremy Taylor, are published in Jacobson's edition of Sanderson's Works (vi. 384, 389).

On the Restoration, Barlow at once adapted himself to the change of rulers. He was one of the commissioners for restoring the members of the university who had been ejected in 1648, and for the expulsion of the intruders. He repaid the kindness shown him by Owen under similar circumstances, by mediating with the lord chancellor on his behalf after his expulsion from the deanery of Christ Church, when he was molested for preaching in his own house.

Among those who were now called to suffer by the turn of the wheel was Dr. Wilkinson, Lady Margaret professor of divinity, into whose place Barlow stepped, together with the stall at Worcester annexed to the chair, on 25 Sept. 1660. A few days before, 1 Sept., he had taken his degree of D.D., one of a batch, Wood spitefully remarks, created by royal mandate 'as loyalists, though none of them save one had suffered for their loyalty in the times of rebellion and usurpation' (*Fasti*, ii. 238). The following year, 1661, on the death of Dr. Barton Holiday, Barlow was appointed archdeacon of Oxford; but through a dispute between him and Dr. Thomas Lamplugh, ultimately decided in Barlow's favour, he was not installed till 13 June 1664.

At this epoch Barlow, at the request of Robert Boyle, wrote an elaborate treatise on 'Toleration in Matters of Religion.' What he wrote was, however, not published till after his death (in his 'Cases of Conscience,' 1692), Boyle 'fearing on the one hand that it would not be strong enough to restrain the violent measures against the nonconformists, so, on the other, it might expose the writer to the resentment of his brethren.' Barlow's reasoning is based rather on expediency than on principle. He is careful to show that the toleration in religion he advocates does not extend to atheists, papists, or quakers. At an earlier period, on the Jews making application to Cromwell for readmission into England, Barlow, 'at the request of a person of quality,' had composed a tract on the 'Toleration of the Jews in a Christian State,' published in the same collection of 'Cases of Conscience.'

Barlow was a declared enemy of the 'new philosophy' propounded by the leading members of the Royal Society, which he absurdly stigmatised as 'impious if not plainly atheistical, set on foot and carried on by the arts of Rome,' designing thereby to ruin the protestant faith by disabling men to defend the truth (see Barlow's *Censure of a Lecture before the Royal Society*, 1674, by Sir William Petty; and his second letter, *Gen. Rem.* pp. 151–159). His 'Directions to a young Divine for his Study of Divinity' belong to this period. They contain a carefully compiled catalogue of theological works classified according to subjects, with remarks on their value and character.

Barlow is accused by Wood of underhand meddling in the election of Dr. Clayton to the wardenship of Merton in 1661 (Wood, *Life*, vii, xlii). When pro-vice-chancellor in 1673 he called in question one Richards, chaplain of All Souls, for Arminian doctrine in a sermon at St. Mary's (*ibid.* lxxi). On the publication of Bull's 'Harmonia Apostolica,' Barlow pronounced a severe censure on his doctrine, and applied very scurrilous epithets to the author. Bull, hearing of Barlow's opprobrious treatment of his work, came to Oxford and offered to clear himself by a public disputation. Barlow is said to have endeavoured at first to deny or extenuate the charge, and altogether declined Bull's challenge, showing that 'the person who had been so forward to defame him in his absence durst not make good the charge to his face' (Nelson's *Life of Bull*, pp. 90, 181, 211). During this period Barlow wrote much, but published little. He added a preface to an edition of Ussher's 'Chronologia Sacra,' Oxon, 1660, and also to Holyoke's 'Latin Dictionary,' 1677. 'Mr. Cottington's Divorce Case,' on which Barlow's reputation as an ecclesiastical lawyer and casuistical divine mainly rests, was written in 1671. It displays a very extensive acquaintance with the writings of the chief authorities on canon law, and a complete command of their writings. The curious may read the whole in Barlow's 'Cases of Conscience' (No. iv.) In 1673, having as archdeacon of Oxford received from his bishop, the weak and courtly Crewe, the archbishop's orders concerning catechising, revived by royal authority, to communicate to the clergy of the diocese, Barlow, with covert malice, teazed the bishop, who was suspected of secretly favouring the Romish faith, by inquiries whether the 'sects' complained of in the archbishop's letter included 'papists,' and if their children were to be summoned to be catechised. Crewe resented being catechised in his turn, and a correspondence ensued which may be found in Barlow's 'Remains' (pp. 141–150).

Barlow took a prominent part in the two abortive schemes of comprehension which were set on foot in October 1667, and February 1668. The 'Comprehensive Bill,' as it was styled, was based on Charles II's declaration from Breda. It was drawn by Sir Robert Atkyns and Sir Matthew Hale, and revised and endorsed by Barlow and his friend Bishop Wilkins. The introduction of the bill was frustrated by a declaration of the House of Commons, and the whole plan was finally dropped. A careful report of the whole proceeding, written by Barlow, exists in manuscript in the Bodleian library, and is printed in Thorndike's Works (Library of Anglo-Catholic Theology, v. 302–8; Stoughton's *Church of the Restoration*, iii. 371–9).

The credit of having been the means of obtaining the release of John Bunyan, the author of the 'Pilgrim's Progress,' from his twelve years' imprisonment in Bedford gaol, was erroneously assigned to Barlow by Bunyan's earliest biographer, Charles Doe, and the error was repeated with fuller details in the life of Barlow's famous pupil, Dr. John Owen, published in 1721. Bunyan, however, was set at liberty in 1672, and Barlow did not become bishop of Lincoln till 1675. It is not improbable that Barlow, as bishop, may have procured this favour for some friend of Bunyan at Owen's request, and that the mistake has thus arisen.

On the death of Fuller, bishop of Lincoln, 22 April 1675, Barlow, then in his sixty-ninth year, at last attained his long-desired elevation to the episcopate. Anthony à Wood charges him with indecent eagerness for the mitre, which he gained, against Archbishop Sheldon's wishes, through the good offices of the two secretaries of state, Sir Joseph Williamson and Mr. H. Coventry, both of Queen's College, the latter having been his pupil. He is said to have obtained the promise of the see on the very day of Bishop Fuller's death, and without an hour's delay to have been introduced into the royal presence and kissed hands. It deserves notice that Barlow's consecration (27 June) did not take place in the customary place, Lambeth chapel, but in the chapel attached to the palace of the Bishop of Ely (then Peter Gunning) in Holborn, and that Bishop Morley of Winchester, not the primate, was the consecrating prelate. Evelyn notes that he was present at the consecration of 'his worthy friend the learned Dr. Barlow, at Ely House,' and that it was 'succeeded by a magnificent feast' (*Diary*, ii. 310, ed. 1879). Entering on a bishopric is always a costly business, and Barlow prudently kept his archdeaconry *in commendam* for a couple of years after his consecration (Wood, *Fasti*, ii. 345).

Barlow resided so constantly at the episcopal palace at Buckden, near Huntingdon, and was so little seen in other parts of the diocese, that he was contemptuously styled the 'Bishop of Bugden,' and charged with never having entered his cathedral. Whether he ever visited Lincoln after he became bishop is uncertain, but that Barlow was not an absolute stranger to Lincoln is proved by a manuscript letter, written from Oxford half a year after his consecration, to Dr. Honywood, the dean, preserved in the chapter muniments, in which he says: 'I have seene and love y^{e} place, and like it as y^{e} fittest place of my abode, . . . but for some reasons I must a while reside at Bugden till I can make better accommodation at Lincoln for my abode there.' The ruined palace at Lincoln was at this time quite insufficient for a bishop's residence, but the 'better accommodation' proposed by Barlow was never provided until his prolonged absence from his cathedral city became a matter of public scandal. One of his own officials, Cawley, archdeacon of Lincoln, went so far as to publish a work affirming that bishops ought to reside in the cities where their cathedrals stand (*Tanner MSS.*). The Marquis of Halifax having remonstrated with Barlow on the subject in 1684, he wrote an elaborate apology, urging his age and infirmities, the example of his predecessors, and the central position of Buckden, but promising that as soon as God gave him ability he would not fail to visit Lincoln (*Genuine Remains*, p. 156). At the same time he told his friend, Sir Peter Pett, that the real ground of animadversion was not his absence from Lincoln, but the fact that he was 'an enemy to Rome and the miscalled catholic religion,' and that 'God willing, while he lived he would be so' (*ibid.*). This professed enmity to popery Barlow lost no opportunity of declaring, as long as to do so fell in with the popular feeling of the country. In 1678, when Titus Oates and his 'plot' had infected the whole nation with madness, he publicly declared his bitter enmity to the papists, and to their supposed leader, the Duke of York. On the introduction of the bill enforcing a test against popery which excluded Roman catholic peers from the House of Lords, Bishop Gunning of Ely having defended the church of Rome from the charge of idolatry, Barlow answered him with much vehemence and learning (Burnet, *Own Time*, i. 436). When two years later, 1680, while the madness was still at its height, James had been presented by Shaftesbury and others as a 'popish recusant,' he took the opportunity of lashing the nation to further fury by the republication, under the title of 'Brutum Fulmen,' of the bulls of Popes Pius V and Paul III pronouncing the excommunication and deposition of Queen Elizabeth and of Henry VIII, with inflammatory animadversions thereon, and learned proofs that 'the pope is the great Antichrist, the man of sin, and the son of perdition.' In 1682 appeared Barlow's answer to the inquiry 'whether the Turk or pope be the greater Antichrist,' giving the palm to the latter (*Gen. Rem.* 228), and in 1684 his letter to the Earl of Anglesey proving that 'the pope is Antichrist' (*ibid.* 190). When, 'on Mr. St. John's having been unfortunately convicted for the unhappy death of Sir William Estcourt,' Charles II, fast becoming absolute, interposed the royal prerogative for his pardon, Bishop Barlow published an elaborate tract, 1684–5, in support of the regal power to dispense with the penal laws. This tract was succeeded by 'a case of conscience,' proving that kings and supreme powers have the authority to dispense with the positive precept condemning murderers to death. In the same year (1684) when the persecutions against the nonconformists increased in violence, the quarter sessions of Bedford having published 'a sharp order,' enforcing strict conformity, Barlow, ever discreetly following the tide, issued a letter to the clergy of his diocese, requiring them to publish the order in their churches (*Gen. Rem.* pp. 641–3). A 'free answer' was written to this letter by John Howe (CALAMY's *Memoir of Howe*, pp. 104–112).

A dispute arising in the parish of Moulton in South Lincolnshire, celebrated in the courts as the case of the 'Moulton images,' gave Barlow an occasion to display his strong anti-popish bias. The churchwardens and leading parishioners, desirous to make their church more decent and comely, obtained a faculty from the deputy-chancellor of the diocese to place the communion table at the east end of the chancel and to fence it in with rails, and at the same time to adorn the walls of the church with paintings of the apostles and other sacred emblems. When done, the pictures proved very obnoxious to the puritanically disposed vicar, Mr. Tallents, and on his protest the bishop's chancellor, Dr. Foster, annulled his deputy's decree. Barlow, being appealed to, sided with the remonstrants, and wrote an elaborate 'Breviate of the Case,' setting forth with great learning the illegality of the whole proceeding. The parishioners, however, appealed to the court of Arches, and the dean, Sir Richard Lloyd, gave sentence, 7 Jan. 1685, in their favour, and condemned the vicar and his abettors in costs. Barlow's 'Breviate' was printed after his death in his 'Cases of Conscience' (No. vi.), in the preface to which, by a complete misconception of the editor, it is represented as being called forth by the prosecution of the bishop in the court of Arches for allowing the so-called 'images' to be defaced, and to have been the means of stopping the whole proceedings.

The death of Charles II at once caused a complete reversal of Barlow's policy. He was one of the first to declare his loyal affection for his new sovereign. When James issued his first declaration for liberty of conscience, he was one of the four bishops who, 'gained by the court,' carried 'their compliance to so shameful a pitch' as to send up an address of thanks to the sovereign for his promise to allow the bishops and clergy and their congregations the free exercise of their religion and quiet enjoyment of their possessions, and caused it to be signed by six hundred of his clergy, issuing a letter in defence of his conduct (*Gen. Rem.* p. 340; ECHARD, *Hist. of Engl.* iii. 821). He was much vexed at the refusal of Dr. Gardiner, then sub-dean and afterwards bishop of Lincoln, to sign the address (*Tanner MSS.*). On the appearance of the second declaration, 1688, Barlow, apparently awake to the probable turn in public affairs, addressed to his clergy a characteristic letter. The caution with which the trimming prelate seeks to avoid committing himself either way, that he may not be compromised whatever course events might take, would be amusing were it less despicable (KENNETT, *Complete History*, iii. 512, *note* i; STOUGHTON, *Church of the Restoration*, iv. 147). This characteristic letter was dated 29 May 1688, a month previous to the famous acquittal of his seven episcopal brethren. A few months later we find Barlow voting among the bishops that James had abdicated, and calmly taking the oaths to his successors. Nor was any bishop, if Wood is to be believed, 'more ready than he to put in and supply the places of those of the clergy who refused the oaths, just after the time was terminated for them to take the same, 9 Feb. 1689' (*Ath. Oxon.* 335). Barlow died at Buckden in the eighty-fifth year of his age, 8 Oct. 1691, and was buried in the chancel of the parish church, by his own desire occupying the same grave as his predecessor, William Barlow (*d.* 1613) [q. v.], a monument being affixed to the north wall commemorating both in an epitaph of his own composition. Such of his works as were not already in the Bodleian Library he bequeathed to the university of Oxford, and the remainder to his own college, Queen's, where a new library was erected to receive them, 1693. Barlow's portrait was bequeathed by Bishop Cartwright of Chester, to be hung up and kept for ever in the provost's lodgings. Arthur, Earl of Anglesey, in his 'Memoirs,' p. 20, gives Barlow this high commendation: 'I never think of this bishop nor of his incomparable knowledge both in theology and church history and in the ecclesiastical law without applying to him in my thoughts the character that Cicero gave Crassus: "Non unus e multis, sed unus inter omnes prope singularis."'

His published works, as given by Wood, are: 1. 'Pietas in Patrem,' Oxon. 1637. 2. 'Exercitationes aliquot Metaphysicæ de Deo,' Oxon. 1637, 1658. 3. 'Pegasus, or the Flying Horse from Oxford,' 1648. 4. 'Popery, or the Principles and Position of the Church of Rome very dangerous to all,' London, 1678. 5. 'Concerning the Invocation of Saints,' London, 1679. 6. 'The Rights of the Bishops to judge in Capital Cases cleared,' Lond. 1680. 7. 'Brutum Fulmen,' Lond. 1681. 8. 'Discourse concerning the Laws made against Heretics by Popes, Emperors, and Kings,' Lond. 1682. 9. 'Letter for putting in Execution the Laws against Dissenters,' 1684. 10. 'Plain Reasons why a Protestant of the Church of England should not turn Roman Catholic,' Lond. 1688. 11. 'Cases of Conscience,' Lond. 1692. 12. 'Genuine Remains,' published by Sir Peter Pett, Lond. 1693, 'Containing divers Discourses Theological, Philosophical, Historical, &c., in Letters to several Persons of Honour and Quality, to which is addded the Resolution of many Abstruse Points, as also Directions to a Young Divine for his study of Divinity and choice of Books.' This posthumous collection contains no fewer than seventy-six different tracts and letters on a large variety of subjects. Many were private letters, and few, if any, were intended for publication. The most considerable is the 'Directions to a Young Divine.' 13. (*a*) 'Explicatio Inscriptionis Græcæ,' (*b*) 'Directions for the Study of the English History and Antiquities,' appended to Archdeacon Taylor's 'Commentarius ad legem Decemiviralem,' Cant. 1742.

[Wood's Life, Athenæ Oxon. (Bliss), iv. 333, 880; Fasti Oxon. (Bliss), i. 454, 469, ii. 201, 238; Kippis's Biog.; Macray's Annals of the Bodleian Library; Nelson's Life of Bull; Kidder's Life of Horneck; Birch's Life of Robert Boyle; Bp. Sanderson's Works, ed. Jacobson, vols. ii., vi.; Calamy's Life of Howe; Thorndike's Works (Anglo-Catholic Library), vol. v.; Burnet's Own Time, i. 436; Kennett's Complete History, iii. 512; Evelyn's Diary, ii. 310, ed. 1879; Walker's Sufferings; Fuller's Church Hist. ii. 293, ed. Brewer; The Genuine Remains of Bishop Barlow; Tanner MSS. in Bodleian Library, 2479-2511.] E. V.

BARLOW, THOMAS WORTHINGTON (1823?–1856), antiquary and naturalist, was the only son of William Worthington Barlow, Esq., of Cranage, Cheshire. Educated for the legal profession, he became a member of Gray's Inn in May 1843, and was called to the bar 14 June 1848. He had the April before been elected a fellow of the Linnean Society, and was also an early member of the Wernerian Club. He afterwards resided at Manchester, where he practised as a special pleader and conveyancer. In 1853 he started an excellent antiquarian miscellany called the 'Cheshire and Lancashire Historical Collector,' the last number of which appeared in August 1855. He had previously published 'Cheshire, its Historical and Literary Associations,' 8vo, 1852 (enlarged edition in 1855), and seventy copies of a 'Sketch of the History of the Church at Holmes Chapel, Cheshire,' 8vo, 1853. In April 1856 he accepted the appointment of queen's advocate for Sierra Leone; but within less than four months after his arrival in the colony he fell a victim to the fatal climate, dying at Freetown on 10 Aug., aged 33. In addition to the works mentioned above, Barlow was the author of: 1. 'A Chart of British Ornithology,' 4to [1847]. 2. 'The Field Naturalist's Note Book,' obl., 1848. 3. 'The Mystic Number: a Glance at the System of Nature,' 8vo, 1852. 4. 'Memoir of W. Broome, with Selections from his Works,' 8vo, 1855.

[Register of Admissions to Gray's Inn; Law List; Lond. Gaz. 4 April 1856, p. 1264; Gent. Mag. (1856), i. 656.] G. G.

BARLOW, WILLIAM (*d.* 1569?), successively bishop of St. Asaph, St. David's, Bath and Wells, and Chichester, was, it is said, a native of Essex, though Fuller was unable to ascertain in what county he was born. He was brought up in the houses of the canons regular of the order of St. Austin at St. Osyth in Essex and at Oxford, where, it is said, he became a doctor in the theological faculty. He is claimed without evidence as a member of Cambridge University. First a canon of St. Osyth's he soon became prior of Blackmore. Resigning this office in 1509 he became prior of Tiptree, and in 1515 of Lees. He became about 1524 prior of Bromehill, and in 1525 rector of Great Cressingham, both in Norfolk. These were his first preferments outside Essex. Wolsey's suppression of Bromehill made Barlow a violent enemy of the cardinal, and inspired him to write a long series of heretical pamphlets, whose names clearly show their general tendency. They were: 1. 'The Treatyse of the Buryall of the Masse.' 2. 'A Dialogue betwene the Gentyllman and the Husbandman.' 3. 'The Clymbynge up of Fryers and Religious Persones.' 4. 'A Description of Godes Worde compared to the Lyght.' 5. 'A Convicyous Dialoge against Saynt Thomas of Canterberye' (unpublished), which in 1529 were prohibited by the bishops. Barlow, however, soon renounced the errors of these tracts, and wrote piteously to the king, imploring pardon for his attacks on Wolsey and the church (*Letters on the Suppression of the Monasteries*, p. 6, Camden Society. The date, 1533, endorsed by a later hand on the manuscript, *Cotton MSS.*, Cleo. E. iv., presents some difficulties). He now became a favourite at court, and was attached to an embassy to France and Rome (January 1529-30). An anti-Lutheran book, published in 1531, with the title of 'A Dialogue describing the Original Ground of these Lutheran Factions, and many of their Abuses,' attributed to him, appears to have been republished in 1553. Preferment after preferment was now lavished on Barlow. The special favour of Anne Boleyn made him prior of Haverfordwest. Some letters of his to Cromwell, in 1535, show that he had already become a zealous reformer. His zeal provoked furious opposition from the clergy of the neighbourhood. They ill-treated his servants, and threatened him with violence and persecution. He bewails to Cromwell their blindness and ignorance, and complains that 'no diocese is so without hope of reformation.' Next year he was removed from his unruly flock to the rich priory of Bisham in Berkshire, and was sent with Lord Robert Howard on an embassy to Scotland. While thus engaged he was elected bishop of St. Asaph (16 Jan. 1535-6). But before he left Scotland he was translated to St. David's, certainly without having exercised any episcopal functions, and probably without having been consecrated. When on a short visit to London, Barlow was confirmed bishop of St. David's in Bow Church (21 April 1536). He immediately returned to Scotland, and there is no record of his consecration in Cranmer's registers. Mr. Haddan conjectures that he was consecrated on 11 June, after his final return from Scotland; and he certainly took his seat in parliament and possession of his see about that time. The question is a matter of controversy and assumes some importance in the light of subsequent ecclesiastical polemics. In July 1537 he surrendered his priory of Bisham, still held by him *in commendam*, to the royal commissioners.

From 1536 to 1549 Barlow remained at St. David's. He does not seem to have been very successful in spreading the light which he considered so wanting in Wales. He was involved in serious quarrels with his turbulent and reactionary chapter, who sent up a series of articles addressed to the president of the Council of Wales, denouncing him as a heretic. Nevertheless he carried on a constant warfare against relics, pilgrimages, saint-worship, and the like. In despair of forcing his convictions on the wild and remote district round St. David's, he sought to transfer his see to the central and populous Caermarthen. He established the later custom of the bishops residing at Abergwili, a village within two miles of Caermarthen, and by stripping the lead from the roof of the episcopal palace at St. David's, he endeavoured to make retreat thither impossible for his successors. No such charitable hypothesis, however, will palliate his alienation of the rich manor of Lamphey from the possessions of his see. His zeal for educating his diocese is the most creditable part of his career. He aspired to maintain a free grammar school at Caermarthen, and succeeded in obtaining the grant of some suppressed houses for the foundation of Christ's College, Brecon, and of a grammar school there (19 Jan. 1541-2).

Besides his work in Wales, Barlow took part in general ecclesiastical politics. He signed the articles drawn up in 1536. He shared in composing the 'Institution of a Christian Man,' and was conspicuous among his order for his zeal for the translation of the Bible. He vainly endeavoured to substitute a milder policy for the Six Articles of 1539. The extreme Erastianism, which maintained that simple appointment by the monarch was enough, without episcopal consecration, to constitute a lawful bishop, he shared with Cranmer. But the opinions he maintained—that confession was not enjoined by Scripture; that there were but three sacraments; that laymen were as competent to excommunicate heretics as bishops or priests; that purgatory was a delusion—make it remarkable that he should have managed to retain his position during the reactionary end of Henry VIII's reign.

Early in the reign of Edward VI Barlow commended himself to the Duke of Somerset by preaching against images. Accordingly, in 1548, he was translated to the bishopric of Bath and Wells. On 20 May of the same year he sold to the duke seven manors, together with the palace at Wells, and certain other estates and profits of jurisdiction belonging to the see, for, it is said, 2,000*l.*; but of this sum he appears to have received only 400*l.* He is said also to have alienated many valuable estates to the crown, receiving a few advowsons in exchange for them (*Pat. Rolls*, 2 Edw. VI; Rymer, xv. 171). A comparison of this grant with the 'Close Rolls' (2 Edw. VI, p. 7, 10 Oct.) shows that the surrender to the crown was simply for the purpose of a regrant. The king allowed the bishop and his successors to keep the advowsons at a yearly rent, gave back the estates granted to the crown 20 May, and, in consideration of the impoverishment of the see, permanently reduced the first fruits. Bath Place and the Minories went to the duke's brother, Lord Seymour. Barlow was lodged in the deanery (Collinson, iii. 395). Finding that Dean Goodman had annexed the prebend of Wiveliscombe, Barlow deprived him. The dean in return attempted to prove him guilty of 'præmunire,' the deanery being a royal donative. Barlow had to accept the king's pardon, but the deprivation stood, and a mandate for the installation of a new dean was sent to Wells, 4 March 1550 (*Wells Chapter Docs.*, E., fo. 48; information supplied by Rev. W. Hunt). Barlow's appearance on the commission for the reform of the ecclesiastical laws shows his full sympathy with the rulers of the time. But he was not qualified to take a great share in anything, and Cranmer did not trust him. He was now married to Agatha Wellesbourne.

On Mary's accession Barlow resigned his see. He attempted to escape from England, but was caught and imprisoned in the Tower. There he made some sort of recantation, and the republication of the tract of 1531 against the 'Lutheran factions' was followed by his escape or release. He fled to Germany, where, Fuller says, he became minister to an English congregation at Embden.

The accession of Elizabeth brought Barlow back to England. He assisted in the consecration of Archbishop Parker, and on 18 Dec. 1559 was made bishop of Chichester, receiving the next year a prebend of Westminster as well. The see of Chichester was of less value than that of Bath and Wells, but Barlow probably disliked the idea of returning to his old diocese after his recantation, though Sir J. Harington declares that he was influenced by a foolish superstition. The marriage of one of his daughters to a son of Parker indicates a close alliance between Barlow and the new archbishop. He died probably 10 Dec. 1569, and was buried at Chichester.

Barlow's conduct is marked by doctrinal zeal, but at the same time by moral weakness and constant change of front. There was also a vein of levity in his character that made Cranmer distrust him, and the apologist Burnet admit his indiscretion. Mr. Froude describes him as a 'feeble enthusiast.'

Barlow left a son, William (*d.* 1625) [q. v.], and five daughters, who were all married to bishops—Anne to Westphaling of Hereford, Elizabeth to Day of Winchester, Margaret to Overton of Lichfield, Frances, after her first husband Parker's death, to Matthew of York, and Antonia to Wickham of Winchester. His wife survived him, and died in extreme old age in 1595.

Besides the books already mentioned, Barlow is said to have written a tract entitled 'A B C for the Clergy;' 'Homilies;' 'A Brief Somme of Geography,' Royal MSS., Brit. Mus.; 'Translation of the Books of Esdras, Judith, Tobit, and Wisdom, in the Bishops' Bible,' and some 'Letters.'

[Strype's Ecclesiastical Memorials, Annals, Cranmer and Parker; Wood's Athenæ Oxonienses (ed. Bliss), i. 366, ii. 375; Godwin, De Præsulibus; Collier's Church History; Fuller's Worthies; Burnet's Reformation. For Barlow's administration of his several bishoprics, see Jones and Freeman's History of St. David's; Cassan's Lives of the Bishops of Bath and Wells; Collinson's History of Somerset, iii.; Harington's Nugæ Antiquæ; Somerset Archæol. Soc.'s Proc. xii. ii. 36; Reynolds's Wells Cathedral, pref. 72; Rymer's Fœdera, xv.; MS. Pat. and Close Rolls of 1548. For all his Welsh relations his letters, printed in Wright's Letters relating to the Suppression of the Monasteries (Camden Society), pp. 77, 183, 187, and 206, are the chief original authority. For his mission to Scotland, see the abstracts of his correspondence in the Calendar of State Papers, 1535. For the much-disputed question of Barlow's consecration, see Archbishop Bramhall's Works (Library of Anglo-Catholic Theology), iii. 136–47, with A. W. Haddan's exhaustive notes and preface. The longest and best modern account of Barlow is in Cooper's Athenæ Cantabrigienses, i. 276–80.] T. F. T.

BARLOW, WILLIAM (*d.* 1613), bishop of Lincoln, is stated by Wood to have belonged to the family settled at Barlow Moor, near Manchester, but is thought by Baker to have been born in London. He was educated at the expense of Dr. Richard Cosin, the famous civilian, dean of the arches, the college friend and contemporary of Whitgift, at St. John's College, Cambridge, where he graduated as B.A. 1583–4 and M.A. 1587. His reputation for learning led to his being elected fellow of Trinity Hall, 1590, where he took the theological degrees of B.D. in 1594 and D.D. in 1599. The introduction of Barlow by Cosin to Archbishop Whitgift laid the foundation of his advancement. Whitgift made him his chaplain, and in 1597 appointed him rector of St. Dunstan's-in-the-East, by the Tower. The same year he was presented by Bishop Bancroft to the prebendal stall of Chiswick in St. Paul's Cathedral, which he held till 1601, when he received a stall at Westminster, which he retained *in commendam* till his death. For two years, 1606–8, he also held a prebendal stall at Canterbury, together with the deanery of Chester, which he received in 1602, and resigned on his consecration to the see of Rochester in 1605. By Whitgift's recommendation Barlow was made chaplain to Queen Elizabeth. His sermons were to her majesty's taste, and he was often appointed to preach before her. One sermon 'on the plough,' we are told by Sir John Harington (*Brief View of the State of the Church*, p. 148), the queen greatly commended, saying that 'Barlow's text might seem taken from the cart, but his talk might teach all in the court.' Barlow was appointed, with two others, by the queen to attend on the unhappy Earl of Essex while under sentence of death in the Tower, and at his semi-private execution within the walls of the fortress on Ash Wednesday, 25 Feb. 1600–1. The following Sunday he preached by royal command at Paul's Cross, with instructions from Cecil, followed by him most precisely, to make known to the people the earl's acknowledgment of his guilt and his profession of repentance for his treasonable designs (*State Papers*, vol. cclxxviii.). On the death of his patron, Dr. Cosin, in 1597, Barlow published 'a biography, or rather panegyric,' in Latin, couched in the language of fulsome eulogy of the great customary in that age. On the opening of convocation in 1601, Barlow's position as one of the rising divines of the day was recognised by his selection to preach the Latin sermon in St. Paul's. This was probably the sermon which, according to Sir John Harington, was so 'much misliked' by the puritans that they contemptuously termed it the 'Barley Loaf.' On the accession of James I, Barlow, as one of the leading members of the church party as opposed to the puritans, was summoned in January 1604 to take part in the Hampton Court conference for discussing the points of difference between the two sections of the church. Of the proceedings of this conference Barlow drew up, by Archbishop Whitgift's desire, a report entitled 'The Summe and Substance of the Conference,' which is the chief authority on the subject. The puritans afterwards denounced Barlow's account as grossly partial to his own side, and very unfair to them. Their leaders, Dr. Reynolds and Dr. Sparkes, complained that 'they were wronged by his relation,' a charge which is to a certain extent endorsed by Fuller, the church historian, in his remark that Barlow, 'being a party, set a sharp edge on his own and a blunt one on his adversaries' weapons' (*Ch. Hist.* chap. x.). It admits of question, however, how far these complaints are well grounded. The fact that, as Heylyn observes, 'the truth and honesty of the narrative was universally approved for fifty years,' and the absence of any more correct narrative on the other side, acquit Barlow of anything like wilful misrepresentation, and his report is probably as fair a one as could be expected from a warm partisan who could hardly fail to do, perhaps unconsciously, injustice to objections he could not sympathise with and a tone of feeling which was at variance with his own. The story that Barlow was much troubled on his death-bed with the injustice he had done the puritans in his narrative is rejected by Heylyn as 'a silly fiction.' A graver charge is brought against Barlow of having suppressed the strong charges brought by James against 'the corruptions of the church' and 'the practice of prelates,' when Bishop Andrewes is reported to have said 'for five hours his majesty did wonderfully play the puritan.' Certainly no such language, if ever uttered by the king, is to be found in Barlow's report; and it was subsequently objected by the impugners of Barlow's veracity that such a suppression threw doubt on the faithfulness of the whole, for 'if the king's own speeches were thus dishonestly treated, it would be much more likely that those of other men were tampered with.' However this may be, there is no doubt that, in the interest of decorum, Barlow lopped off excrescences, and toned down James's coarse and abusive language. Barlow's own preface offers a painful example of the gross sycophancy which was the disgrace of the churchmen of that age when speaking of kings and others in high rank, of which the conference as a whole affords a pitiful spectacle.

In that which was almost the only valuable result of this conference, the revision of the translation of the Bible, which has given us the authorised version, Barlow had a share. His name as dean of Chester stands first of the company of scholars meeting at Westminster, to whom the apostolic epistles, 'Romans to Jude inclusive,' were entrusted.

On the death of Bishop Young, Barlow was elevated to the see of Rochester, being consecrated at Lambeth 30 Jan. 1605. He had the reputation, according to Harington, of being 'one of the youngest in age, but one of the ripest in learning,' of all that had occupied the see. 'It is like,' adds the worthy knight, 'that he shall not abide there long,' a prophecy fulfilled when, in three years' time, he was translated to the see of Lincoln.

After his elevation to the see of Rochester, Barlow's powers as a controversialist were publicly recognised by his being selected, together with Bishop Andrews and Drs. Buckeridge and King, afterwards bishops of Ely and London, in September 1606, to preach one of the course of controversial sermons at Hampton Court, commanded by the king in the vain hope of converting the learned and highly gifted presbyterian divine, Andrew Melville, and his nephew James, who had been summoned by James I to appear before him, to the acceptance of the episcopal form of church government and the acknowledgment of the royal supremacy. Bishop Barlow's sermon 'concerning the Antiquity and Superioritie of Bishops,' on Acts xx. 28, was the first of the four. Its effect on him whom it was intended to convince is commemorated in one of Melville's caustic epigrams (*Musæ*, pp. 23, 24):—

In Concionem Doctoris Barlo dictam Catecheticam.

Praxiteles Gnidiæ Veneris dum sculperet ora,
  Cratinæ ad vultus sculpsit et ora suæ.
Divinum Barlo Pastorem ut sculperet, Angli
  Præsulis ad vultum sculpsit et ora sui.
Praxiteles Venerem sculpsit divamne lupamve?
  Pastorem Barlo sculpserat, anne lupum?

When, two years later, 1608, Parsons, the jesuit, writing under the disguise of 'a banished catholic Englishman,' attacked the 'Apology for the Oath of Allegiance,' in which James I, 'transferring his quarrel with the pope from the field of diplomacy to that of literature,' had refuted the asserted right of the Bishop of Rome to depose sovereigns and to authorise their subjects to take up arms against them, he received a learned and elaborate answer from Barlow, who in the meantime had been translated to the see of Lincoln, 27 June 1608. To this Parsons wrote a reply, published in 1612 after the author's death. It was also answered by another English Roman catholic named FitzHerbert.

Barlow's career as bishop of Lincoln was uneventful. He continued to reside partly in his prebendal house at Westminster, from which he wrote several lamentable letters to Cecil, praying for the remission of the first-fruits of his see, 'his necessities pressing on him' (*Calendar of State Papers*, 1609, 1610). He died somewhat suddenly, in his palace at Buckden, 7 Sept. 1613, and was buried in the chancel of Buckden church. His monument, which had been defaced by the puritans, was restored by his successor and namesake, Bishop Thomas Barlow [see Barlow, Thomas], who, by his request, was buried in the same grave.

Bishop Barlow's published works are as follows: 1. 'Vita et obitus Ricardi Cosin,' 1598. 2. 'Sermon preached at Paules Crosse, 1 March 1600, with a short Discourse of the late Earle of Essex, his confession and penitence before and at the time of his death,' 1601. 3. 'A Defense of the Articles of the Protestant Religion in answer to a libell lately cast abroad,' 1601. 4. 'The Summe and Substance of the Conference at Hampton Court,' 1604. 5. 'Sermon on Acts xx. 28, preached at Hampton Court,' 1607. 6. 'Answer to a Catholike Englishman (so by himself entituled),' 1609.

[Baker's History of St. John's College, Cambridge, ed. Mayor; Godwin de Præsulibus; Sir J. Harington's Brief View of the State of the Church of England; Neal's History of the Puritans; Fuller's Church History; Heylyn's History of Presbyterianism; Cardwell's Conferences; Spotiswood's History of the Church of Scotland; Heylyn's Life of Laud.] E. V.

BARLOW or **BARLOWE, WILLIAM** (*d.* 1625), archdeacon of Salisbury, son of William Barlow [see Barlow, William, *d.* 1568] and Agatha Wellesbourne, was born at St. David's when his father was bishop of that diocese, and was educated at Balliol College, Oxford. He graduated B.A. in 1564. About 1573 he entered into holy orders, and was made a prebendary of Winchester (1581) and rector of Easton. Most of his biographers assume that he spent the greater part of these years at sea, but on no better ground, it would appear, than the interest he showed in navigation, and the following ambiguous extract from the dedicatory epistle to his first book, 'The Navigator's Supply:' 'Touching experience of these matters'—compasses, &c. —'of myself I have none. For by natural constitution of body, even when I was young and strongest, I altogether abhorred the sea. Howbeit, that antipathy of my body against so barbarous an element could never hinder the sympathy of my mind and hearty affection towards so worthy an art as navigation is: tied to that element, if you respect the outward toil of the hand; but clearly freed therefrom, if you regard the apprehension of the mind.' This book was published in 1597 and dedicated to the Earl of Essex. In 1588 Barlow was transferred to a prebendal stall at Lichfield, which in 1589 he resigned on being appointed treasurer of that cathedral body. He afterwards became chaplain to Prince Henry, son of James I, prebendary of Southwell in 1614, and of York in 1617, and finally archdeacon of Salisbury (1615). His numerous ecclesiastical preferments are accounted for not only by his being a bishop's son, but by his four sisters having all married bishops. He says in introductory verses to 'The Navigator's Supply:'—

> This booke was written by a bishop's sonne,
> And by affinitie to many bishops kinne.

Barlow's tastes were decidedly scientific, though, if his epitaph may be believed, he also 'applied himself for two and fifty years to the edifying of the body of Christ.' Science is indebted to Barlow for some marked improvements in the hanging of compasses at sea, for the discovery of the difference between iron and steel for magnetic purposes, and for the proper way of touching magnetic needles, and of piercing and cementing loadstones. Anthony à Wood endorses Barlow's statement that 'he had knowledge in the magnet twenty years before Dr. William Gilbert published his book of that subject,' and adds that he was 'accounted superior, or at least equal, to that doctor for a happy finder out of many rare and magnetical secrets.' This opinion was not, however, shared by a contemporary, Dr. Mark Ridley, who published a reply to Barlow's 'Magnetical Advertisements,' charging him with plagiarism, not only of Gilbert's famous work, 'De Magnete' (1600), but of his own book, 'Magnetical Bodies and Motions' (1613). This called forth an indignant rejoinder from Barlow in 'A Brief Discovery of the Idle Animadversions of Mark Ridley,' overflowing with personalities, in which he repudiates the accusation of Ridley, and retorts upon him that he had purloined a large portion of the material of his book from a manuscript of Barlow's treatise, surreptitiously obtained before its publication. He says: 'Except this Ridley had ploughed with my Heifor, hee had not knowne my Riddle—sic vos non vobis.' It is only fair to say that Barlow publishes a letter of Gilbert's to him which shows that they were in the habit of freely communicating their ideas to each other, and expressing Gilbert's high sense of Barlow's scientific attainments. Barlow has not, however, any claim to be set on the same level with Gilbert. Barlow died 25 May 1625, and was buried in the chancel of his church at Easton. His works are: 1. 'The Navigator's Supply,' London, 1597. 2. 'Magnetical Advertisements concerning the nature and property of the Loadstone,' London, 1618. 3. 'A Brief Discovery of the Idle Animadversions of Mark Ridley, M.D.,' London, 1618.

[Wood's Ath. Oxon. (Bliss), ii. 375; Biogr. Britannica; Le Neve's Fasti Eccl. Anglic., ed. Hardy.] P. B.-A.

BARMBY, JOHN GOODWYN (1820–1881), christian socialist, was born at Yoxford in Suffolk. His father, who was a solicitor, died when Goodwyn—he does not appear to have used the first christian name at all—was fourteen years old. He declined opportunities of entering various professions, and became an ardent radical. When only sixteen he would harangue small audiences of agricultural labourers. At seventeen he went to London, and became associated with a group of revolutionists, and in 1840 he visited Paris, living in the students' quarter, and examining for himself the social organisation of the French capital. Here he claimed to have originated the now famous word 'communism' in the course of a conversation with a French celebrity. In 1841 he founded the Communist Propaganda Society, which was afterwards known as the Universal Communitarian Association. He was one of the men grouped around James Pierrepont Greaves at Alcott House, who met periodically, and during 1843–4 published the 'New Age or Concordian Gazette' as their organ. He was a practical preacher of christian socialism; and he attempted to realise in his own household the scheme of universal brotherhood. His socialistic home was known as the Morville Communitorium at Hanwell. The form of socialism which Barmby advocated adopted the Church of Jerusalem as its model, but the 'orthodox' views of Christianity were largely modified by pantheism. Thomas Frost about this time describes him as 'a young man of gentlemanly manners and soft persuasive voice, wearing his light brown hair parted in the middle after the fashion of the Concordist brethren, and a collar and necktie à la Byron.' He combined with Frost to revive the 'Communist Chronicle,' for which he translated some of Reybaud's 'Sketches of French Socialists,' and wrote a philosophical romance, entitled 'The Book of Platonopolis.' The views of Frost and Barmby were divergent, and a separation, if not a rupture, soon followed. In 1848 he revisited Paris as the messenger of the Communistic Church to the friends of freedom in France. He had already been the editor and principal writer of a periodical called 'The Promethean,' and he now began to contribute to 'Howitt's Journal,' the 'People's Journal,' 'Tait's Magazine,' 'Chambers's Journal,' and other periodicals. He had the friendship of

Mr. W. J. Fox, M.P., and it was probably to him that he owed his introduction to the unitarian denomination. After his return from Paris he was successively minister at Southampton, Topsham, and Lympstone, Devonshire, Lancaster, and Wakefield, and at the last-named place his ministry extended over a period of twenty-one years. He was one of the best known ministers in the West Riding of Yorkshire. In the organisation known as the 'Band of Faith' he embodied some of the aspirations of his earlier life. He retained his radical convictions to the last, and in 1867 was the moving spirit of a great meeting held at Wakefield in support of manhood suffrage as the basis of the reform agitation then proceeding. The socialism of his earlier years was replaced by more modified convictions as to the help to be given by co-operation in bettering the condition of the people. In 1879 his health gave way, and he retired to the home of his boyhood at Yoxford, where he continued to hold private services, which were notable for their intensely devotional and liberal spirit.

His writings were: 1. 'The Poetry of Home and Childhood,' 1853. 2. 'Scenes of Spring,' 1860. 3. 'The Return of the Swallow,' and other poems, London, 1864. This includes a reprint of 'Scenes of Spring.' 4. 'Aids to Devotion,' 1865. He also issued several volumes of the 'Band of Faith Messenger,' which was printed and issued at Wakefield from 1871 to 1879. The Band of Faith was 'a brotherhood and sisterhood' consisting of associates and 'covenanted members,' with 'elders' who were to work for the spread of liberal ideas in theology. 'It is only,' he said, 'through organisation that the broad church of the future can supplant the narrow churches of the past and present.' The 'Messenger' contained many contributions from Goodwyn Barmby and from Catharine Barmby. He was a frequent writer of tracts. He was also the composer of many hymns. He was twice married. His first wife was Miss Reynolds, who, under the signature of 'Kate,' contributed to the 'Moral World.' He died 18 Oct. 1881, and was buried at the cemetery of Framlingham, Suffolk. His character was ardent and truth-loving, fearless and uncompromising; but he was also tolerant, sympathetic, and hospitable.

[The Inquirer, xl. 721 (29 Oct. 1881); Unitarian Herald, xxi. 358 (this last notice, which appeared 9 Nov. 1881, was written by Rev. William Blazeby, B.A., who conducted his funeral service, and was an intimate friend); Holyoake's History of Co-operation,' 1875, i. 228–30; Frost's Forty Years' Recollections, London, 1880, 54–75.] W. E. A. A.

BARNARD, Sir ANDREW FRANCIS (1773–1855), general, was born at Fahan in the county of Donegal. He was the son of the Rev. Dr. Henry Barnard, of Bovagh, county Londonderry (second son of William, bishop of Derry [q. v.], and brother of Thomas, bishop of Limerick [q. v.]), by his second wife, Sarah (Robertson) of Bannbrook, co. Londonderry. He entered the army as an ensign in the 90th regiment in August 1794, became a lieutenant in the 81st in September and a captain in November of the same year. He served in St. Domingo from April till August 1795, and on 2 Dec. was transferred to the 55th regiment. He served in the expedition to the West Indies under Sir Ralph Abercromby, and was present at the reduction of Morne Fortuné. In 1799 he accompanied the expedition to the Helder, and was present at the actions of 27 Aug., 10 Sept., and 2 and 6 Oct. On 19 Dec. he was gazetted lieutenant and captain in the 1st regiment of footguards, obtained the rank of major on 1 Jan. 1805, embarked with the 1st brigade of guards for Sicily in 1806, and returned to England in September 1807. On 28 Jan. 1808 he became a lieutenant-colonel in the army, and was appointed inspecting field officer of militia in Canada. He embarked for Canada in July 1808, was gazetted into the 1st Royals on 18 Dec., and returned to England in August 1809. On 29 March 1810 he exchanged into the 95th regiment, now called the rifle brigade, and with the glories of that distinguished regiment his name was henceforth linked. He was appointed to the command of the 3rd battalion, which had lately been raised, and on 11 July 1810 he embarked with the headquarters and two companies in the Mercury frigate, and landed on the 29th at Cadiz, which was then besieged by Marshal Victor. He commanded his battalion at the battle of Barrosa, where he was wounded twice, once severely; was present at the sieges of Ciudad Rodrigo and Badajos, and at the battles of Salamanca and Vittoria. Soon after the capture of Badajos he was transferred to the 1st battalion. He obtained the rank of colonel on 4 June 1813; was at the storming of San Sebastian, at the passage of the Nivelle, where he was again severely wounded—shot through the lung—and at the battles of Orthes and Toulouse.

On 16 Feb. 1814 Sir Andrew Barnard was appointed to the command of the 2nd or light brigade (the 43rd, 52nd, and 1st battalion 95th) of the celebrated light division. For his services in Spain and Portugal he received a gold cross and four clasps, and was made K.C.B. in January 1815.

On the resumption of hostilities against Napoleon in 1815 Sir Andrew embarked with six companies of the 1st battalion of the 95th at Dover on 25 April, landed at Ostend on the 27th, and arrived at Brussels on 12 May. He was present at the battle of Quatre Bras, and was slightly wounded at Waterloo. For his services in this campaign he was awarded the Russian order of St. George and the Austrian order of Maria Theresa. The Duke of Wellington had so high an opinion of his services that, on the capitulation of Paris, he appointed him commandant of the British division occupying the French capital. In 1821 King George IV appointed him a groom of the bedchamber, and on 13 June 1828 promoted him equerry to his majesty. On 4 June 1830 he was gazetted one of three 'commissioners for affixing his majesty's signature to instruments requiring the same' (*London Gazette*, 4 June 1830). On the accession of William IV he became clerk-marshal in the royal household, and for many years, until the death of her majesty, he was clerk-marshal to Queen Adelaide.

Sir Andrew became a major-general on 12 Aug. 1819, and on 25 Aug. 1822 colonel of the rifle brigade. He was gazetted a lieutenant-general on 10 Jan. 1837. On 26 Nov. 1849 the Duke of Wellington appointed him lieutenant-governor of Chelsea Hospital, and on 11 Nov. 1851 he obtained the full rank of general. He had the honorary dignity of M.A. conferred on him by the university of Cambridge in 1842, and was a governor of the Royal College of Music, of which institution he was one of the early promoters. He was nominated knight of the Hanoverian Guelphic order in 1819 and a grand cross in 1833, and a grand cross of the Bath in 1840.

He died at Chelsea on 17 Jan. 1855. Prior to the funeral those of the pensioners who had served under him in the Peninsula obtained permission to see his remains. After they had left the room it was found that the coffin was covered with laurel leaves, for each man, unobserved, had brought in one and laid it on the body of his venerated chief.

[Gent. Mag. 1855, xliii. 309; Napier's History of the War in the Peninsula; Cope's History of the Rifle Brigade; Hart's Army List, 1855, p. 252.] A. S. B.

BARNARD, Lady ANNE (1750–1825), authoress of the ballad of 'Auld Robin Gray,' was the eldest daughter of James Lindsay, fifth earl of Balcarres, by his wife Anne, daughter of Sir Robert Dalrymple, of Castleton, and was born on 8 Dec. 1750. Her youth was mainly spent at her home in Fifeshire, with occasional winter-flights to Edinburgh. She early gained admission into the social circle within which moved Hume and Henry Mackenzie, Lord Monboddo, and other celebrities. When Dr. Johnson visited Edinburgh in 1773 she was introduced to him. Later she and her sister—Lady Margaret, the widow of Alexander Fordyce—resided in London. Her nephew, Colonel Lindsay of Balcarres, states that she had been frequently sought in marriage; but that it was not until Andrew Barnard, son of Thomas, bishop of Limerick [q. v.], addressed her, that she changed her resolution of living a maiden life. She was married in 1793. Her husband was younger than herself; accomplished, but poor. The young couple proceeded to the Cape of Good Hope, when Barnard was appointed colonial secretary under Lord Macartney. Her 'Journals and Notes,' illustrated with drawings and sketches whilst at the Cape, are printed in the 'Lives of the Lindsays' (vol. iii.) Her husband died at the Cape in 1807, without issue, and she returned home. Once more her sister and herself resided in Berkeley Square, London, till the Lady Margaret was married a second time, in 1812, to Sir James Bland Burges [q. v.]. The sisters' house was a literary centre. Burke and Sheridan, Windham and Dundas, and the Prince of Wales, were among their habitual visitors. Lady Anne had the dubious honour of winning the lifelong attachment of the prince regent.

The ballad of 'Auld Robin Gray,' which has given immortality to her name, was composed by her in 1771, when she was in her twenty-first year. It was published anonymously, and various persons claimed its authorship, among others a clergyman. Not until two years before her death did Lady Barnard acknowledge it as her own. The occasion has become historical. In the 'Pirate,' which appeared in 1823, Scott compared the condition of Minna to that of Jeanie Gray, 'the village heroine in Lady Anne Lindsay's beautiful ballad,' and quoted the second verse of the continuation. This led Lady Anne to write to Sir Walter and confide its history to him. In her letter, dated 8 July 1823, she says: 'Robin Gray, so called from its being the name of the old herd at Balcarres, was *born* soon after the close of the year 1771. My sister Margaret had married, and accompanied her husband to London. I was melancholy, and endeavoured to amuse myself by attempting a few poetical trifles. There was an English-Scotch melody of which I was passionately fond. Sophy Johnstone, who lived before your day, used to sing it to us at Balcarres. She did not object to its having improper words, though I did. I longed to sing old Sophy's air to different words, and give its plaintive tones some little history of virtuous distress in humble life, such as might suit it. While attempting to effect this in my closet, I called to my little sister [Elizabeth], now Lady Hardwicke, who was the only person near me, "I have been writing a ballad, my dear; I am oppressing my heroine with many misfortunes. I have already sent her Jamie to sea, and broken her father's arm, and made her mother fall sick, and given her auld Robin Gray for a lover; but I wish to load her with a fifth sorrow within the four lines, poor thing! Help me to one!" "Steal the cow, sister Anne," said the little Elizabeth. The cow was immediately *lifted* by me, and the song completed. At our fireside and amongst our neighbours "Auld Robin Gray" was always called for. I was pleased in secret with the approbation it met with; but such was my dread of being suspected of writing anything, perceiving the shyness it created in those who could write nothing, that I carefully kept my own secret.' Sir Walter Scott prepared a thin quarto volume for the Bannatyne Club (1824), which contains Lady Anne's narrative of the composition of the ballad, a revised version of it, and two of Lady Anne's continuations. The continuations, as in so many cases, are not worthy of the first part. Lady Anne Barnard died 6 May 1825, in her seventy-fourth year.

[Anderson's Scottish Nation; Lives of the Lindsays.] A. B. G.

BARNARD, CHARLOTTE ALINGTON (1830–1869), who for about ten years, under the pseudonym of CLARIBEL, enjoyed great reputation as a writer of ballads, was born 23 Dec. 1830. On 18 May 1854, she was married to Mr. Charles Cary Barnard, and about four years after her marriage began to compose the songs which for a time were so extraordinarily popular. What little education she received in the science of music was from Mr. W. H. Holmes, though she had singing lessons from Mesdames Parepa and Sainton-Dolby, and also from Signori Mario and Campana. Between 1858 and 1869 she wrote about one hundred ballads, the majority of which, though popular in their day, are now forgotten. She usually wrote the words of her songs, and published a volume of 'Thoughts, Verses, and Songs,' besides which a volume of her 'Songs and Verses' was printed for private circulation. She died at Dover 30 Jan. 1869, where she is buried in the cemetery of St. James's.

[The Choirmaster, March 1869; information from Mr. C. C. Barnard.] W. B. S.

BARNARD, EDWARD (1717-1781), provost of Eton, born in 1717, was the son of a Bedfordshire clergyman. He was on the foundation at Eton, but, becoming superannuated, entered at St. John's College, Cambridge, where he became B.A. 1738, M.A. 1742, B.D. 1750, and D.D. 1756. He was fellow of his college from March 1743-4 to 1756. In 1752 he was at Eton as tutor to Henry Townshend, brother to Lord Sydney, and he became also tutor to George Hardinge, afterwards Welsh justice, whose recollections of Barnard are given at length in Nichols's 'Anecdotes' (viii. 543). Barnard succeeded Sumner as head master of Eton in 1754, and raised the numbers of the school from three hundred to five hundred. He received a canonry of Windsor in 1760, and in 1765 became provost of Eton. He was also rector of St. Paul's Cray, Kent. He died 2 Dec. 1781. A tablet to his memory, with an inscription, is in Eton College chapel. Barnard, according to Hardinge, was a man of coarse features and clumsy figure, but with a humour and vivacity which, but for his physical disadvantages, would have made him the equal of Garrick; and he ruled his boys chiefly by force of ridicule. Upon Barnard's death Johnson, according to Mrs. Piozzi, pronounced a long eulogium upon his wit, learning, and goodness, and added: 'He was the only man that did justice to my good breeding, and you may observe that I am well bred to a needless degree of scrupulosity.' He is not to be confounded with Thomas Barnard, the bishop of Killaloe and Limerick [q. v.], who was also a friend of Johnson.

[Nichols's Lit. Anecdotes, vol. viii.; Baker's History of St. John's College, ed. Mayor, i. 306.] L. S.

BARNARD, EDWARD WILLIAM (1791–1828), divine, poet and scholar, was educated at Harrow and Trinity College, Cambridge. He proceeded B.A. in 1813 and M.A. in 1817, but took no honours, owing to his distaste for mathematics. In 1817 he published anonymously, 'Poems, founded upon the Poems of Meleager,' which were re-edited in 1818 under the title of 'Trifles, imitative of the Chaster Style of Meleager.' The latter volume was dedicated to Thomas Moore, who tells us in his journal that he had the manuscript to look over, and describes the poems as 'done with much elegance.' Barnard was presented to the living of Brantingthorp, Yorkshire, from which is dated his next publication, 'The Protestant Beadsman' (1822). This is described by a writer in 'Notes and Queries' as a 'delightful little volume on the saints and martyrs commemorated by the English church, containing biographical notices of them, and hymns upon each of them.' Barnard died prematurely on 10 Jan. 1828. He was at that time collecting materials for an elaborate life of the Italian poet Marc-Antonio Flaminio, born at the end of the fifteenth century, and had got together 'numerous extracts, memoranda, and references from a wide range of contemporary and succeeding authors.' The life was to accompany a translation of Flaminio's best pieces, but unfortunately the work was only partially completed at the author's death. Such translations as were ready for publication were edited for private circulation, along with some of Barnard's original poems, by Archdeacon Wrangham, the editor of Langhorne's 'Plutarch.' The title of this volume, published in 1829, is 'Fifty Select Poems of Marc-Antonio Flaminio, imitated by the late Rev. Edw. Will. Barnard, M.A. of Trinity College, Cambridge,' and a short memoir by Archdeacon Wrangham is prefixed. Mr. Barnard had also projected a 'History of the English Church,' and collected many valuable materials for the work. He married the daughter of Archdeacon Wrangham, and is said to have made a 'most exemplary parish priest.'

[Notes and Queries, 2nd series, vols. iv., ix., x.; Moore's Memoirs and Journal; Lowndes's Bibliog. Manual; Gent. Mag. xcviii. p. 187; Brit. Mus. Cat.] R. B.

BARNARD, Sir HENRY WILLIAM, (1799–1857), lieutenant-general, son of the Rev. William Barnard of Water Stratford, Bucks, and great-grandson of William Barnard, bishop of Derry [q. v.], was born at Wedbury, Oxfordshire, in 1799. He was educated at Westminster and Sandhurst, and obtained a commission in the grenadier guards in 1814. He served on the staff of his uncle, Sir Andrew Francis Barnard [q. v.] during the occupation of Paris, and afterwards on that of Sir John Keane in Jamaica. Later he was with his battalion in Canada, and filled various staff appointments at home. A newly made major-general, Barnard landed in the Crimea in 1854, in command of a brigade of the 3rd, or Sir Richard England's, division of the army, with which he was present during the winter of 1854–5. When General Simpson succeeded to the chief command on the death of Lord Raglan, Barnard became his chief of the staff, a position he held at the fall of Sevastopol in September 1855. Afterwards he commanded the 2nd division of the army in the Crimea. After brief periods of command at Corfu, Dover, and Shorncliffe, Barnard was appointed to the staff in Bengal, and reached Umballa, to take over the Sirhind division, towards the end of April 1857, when rumours of impending mischief were gathering fast. On 10 May occurred the outbreaks at Meerut and Delhi, the vague tidings of which reaching Umballa were at once sent on by Barnard, and gave the first warning of actual revolt to the commander-in-chief, General Anson, then at Simla. Upon Anson's death at Kurnaul a fortnight later, Barnard received in charge the scanty force available for the movement against Delhi, and at its head he struck a heavy blow at the mutineers, at Budlee-ke-Serai, on 8 June following, taking up his position on the ridge commanding the north-west front of the city of Delhi the same evening. The value of this victory, as the historian Kaye has truly said, was not to be measured by returns of killed and wounded or captured ordnance. 'It gave us an admirable base of operations —a commanding military position—open in the rear to the lines along which thenceforth our reinforcements and supplies and all that we looked for to aid us in the coming struggle were to be brought. And, great as this gain was to us in a military sense, the moral effect was scarcely less; for behind the ridge lay the old cantonments, from which a month before the British had fled for their lives. On the parade-ground the British head-quarters were now encamped, and the familiar flag of the Feringhees was again to be seen from the houses of the imperial city.' Four weeks of desultory and unprofitable fighting followed, the strength of the mutineers in the city—strangely under-estimated in most other quarters at the time—being to Barnard's force as six to one in men and four to one in guns. And then, like his predecessor Anson, Barnard was stricken down at his post by the pestilence that was among the British ranks. He died of cholera on 5 July 1857, eleven weeks before the fall of the city, leaving behind him the name of an officer, skilful, if little versed in Indian warfare, and a brave and chivalrous gentleman.

[Army Lists; London Gazettes, 1854–56; Kaye's Hist. of Sepoy Mutiny, vol. ii.; also Sir H. Norman's estimates of strength of mutineers at Delhi in Hist. Record the King's, Liverpool Regiment (1883), pp. 106–7 and 113.] H. M. C.

BARNARD, JOHN (*fl.* 1641), musician, of whose life nothing else is known, was a minor canon of St. Paul's in the reign of Charles I. He was the first who made a collection of cathedral music, and it is through his most valuable collection that some of the finest specimens of the English school of the sixteenth century have been preserved. The work was published in 1641 under the title of 'The First Book of selected Church Musick, consisting of Services and Anthems, such as are now used in the Cathedrall and Collegiat Churches of this Kingdome. Never before printed. Whereby such Bookes as were heretofore with much difficulty and charges, transcribed for the use of the Quire, are now to the saving of much Labour and expence, publisht for the general good of all such as shall desire them either for publick or private exercise. Collected out of divers approved Authors.' A complete list of the contents of the work is given in Grove's Dictionary under 'Barnard.' No absolutely perfect set of the part-books is known to exist, though the set in Hereford cathedral approaches most nearly to completion. A score has been constructed by Mr. John Bishop, of Cheltenham, but is unpublished; it is in the British Museum. All the composers represented in the work were dead at the time of its compilation, the collector having intended to give selections from living writers in a future publication, which never appeared. In the Sacred Harmonic Library many of the manuscript collections made by Barnard for his work are preserved, together with a set of the published part-books, second only to the Hereford set. A very imperfect set is in the British Museum.

[Burney's History of Music; Grove's Dictionary of Music and Musicians.] J. A. F. M.

BARNARD or BERNARD, JOHN, D.D. (*d.* 1683), the biographer of Dr. Heylyn, was the son of John Barnard, and was born at Castor, in Lincolnshire. He was educated at the grammar school of his native place, and at Cambridge, where he was a pensioner of Queens' College. In 1648 he proceeded to Oxford, where, by preferment of the board of visitors, he was granted the degree of B.A. on 15 April, and on 29 Sept. following was presented to a fellowship of Lincoln College. In 1651 he proceeded to his M.A. degree, and became then for some time a preacher in and near Oxford. He married the daughter of Dr. Peter Heylyn at Abingdon, and afterwards purchased the perpetual adowson of the living of Waddington, near Lincoln, which he held for some time, together with that of Gedney in the same county. Conforming after the Restoration, he was made prebendary of Asgardby in the church of Lincoln 13 April 1672, and in the year 1669 was granted the degrees of B.D. and D.D. in succession.

Barnard was the author of a pamphlet in three sheets quarto, entitled 'Censura Cleri, against scandalous ministers not fit to be restored to the church's livings in prudence, piety, and fame.' This was published in the latter end of 1659 or beginning of 1660, 'to prevent such from being restored to their livings as had been ejected by the godly party in 1654–55.' His name is not set to this pamphlet, and Wood says he did not care afterwards, when he saw how the event proved, to be known as its author. He is best known as the author of 'Theologo-Historicus, a true life of the most reverend divine and excellent historian, Peter Heylyn, D.D., sub-dean of Windsor' (London, 1683, 8vo). This was published, according to the author, to correct the errors, supply the defects, and confute the calumnies of George Vernon, M.A., rector of Burton in Gloucester, who had brought out a life of Dr. Heylyn in 1682. Printed with 'Theologo-Historicus' was an answer to Mr. Baxter's false accusation of Dr. Heylyn. Barnard also wrote a catechism for the use of his parish, and left behind him a manuscript tract against Socinianism, which was never printed. He died on 17 Aug. 1683 at Newark, while on a journey to the Spa, and was buried in his own church of Waddington.

[Wood's Athenæ (Bliss), iv. 496; Kippis's Biog. Britann.] R. H.

BARNARD, JOHN (*fl.* 1685–1693), supporter of James II, was son of Dr. John Barnard [q. v.], fellow of Lincoln College, Oxford, and sometime rector of Waddington, near Lincoln, by Lettice, daughter of Dr. Peter Heylyn. He became a student of Lincoln College (matriculating 17 Nov. 1676 at the age of fifteen), and was elected fellow of Brasenose College (being then B.A.) in 1682. This date (which we learn from Anthony à Wood) gives us 1661–2 for the date of his birth. He proceeded afterwards to holy orders in the church of England.

According to Wood, in December 1685, after James II's accession, Barnard 'took all occasions to talk at Bal. coffee house on behalf of popery.' Later he declared himself a papist, and took the name of Joh. Augustine Barnard (or Bernard) 'protected by the king' (May 1686), 'for what he should do or omit.' He was 'dispenc'd' 'from going to common prayer, rarely to sacrament.' On 3 Jan. 1686–7 'came a mandamus from the king that he should succeed Mr. —— Halton, of Queen's College [Oxford], in the [White's] moral philosophy lecture.' On 28 March 1687 he was elected and admitted moral philosophy reader. In October 1688 he left the university, and soon afterwards sent in his resignation of his fellowship at Brasenose upon a forethought 'that the Prince of Orange would turn the scales, as he did.' He likewise resigned the moral philosophy lecture 5 Jan. 1688–9. He is found in Ireland with King James when he landed there. He was 'taken notice of' by his majesty, who 'talk'd familiarly with him.' In September 1690 he returned from Ireland and came to Chester, 'poor and bare.' He was reconciled to the church of England, 'as 'tis said,' and was 'maintain'd with dole for some time by the Bishop of Chester (Stratford).' Wood states that he 'wrote some little things that were printed.' His only known literary performance was that he 'continued, corrected, and enlarged, with great additions throughout,' the 'great Geographical Dictionary of Edmund Bohun, Esq.' (1693, folio), and placed before it 'A Reflection upon the Grand Dictionary Historique, or the Great Historical Dictionary of Lewis Morery, D.D., printed at Utrecht 1692.' The date of his death is unrecorded.

[Wood's Athenæ (ed. Bliss), iv. 610; Brasenose Reg.; Hearne, in his Diary, (vol. ix), speaks of his turning papist; Wood's Fasti (ii. 372) says: 'He hath published several things, but such is his modesty that he'll acknowledge none;' cf. Bliss's manuscript annotated copy of the Fasti in the Bodleian Library.] A. B. G.

BARNARD, Sir JOHN (1685–1764), merchant and politician, was born of quaker parents at Reading in 1685. When only fifteen he was placed in the counting-house of his father, who was engaged in the London wine trade. Soon afterwards he became a convert to the principles of the church of England, and was baptised by Bishop Compton in his chapel at Fulham in 1703. For many years he remained in private life, but public attention was drawn to his talents by the skill which he displayed in guarding the interests of his colleagues in business during the progress in parliament of a measure affecting their trade. He filled in turn a variety of civic offices. From 1728 to 1758 he was alderman of Dowgate ward; a distinction which in course of time gave him the title of father of the city; he was sheriff in 1735, lord mayor in 1737, and was knighted on 28 Sept. 1732, on the presentation of an address to George II. The citizens of London elected him as their representative in parliament in 1722, and he continued their member until 1761. He was numbered among the opponents of Sir Robert Walpole, who, in an oft-quoted anecdote, acknowledged that he had frequently felt the power of Sir John Barnard's speeches, and from the first he took high rank as an authority on financial questions. In March 1737 he brought forward a scheme for the reduction of interest on the national debt, by which money was to be borrowed at 3 per cent. and applied in the redemption of annuities at a higher rate of interest. It was at first coldly supported by the prime minister, and when public opinion declared against it Walpole secured its rejection for a time, but the plan was not long afterwards carried out by Henry Pelham. Many pamphlets were published on this matter, as on a subsequent scheme of Sir John Barnard for raising three millions of money for the state in 1746. His efforts in opposing Walpole's excise bill were only exceeded by those of Pulteney, but he did not approve of the action taken by the select committee on Walpole's resignation, and he refused to be chancellor of the exchequer in Lord Bath's short-lived ministry of 1746. He took an active part in the attempts which were made to ameliorate the condition of the poor debtors and to raise the character of the London police, and during his mayoralty he endeavoured to suppress mendicity and to procure a better observance of the Sunday, but he naturally incurred considerable odium among the nonconformists by nominating to the office of sheriff five of their number, who were compelled to serve or to pay a fine of 400*l*. each towards the building of the Mansion House. When public confidence was declining in the Bank of England during the panic of 1745, Sir John Barnard was instrumental in procuring the signatures of the leading city merchants to an agreement to receive the bank-notes, and for his services on this and other occasions his fellow citizens erected, though in opposition to his wishes, his statue on the Royal Exchange in May 1747. He was president of Christ's Hospital from 1740 till his retirement from the corporation and from public life in 1758. He died at Clapham on 29 Aug. 1764, and was buried in the chancel of Mortlake Church on 4 Sept. His wife, Jane, third daughter of John Godschall, a Turkey merchant of London, died during his mayoralty, and was carried by the boys of Christ's Hospital to be buried at Clapham. One son and two daughters survived; the son became known as an art collector, dying about 1784; the elder daughter, Sarah, married Alderman Sir Thomas Hankey; the younger, Jane, married the Hon. Henry Temple (*d*. 1740), and was mother of Henry Temple, second Viscount Palmerston [q. v.]. Sir John Barnard was the type of an honourable British merchant in his day; Lord Chatham, when Mr. Pitt, frequently called him the great commoner. To his pen is assigned by Watt a work entitled 'The Nature and Government of the Christian Church, gathered only from the Word of God' (1761), and he is known to be the author of a little volume which went through many editions, called 'A Present for an Apprentice; or a sure guide to gain both esteem and an estate, by a late Lord Mayor of London' (1740), a curious medley of christianity and commerce, containing hints on all subjects, from the purchase of a horse to the selection of a nurse. In 1735 he introduced into the House of Commons a bill for limiting the number of playhouses, but it was dropped through the attempt of Sir Robert Walpole to enlarge its provisions.

[Memoirs of late Sir J. Barnard; Chalmers; Rose; Orridge's Citizens of London, 178–81, 206, 245; Lysons's Environs, i. 374–75; Stanhope's History, ii. 157, 163, 198, 231, iv. 30, vi. 312; Chester's Westminster Abbey, 21; Walpole's Letters, i. 106, 158, ii. 7, iv. 264; Heath's Grocers' Company, 313–15; Coxe's Walpole, i. 497–508, iii. 466–68.] W. P. C.

BARNARD, THOMAS, D.D. (1728–1806), bishop of Limerick, was the eldest son of Dr. William Barnard, bishop of Derry [q. v.], and was born in or about 1728. He was educated at Westminster School, and admitted a king's scholar in 1741, being then thirteen years of age (Welch, *Alumni Westmon.* ed. Phillimore, 324). He graduated M.A. at Cambridge in 1749; was collated to the archdeaconry of Derry on 3 June 1761, when he was created D.D. by the university of Dublin; was instituted to the deanery of Derry on 2 June 1769; was consecrated bishop of Killaloe and Kilfenora on 20 Feb. 1780; was translated to the united sees of Limerick, Ardfert, and Aghadoe by patent dated 12 Sept. 1794; and died on 7 June 1806 at Wimbledon, in the house of his only son, Andrew Barnard, husband of Lady Anne [q. v.].

He married first the daughter of William Browne, Esq., of Browne's Hill, county Carlow; secondly, in 1803, Jane, daughter of John Ross-Lewin, Esq., of Fort Fergus, county Clare.

Dr. Barnard was elected a fellow of the Royal Society on 29 May 1783, and was a member of most of the literary societies in the United Kingdom, particularly of the famous club to which Garrick, Johnson, Burke, Sir Joshua Reynolds, Cumberland, and Goldsmith also belonged. Goldsmith, in the 'Retaliation,' describes him as

> Ven'son just fresh from the plains;

and in the same poem thus writes his epitaph:—

> Here lies the good dean, reunited to earth,
> Who mix'd reason with pleasure, and wisdom with mirth;
> If he had any faults, he has left us in doubt;
> At least in six weeks I could not find them out;
> Yet some have declar'd, and it can't be denied 'em,
> That Slyboots was cursedly cunning to hide 'em.

The famous encounter with Johnson, who illustrated his favourite position that a man could improve in late life by telling Barnard that there was plenty of room for improvement in him, is told by Richard Burke (letter of 6 Jan. 1773 in *Burke's Correspondence* (1844), i. 403–7), and by Miss Reynolds (appendix to Croker's *Boswell*), and is noticed by Boswell (under 1781), who says that the two were afterwards good friends. Miss Reynolds tells the story to show how handsomely Johnson could apologise. Walpole refers to it characteristically in a letter to the Countess of Ossory, on 27 Dec. 1775, after referring to Barnard's well-known verses, which conclude:—

> Johnson shall teach me how to place
> In fairest light each borrow'd grace;
> From him I'll learn to write,—
> Copy his clear, familiar style,
> And, by the roughness of his file,
> Grow, like himself, polite.

[Boswell's Johnson, ed. Croker (1876), ix. 215; Burke's Correspondence, ii. 463; Cantabrigienses Graduati (1787), 23; Cat. of Dublin Graduates (1869), 28; Cotton's Fasti Eccl. Hibern. i. 332, 407, iv. 334, 338; Gent. Mag. lxxvi. (i.), 588; Thomson's Hist. of the Royal Society, append. p. lix; Walpole's Letters (Cunningham), vi. 302; Welch's Alumni Westmon. (Phillimore) 325.] T. C.

BARNARD, WILLIAM, D.D. (1697–1768), bishop of Derry, the son of John Barnard, was born at Clapham, Surrey, in or about 1697, and admitted into Westminster School, on the foundation, in 1713, whence he was elected in 1717 to a scholarship at Trinity College, Cambridge (B.A. 1720, M.A. 1724, D.D. 1740). He was elected a minor fellow of Trinity on 1 Oct. 1723, and a major fellow on 7 July 1724 (*Addit. MS.* 5846, f. 124). On 11 July 1726 he was collated to the rectory of Esher, Surrey, and so became acquainted with the Duke of Newcastle, who appointed him his chaplain. He was appointed chaplain to the king in 1728, and he held the same office at Chelsea College. In January 1728–9 he was presented to the vicarage of St. Bride's, Fleet Street, London, which he held till his translation to Derry. On 4 Oct. 1732 he was installed prebendary of Westminster, and on 26 April 1743 he was gazetted to the deanery of

Rochester. He was appointed to the see of Raphoe on 14 May 1744, and translated to Derry on 3 March 1747. Having returned to England on account of ill-health, he died in Great Queen Street, Westminster, on 10 Jan. 1768, in the seventy-second year of his age, and was buried in the north aisle of Westminster Abbey, where a tablet records his virtues and dignities (Malcolm, *Londinium Redivivum*, i. 122). He married a sister of Dr. George Stone, archbishop of Armagh. His eldest son, Thomas Barnard [q. v.], became bishop of Limerick. His second son, Henry, was father of Sir Andrew Francis [q. v.] and of the Rev. William, father of Sir Henry William [q. v.]. Barnard was a great benefactor to the see of Derry. His only publication is 'A Sermon preached before the Incorporated Society for Promoting English Protestant Schools in Ireland,' Dublin, 1752, 8vo.

[Cotton's Fasti Eccl. Hibern. iii. 324, 356; Gent. Mag. ii. 980, xxxviii. 47; Le Neve's Fasti (Hardy), ii. 578, iii. 365; Malcolm's Londinium Redivivum, i. 358; Manning and Bray's Surrey, ii. 757; Welch's Alumni Westmon. (Phillimore), 259, 269, 270, 278, 325, 546, 575; Widmore's Hist. of Westminster Abbey, 226.] T. C.

BARNARD, WILLIAM (1774–1849), mezzotint engraver, was born in 1774. He practised his art in London, and held for some years the office of keeper of the British Institution. He died 11 Nov. 1849. Among his most successful plates are 'Summer' and 'Winter,' after Morland, which are often found printed in colours, and no less than four portraits of Lord Nelson, after Abbott.

[Redgrave's Dictionary of Artists, 1878; J. Chaloner Smith's British Mezzotinto Portraits, 1878–84, i. 7–12.] R. E. G.

BARNARDISTON, Sir NATHANIEL (1588–1653), puritan and opponent of the government of Charles I, was descended from an ancient Suffolk family which took its name from the little village of Barnardiston, or Barnston, near Ketton, or Kedington, where its chief estates lay. The family pedigree goes back to the time of Richard I, and the line of descent has remained unbroken until the present time. Sir Nathaniel, the thirteenth in descent from the twelfth century, was born at Ketton in 1588; he was knighted at Newmarket by James I on 15 Dec. 1618, and is stated to have been the twenty-third knight of his family. His grandfather, Sir Thomas Barnardiston, was educated at Geneva under Calvin 'in the miserable and most unhappy days of our Queen Mary,' and first gave the family its puritan leanings, which Sir Nathaniel finally developed. His father, also Sir Thomas, was high sheriff of Suffolk in 1580, and was knighted 23 July 1603. His mother was Mary, daughter of Sir Richard Knightley, of Fawsley in Northamptonshire. Sir Thomas the elder survived by nine years Sir Thomas the younger, who died 29 July 1610, and in 1611 his name appeared on the first list of persons about to be created baronets, but by a later order the bestowal of the dignity was 'stayed' indefinitely. Sir Nathaniel's steady opposition to the Stuart government has been ascribed to disappointment on this account, but baronetcies were not then rated high enough to make the statement credible. Sir Nathaniel succeeded to the family estates on his grandfather's death in 1619. At the time they were in a very prosperous condition and producing an annual income of nearly 4,000*l.* Since his father's death in 1610 the distribution of church preferment in the gift of his grandfather had been largely in Sir Nathaniel's hands, and he had shown a strong predilection for eminent puritan divines.

In 1623 Sir Nathaniel was high sheriff of his county, and with his habitual piety he 'took with him his sheriffsmen to a weekly lecture at some distance from his house.' In the parliaments of 1625 and 1626 he was M.P. for Sudbury in Suffolk. Although he sat in five consecutive parliaments, he never took any prominent part in the debates, but he voted invariably with the party opposed to the king. In 1625 he was nominated one of the commissioners for the collection of the general loan enforced without parliamentary consent, but he refused either to take the oath tendered him 'according to the commission' or to lend 20*l.*, 'alleging that he was not satisfied therein in his conscience' (*Cal. Dom. State Papers*, 16 Dec. 1625). Early in 1627 (25 Feb. 1626–7), the council ordered Sir Nathaniel to be brought before it to explain his resistance to the loan after having, as it was reported, formerly given consent to it. And for persisting in his refusal to contribute 'the shipmoney, coal, and conduct money, and the loan,' he was 'committed to prison, at first in the Gatehouse in London, and subsequently in a castle of Lincolnshire.' In March 1627–8, at a council held at Whitehall, orders for his release were issued at the same time as John Hampden and Richard Knightley, Barnardiston's first cousin, were also discharged from prison (Nugent's *Memorials of Hampden*, 369, ed. 1860). In the same month Sir Nathaniel and Sir Edward Coke were returned to parliament as representatives of Suffolk, and an attempt was made on the part of the royalists to discredit the importance of the election by the assertion that ‘they would not have been chosen if there had been any gentlemen of note, for neither Ipswich had any great affection for them nor most of the country; but there were not ten gentlemen at this election’ (*Cal. Dom. State Papers*, 4 March 1627–8). During the long interval between the parliament of 1629 and the summoning of the short parliament in 1640, Sir Nathaniel seems to have lived quietly at Ketton. He had married Jane, daughter of Sir Stephen Soame, knight, and alderman of London, who was lord mayor in 1597–8, and had by her a large family, in whose religious education he was deeply interested. His piety at home (he prayed thrice a day), and his benevolence to ministers of religion, gave him a wide reputation among the puritans of the eastern counties. ‘He had ten or more servants so eminent for piety and sincerity that never was the like seen all at once in any family.’ He encouraged in his parish catechetical instruction in religion; and he attended with his children the religious classes held by Samuel Fairclough, the rector of Ketton; replied himself to the questions that his sons and daughters were unable to answer, and urged his neighbours, both rich and poor, to follow his example. In 1637 his wife, Lady Barnardiston, gave 200*l.* ‘to be bestowed by his direction’ to Mr. Marshall, vicar of Finchingfield, who was described by the vicar-general of London as governing ‘the consciences of all the rich puritans in these parts and in many places far remote’ (*Cal. Dom. State Papers*, March 1636–7). On 14 April 1640 Sir Nathaniel was returned to the Short parliament for his county, and in October he was elected to the Long parliament for the same constituency (cf. *Harl. MS.* 165, No. 5). In 1643 he took the covenant, became a parliamentary assessor for Suffolk, and joined the Eastern Counties' Association. He does not appear to have taken any active part in the war, but he was in close relations with the leaders of the parliament (Whitelock, *Memorials*, i. 467). He subscribed 700*l.* and lent 500*l.* to the parliament for the reduction of the Irish rebels; the latter sum was ‘to be repaid with interest at the rate of eight per cent.’ out of the first payments of the parliamentary subsidy of 400,000*l.* levied in 1642. On 10 May 1645 he petitioned parliament to repay the greater part of his loan, for which he declared he had special occasion, and his request was formally granted (*Commons' Journal*, iv. 133; *Lords' Calendar* in Hist. MSS. Com. Rep. vi. 59 *a*). Shortly after the execution of the king, Sir Nathaniel's health broke down, and he retired to Ketton to prepare for death. He devoted himself unceasingly to religious exercises during his last two years (1651–1653), and read constantly Baxter's ‘Saint's Everlasting Rest.’ About 1652 he removed to London for the convenience of his doctors, and died at Hackney on 25 July 1653. ‘His corpse being carried down from London was met about twenty miles from his own house by 2,000 persons, most of them of quality; and his funeral at Ketton on 26 Aug. following was attended by many thousands.’ The sermon was preached by Samuel Fairclough, the rector, his intimate friend and adviser, who had been presented to the living 26 Jan. 1629–30, and it was published under the title of ‘Ἁγιοὶ Ἄξιοι or the Saints Worthinesse and the Worlds Worthlesnesse, both opened and declared in a Sermon preached at the Funerall of that eminently religious and highly honoured Knight, Sir Nathaniel Barnardiston,’ with a dedication to Lady Jane Barnardiston and her children. The sermon, which is a full memoir of the life of Sir Nathaniel, was reprinted in Samuel Clark's ‘Lives of Sundry Eminent Persons in this Later Age’ (1683). A collection of elegies on his death was issued, later in 1653, under the title of ‘Suffolks Tears, or Elegies on that renowned knight, Sir Nathaniel Barnardiston. A Gentleman eminent for Piety to God, love to the Church, fidelity to his Country.’ Twenty-two English poems, twelve Latin, and one Greek are included, which are all of very mediocre quality. One of the best is ‘The Offering of an Infant Muse’ (p. 39), signed ‘Nath. Owen, anno ætat. 12°.’

Lady Jane Barnardiston, who shared her husband's religious fervour, was buried at Ketton, 15 Sept. 1669. Of Sir Nathaniel's eight sons, the eldest, Sir Thomas, and the third, Sir Samuel, both attained political eminence [see Barnardiston, Sir Thomas, and Barnardiston, Sir Samuel]. Another of his sons, John, has been identified with the Mr. Barnardiston, member of the committee of parliament in the eastern counties, who was seized by the royalists at Chelmsford in 1648; was imprisoned in Colchester Castle at the time that the parliamentarians were besieging it; was released in order to negotiate terms with Sir Thomas Fairfax; and finally signed articles (20 Aug. 1648) which assented to the execution of two royalist leaders, Sir George Lisle and Sir Charles Lucas

(WHITELOCK, *Memorials*, ii. 392). But according to other accounts the actor in this episode was Giles Barnardiston, a son of Sir Thomas Barnardiston, Sir Nathaniel's grandfather, by a second marriage. Other sons of Sir Nathaniel, Nathaniel, Pelatiah, William, and Arthur, were well-known oriental merchants. In 1649–50 Nathaniel, who married a daughter of Nathaniel Bacon in 1648, was acting at Smyrna as agent for the Levant company (*Cal. State Papers*,1649–51). Arthur was one of the commissioners for ejecting scandalous and inefficient ministers in Suffolk under Cromwell's order in 1654. Jane, one of Sir Nathaniel's two daughters, was, by her second marriage with Sir William Blois, the grandmother of the eighth, ninth, and tenth Lords St. John of Bletsoe, through her daughter Jane, the wife of Sir St. Andrew St. John, baronet.

A fine engraved portrait by Van Houe of Sir Nathaniel, whose features resembled those of Oliver Cromwell, is given in Clark's 'Lives,' p. 105.

[Davy's Suffolk Collections, xl. 353 et seq., in Brit. Mus. (Addit. MS. 19116); Proceedings of the Suffolk Institute of Archæology, iv. 123–82; Corser's Collectanea; Granger's Biographical History; Fairclough's memoir in Samuel Clark's Lives, as above, whence quotations in the article have been taken.] S. L.

BARNARDISTON, SIR **SAMUEL** (1620–1707), whig politician and deputy governor of the East India Company, born 23 June 1620, was the third son of Sir Nathaniel Barnardiston [q.v.]. Like other members of his family, he showed himself early in life strongly opposed to Charles I's arbitrary government, and he joined the London apprentices in 1640 in the rioting that took place at Westminster on the appointment of Colonel Lumsford as constable of the Tower. According to Rapin, Barnardiston's prominence in the crowd on this occasion gave rise to the political use of the word *Roundhead*. 'The apprentices, it seems, wore the hair of their head cut round, and the queen, observing out of a window *Samuel Barnardiston* among them, cryed out: "See what a handsome young Roundhead is there!" And the name came from thence' (RAPIN'S *History*, ed. Tindal, iv. 403). Barnardiston appears to have become while still young a Levant merchant, and in 1649 and 1650 he was residing at Smyrna as agent for the Levant company, in whose service he laid the foundations of a very gigantic fortune. He took no active part in the civil wars, and passed much time during the protectorate in Suffolk, with which his family was intimately connected. At Brightwell, near Ipswich, he purchased a large estate, which he carefully improved, and built upon it a large house known as Brightwell Hall (BRAYLEY, *Beauties of England*, xiv. 265). One of its characteristics, which gave it a wide local fame, was the erection 'on the top of it' of 'a reservoir of water which not only might supply the domestic purposes for which it was wanted, but which was so large as to serve as a stew for fish which were always kept in it ready for consumption.' Barnardiston's household was a strictly puritan one, and a puritan chaplain usually lived with him. In 1663 he engaged in this capacity the services of Robert Franklyn, who had experienced an unusual share of persecution (*Nonconform. Memor.* iii. 293). He endeavoured to repress the influence of the high-church party in his neighbourhood, and in June 1667 reported to the council that Captain Nathaniel Daryll, commanding a regiment stationed at Ipswich, was a suspected papist (*Cal. State Papers*, 1667, p. 246).

In 1660 Barnardiston welcomed the return of Charles II, and was rewarded for his acquiescence at first by a knighthood, and in 1663 by a baronetcy, the patent of which described him as a person of 'irreproachable loyalty.' Soon afterwards he entered into active political life. In 1661 he was on the committee of the East India Company; from 1668 to 1670 he was deputy-governor, and in that office came prominently before the public. The company had been forced into a serious struggle with the House of Lords. Thomas Skinner, an independent English merchant, had had his ships confiscated by the company's agents for infringing its trading monopolies in India. Skinner had straightway appealed for redress to the House of Lords, which had awarded him 5,000*l.* damages against the company. Sir Samuel, on behalf of the East India corporation, thereupon presented a petition to the House of Commons against the action of the lords, and the lower house voted (2 May 1668) Skinner's complaint and the proceedings of the lords illegal. On 8 May Barnardiston was summoned to the bar of the upper house and invited to admit himself guilty of having contrived 'a scandalous libel against the house.' In a short dignified speech Sir Samuel declined to 'own his fault,' and, in the result, was ordered upon his knees, and sentenced to a fine of 300*l.*, and to be imprisoned till the money was paid. Parliament was adjourned the same day. Sir Samuel refused to comply with the judgment, and was straightway committed to the custody of the usher of the black rod, in whose hands he remained until 10 Aug, following, when he was suddenly released without any explanation of the step being given. On 19 Oct. 1669, at the first meeting of a new session of parliament, Barnardiston was called to the bar of the House of Commons, and there invited to describe the indignities which the lords had put upon him. At the conclusion of his speech the commons voted the proceedings against him subversive of their rights and privileges. The lords refused at first to 'vacate' their action in the matter, and the quarrel between the houses continued till December; but finally both houses yielded to the suggestion of the king to expunge from their journals the entries relating to the incident.

From the date of these proceedings Sir Samuel enjoyed all the popularity that comes of apparent persecution. In 1672 the death of Sir Henry North created a vacancy in the representation of Suffolk, and Barnardiston was the candidate chosen by the whigs, with whom his religious opinions and his fear of arbitrary government caused him to heartily sympathise. The election was viewed as a trial of strength between the 'church and loyal' party and the country party. Dissenters and the commercial classes faithfully supported Sir Samuel, and he gained seventy-eight votes more than his opponent, Lord Huntingtower. But the contest did not cease there. Sir William Soame, the sheriff of Suffolk, was well-disposed to the losing candidate, and on the ground that Sir Samuel's supporters comprised many of the 'rabble,' about whose right to vote he was in doubt, he sent up to the commons a double return announcing the names of the two candidates, and leaving the house to decide their rights to the seat. Each candidate petitioned the house to amend the return in his interest; and after both petitions had been referred to a committee, Sir Samuel was declared duly elected, and took his seat (*Commons' Journal*, ix. 260–2, 291, 312–3). But these proceedings did not satisfy Barnardiston. He brought an action in the King's Bench against the sheriff, Soame, to recover damages for malicious behaviour towards him, and Soame was placed under arrest. The case was heard before Lord Chief Justice Hale on 13 Nov. 1674, and judgment, with 800*l.* damages, was given in favour of the plaintiff. By a writ of error the proceedings were afterwards transferred to the Exchequer Chamber, and there, by the verdict of six judges out of eight, the result of the first trial was reversed. In 1689 Sir Samuel, after renewing his complaint in the commons, carried the action to the House of Lords. In the interval Soame had died, and his widow was now made the defendant. The lords heard the arguments of both parties in the middle of June, but they finally resolved to affirm the judgment of the Exchequer Chamber. The whole action is one of the utmost constitutional importance, and the final judgment gave the House of Commons an exclusive right to determine the legality of the returns to their chamber, and of the conduct of returning officers. The two most elaborate judgments delivered in the case—that of Sir Robert Atkyns, one of the two judges who supported Sir Samuel in the Exchequer Chamber, and that of Lord North on the other side in the House of Lords, who, as attorney-general Sir Francis North, had been counsel for the defendant in the lower court—were published in 1689, and have since been frequently reprinted. The case was popularly viewed at the time as a political trial, and is elaborately commented on with much party feeling by Roger North, the tory historian, in his 'Examen.' North declares that Barnardiston throughout the proceedings sought the support of 'the rabble,' and pursued Soame with unnecessary vindictiveness, in the first instance by making him bankrupt after the trial in the King's Bench, and in the second by sending the case to the House of Lords after his death (pp. 516 et seq.).

These lengthy proceedings had made Sir Samuel's seat in parliament secure for many years. He was again returned for Suffolk to the parliaments of 1678, 1679, and 1680, and to William III's parliaments of 1690, 1695, 1698, and 1701. Throughout his career he steadily supported the whigs. In 1681 he was foreman of the grand jury of Middlesex which threw out the bill of high treason against the Earl of Shaftesbury. In 1688 he openly expressed his dissatisfaction with the proceedings that had followed the discovery of the Rye House Plot, but too much weight was attached to his opinions by the opponents of the court to allow this expression of them to go unpunished. On 28 Feb. 1683–4 he was summoned to take his trial for libel as 'being of a factious, seditious, and disaffected temper,' and having 'caused several letters to be written and published' reflecting on the king and officers of state. No more flagrant instance of the extravagant cruelty of the law courts at the close of Charles II's reign has been adduced than these proceedings against Barnardiston (cf. Stephen, *Hist. of Criminal Law*, ii. 313–4). Two of the four letters which formed the basis of the charge were privately addressed to a Suffolk friend, Sir Philip Skippon, and the others to a linendraper of Ipswich and to a gentleman of Brightwell, with both of whom Sir Samuel was intimate. They contained sentences favouring Russell and Sydney, and stating that 'the papists and high tories are quite down in the mouth,' and that 'Sir George [Jeffreys] is grown very humble;' and upon these words the accusation was founded. Jeffreys, who had a personal concern in the matter, tried the case, and directed the jury to return a verdict of guilty on the ground that the act of sending the letters was itself seditious, and that there was no occasion to adduce evidence to prove a seditious intent. An arrest of judgment was moved for, and it was not till 19 April 1684 that Jeffreys pronounced sentence. A fine of 10,000*l.* was imposed. Barnardiston resisted payment, and was imprisoned until June 1688, when he paid 6,000*l.*, and was released on giving a bond 'for the residue.' The whole case was debated in the House of Lords, 16 May 1689, and Jeffreys judgment reversed. It was stated at the time that during his long imprisonment Sir Samuel's private affairs had become much disordered, and that he lost far more money than the amount of the fine. An account of the trial was published in 1684.

Barnardiston took no forward part in parliament as a speaker, but his financial ability was fully recognised. In 1690 he was nominated a member of the important commission appointed to audit and control the public accounts, which discovered many scandalous frauds and embezzlements, and first effectively supervised the expenditure of the public money. In 1691 a quarrel with Sir Josiah Child, governor of the East India Company, who had been originally brought into its direction by the influence of Barnardiston and his friends, caused him to retire from the management, and afterwards to withdraw the money he had invested in its stocks. The dispute was one of party politics, Child being an adherent of the tories, who were at the time in a majority on the board of directors, while Barnardiston continued in his whig principles. In 1697 Sir Samuel narrowly escaped imprisonment for a third time on disobeying the instructions of the House of Commons when deputed by them to attend a conference with the House of Lords for the purpose of regulating the importation of East India silk. Little is known of Barnardiston's career after this date. He retired from parliament in 1702, at the age of eighty-two, and died, 8 Nov. 1707, at his house in Bloomsbury Square, London. He was twice married, (1) to Thomasine, daughter of Joseph Brand of Edwardstone, Suffolk, and (2) to Mary, daughter of Sir Abraham Reynardson, lord mayor of London. He had no children, and his nephew, Samuel, son of his eldest brother Nathaniel, succeeded to his title and estate, and died on 3 Jan. 1709-10. Another nephew, Pelatiah, brother of the second baronet, was third baronet for little more than two years, dying on 4 May 1712. On the death a few months later (21 Sept. 1712) of the fourth baronet, Nathaniel, son of Pelatiah Barnardiston, the first baronet's youngest brother, the baronetcy became extinct. Sir Samuel's house, Brightwell Hall, was pulled down in 1753.

[Davy's MS. Suffolk Collections, vol. xl. (Addit. MS. 19117 ff.); State Trials, vi. 1063-92, 1117, ix. 1333-72; Pepys's Diary, ed. Bright, iv. 438-9; Mill's India, i. 103; Parl. Hist. iv. 422-3, 431-4; Commons' Journal, x. 13; May's Parliamentary Practice, 19, 172; Luttrell's Brief Relation, passim; Calendar State Papers, 1649-50, 1661-3; Bluebook of Members of Parliament; Granger's Biographical History; Macaulay's History, iii. 297; Hallam's History, iii. 23-4.] S. L.

BARNARDISTON, SIR THOMAS (*d.* 1669), parliamentarian, was the eldest son of Sir Nathaniel and Lady Jane Barnardiston, and was knighted by Charles I on 4 July 1641. He was frequently one of the parliamentary assessors for Suffolk from 1643 onwards, and was on the committee of the Eastern Counties' Association. Cromwell addressed a letter (31 July 1643) to Sir Thomas and his neighbours, in which he spoke of them as his 'noble friends,' and urged them in very forcible terms to raise 2,000 foot soldiers (*Camden Society Miscellany*, v. 87). In 1645 Barnardiston became M.P. for Bury St. Edmunds, in place of a member disabled as a royalist; he brought a regiment of foot to the assistance of the parliamentary forces at Colchester in 1648, and was perhaps the Thomas Barnardiston appointed by the parliament in 1649 comptroller of the mint (*Cal. Dom. State Papers*, 1649-50). Sir Thomas was M.P. for Suffolk in Cromwell's parliaments of 1654 and 1656, and in Richard Cromwell's parliament of 1658-9. He was in 1654 one of the commissioners 'for ejecting scandalous, ignorant, and insufficient ministers and schoolmasters' from Suffolk. On 20 Nov. 1655 he headed the list of those who signed a declaration to secure the peace of the commonwealth in the eastern counties; to his signature great importance was attached by the major-general of the eastern counties (THURLOE, *State Papers*, iv. 225). But Sir Thomas's republican sympathies disappeared with the Restoration. He was elected M.P. for Sudbury in 1661 on a double return, but was unseated. He received a baronetcy from the king on 7 April 1663 'for the antiquity of the family and the virtues of his ancestors.' He died in October 1669, and was buried at

Ketton. He married Ann, daughter of Sir William Armine [q. v.], of Osgodby, Lincolnshire. Their eldest son, Thomas, succeeded to the baronetcy on his father's death; was twice returned to parliament for Great Grimsby (1685 and 1689), and thrice for Sudbury, Suffolk (1690, 1695, and 1698); he died in 1698. The baronetcy became extinct in 1745.

[Davy MS. Suffolk Collections, xl. 353 et seq. in Brit. Mus. (Addit. MS. 19116); Proc. Suffolk Instit. Archæol. iv. 143–8.] S. L.

BARNARDISTON, THOMAS (*d.* 1752), legal reporter, was educated at the Middle Temple, and created a serjeant-at-law 3 June 1735. He died 14 Oct. 1752, and was buried on the 20th at Chelsea.

His reports in Chancery were published in folio, 1740, 1741, and 1742; and his 'Reports of Cases adjudged in the King's Bench,' from 12 Geo. I to 7 Geo. II, were published in 2 vols. folio in 1744. Sir James Burrow asserts that 'Lord Mansfield absolutely forbid the citing of Barnardiston's reports in Chancery, for that it would only be misleading students to put them upon reading it (*sic*). He said it was marvellous, however, to those who knew the serjeant and his manner of taking notes, that he should so often stumble upon what was right, but that there was not one case in his book which was so throughout.' And Lord Lyndhurst remarks: 'I recollect in my younger days it was said of Barnardiston that he was accustomed to slumber over his note-book, and the wags in his rear took the opportunity of scribbling nonsense in it.' Lord Manners, on the other hand, said on one occasion: 'Although Barnardiston is not considered a very correct reporter, yet some of his cases are very accurately reported;' and Lord Eldon, in reference to the same work, observed: 'I take the liberty of saying that in that book there are reports of very great authority.' A comparison of the volumes with the registrar's book has proved that Barnardiston for the most part correctly reported the decisions of the court. His reports have a peculiar value from the fact of their containing the decisions of the great Lord Hardwicke.

Barnardiston's King's Bench reports also have been repeatedly denounced, and yet they are frequently cited.

[Faulkner's Chelsea, ii. 136; Clarke's Bibliotheca Legum, 348; Bridgman's Legal Bibliography, 12; Stevens and Hayne's Bibliotheca Legum, 9; Woolrych's Serjeants-at-Law, ii. 537; Burrow's King's Bench Reports, ii. 1142 *n.*; Marvin's Legal Bibliography, 94; Wallace's Reporters, 261, 322; Notes and Queries, 4th ser. i. 580; Gent. Mag. xxii. 478; Bromley's Cat. of Engr. Portraits, 285.] T. C.

BARNBARROCH, Lord (*d.* 1597), Scottish judge. [See Vans, Sir Patrick.]

BARNES, AMBROSE (1627–1710), nonconformist, of Newcastle, the eldest son of Thomas Barnes, a prominent puritan of Startforth, Yorkshire, was born there in 1627; was apprenticed to a merchant adventurer of Newcastle in 1646; showed remarkable aptitude for trade; became a merchant adventurer in 1654–5; was alderman of Newcastle in 1658, and mayor in 1660–1. An ardent puritan from his youth, Barnes strove to alleviate the sufferings of the nonconformists in the north during the reign of Charles II, and was for some time imprisoned in Tynemouth Castle for holding prayer-meetings in his own house. He was the intimate friend of Richard Gilpin, Simeon Ashe, Edmund Calamy, and Joseph Caryll, and often met Richard Baxter at the London house of Alderman Henry Ashurst [q.v.]. He died 23 March 1709–10. He married Mary Butler in 1655, and had by her seven children. His eldest son Joseph was recorder of Newcastle from 1687 to 1711, and his son Thomas was minister of the independent congregation from 1698 till his death in 1731. Barnes wrote a 'Breviate of the Four Monarchies,' an 'Inquiry into the Nature, Grounds, and Reasons of Religion,' and a 'Censure upon the Times and Age he lived in.' Extracts only from these works, which all display much learning, have been published; but they remain in manuscript in the library of the Literary and Philosophical Society of Newcastle, together with a very elaborate, though discursive, life of their author (dated 1716) by an unidentified writer, who signs himself 'M. R.' Barnes's memoirs and works were printed in an abridged form by the Newcastle Typographical Society in 1828, and again in a completer shape, with elaborate notes, by the Surtees Society in 1867, under the direction of Mr. W. H. D. Longstaffe. The 'Life' shows Barnes to have been a man of high and independent character, and to have enjoyed the regard of men of all religious and political parties. He hated Charles II, whom he saw in London when he presented a petition to the privy council in behalf of the municipal rights of Newcastle, but he showed much respect for James II.

[Memoirs of Ambrose Barnes, Surtees Society, 1867.]

BARNES, BARNABE (1569?–1609), poet, a younger son of Dr. Richard Barnes [q. v.], bishop of Durham, was born in Yorkshire about the year 1569. He became a student of Brasenose College, Oxford, in 1586, and left the university without taking his degree. In 1591 he accompanied the Earl of Essex into Normandy, to join the French forces against the Prince of Parma. He must have been in England again in 1593, when he published (or perhaps printed for private circulation) the collection of love-poems on which his fame rests. Of this volume only one copy (in the Duke of Devonshire's library) is known to exist. The title is 'Parthenophil and Parthenophe. Sonnettes, Madrigals, Elegies, and Odes. To the right noble and vertuous gentleman, M. William Percy, Esquier, his dearest friend.' The date and printer's name are cut away; but we find the book entered on the registers of the Stationers' Company on 10 May 1593 (ARBER, *Transcripts*, ii. 298). Harvey, in his 'New Letter of Notable Contents,' dated 16 Sept. 1593, thanks the publisher Wolf for the present of 'Parthenophil' and other books. Barnes had sided with Harvey against Nash, and had contributed a strong sonnet, 'Nash, or the Confuting Gentleman,' to 'Pierce's Supererogation,' 1593. Nash, that unrivalled master of invective, was not slow to respond. In 'Have with you to Saffron Walden,' 1596, he accuses Barnes of cowardice in the face of the enemy, and of stealing 'a nobleman's steward's chayne at his lord's installing at Windsor.' If the evidence of Nash may be believed, it was owing to Harvey's encouragement that Barnes's 'Parthenophil' saw the light. Before making Harvey's acquaintance, he did not 'so much as know how to knock at a printing-house dore,' but 'presently uppon it, because he would be noted, getting a strange payre of Babilonian britches . . . and so went up and down towne and shewd himselfe in the presence at court, where he was generally laught out by the noblemen and ladies.' Allusion is made to Barnes, under the name of Barnzy, in Thomas Campion's 'Observations in the Art of English Poesie,' 1602. In the sixth chapter, 'Of the English Trochaick Verse,' the author (who was a close friend of Nash) introduces some epigrams of his own, in one of which he hints that Harvey had been too familiar with Barnes's wife—in all probability a piece of idle scandal. Previously in his 'Poemata' Campion had written an epigram against Barnes, in which he held him up to ridicule as a braggart and coward. Bastard, in 'Chrestoleros,' 1598, has this couplet:

> Barneus' verse, unless I do him wrong,
> Is like a cuppe of sacke, heady and strong.

In the 'Scourge of Villanie,' 1599, Marston makes a satirical allusion to 'Parthenophil.'

Barnes's second work appeared in 1595 under the title of 'A Divine Centurie of Spirituall Sonnets.' According to the fashion of the time he attached, or pretended to attach, more importance to these sonnets than to his volume of love-poetry. Posterity, as usual, has taken a different view. To Florio's 'Worlde of Wordes,' 1598, Barnes prefixed some complimentary verses. At Oxford Florio had been Barnes's servitor (MALONE's appendix to *Love's Labour's Lost*). In 1606 Barnes published in folio a dull treatise, entitled 'Offices, enabling privat Persons for the speciall service of all good Princes and Policies.' Prefixed to this work (or to some copies of it) are verses by William Percy, the sonnetteer, and John Ford, the dramatist, to whose 'Fame's Memoriall' Barnes paid a similar compliment. Our author's last work was a tragedy, published in 1607, 'The Divil's Charter: a Tragœdie conteining the Life and Death of Pope Alexander the Sixt.' For the most part, the 'Divil's Charter' is very unpleasant reading, often tedious and sometimes nauseous; but there are powerful passages, and Dyce thought that from one scene Shakespeare drew a hint for stage business in the 'Tempest.' Shakespearean commentators have pointed out a striking parallelism between a passage of Barnes's play and the 'pitiful mummery' (by whomsoever introduced) in 'Cymbeline,' v. 4. Barnes also wrote a play on the subject of the 'Battle of Evesham' (others say 'Hexham'), which was never printed. The autograph manuscript is said to have been sold at the sale of Isaac Reed's books and manuscripts in 1809; but we find no mention of it in the sale-catalogues, and its present possessor is unknown. From the registers of St. Mary-le-Bow, Durham, it appears that Barnes was buried in December 1609.

As a sonnetteer and lyrist Barnes takes high rank among the minor Elizabethans. His sonnets, fervent and richly coloured, suffer from over-elaboration and conceit; but these were the faults of the age. His imagery is not of the cheap, commonplace character affected by Watson, but testifies to rare imaginative power joined to the gift of true poetic expression. The madrigals, fine and free (but unfortunately too few), prove him to have been a born singer.

[Wood's Athenæ (Bliss), ii. 47; Parthenophill and the Spiritual Sonnetts were edited, with an introduction and notes, by Dr. Grosart in 1875. In the second volume of Heliconia, 1815, Thomas Park had published the Spirituall Sonnetts; and Parthenophil is included in the fifth volume of Mr. Arber's English Garner, 1882. The best criticism on Barnes is an article by Prof. Dowden in the Academy of 2 Sept. 1876.] A. H. B.

BARNES, Sir EDWARD (1776–1838), of Beech-hill Park, near Barnet, was colonel of the 31st regiment. He commenced his career as an ensign in the 47th regiment on 8 Nov. 1792, became a lieutenant in the army on 8 May 1793, was gazetted into the 86th regiment on 30 Oct. following, became a captain in the 99th regiment on 11 Feb. 1793, a major in the 79th regiment on 17 Feb. 1800, a lieutenant-colonel in the 46th regiment on 23 April 1807, a colonel in the army on 25 July 1810, and a major-general on 4 June 1813. He was lieutenant-governor of Dominica (1808–12), and was gazetted lieutenant-governor of Antigua Dec. 1813, although he did not take up the appointment. He served on the staff in the Peninsula, to which he was appointed in 1812, and commanded a brigade at the battles of Vittoria, Pyrenees, Nivelle, Nive, and Orthes, receiving a cross and three clasps. He also served in the campaign of 1815 in the Netherlands and France as adjutant-general, and was severely wounded at Waterloo. For this campaign he received the Austrian order of Maria Theresa, and the Russian order of St. Anne, 1st class; and previously, on the enlargement of the order of the Bath, was nominated K.C.B. He was colonel fourth garrison battalion 1815–6, and was gazetted as colonel of the 99th regiment on 24 Oct. 1816; he was appointed to the staff in Ceylon in 1819. From 1820 to 1822 he was colonel first battalion rifle regiment. On 25 Aug. 1822 he was made colonel of the 78th regiment, and became a lieutenant-general on 27 May 1825. From Jan. 1824 till Oct. 1831 he was governor of Ceylon. On 24 Feb. 1831 he was made G.C.B., and on 7 June commander-in-chief in India, which appointment he held till May 1833 with the local rank of general. On 14 Oct. 1834 he became colonel of the 31st regiment. In July 1834, on the death of the Right Hon. Michael Angelo Taylor [q. v.], he contested Sudbury as a conservative, when, the number of votes being equal, the mayor or returning officer claimed the privilege of selecting Sir Edward Barnes. A petition was in progress when the general election of 1835 ensued, at which he failed to secure his seat. At the next election (1837) he was returned at the head of the poll. He died in Piccadilly on 19 March 1838, at the age of 62. A general meeting in Ceylon resolved to erect a monument to his memory at Colombo. His portrait was painted for the island of Ceylon by John Wood, and a mezzotint engraving of it on steel was afterwards published by G. T. Payne.

[Gent. Mag. 1838, p. 214; Royal Military Catalogue, iii. 227; Napier's History of the War in the Peninsula; Army Lists.] A. S. B.

BARNES, JOHN (*d.* 1661), Benedictine monk, was a Lancashire man by extraction, if not by birth. He was educated at Oxford, but after being converted to catholicism he went to Spain and studied divinity in the university of Salamanca under Juan Alfonso Curiel, who 'was wont to call Barnes by the name of John Huss, because of a spirit of contradiction which was always observed in him.' Having resolved to join the Spanish congregation of the order of St. Benedict, he was clothed in St. Benedict's monastery at Valladolid 12 March 1604; was professed the next year on 21 March; and was ordained priest 20 Sept. 1608. He was subsequently stationed at Douay and St. Malo; and in 1613 the general chapter in Spain nominated him first assistant of the English mission. After he had laboured in this country for some time, he was apprehended and banished into Normandy with several other priests. Invited to the English priory at Dieulwart, in Lorraine, he read a divinity lecture there, and he was next similarly employed in Marchienne College at Douay.

Venturing again into England, Barnes resided privately at Oxford in 1627 for the purpose of collecting, in the Bodleian library, materials for some works which he intended to publish. At this period his brethren regarded him with grave suspicion. He was an enemy to the pope's temporal power; he had attacked the teaching of certain casuists on the subject of equivocation; he had affirmed that prior to the Reformation there never existed any congregation of Benedictines in England, excepting that of the Cluny order; and he had, with Father Francis Walgrave, opposed the coalition in this country of the monks belonging respectively to the Spanish, Italian (Cassinese), and English congregations. Wood relates that his writings 'made him so much hated by those of his order that endeavours were made to seize upon him and make him an example.' Barnes, perceiving the danger, fled to Paris, and there placed himself under the protection of the Spanish ambassador. In consequence, however, of the efforts made by Father Clement Reyner and his interest with Albert of Austria, Barnes was carried from Paris by force, was divested of his habit, and, like a four-footed brute, was in a barbarous manner tied to a horse and hurried away into Flanders (preface to *Catholico-Romanus Pacificus*). The securing of Father Barnes cost the order 300*l.* According to Wood he was conveyed from Flanders to Rome, where, by command of the pope, he was, as a contriver of new doctrine, thrust into a dungeon of the Inquisition. His mind giving way, he was removed to a lunatic asylum behind the church of St. Paul the Less, and he appears to have been confined there until his death, which occurred in August 1661. 'If he was in his wits,' wrote Father Leander Norminton from Rome, 'he was an heretic; but they gave him christian burial because they accounted him rather a madman.'

By the reformed party Barnes is described as the good Irenæus, a learned, peaceable, and moderate man; but catholic writers, particularly of his own order, condemn his conduct in the severest terms. For example, Dom Bennet Weldon says (*Chronological Notes*, 138): 'I have gathered many letters which show him to have tampered much with the state of England to become its pensioner, to mince the catholic truths that the protestants might digest them without choking, and so likewise to prepare the protestant errors that catholic stomachs might not loathe them. He was hard at work in the prosecution of this admirable project in the years 1625 and 1626. He took upon him in a letter to a nobleman of England, which is without date of year or month, to maintain out of true divinity the separation of England from the court of Rome as things then stood, and the oath of fidelity of the English communion, to be lawful and just according to the writers of the Roman church. And he says at the beginning of this wonderful letter, that he had been about eight years at work to get an opportunity of insinuating himself into his majesty's knowledge.'

Barnes wrote the following works: 1. 'Examen Trophæorum Congregationis Prætensæ Anglicanæ Ordinis S. Benedicti.' Rheims, 1622, 8vo, dedicated to Pope Urban VIII. It is a reply to Father Edward Mayhew's 'Congregationis Anglicanæ Ordinis S. Benedicti Trophæa,' Rheims, 1619. An answer to Barnes is found in some copies of Reyner's 'Apostolatus Benedictinorum in Angliâ,' but without a name to it or any mention of Barnes. 2. 'Dissertatio contra Æquivocationes,' Paris, 1625, 8vo. He attacks the arguments of Parsons and Lessius. 3. 'The Spiritual Combat.' Translated into Latin from the Spanish of John Castaniza. 4. 'Catholico-Romanus Pacificus,' Oxford, 1680, 4to. The manuscript was kept among the protestants at Oxford, and not printed till the year named. It is reprinted in Brown's edition of Gratius's 'Fasciculus Rerum Expetendarum et Fugiendarum,' Lond. 1690, fol. ii. 826–870. Before the work itself was printed *in extenso*, portions appeared at the end of Richard Watson's translation of Dr. Basire's treatise on 'The Ancient Liberty of the Britannick Church,' Lond. 1661, 8vo, with this separate title: 'Select Discourses concerning, 1. Councils, the Pope, Schism. 2. The Priviledges of the Isle of Great Britain. 3. The Pope's Primacy and the Supream Power of Kings, both in Temporals, and also Spirituals, accordingly as they put on the quality of Temporals, and are means for the hindring, or procuring, the safety of the Republick.'

[Weldon's Chronological Notes, 79, 81, 97, 131, 135–139, 170, Append. 5; Reyner's Apostolat. Benedictinorum in Anglia, 214–221; Wood's Athenæ Oxon. (ed. Bliss), ii. 500; Oliver's Hist. of the Catholic Religion in Cornwall, 507; Dodd's Church Hist. ii. 134, iii. 101; Wadsworth's English Spanish Pilgrime, 2nd ed. 1630, p. 71; François, Bibl. des Ecrivains de l'Ordre de Saint Benoît, i. 93.] T. C.

BARNES, JOSHUA (1654–1712), Greek scholar and antiquary, the son of a London tradesman, was born on 10 Jan. 1654. He was educated at Christ's Hospital and admitted a servitor of Emmanuel College, Cambridge, on 11 Dec. 1671. He graduated B.A. in 1675, was elected to a fellowship in 1678, took the degree of M.A. in 1679, and of B.D. in 1686 (incorporated at Oxford July 1706). He was chosen professor of Greek in 1695.

At Christ's Hospital Barnes was remarkable for his precocity. When only fifteen years of age he published 'Sacred Poems in Five Books,' and in the following year a poem on the 'Life of Oliver Cromwell the Tyrant.' To the same date belong some dramatic pieces, in English and Latin, on Xerxes, Pythias and Damon, and similar subjects; a Latin poem on the fire of London and the plague; and a Latin elegy on the beheading of John the Baptist. In 1675 he published 'Gerania, or the discovery of a little sort of people anciently discoursed of, called Pygmies,' a whimsical *voyage imaginaire* that may perhaps have given Swift some hints for the 'Voyage to Lilliput.' His next publication was 'Αὐλικοκάτοπτρον, sive Estheræ Historia, Poetica Paraphrasi, idque Græco carmine, cui versio Latina opponitur, exornata,' 1679. In the preface to this book he states that he found it easier to write in Greek than in Latin, or even English, 'since the ornaments of poetry are almost peculiar to the Greeks, and since he had for many years been extremely conversant in Homer, the great father and source of Greek poetry.' Bentley used to say of him that he 'knew as much Greek as a Greek cobbler'—a doubtful compliment. In 1688 he published a 'Life of

Edward III,' dedicated and personally presented to James II. This work has been praised for the fulness of its information, but the author's practice of introducing long speeches into the narrative has not escaped censure. Barnes had also planned a poem, in twelve books, on the subject of Edward III, but the work was never completed. His edition of Euripides, in folio, appeared in 1694. As a contribution to scholarship it is of small importance; but it no doubt helped to procure him the Greek professorship in the following year.

In 1700 Barnes married a Mrs. Mason, a widow lady of some property, living at Hemingford, near St. Ives, Hunts. The tale goes that the lady came to Cambridge, and expressed a desire to settle 100*l.* per annum on Barnes after her death; and that the professor gallantly refused to avail himself of the offer unless Mrs. Mason (who was between forty and fifty years of age, and ill-favoured withal) would become his wife. In 1705 he published an edition of 'Anacreon,' to which he appended a list of forty-three works that he intended to publish. Some of the titles are curious, as 'Ἀλεκτρυομαχία, or a poem on cock-fighting;' 'Σπειδηριάδος, a poem in Greek macaronic verse upon a battle between a spider and a toad;' 'Φλῆιάδος, or a supplement to the old ludicrous poem under that title at Trinity House in Cambridge, upon the battle between the fleas and a Welshman.' He began now to work at an edition of Homer which was issued in 1710. The expense connected with the publication of this book involved him in considerable difficulties; and there are preserved in the British Museum two letters (printed by George Steevens in the *St. James's Chronicle*, October 1781), written to solicit the assistance of the Earl of Oxford. In one of these he says: 'I have lived the university above thirty years fellow of a college, now above forty years standing and fifty-eight years of age; am bachelor of divinity, and have preached before kings.' A friend of his, Dr. Stukeley, wrote thus of his later years: 'He was very poor at last. I carried my great fr^d^, the learned L^d^ Winchilsea, to see him, who gave him money, & after that Dr. Mead.' Barnes died on 3 Aug. 1712, and was buried at Hemingford, where a monument was erected to him by his widow. Dr. Savage wrote a Latin inscription for the monument and some Greek anacreontics, in which it is stated that Barnes read 'a small English Bible 120 times at his leisure.' According to Dr. Stukeley, Barnes's death followed quickly after a quarrel with another classical scholar, William Baxter [see BAXTER, WILLIAM], editor of a rival Anacreon. 'A club of Critics,' Stukeley writes, 'meeting at a tavern in London, they sent for Mr. Baxter, who made Jos. ask his pardon before all the company, & in a fortnight after he died: which made people say Mr. Baxter killd him.'

Barnes was a man of wide reading, but his scholarship was inexact. He had a good memory but weak judgment, whence somebody proposed as his epitaph (after Menage's satire on Pierre Montmaur) the inscription—

Joshua Barnes,
Felicis memoriæ, judicium expectans.

Bentley, in the famous 'Dissertation on Phalaris,' describes him as 'one of a singular industry and a most diffuse reading.' His enthusiasm led him to undertake work for which he was in no degree qualified. Not content with writing a life of Edward III and editing Homer, he had determined to write the life of Tamerlane, though he had no knowledge of oriental languages (COLE's *Athenæ*). His 'Gerania' shows that he had some fancy and could write with ease and fluency. He is said to have been possessed of no little vanity; but this fault can readily be forgiven to one whose charity was such that he gave his only coat to a poor fellow who begged at his door.

In addition to the works already mentioned Barnes was the author of a 'Spital Sermon (on Matthew ix. 9), to which is added an Apology for the Orphans in Christ's Hospitall, written in 1679,' 1703, 4to; 'The Good Old Way, or three brief Discourses tending to the Promotion of Religion, and the Glory, Peace, and Happiness of the Queen and her Kingdoms in Church and State: 1, The Happy Island; 2, A Sure Way to Victory; 3, The Case of the Church of England truly represented and fully vindicated,' 1703. He prefixed copies of English verse to Ellis Walker's paraphrase of Epictetus's 'Enchiridion,' 1691, Dr. John Browne's 'Myographia,' 1698, and Thomas Heyrick's 'Poems,' 1690. According to Cole he 'sent the account of manuscripts in Emmanuel College in 1697 for the manuscript catalogue of English books.' In Emmanuel College library are three unpublished plays by Barnes—'The Academie, or the Cambridge Duns' (circ. 1675); 'Englebert;' and 'Landgartha, or the Amazon Queen of Denmark and Norway' (1683). He also wrote a copy of verses, preserved in the college library, to show that Solomon was the author of the 'Iliad.' He is said to have perpetrated this absurdity in order to humour his wife and induce her to contribute more freely towards defraying the expenses of his edition of Homer. But his most notorious exploit was the dedication, in 1685, of a 'Pindarick Congratulatory Poem' to Judge Jeffreys on his return from the bloody western circuit. Some letters of Barnes are preserved among the 'Rawlinson MSS.' (c. 146) in the Bodleian Library.

[Biographia Britannica; Gent. Mag. 1779, 546, 640; St. James's Chronicle, October 1781; Halliwell's Dictionary of Old Plays, pp. 2, 84, 141; Cole's MS. Athenæ; Memoirs of William Stukeley, M.D., published by the Surtees Society, i. 95–6; Hearne's Collections (Oxford Hist. Soc.) In the Monthly Review for March 1756 there is printed a letter of Bentley's, containing a severe criticism on Barnes's Homer.]

A. H. B.

BARNES, JULIANA (*b.* 1388?), writer on hawking, hunting, and heraldry. [See Berners.]

BARNES, RICHARD (1532–1587), bishop of Durham, was son of John Barnes and Agnes Saunderson, his wife, and born at Bould, near Warrington, in Lancashire, 1532. At the parish school of Warrington Barnes doubtless received his first education. In 1552 he was 'elected a fellow of Brasenose College [Oxford] by the authority of the king's council.' He proceeded B.A. 1553, and M.A. 1557. Having received holy orders, he was presented to the small livings of Stonegrave and Stokesley, Yorkshire. On 12 July 1561 he was admitted chancellor of the church at York, and later became canon-residentiary and prebendary of Laughton in the same church (Le Neve's *Fasti*, iii. 165). He was also chosen public reader of divinity there. On 4 Jan. 1567 he was created suffragan-bishop of Nottingham (Le Neve, iii. 241; *Pat.* 9 *Eliz.* p. 11, m. 33). The consecration took place in the church of St. Peter at York by the archbishop (Sandys), assisted by the bishops of Durham (Pilkington) and Chester (Downman). He was elected to the see of Carlisle on 25 June 1570, and received the royal assent 13 July, the temporalities being restored to him on the 26th of the same month (Le Neve, iii. 241). By the influence of his patron, Burghley, the queen granted him 'a license to hold *in commendam*, with his bishopric, the chancellorship of York, the rectories of Stonegrave and Stokesley, and also the rectory of Romaldkirk, Yorkshire, as soon as it fell vacant.' He resigned the chancellorship in 1571 (Le Neve, iii. 165). On 5 April 1577 he was elected to the most splendid of all the sees, Durham, in succession to its first protestant bishop, Pilkington, who died 23 Jan. 1575–6. He obtained the royal assent on the 19th of the same month, the archbishop's confirmation on 9 May following, and the temporalities on the 29th of same month (Le Neve, iii. 294). Burghley was responsible for this appointment, and in a letter to him dated 23 March 1576 Barnes writes: 'Your lordship was mine only preferrer to Carlell, where I have served my seven years, and I trust discharged the promise yee then made unto her highness on my behalf, which in this poore and bare living was all that I could do; now by your means being preferred to a better, if in time I be not thankful. . . .' Barnes's gratitude took the shape of delivering up (practically) to the crown, a long string of 'Manores' belonging to the see. Barnes has been severely blamed for this compliance; but it is doubtful if, in any single case, bishopric or other dignity ever was then presented under any other conditions (Strype, ii. App. 65). Bishop Pilkington had neglected his great diocese, and Barnes, writing to his patron, describes his see as 'this *Augiæ stabulum*, the church of Durham . . . whose stinke is grievous in the nose of God and men, and which to purge far passeth Hercules labours.' It is important, with reference to the charges afterwards brought against Barnes, to continue the quotation. 'The malicious of the county are remarkably exasperated against me; and whereas at home they dare neither by words nor deeds deal undutifully against me, yet abroad they deface me by all slanders, false reports, and shameless lyes; though the same be never so inartificial or incredible, according to the northern guise, which is never to be ashamed, however they bely and deface him whom they hate, yea, though it be before the humblest' (Strype, ii. 482–3).

Barnes has been accused of acting rapaciously, with the help of his brother John, chancellor in his court. But John was not his chancellor, and his 'Clavis Ecclesiastica,' an elaborate account of all the livings in the province of York, remains to show that his diocese was admirably administered. His own naturally unworldly temperament doubtless exposed him to being 'preyed upon' by those who served him; and that, combined with his enforced dispute about 'dilapidations' with Bishop Pilkington's widow, his quarrels with Archbishop Grindal, and his generous protection of the puritans, made him many enemies. A full and candid examination of the facts, however, leaves Bishop Barnes beyond most of his age—as he was early called —'learned, affable, and generous;' and if at times over-indulgent to offenders, pecuniarily and otherwise, the magnanimous weakness was a 'failing' that 'leaned to virtue's side.' His humility and clemency are well illustrated by a story in the life of Bernard Gilpin, in Brook's 'Lives of the Puritans' (i. 256–8). We are there told how Gilpin, who was an energetic preacher in the wild border-country, was ordered to preach before Barnes, and boldly denounced him for his want of due severity. The bishop went home with Gilpin, and said to him, 'Father Gilpin, I acknowledge you are fitter to be the bishop of Durham than I am to be the parson of your church. I ask forgiveness of past injuries. Forgive me, father. I know you have enemies, but while I live bishop of Durham, be secure; none of them shall cause you any further trouble' (cf. CARLETON's and GILPIN's *Lives of Bernard Gilpin*).

In 1578 Barnes was on a commission for the visitation of the church of Durham. In February 1579 he was created D.D. at Oxford, having taken the degree of B.D. at Cambridge. On 24 May 1580, the queen commissioned him, Lord Hunsdon, and others to proceed to the borders of Scotland for 'redress of grievances.'

Barnes died on 24 Aug. 1587, and was buried in the choir of his cathedral. The dean of Durham (Dr. Toby Matthew) preached his funeral sermon on 7 Sept., from Psalm ciii. 15, 16. The following epitaph is still to be read on his tomb:—

> Reverendo in Christo patri ac domino, dom. Richardo Barnes, Dunelmi episcopo, præsuli prædocto, liberali, et munifico, P.S. præclarissimo patri P.P.P. Obiit xxiv. Augusti, A.D. 1587, ætatis suæ 55. Mors mihi lucrum.
>
> Astra tenent animam, corpusque hoc marmore clausum;
> Fama polos penetrat; nomen nati atque nepotes
> Conservant; vivit semper post funera virtus.

Barnes married first Fredesmund, daughter of Ralph Gifford, of Claydon, Bucks, by whom he had issue five sons and four daughters. The third son was Barnabe Barnes, the poet of 'Parthenophil and Parthenophe' [see BARNES, BARNABE]. Barnes married secondly, in 1582, Jane, a French lady, by whom he had no issue; after his death she became the wife of Dr. Leonard Pilkington, master of St. John's College, Cambridge.

His 'Injunctions and other Ecclesiastical Proceedings' were edited by J. Raine for the Surtees Society in 1850.

[Introduction to Barnabe Barnes's Poems, in Dr. Grosart's Occasional Issues (1875); Surtees and Hutchinson's Durham (the latter misplaces 'Bould' in Lincolnshire instead of Lancashire); Strype's Annals, ii. 431, appendix 105, p. 521, et alibi; Rymer's Fœdera, xv. p. 785; Willis's Cathedrals, i. 229; Fuller's Church History, lib. ix. p. 191; Raine's History of Auckland Castle; Clavis Ecclesiastica, ut supra; Cooper's Athen. Cantab. ii. 15–16; Wood's Athenæ (Bliss), ii. 826; Lansdowne MSS. i. 48, 50, 51, 71, ii. 247; Strype's Grindal, ep. ded. and p. 164; Strype's Parker, i. 240; Bedford's Blazon of Episcopacy, 117; Ussher's Letters, 26; Thorpe's Cal. of State Papers, 405, 520.] A. B. G.

BARNES, ROBERT, D.D. (1495–1540), protestant divine and martyr, was a Norfolk man, born in the neighbourhood of Lynn. Bishop Bale, who was born in 1495 and studied with him at Cambridge in 1514, says that he was of the same age with himself. It must have been two or three years before that date—in fact, while he was still a boy, if we are to interpret Bale's word *impubes* strictly—that he was made an Augustinian friar, and joined the convent of Austin friars at Cambridge. Here he discovered a taste for learning, and was sent for a time to study at Louvain; on his return to Cambridge, he was made prior of the house. A devoted pupil named Thomas Parnell came back from Louvain with him, and read with him, as Foxe informs us, 'copia verborum et rerum,' not the well-known work of Erasmus so entitled, but classical authors such as Terence, Plautus, and Cicero; by which 'he caused the house shortly to flourish with good letters, and made a great part of the house learned who before were drowned in barbarous ignorance.' It is strange that in telling us this Foxe should have glanced at the title of a work of Erasmus without mentioning him by name, especially as the great Dutch scholar must have been at Cambridge at least part of the time that Barnes was there, and could scarcely have been ignorant of the efforts of a fellow-worker to revive learning at the university. But it is more extraordinary still that, if Barnes produced any marked impression in this way, not a word should be said about him, good or evil, in all the correspondence of Erasmus. We cannot, however, reasonably doubt that he drew to himself at Cambridge a number of congenial souls, of whom Foxe mentions five by name, one of them being Miles Coverdale, afterwards so well known for his translation of the Bible. He discussed questions of divinity at the university, and was made D.D. in 1523. He then became acquainted with the writings of Luther, and adopted his opinions, to which it appears he was converted by Thomas Bilney, the Norwich martyr. He first laid himself open to a charge of heresy by a sermon delivered at St. Edward's church, at Cambridge, on Sunday, 24 Dec. 1525, on the text, 'Rejoice in the Lord alway' (Phil. iv. 4), in which he depreciated the special observance of great festivals like that of the day following, and put forth various other unconventional opinions. It was a sermon of a highly puritanical character, well calculated to raise a stir; but when brought before the vice-chancellor at Clare Hall he declined to repudiate sentiments which he had not precisely uttered, or to give any satisfactory explanation. The result was that he was sent up to London to appear before Wolsey as legate. The substance of his examination, both at Cambridge and before Wolsey, is recorded by himself, and gives us, what was certainly not intended by the writer, rather a favourable impression of the cardinal's real humility. Wolsey read over to him the catalogue of articles charged against him, asking his reasons occasionally on one or other point. At last he came to the 22nd article, by which it appeared that Barnes had attacked his pomp and splendour as a cardinal. 'How think ye?' said Wolsey. 'Were it better for me, being in the honour and dignity that I am, to coin my pillars and poleaxes and give the money to five or six beggars than for to maintain the commonwealth by them as I do?' Barnes answered that he thought it would be more conducive to the honour of God and the salvation of the cardinal's soul that the pillars and poleaxes should be coined and given away in alms; as for the commonwealth, it did not depend on them. Wolsey seems to have thought him a foolish fellow, and to have been anxious to put an end to the proceedings against him. 'Will you be ruled by us,' he asked him, 'and we will do all things for your honesty and for the honesty of the university?' 'I thank your grace,' replied Barnes, 'for your good will. I will stick to the holy scripture and to God's book, according to the simple talent that God hath lent me.' 'Well,' said the cardinal, 'thou shalt have thy learning tried to the uttermost, and thou shalt have the law.'

He was accordingly examined in February 1526 by the bishops of London, Rochester, Bath, and St. Asaph's, on twenty-five articles objected to him. In preparing his answers Coverdale and two other of his Cambridge friends acted as his secretaries. He would have been sent to the Tower, but, at the intercession of Wolsey's secretary, Gardiner, and Edward Fox, he was committed to the custody of a serjeant-at-arms till produced at the chapter-house at Westminster before the bishops. The result of his examination was that he was called on to abjure or burn, and he is said to have had serious thoughts of enduring the latter alternative; but Gardiner and Fox persuaded him to accept the former. Gardiner, who had known him at Cambridge, himself describes him as having been 'beloved of many as a good fellow in company,' though 'of a merry scoffing wit;' and he could not but befriend him. He and four German merchants of the Steelyard, who had been condemned at the same time for propagating Luther's writings, were sentenced to carry faggots at St. Paul's. On the day appointed the cathedral was crowded. The cardinal, with six-and-thirty abbots, mitred priors and bishops in full pomp, sat enthroned on a scaffold at the top of the stairs, and Bishop Fisher, of Rochester, preached a sermon against Lutheranism; after which Barnes and the others knelt down, asked forgiveness of God, the church, and the cardinal, and then were conducted to the rood at the north door of the cathedral, where, a fire being lighted, they cast in their faggots. They were then absolved by Bishop Fisher.

Nevertheless Barnes, who had been previously committed to the Fleet, was sent back thither, and remained half a year in prison. Afterwards he was given up to his own order and placed in the Austin Friars in London, where he continued 'a free prisoner,' as Foxe calls him, for some time; but upon further complaints being made against him he was transferred to the Austin Friars at Northampton, where he once more stood in danger of being burned as a relapsed heretic. How he had merited such treatment we are not informed by sympathising biographers; but a Lollard examined for heresy some time afterwards distinctly states that he had visited Friar Barnes at the Austin Friars in London at Michaelmas 1526, and that Barnes had surreptitiously sold him a New Testament, and promised to write to a clergyman in Essex to encourage him in heresy (Strype's *Eccl. Mem.* I. ii. 55). This in itself, after a recantation of former errors, was enough to place him in considerable danger; but he contrived, probably in 1528 (in the third year of his imprisonment, says Bale), to escape beyond sea to Antwerp. He pretended to be mad; wrote a letter saying he meant to drown himself, and left his clothes where they might appear to give evidence of the fact. He spent the next two or three years in Germany, where, to avoid detection, he assumed the name of Anthonius Amarius, or Antonius Anglus, became acquainted with Luther and the other German reformers (he even lodged with Luther), and obtained some influence with Frederic I of Denmark and the Duke of Saxony. In this exile he wrote a treatise in defence of some articles of the Lutheran faith, which was published in German, with a translation by Bugenhagen, in 1531. During the same year he was invited to return to England by Henry VIII's minister Cromwell, who saw that his master now required the aid of protestant arguments against the see of Rome. Foxe absurdly says that he was sent ambassador to Henry VIII, his own king, by the king of Denmark. It is pretty clear from the correspondence of the time that Henry really wanted him in England; a copy of his book having been sent over by Stephen Vaughan for presentation to the king (*Calendar, Henry VIII*, vol. v. Nos. 532–3, 593). But he certainly did not come as an ambassador, nor was he openly recognised as having been sent for by the king, else Sir Thomas More, who was then lord chancellor, would not have attempted (as Foxe informs us that he did) again to put him in prison. More, of course, only tried to put in force the existing law against a runaway friar; but Barnes was sufficiently protected by Cromwell and the king, and Sir Thomas contented himself with answering him in print.

During this period of his return to England he took up his abode in London at the Steelyard, the house of the German merchants. One day, at Hampton Court, he met his old friend Gardiner, who had before persuaded him to recant some absurdities, among others the opinion that it was unchristian to sue any one for debt. This proposition Barnes had hotly maintained, but had afterwards recanted on being shown by Gardiner a passage in St. Augustine's writings to the contrary. Yet after his recantation he had perversely returned to his old opinion, declaring in a printed book that Gardiner had inveigled him into the recantation by a garbled extract, and that the latter part of the passage in St. Augustine really favoured his view. Being now brought again into contact with Gardiner, who had recently become bishop of Winchester, he was compelled to ask forgiveness for this statement, and confess to him on his knees in the presence of Cranmer that St. Augustine's authority was altogether against the view that he had upheld; and he promised to write another book in Gardiner's justification, who upon this became friends with him once more, and had him to his own house.

He appears to have remained in England till 1534, when he was sent by Henry VIII to Hamburg. He wrote from that city on 12 July, advising Henry to make an alliance with the newly elected king of Denmark, Christian III. But he immediately afterwards returned home, and the very next month (August) he is spoken of as having daily discussions with the bishops and other divines in England, chiefly, doubtless, on the new doctrine of the royal supremacy. Early in the following year he appears to have been sent to Germany to procure from the Lutheran divines an approval of Henry VIII's divorce and second marriage. It was not a very hopeful attempt, seeing that he had already tried to extort such an opinion from Luther himself, even before the marriage with Anne Boleyn, and Luther had given him a very unfavourable reply (*Lutheri Epp.* 257). He very soon returned to England, and was again despatched in July of the same year to Wittenberg with letters from the king to the Elector of Saxony, in which he was designated the king's chaplain. One object of this second mission was to prevent Melanchthon from accepting an invitation from Francis I to visit France and get him rather to come to England, where Henry VIII desired to confer with him. But, though well disposed to do so, Melanchthon was not allowed by the elector to visit either sovereign.

After returning from this mission Barnes remained for some years in England. In 1537 he was left executor to a puritanical alderman named Humphrey Monmouth, who desired to be buried without any ringing of bells or singing of dirges, and left a bequest for thirty sermons instead of the usual thirty masses after his funeral. Next year Barnes and one or two others introduced for the first time the practice of saying the mass and the 'Te Deum' in English. He took part in the religious conferences held that year before the king, with some divines from Germany, of whose views he seems to have been the only English supporter. He was, however, a strong opponent of the anabaptists and of the sect called sacramentarians, who denied transubstantiation, insomuch that he was named on a commission for the examination and punishment of the former (1 Oct. 1538), and took some part in calling the unfortunate martyr Lambert to account for his opinions.

In 1539 he was sent into Germany to negotiate the king's marriage with Anne of Cleves, a mission not calculated in the end to win him the king's gratitude. Next year a catholic reaction took place, and Anne of Cleves was repudiated. But Barnes had got into serious trouble, and, it must be said, by his own extreme arrogance, before there was any visible sign of the coming change. In the early part of the year he and two other preachers of the same school, named Garret and Jerome, were appointed to preach at Paul's Cross; but the arrangement was altered to allow Gardiner, the bishop of Winchester, to preach the first Sunday in Lent. The bishop in his sermon made some severe remarks on the part that friars had taken in the sale of indulgences, and observed that, though the order had been abolished, their sophistries had not been got rid of. 'Now they be gone with all their trumpery,' he said; 'but the devil is not yet gone.' Men who no longer wore friars' habits offered heaven without works to sinners. This Barnes felt as a home-thrust. Luther's doctrine of justification by faith seems to have been specially popular among those who had belonged, like him, to Luther's own order, the Augustinians; and when his turn came to preach on the third Sunday in Lent he attacked the bishop personally from the same pulpit with much scurrilous abuse and invective. The insult was too gross to be passed over. Urged by his friends, Gardiner complained to the king, who appointed two divines to hear the dispute in private. Putting aside the personal question, Gardiner challenged his opponent to answer his arguments, and gave him a night to prepare his reply. Next morning, after the discussion had lasted two hours, Barnes fell on his knees before him and asked pity, praising the bishop's learning. Gardiner lifted him up and frankly forgave his rudeness, offering to provide a living for him in his own house if he would live 'fellow-like' and give no more offence. For two days Barnes seems to have been shaken in his opinions, and even brought one of his own associates to Gardiner to hear his arguments against their favourite heresies. He also signed a retractation; and he and his two friends who had preached in Lent were appointed to preach again in Easter week at St. Mary Spital.

They did so, and Gardiner was present at Barnes's sermon; the preacher appealed to him publicly for forgiveness in a way which rather hurt his feelings, as it seemed calculated to advertise his own humility and cast a doubt upon the genuineness of Gardiner's charity. Yet after the bidding prayer he returned to the old doctrine that he had recanted, or, at least, preached such an ambiguous sermon that the lord mayor, who was present, appealed to the bishop whether he should not at once send him to prison. The sermons of the other two seem to have been equally unsatisfactory, and by order of the council they were all three sent to the Tower. An act of attainder was passed against them in parliament, and they were excepted from the general pardon promulgated this year. On 30 July they were taken to Smithfield, together with three others who had long suffered imprisonment for opinions of a totally opposite description. The latter had been condemned by a bill of attainder in parliament for denying the king's supremacy, and were put to the horrible death then awarded to traitors; while Barnes and his two companions, as heretics, were committed to the flames. Such was the final reward of one whose narrow fanaticism had led him at one time to espouse even with too much warmth the cause of the king, his master. He died a victim to that royal supremacy which he had done his best to promote. Being condemned, moreover, without a hearing, simply by a bill of attainder, no one knew the precise cause for which he suffered. Luther supposed it was for his opposition to the divorce from Anne of Cleves, which may possibly be true. Such biographical notices of Barnes as have hitherto appeared have been founded almost entirely on the statements of puritanical writers like Hall and Foxe, whose well-known prejudice against Bishop Gardiner coloured everything relating to the persecutions of this period. This is the first account of him in which Gardiner's own statements, published at a time when, as he himself repeatedly says, they could all be corroborated by living witnesses, have been even taken into account. They show clearly that it was the supposed persecutor who was forbearing, and that it was the victim who was arrogant, dogmatic, and conceited, far beyond what his real attainments justified.

His principal writings, so far as they are known to us, are as follows: 1. 'Furnemlich Artickel der Christlichen Kirchen,' published in German under the name of Antonius Anglus at Nürenberg in 1531. 2. 'A Supplicacion unto the most gracyous prynce Henry the VIII,' London, 1534 (an earlier undated edition). 3. Vitæ Romanorum Pontificum,' Basle, 1535. 4. Various Tracts on Faith and Justification. 5. 'What the Church is, and who bee thereof.' The confession of faith which he uttered just before his death was translated into German, and numerous editions of it were published the same year (1540), and shortly afterwards at Augsburg, Wittenberg, and other places in Germany. Barnes's English works, with those of Tyndall and Frith, were issued by Daye, edited by Foxe, in 1573.

[The Supplication of Dr. Barnes; Gardiner's Declaration against Joye; Coverdale's Confutation of Standish; Foxe; Bale's Scriptores; Daye's edition of Tyndall, Frith, and Barnes; Wriothesley's Chronicle; Seckendorf; Strype; Calendar of Henry VIII, vol. v. sq.; Melanchthon's Letters; More's Confutacion of Tyndal (2nd part); Luther's Preface to Barnes's Confession (Erlangen edit. of Luther's Works, lxiii. 396–400); Wilkins, iii. 836; Stat. 32 Hen. VIII, c. 49, s. 10, and c. 60.] J. G.

BARNES, THOMAS, D.D. (1747–1810), unitarian minister and educational reformer, son of William Barnes, of Warrington, came, it is believed, of the same stock as Bishop Richard Barnes [q. v.]. His mother was Elizabeth, daughter of the Rev. Thomas Blinston, of Wigan. He was born on 13 Feb. 1746–7. He lost his father when he was in his third year; but his mother gave him an admirable home-training. He received his elementary education at the grammar school of his native town under successive masters, named Owen and Holland (of Bolton), and later in the Warrington Academy, the unitarian training college, where he showed himself a brilliant student. He was subsequently licensed as a preacher of the gospel, and became minister of the congregation at Cockey Moor (Ainsworth, near Bolton) in 1768. He remained there for eleven years. When he left, the numbers in attendance had trebled. In 1780 he became the minister of Cross Street chapel at Manchester. It was at the time the largest, wealthiest, and most influential congregation of protestant dissenters in the town and district, and there he remained for thirty years until his death. In 1781, together with his learned friends, Dr. Percival and Mr. Henry, he founded the Literary and Philosophical Society of Manchester; became one of its two secretaries, and took a leading part, for several years, in its meetings and transactions. In 1783 he read a paper before the society, wherein he strenuously advocated the extension of liberal education in Manchester. He anticipated the higher grade schools of our time—that is, a provision for the instruction of youths of the town between their leaving a grammar school and entering into business. His plan was approved; a seminary, called 'The College of Arts and Sciences,' was established, and various men of special qualifications were placed on its staff of instructors. Barnes threw his whole strength into this scheme. He himself delivered a course of lectures on moral philosophy, and a second on commerce. The high hopes excited by the auspicious inauguration of the college were somewhat falsified latterly. The historian of Lancashire informs us that 'except the honourable testimonies of approbation from able judges in every part of the kingdom, the virtuous labours of himself and his colleagues met with little reward' (BAINES and HARLAND'S *Lancashire*, ii. 240). His essays, which were published in the early volumes of the Literary and Philosophical Society, and his distinctive services in the college, won for him in 1784 the honorary degree of doctor of divinity from the university of Edinburgh—a rare testimony then to a nonconformist. Shortly after, Dr. Barnes was induced, in association with his ministerial colleague, the Rev. Mr. Harrison, to undertake the government of Manchester College. He became its principal, and held the important and influential office for about twelve years. In 1798 he retired on account of failing strength. None the less did he continue to take a leading part in the local institutions of Manchester. The infirmary, the board of health, the house of recovery and fever wards divided his public-spirited attention. He died on 27 June 1810. Besides the occasional pieces noticed, Dr. Barnes published 'A Funeral Sermon on the Death of the Rev. Thomas Threlkeld, of Rochdale,' and was a contributor (anonymously) to contemporary periodicals. His 'Discourse upon the Commencement of the Academy,' published in 1786, was reprinted in 1806. Barnes, although usually designated a presbyterian, was a unitarian.

[Baines and Harland's Lancashire, ii. 240, and local researches.] A. B. G.

BARNES, THOMAS (1785–1841), editor of the 'Times,' was born about 1785, and received his early education at Christ's Hospital. He was there the schoolfellow of Leigh Hunt, who describes him as remarkable for his good looks, his attainments in Latin and English, and his love of bathing and boating. He proceeded to Pembroke College, Cambridge, and took his degree in 1808. Coming up to London, he became for a time a member of the literary circle to which Hunt, Lamb, and Hazlitt belonged, and connected himself with journalism. A series of sketches of leading members of parliament by him, which originally appeared in the 'Examiner' under the signature of 'Criticus,' was published under the same name in 1815. They are somewhat meagre in matter and juvenile in style, but full of pointed and incisive sentences; their habitual unfairness to the supporters of the administration is hardly a matter of surprise. Barnes was at the time an advanced liberal, but by 1817 had sufficiently moderated his views to assume a position independent of party by accepting the editorship of the 'Times' upon the retirement of Dr. Stoddart. He speedily approved himself the most able conductor the paper had up to that time had, and placed it beyond the reach of competition not more by the ability of his own articles than by the unity of tone and sentiment which he knew how to impart to the publication as a whole. This did not exclude rapid changes of political views. In 1831 the 'Times' was foremost among the advocates of reform. 'Barnes,' wrote Mr. Greville, after a conversation with him, 'is evidently a desperate radical.' Four years later its services to Sir Robert Peel's administration were acknowledged by that statesman in a memorable letter printed in Carlyle's 'Life of John Sterling.' An accurate perception of the tendencies of public opinion was no doubt the principal motive of this *volte-face*, which has nevertheless been said to have been promoted by a personal pique between Barnes and Brougham, who had himself contributed to the 'Times' during the reform agitation. Barnes certainly disliked the chancellor, whose biography he wrote on occasion of his reported death in 1839, and whose translation of 'Demosthenes on the Crown' he suffered Dean Blakesley to criticise with merciless sarcasm. He died on 7 May 1841 after a surgical operation. Barnes's personality seems almost merged in that of the powerful journal with which he identified himself. His private character was amiable and social, notwithstanding the caustic tone of his conversation. His coadjutor, Edward Sterling, told Moore that 'he never heard Barnes speak of any one otherwise than depreciatingly, but the next moment after abusing a man he would go any length to serve him.' His talents were of the highest order. The 'Greville Memoirs' afford ample proof that his position on the 'Times' was not that of a mere instrument, but that its political course was mainly directed by him, and that no condescension was thought too great to secure his support. 'Why,' said Lord Lyndhurst to Greville, 'Barnes is the most powerful man in the country.' 'He might,' says Leigh Hunt, 'have made himself a name in wit and literature, had he cared much for anything beyond his glass of wine and his Fielding.' But the exigencies of newspaper literature afford a more satisfactory explanation.

[Gent. Mag. N.S. xvi. 96; Leigh Hunt's Autobiography; Moore's Memoirs, Journal, and Correspondence; Greville Memoirs; Blanch's Famous and Successful Bluecoat Boys, 1880.] R. G.

BARNESTAPOLIUS, OBERTUS (*d.* 1599), Roman Catholic divine. [See TURNER, ROBERT.]

BARNET, JOHN (*d.* 1373), bishop successively of Worcester, Bath and Wells, and Ely, was chaplain to Thomas Lisle, who occupied the latter see from 1345 to 1361. He was collated to the prebend of Chamberlain Wood in the church of St. Paul in 1347, and to the prebend of Wolvey in the church of Lichfield in 1354. This latter prebend he exchanged for the archdeaconry of London. He was summoned to parliament in 1359. In 1362 he was, by virtue of the pope's bull of provision, consecrated bishop of Worcester; the next year he was made treasurer of England, and by another papal provision (24 Nov.) translated to Bath and Wells. By another bull, dated 15 Dec. 1366, he was translated to Ely. He resigned the office of treasurer of England in 1370. His death occurred at Bishop's Hatfield, Hertfordshire, on 7 June 1373, but his body was conveyed to Ely and buried in the cathedral on the south side of the high altar. A handsome monument of grey marble, with his effigies engraved on brass (now torn off), was there erected to his memory.

[Godwin's Cat. of the Bishops of England (1615), 273, copy in Brit. Mus. with manuscript notes; Godwin, De Præsulibus (Richardson), 265; Bentham's Ely (1812), 148, 163, 164, 165, 287; Wharton's Anglia Sacra, i. 664; Rymer's Fœdera (1708), vi. 539; Addit. MS. 6165, p. 157; Chambers's Illustr. of Worcestershire Biog. 24; Cassan's Bishops of Bath and Wells, 170–174; Le Neve's Fasti (Hardy), i. 138, 336, 640, ii. 321, 374, iii. 58.] T. C.

BARNETT, CURTIS (*d.* 1746), commodore, was the son of a lieutenant who was lost, in the Stirling Castle, in the great storm 27 Nov. 1703. Of the date of his birth and of his early service there is no known record; but he was already a lieutenant of some standing when, in 1726, he was appointed to the Torbay, Sir Charles Wager's flagship in the Baltic cruise of that year, during which he seems to have served on the personal staff of the admiral, in a capacity afterwards known as a flag-lieutenancy. In the summer of 1730 he was appointed to command the Spence sloop on the coast of Ireland, and early in the following year was promoted to the Bideford frigate, fitting out for the Mediterranean as part of the fleet under Sir Charles Wager. In October he was at Leghorn, and was sent by Sir Charles with despatches for the king of Spain, then at Seville. 'The despatches I brought,' he reported to the admiralty, 'gave great satisfaction to the king of Spain, who was pleased to present me with a diamond ring, and ordered his ministers to thank me for my diligence and despatch' (8 Nov. 1731). On his return through the Straits, 24 Nov. 1731, he encountered a French merchant ship, which fired at the Bideford, taking her for a Sallee rover, and was forced to apologise after a short action. He continued in the Bideford on the Mediterranean station for three years, returning home in August 1734; and in the following February commissioned the Nottingham, 60 guns, for service as guardship in the Downs. On 1 Aug. 1737 he turned over to the Dragon, also of 60 guns, and continued in the Channel for some time after the declaration of war with Spain, when, in October 1740, he was sent out to join Admiral Haddock off Cadiz. In July 1741 he was detached with the Folkestone and Feversham, each of 40 guns, to cruise in the Straits; and on the night of the 25th chased and came up with three French men-of-war homeward bound from the West Indies—the Borée of 60 guns, Aquilon of 40, and Flore, a 26-gun frigate. Barnett hailed the Aquilon; she replied they were French from Martinique. Barnett suspected that they were Spaniards. So, after repeated warnings, he fired into the Aquilon; she replied with a broadside, and a sharp action began. The Folkestone only was in company; but about daybreak the Feversham came up, when the Frenchmen brought to, and hoisted their colours. Barnett on this sent a boat on board the Borée, to explain to the French commodore, M. de Caylus, that what had happened was due to the captain of the Aquilon, who had behaved with great want of politeness. M. de Caylus, after some discussion, said that from the manner of the English attack he had concluded there was war between the two countries, and desired the Dragon's officer to declare, on his honour, that there was not; and so the ships separated (Beatson's *Nav. and Mil. Memoirs*, iii. 31). It was an unfortunate affair; but there is no reason to suppose it other than a mistake on both sides.

When Haddock was compelled by ill-health to leave the fleet, the command devolved for a short time on Rear-admiral Lestock, between whom and Barnett a difference of opinion gave rise to a correspondence which, viewed by the light of after events, seems to have an almost prophetic significance. It would appear that in manœuvring the fleet, the Dragon and some of the other ships had not got into their station with that quickness which the admiral wished, and he accordingly wrote a pretty severe reprimand to their respective captains, 14 April 1742. Barnett replied that it was an understood thing that the ships kept with their own divisions. Lestock, in reply, pertinently asks, 'Is it your duty to see two-thirds of the squadron sacrificed to the enemy when you could and did not join in the battle? Such an account would tell but ill to our country after the loss of a battle; but I hope such a thing can never happen to an Englishman.' The letters are quoted in full by Charnock.

A few months afterwards the Dragon returned to England, and in March 1742–3 Barnett was appointed to the Prince Frederick for Channel service, and was with the fleet under Sir John Norris when the French came off Dungeness, 24 Feb. 1743–4. A few weeks later he turned over to the Deptford, 50 guns, and was appointed commodore of a small squadron ordered to the East Indies. With this he put to sea on 1 May 1744, and on the 26th anchored in Porto Praya. There was already in the bay a Spanish privateer, which at first Barnett had no intention of disturbing, out of respect to the neutrality of Portugal; but being shortly after informed that this same privateer had taken and burnt some English vessels at the Isle of May, he sent his boats on board and took possession of her and her prizes without delay. The prizes he restored to their former owners, and finally sold the privateer to the Portuguese for 1,200 dollars. After they had passed St. Paul's the squadron was divided, part of it making for the Straits of Malacca; whilst Barnett, in the Deptford, with the Preston, also of 50 guns, went through the Straits of Sunda to Batavia, and thence for a cruise in the Straits of Banca, where, on 26 Jan. 1744–5, they encountered, and after some resistance captured, three large French East Indiamen, richly laden from China. The governor of Batavia readily bought them for 92,000*l.*, cash down, which was at once shared out amongst the ships' companies. But with these captures the war in Indian seas was for the time ended. The French had no ships of war to fight with, no more merchant ships to seize, and Barnett's force was not equal to any operations on shore, even if he had been instructed or advised to attempt them. The year 1745 was thus passed in a vague cruise in the Bay of Bengal, backwards and forwards from Ceylon to the mouths of the Ganges; and though two 50-gun ships, the Harwich and the Winchester, came out as a reinforcement, the Deptford and one of the frigates were sent home with convoy. For the time being the war was at a standstill; and a few weeks before a French squadron appeared on the station, Barnett died at Fort St. David's, 2 May 1746, after a few days' sickness. He married, 13 May 1725, Elizabeth, daughter of Benjamin Rosewell, Esq., and left one son, Charles.

[Charnock's Biog. Nav. iv. 212; Narrative of the Transactions of the British Squadrons in the East Indies during the late War, by an Officer who served in those squadrons (82 pp. 1751, 8vo); Official Letters in the Record Office.]

J. K. L.

BARNETT, MORRIS (1800–1856), actor and dramatist, born in 1800, was originally brought up to the musical profession. The earlier part of his life was passed in Paris. Having resolved to adopt the stage as a profession, he went as a comedian to Brighton and thence to Bath. In 1833 he was engaged by Alfred Bunn for Drury Lane Theatre, when he made his first great hit in the part of Tom Drops in Douglas Jerrold's comedy 'The Schoolfellows.' He showed his peculiar talents in 'Capers and Coronets,' and after this he wrote, and performed the title *rôle* in, 'Monsieur Jacques,' a musical piece, which in 1837 created a *furore* at the St. James's Theatre. As a delineator of French character he obtained a celebrity in which, save by Mr. Wigan, he was unrivalled. After a period devoted chiefly to literary pursuits, he reappeared on the stage of the Princess's Theatre, where his 'Old Guard,' in the piece of that name, attracted general attention. He then joined the literary staff of the 'Morning Post' and the 'Era,' of which papers he was the musical critic for nearly seven years. In September 1854 he resolved to go to America, and before his departure gave a series of farewell performances at the Adelphi Theatre. The transatlantic trip was not successful. A period of severe ill-health deprived him of the power of exercising his abilities. He at last sank under the effects of his long illness, and died on 18 March 1856 at Montreal.

As a dramatist he acquired celebrity by the comedy of 'The Serious Family,' which he adapted from 'Le Mari à la Campagne.' Among his other pieces are 'Lilian Gervais,' a drama in three acts, adapted from the French play of J. E. Alboize de Pujol and E. Déaddé, entitled 'Marie Simon;' 'Married and Un-married,' a drama; 'The Bold Dragoons,' a comic drama; 'Circumstantial Evidence,' a comic piece; and 'Mrs. G. of the Golden Pippin,' a *petite* opera.

[Era, 13 April 1856 (town edit.), 15; Gent. Mag. (N.S.) xlv. 541; Cat. of Printed Books in Brit. Mus.] T. C.

BARNEWALL, ANTHONY (1721–1739), officer in the German army, was the sixth and youngest son of John, eleventh Lord Trimleston. At the age of seventeen he served in Germany with General Hamilton's regiment of cuirassiers. 'His good sense, humility, good nature, and truly honest worthy principles, gained him the love and esteem of all who had the least acquaintance with him' (letter to Lord Mountgarret from a general in the imperial service, 1739). There was scarcely an action of any note with the Turk that he was not in, and he always acquitted himself with uncommon resolution. He fell a victim to his headlong bravery in the stubborn battle of Krotzka (September 1739), when the Austrians were defeated by the Turks. Young Barnewall had been promoted to the rank of lieutenant only the day before. His regiment was one of the first that charged the enemy, and, the captain and cornet being killed at the first onset, the lieutenant took up the standard, tore off the flag, tied it round his waist, and led the troop to the charge. Twice he was repulsed, when, turning to his men with the words, 'Come on, my brave fellows! we shall certainly do the work now,' for the third time he spurred his horse into the thickest of the enemy, where, being surrounded, he fell, covered with wounds.

[Lodge's Peerage of Ireland, v. 43.] R. H.

BARNEWALL, JOHN, third Baron Trimleston (1470–1538), was high chancellor of Ireland. The Barons Trimleston, like the Viscounts Kingsland, descend from the De Bernevals of Brittany. Sir Christopher Barnewall of Crickstown, in the county of Meath, was chief justice of the king's bench in Ireland in 1445–46. His eldest son, Nicholas, became chief justice of the common pleas in 1461. His second son Robert was knighted by King Edward IV; and in consideration of the good and faithful services done by him in Ireland to that king's father, he was created by letters patent, dated at Westminster 4 March 1461, baron of Trimleston in Ireland. His son Christopher, the second lord, received a pardon in 1488 for being concerned in the conspiracy of Lambert Simnel against King Henry VII. John, the third lord, succeeded his father Christopher early in the reign of Henry VIII. He rose to high office under that monarch, and received large grants of land from him in Dunleer. In 1509 he was made second justice of the king's bench; in 1522 vice-treasurer of Ireland; in 1524 high treasurer; and in 1534 high chancellor of Ireland, an office which he held till his death. In 1536 he was associated with the lord treasurer Brabazon in an expedition into Offaly, where they expelled from that county the O'Connor, who was then ravaging the Anglo-Irish settlements. The next year the chancellor, commissioned by the lord deputy Grey and his privy council, treated successfully with the O'Neill in the borders of Ulster, securing his submission and the disbandment of his forces. He died 25 July 1538, having been four times married. The ancient barony of Trimleston became extinct in August 1879 by the death of Thomas Barnewall, the sixteenth lord, who left an only daughter, married to Mr. Robert H. Elliot.

[Lodge's Peerage of Ireland, v. 36.] R. H.

BARNEWALL, NICHOLAS, first Viscount Kingsland (1592–1663), belonged to the family of Barnewall, or De Berneval. After the subjection of Ireland in the time of Henry II, Michael de Berneval, who served under Strongbow, obtained large grants of land at Beerhaven, county Cork, of which the O'Sullivans had been dispossessed. Here the Bernevals flourished in great prosperity until the reign of John, when the Irish rose against them, and destroyed every member of the family but one, who happened to be in London learning the law. The latter, returning to Ireland, was settled at Drumnagh, near Dublin, where his posterity remained until the reign of James I. Various members of the family distinguished themselves, chiefly in the law and in parliament. Nicholas, born in 1572, was son of Sir Patrick Barnewall [q. v.]. He was thirty years old when his father died (1622), and he represented the county of Dublin in the Irish parliaments of 1634 and 1639. When the rebellion of 1641 broke out, he was appointed to command such forces as he could raise, which were to be armed by the state for the defence of Dublin county. 'Dreading,' says Lodge, 'the designs of the Irish, he fled into Wales with his wife, several priests, and others, and stayed there till after the cessation of arms was concluded, returning in Captain Bartlett's ship 17 March 1643.' A conversation on board this ship with his cousin Susanna Stockdale, reported by Lodge (v. 49), points to the fact that his sympathies were rather with the Roman catholics in Ireland than the protestants, and it is there said that he was very intimately acquainted with some that were near the queen. It may therefore be that Charles I was influenced by Queen Henrietta in creating Barnewall baron of Turvey and viscount of Kingsland in 1645, 'as being sensible of his loyalty and taking special notice both of his services in Ireland and those of his son Patrick in England.' Lord Kingsland died at Turvey 20 Aug. 1663. He married Bridget, daughter of the twelfth earl of Kildare, by whom he left five sons and four daughters.

[Lodge's Peerage of Ireland, v. 48–50; Holinshed's Chronicle.] R. H.

BARNEWALL NICHOLAS, third Viscount Kingsland (1668–1725), was grandson of the first viscount, and, owing to his father's infirmities, was placed under the guardianship of his brother-in-law, Lord Riverston, who concluded a marriage for him, before he was of age, with Mary, youngest daughter of George, Count Hamilton, by his wife Frances Jennings, afterwards married to the Earl of Tyrconnel. In 1688 he entered King James's Irish army as captain in the Earl of Limerick's dragoons, and for his services in that station was outlawed. After the defeat of the Boyne he was moved to Limerick, and, being in that city at the time of its surrender, was included in the articles, and secured his estates and a reversal of his outlawry. In the first Irish parliament of William III (1692) he took the oath of allegiance, but upon declining to subscribe the declaration according to the English act, as contrary to his conscience, he was obliged to withdraw with the other catholic lords. In February 1703 he joined with many Irish catholics in an unavailing petition against the infraction of the treaty of Limerick, desiring to have the reasons heard by council, which they had to offer against passing the bill for the prevention of the further growth of popery. He died 14 June 1725, and was buried at Luske. An elegy written on his death by 'R. U.,' and published at Dublin in a broadsheet in 1725, speaks with high praise of his kind treatment of his tenants.

[Lodge's Irish Peerage, v. 51; Brit. Mus. Cat.] R. H.

BARNEWALL, or BARNWALL, Sir PATRICK (*d.* 1622), was the eldest son of Sir Christopher Barnewall of Turvey, Gracedieu, and Fieldston, son of Sir Patrick, who in 1534 was made serjeant-at-law and solicitor-general, and in 1550 master of the rolls. Sir Christopher was sheriff of Dublin in 1560, and is described by Holinshed as 'the lanthorn and light as well of his house' as of that part of Ireland where he dwelt; who being sufficiently furnished as well with the knowledge of the Latin tongue, as of the common laws of England, was zealously bent to the reformation of his country.' Sir Patrick Barnewall 'was the first gentleman's son of quality that was ever put out of Ireland to be brought up in learning beyond the seas' (*Cal. State Papers*, Irish ser. (1611–14), p. 394). He succeeded his father in his estates in 1575, and in 1582 (*ibid.* (1574–85), 359) he married Mary, daughter of Sir Nicholas Bagenal, knight mareschal of Ireland. Shortly afterwards he began to attend the Inns of Court in London, one 'of the evident tokens of loyalty' which led Elizabeth in November of the same year to make him a new lease of certain lands without fine for sixty years. Loyal he undoubtedly was, but he had inherited in a great degree both the principles and the disposition of his father, and was thus inclined to 'demean himself frowardly' when the true interests of Ireland were threatened by the government. In December 1605 he was brought before the council at Dublin on the charge of having contrived the petition of the lords and gentlemen of the Pale in favour of those persons who had refused to comply with the enactment requiring attendance at the protestant church on Sundays. He denied having been the contriver of the petition, but on account of his 'obstinate and indecent manner of defending it' (*ibid.* (1603-6), p. 447) was regarded as having been more deep in the offence than he who first wrote it. He was therefore retained in prison, and ultimately was sent to England, where he was committed to the Tower. On account of illness he was, however, first 'enlarged to his own lodgings,' and on 31 Dec. 1606 he was sent to Ireland upon bond to appear before the lord deputy and council within four days to make his submission. While in London he was supposed to have acted as the agent of the recusants in obtaining a relaxation of the law, but whether this was so or not, his spirited resistance to it had made it practically a dead letter, and no attempt was ever again made in Ireland to enforce attendance at church through a fine in the council chamber. In 1613 he strongly opposed the creation of new boroughs in Ireland 'as being designed only to pass votes' (*ibid.* (1611-14), p. 395), and on this account was summoned to England to answer to the council. He died on 11 Jan. 1622. His son Nicholas [q. v.] became Viscount Kingsland.

[Lodge's Peerage of Ireland, v. 44-8; Gardiner's History of England (1883), i. 395-9, ii. 288; Cal. State Papers, Irish Series, vols. from 1574 to 1625.] T. F. H.

BARNEWALL, RICHARD VAUGHAN (1780-1842), barrister-at-law, fourth son of Robert Barnewall, of London, merchant, by Sophia, daughter of Captain Silvester Barnewall (uncle of Robert Barnewall), began his education at Stonyhurst College, continued it under Dr. Collins, and completed it at the university of Edinburgh, was called to the bar at the Inner Temple in 1806, having previously read in the chambers of Blick, an eminent special pleader, and for some years practised at the Surrey sessions and on the home circuit. In 1817 he turned his attention to reporting in the court of King's Bench, and was thenceforth mainly occupied with that important and laborious branch of legal business until his retirement from professional labour in 1834. In this work he was successively associated with (1) Alderson, afterwards baron of the exchequer, between 1817 and 1822, (2) Cresswell, afterwards justice of the common pleas, between 1822 and 1830, (3) Adolphus, between 1830 and 1834. In the latter year, having succeeded to some property on the death of his relative, the Baroness de Montesquieu, he retired from active life, when bar and bench concurred in testifying their high sense of his character and abilities—the former presenting him with a silver vase, the latter with a testimonial. The reports—which comprise the whole of the period during which Lord Tenterden presided in the court of King's Bench, as well as the last year of Lord Ellenborough's, and the first two of Lord Denman's presidency there—are of great value, by reason both of the importance of the decisions recorded therein, and of the accuracy with which they are recorded. Barnewall died at his chambers in the Temple 29 Jan. 1842, and was buried in Paddington churchyard. He was never married. His father, Robert Barnewall, is said by Sir Bernard Burke to have been lineally descended from Sir Nicholas Barnewall, created in 1461 chief justice of the common pleas in Ireland. The baronies of Trimleston and Kingsland were held by different members of this family.

[Annual Register, 1842, p. 247; Gent. Mag. N.S. xvii. 331; Ann. Biog. (C. R. Dodd), pp. 34-7; Burke's Peerage; Burke's Extinct Peerage; Lodge's Peerage of Ireland (Kingsland title).] J. M. R.

BARNEY, JOSEPH (1751-1827), fruit and flower painter, was born at Wolverhampton. At the age of sixteen he came to London and studied under Zucchi and Angelica Kauffmann. He gained a premium at the Society of Arts in 1774, and whilst quite young was appointed drawing master at the Royal Military Academy. He held this post for twenty-seven years. He first exhibited at the Royal Academy in 1786. He dealt at first with classical, and afterwards with religious subjects; later he painted domestic life, and sank finally to flower painting in the service of the prince regent. His last time of exhibiting was in 1827.

[Redgrave's Dict. of Painters of the English School.] E. R.

BARNFIELD, RICHARD (1574-1627), poet, was the son of Richard Barnfield, gentleman, and Maria Skrimsher, his wife. He was their eldest child, and was born at Norbury, Shropshire, where he was baptised on

13 June 1574. His mother died in childbirth when he was six years old, and he was brought up under the care of his aunt, Elizabeth Skrimsher. He entered Brasenose College, Oxford, on 27 Nov. 1589, and took his B.A. degree on 5 Feb. 1592. At Oxford he was apparently rusticated for a time. According to an old register of Brasenose College, Barnfield was permitted on 19 March 1591 to return to college on condition of delivering a declamation publicly in the hall within six weeks, or of paying in default 6*s.* 8*d.* He formed an intimate friendship with Thomas Watson, the poet, and later on with Drayton and Francis Meres, who quotes a distich by 'my friend master Richard Barnefield' in praise of James VI of Scotland, in his 'Palladis Tamia,' 1598 (p. 629). In November 1594 Barnfield published his first volume, 'The Affectionate Shepherd,' a series of gracefully written variations on the second eclogue of Virgil. This book was dedicated to the famous Penelope, Lady Rich [q.v.] In January of the ensuing year, he published another volume, 'Cynthia, with certain Sonnets, and the Legend of Cassandra.' This was followed, in 1598, by a third volume, consisting of four thin pamphlets in verse, bound together, 'The Encomion of Lady Pecunia,' 'The Complaint of Poetry,' 'Conscience and Covetousness,' and 'Poems in divers Humours.' In the last of these are found the pieces (the sonnet 'If music and sweet poetry agree,' and the ode 'As it fell upon a day') which appeared in the 'Passionate Pilgrim' in 1599, and were long attributed to Shakespeare. A copy of an edition of this volume, without a title-page, in Malone's collection at the Bodleian library, contains some additional verses. After this publication Barnfield disappears from sight. He seems to have settled down as a country gentleman; his mansion was Darlaston, in the parish of Stone, Staffordshire, and we learn from his will, dated 26 Feb. 1626–7, and from the inventory of his goods, that he was in affluent circumstances. He was buried in the church of St. Michael's, Stone, on 6 March 1627, at the age of fifty-three.

The writings of Barnfield have always been excessively rare. Of his three books, and of the second edition of the third, published in 1605, only five original copies in all are known to exist. All his best early pieces, and especially his sonnets, are dedicated to a sentiment of friendship so exaggerated as to remove them beyond wholesome sympathy. Even in the Elizabethan age, when great warmth and candour were permitted, the tone of these sonnets was felt to be unguarded. It is only of late that something like justice has been done to the great poetical qualities of Barnfield, to his melody, picturesqueness, and limpid sweetness. That he had some personal relations with Shakespeare seems almost certain, and the disputed authorship of the particular pieces mentioned above has attracted students to Barnfield's name. It is no small honour to have written poems which every one, until our own day, has been content to suppose were Shakespeare's. A curious manuscript in cipher in the Bodleian Library (*MS. Ashmol.* 1152, xii.) dated 1605, contains Barnfield's 'Lady Pecunia,' 'Conscience and Covetousness,' 'Complaint of Poetry,' and a 'Remembrance of some English Poets, viz. Spenser, Daniel, Drayton, and Shakspeare.'

[Warton was the first critic to draw attention to Barnfield's merits. The 'Lady Pecunia' volume was reprinted in 1816, part of the 'Cynthia' volume in 1841, and the 'Affectionate Shepherd' in 1842. The complete poems were first edited in 1876, by Dr. Grosart, for the Roxburgh Club, with a memoir, in which the facts of the poet's life were first made public. In 1882 they were again reprinted by Mr. Edward Arber. A common-place book which is attributed to Barnfield was found among the Isham MSS., and is reproduced in the edition of 1876. See Bliss's annotated copy of Wood's Athenæ (i. 684), in the Bodleian Library.] E. G.

BARNHAM, BENEDICT (1559–1598), merchant and benefactor of St. Alban's Hall, Oxford, was a younger son of Francis Barnham, merchant, who was elected alderman of Farringdon Without 14 Dec. 1568, and sheriff of London in 1570, and died in 1575. Benedict was educated at St. Alban's Hall, Oxford, but left apparently without a degree. He afterwards became a liveryman of the Drapers' Company, and on 14 Oct. 1591 was chosen alderman of Bread Street ward; in the same year he served the office of sheriff. He was M.P. for Yarmouth (Isle of Wight) in 1597. He was a member of the Society of Antiquaries, formed by Archbishop Parker in 1572, of which Camden and Stow were conspicuous members. Benedict died 3 April 1598, aged 39, and an elaborate monument was erected above his grave in St. Clement's, Eastcheap (Stow's *London* (ed. Strype), ii. 183). Wood tells that he left 200*l.* to St. Alban's Hall, Oxford, to rebuild 'its front next the street,' and that 'as a testimony of the benefaction his arms were engraved over the gateway and on the plate belonging to the house.' He married Dorothy, the daughter of Humphrey Smith, Queen Elizabeth's silkman, stated to be of an ancient Leicestershire family. She survived him, and became, a year or two after his death, the wife of Sir John Packington. By her he had four daughters, of whom Elizabeth, the eldest, married Mervin, Lord Audley and Earl of Castlehaven, of infamous memory; and Alice, the second daughter, became in 1606 the wife of Sir Francis Bacon (Spedding's *Life*, iii. 290).

[Wood's Antiquities (ed. Gutch), p. 659; Archæologia, i. xx; Hasted's Kent; Remembrancia of London; Notes and Queries, 6th ser. ix. 1.] S. L.

BARNHAM, Sir FRANCIS (*d.* 1646 ?), parliamentarian, was the eldest son of Martin Barnham, of London and Hollingbourne, Kent, by his second wife Judith, daughter of Sir Martin Calthorpe of London, and was a nephew of Benedict Barnham [see Barnham, Benedict]. His father was sheriff of London in 1598, was knighted 23 July 1603 (Nichols's *Progresses of James I*, i. 214), and dying 12 Dec. 1610, aged 63, was buried in St. Clement's, Eastcheap (Stow's *London* (ed. Strype), ii. 183). Francis Barnham was knighted at Whitehall on James I's acccession at the same time as his father (Nichols, *ut supra*), and represented Grampound in the parliaments of 1603 and 1614. In 1613 he inherited from Belknap Rudston, the brother of his father's first wife, the estate of Boughton Monchelsea, with which genealogists always identify him. He married Elizabeth, daughter of Sampson Lennard, of Chevening, Kent, an antiquary of some eminence. With his father-in-law, he was nominated a member of the Academy of Literature projected with the approval of the court in 1617, but subsequently abandoned (*Archæologia*, xxxii. 143). In the parliaments of 1621 and 1624 under James I, of 1626 and 1628–9 under Charles I, and in the succeeding short and long parliaments of 1640, Sir Francis represented Maidstone. Sir Henry Wotton speaks of him as one of his 'chiefest friends,' and a man 'of singular conversation,' and describes, in a letter to a friend, a meeting with him at Canterbury in 1638 (*Reliquiæ Wottonianæ*, ed. 1685, p. 575). Barnham was also intimate with Sir Roger Twysden, who writes of him as 'a right honest gentleman.' During the civil war Sir Francis supported the parliamentarians. On 13 June 1642 he announced his willingness to lend 100*l.* for 'the defence of parliament' (*Notes and Queries*, 1st series, ix. 424). In 1646 a new writ for Maidstone was issued, to fill a vacancy stated to be caused by Sir Francis's death; but in Twysden's diary he is mentioned in 1649 as urging the release of his eldest son Robert, imprisoned by the Kentish committee. Sir Francis was the father of fifteen children, of whom the fifth son, William, was mayor of Norwich in 1652, and died in 1676. Robert, his eldest son, who apparently opposed Cromwell's party at the close of the wars, took part in the Kentish rising of 1648, sat in the first parliament of Charles II's reign as member for Maidstone, received a baronetcy 14 Aug. 1663, resided at Boughton Monchelsea, and died in 1685. He was succeeded in his title by a grandson, with whose death, in 1728, the baronetcy became extinct. The Rev. Joseph Hunter (*Archæologia*, xxxii. 143) states that Sir Francis Barnham was the author of an unprinted history of his family. A letter from him to Mr. Griffith, the lord privy seal's secretary, dated 3 July 1613 (*Lansd. MS.* 255, No. 155), and some account of his connection with Boughton Monchelsea (*Harl. MS.* 6019), are among the manuscripts at the British Museum.

[Hasted's Kent; Berry's County Genealogies (Hampshire), pp. 166–7; Archæologia Cantiana (Twysden's diary), ii. 181, 195, iv. 185; Burke's Extinct Baronetage; Remembrancia of London; Lists of Members of Parliament; Notes and Queries, 6th ser. ix. 1, 2.] S. L.

BARNINGHAM, JOHN (*d.* 1448), theologian, was educated at Oxford and Paris, in both of which places he is said to have taken his degree as master in theology. In later years he was appointed prior of the White Carmelites at Ipswich, where we are told that he died 'a wondrous old man' on 22 Jan. 1448. His older biographers praise his skill in disputation. Bale saw in one of the Cambridge libraries four great volumes of this author's works beautifully written; and Pits adds that his writings had been collected by one of his friends at Oxford, who, after having them carefully copied out, had them conveyed to Cambridge for preservation. Barningham's writings consisted of 'Treatises on the Sentences,' 'Sacræ Conciones,' a treatise entitled 'De Enormitate Peccati,' and similar theological commentaries.

[Leland Catalogue, 453; Bale Catalogue, 589; Pits, De Illustribus Angliæ Scriptoribus, 640; Tanner's Bibliotheca Britannico-Hibernica; St. Etienne's Bibliotheca Carmelitana, i. 791; Weever's Funerall Monuments, 750.] T. A. A.

BARNS, Lord (*d.* 1594), Scottish judge. [See Seton, Sir John.]

BARNSTON, JOHN, D.D. (*d.* 1645), divine, was the second son of William Barnston of Churton, Cheshire. He was educated at Brasenose College, Oxford, and became fellow of his college. In 1600–1 he was appointed to the prebend of Bishopstone, Salisbury, and in 1615, being chaplain to Lord Ellesmere, then chancellor of England, he received the degree of D.D. from his university. In 1628 he bestowed certain property in the Strand, London, 'sometime a common inn (White Hart), but in 1674 made into a street,' to provide 6*l.* yearly for a lecturer in Hebrew at Brasenose College, Oxford. He seems also to have bestowed certain properties on the town of Salisbury. Fuller says that he was 'a bountiful housekeeper, of a cheerful spirit and peaceable disposition,' and tells an anecdote in proof of his assertion. Wood says that he lived to see himself 'outed of his spiritualities.' There are tablets in memory of his wife, who died in 1625, and of himself in Salisbury Cathedral. The inscription says of John Barnston, 'Vixit May 30, 1645; mutavit sæcula, non obiit.'

[Ormerod's Cheshire, vol. ii.; Fuller's Worthies of England; Hoare's Modern Wiltshire, vi. 415, 448; Wood's Fasti (Bliss), i. 363; Wood's Annals of Oxford University; History and Antiquities of Salisbury, London, 1723.] R. B.

BARO, PETER (1534–1599), controversialist, son of Stephen Baro and Philippa Petit, his wife, was a native of France, having been born December 1534 at Etampes, an ancient town between Paris and Orleans. Being destined for the study of the civil law, he entered at the university of Bourges, where he took his degree as bachelor in the faculty of civil law 9 April 1556. In the following year he was admitted and sworn an advocate in the court of the parliament of Paris. The doctrines of the reformers were at this time making rapid progress in France, and Bourges was one of their principal centres. Here, probably, Baro acquired those doctrinal views which led him shortly after to abandon law for divinity. In December 1560 he repaired to Geneva, and was there admitted to the ministry by Calvin himself. Returning to France he married, at Gien (on the Loire), Guillemette, the daughter of Stephen Bourgoin, and Lopsa Dozival, his wife. The 'troubles in France,' Baro tells us (whether prior to or after the massacre of St. Bartholomew does not appear), now induced him to flee to England, where he was befriended by Burghley, who admitted him to dine at his table, and, being chancellor of the university of Cambridge, exercised his influence on Baro's behalf with that body. (The foregoing facts are derived from a manuscript in Baro's own handwriting, transcribed in *Baker MSS.* xxix. 184–8.) He was admitted a member of Trinity College, where Whitgift was then master. The provost of King's College, Dr. Goad, engaged him to read lectures in divinity and Hebrew. In 1574, through the influence mainly of Burghley and Dr. Perne, he was chosen Lady Margaret professor of divinity. On 3 Feb. 1575–6 he was incorporated in the degrees of bachelor and licentiate of civil law, which he had taken at Bourges. In 1576 he was created D.D., and was incorporated in the same degree at Oxford on 11 July. His stipend as professor was only 20*l.* a year, and on 18 March 1579 the university recommended his case through the deputy public orator to the state secretaries, Walsingham and Wilson, for their consideration in the distribution of patronage, but apparently without result.

Notwithstanding his connection with Geneva, Baro appears to have gradually become averse to the narrow doctrines of the reformed or Calvinistic party, and a series of complaints preferred against him in 1581 show that he was already inclining to Arminianism, and was prepared to advocate something like tolerance even of the tenets of Rome. Between Laurence Chaderton (afterwards master of Emmanuel College at Cambridge) and himself there arose a somewhat sharp controversy; and by Chaderton's biographer (Dillingham) Baro is accused of having brought 'new doctrines' into England, and of publishing them in his printed works (*Vita Laurentii Chadertoni*, pp. 16–7). The controversy was amicably settled for the time; but it was again revived by the promulgation of the Lambeth Articles in 1595. These articles, which were chiefly the work of William Whitaker, the master of St. John's and the most distinguished English theologian of his day, and Humphry Tyndal, acting in conjunction with Whitgift, had undoubtedly their origin in the design to repress all further manifestations of anti-Calvinistic views, such as those on which Baro and others had recently ventured. Whitgift, writing to Dr. Neville (his successor at Trinity College) in December 1595, says: 'You may also signify to Dr. Baro that her majesty is greatly offended with him, for that he, being a stranger and so well used, dare presume to stir up or maintain any controversy in that place of what nature soever. And therefore advise him from me utterly to forbear to deal therein hereafter. I have done my endeavour to satisfy her majesty concerning him, but how it will fall out in the end I know not. Non decet hominem peregrinum curiosum esse in aliena republica' (Whitgift, *Works*, iii. 617). It is possible that, owing to the intervention of the Christmas vacation, this warning reached Baro too late. On 12 Jan. following he preached before the university at Great St. Mary's, and ventured to criticise the Lambeth Articles. His long labours as a scholar and his position as a professor entitled him to speak with some authority. At the same time his observations do not appear to have been conceived in any captious spirit, but rather with the design of justifying his formal acceptance of the new articles, and explaining the construction which he placed upon them. The Calvinistic party, flushed with their recent victory, were, however, incensed at his presumption; for his discourse was construed into an attempt to reopen a controversy which they fondly hoped had been set at rest for ever. Although but few of the heads were in Cambridge, the vice-chancellor, Roger Goad, felt himself under the necessity, after a consultation with one or two of their number, of communicating with Whitgift concerning 'this breach of the peace of the university.' Baro himself deemed it expedient to defend his conduct in a letter to the archbishop, and to seek a personal interview with him. His efforts were, however, without result. Whitgift looked upon his 'troublesome course of contending' as inexcusable, while he was himself too definitely pledged to the defence of the new articles to be able to entertain any proposition which involved their reconsideration or modification. Baro was cited before the vice-chancellor and heads, and required to produce the manuscript of his sermon, while he was peremptorily forbidden to enter upon further discussion of the doctrine involved in the Lambeth Articles. It is probable that the proceedings would have resulted in his actual removal from his professorial chair had it not become apparent that he was not without sympathisers and friends. Burghley interposed in his behalf with unwonted vigour, expressing his opinion that the professor had been too severely dealt with; while Overall (afterwards bishop of Norwich), Harsnet (afterwards archbishop of York), and the eminent Lancelot Andrewes, all alike declined to affirm that the views which he had put forth were heterodox. The election to the Lady Margaret professorship was, however, at that period a biennial one, and Baro's appointment terminated November 1596. Before that time, foreseeing that he would probably not be re-elected, he wrote to Burghley, offering, if continued in office, to treat of the doctrine of predestination with great caution, or even altogether to abstain from any reference to it. His appeal was not attended with success, and before the year closed he deemed it necessary to leave Cambridge. 'Fugio, ne fugarer,' the utterance attributed to him on the occasion, sufficiently indicates the moral compulsion under which he acted. Dr. John Jegon, the master of Corpus Christi College, made an effort to bring about his return. Writing to Burghley (4 Dec. 1596) he speaks of Baro as one who 'hath been here longe time a painful teacher of Hebrew and divinity to myself and others,' and 'to whome I am very willing to showe my thankful minde;' and he then proceeds to suggest that should Baro return 'and please to take pains in reading Hebrew lectures in private houses, I doubt not but to his good credit, there may be raised as great a stipend' (Masters, *Life of Baker*, p. 130).

Baro did not, however, return to Cambridge, but lived for the remainder of his life in London; residing, according to the statement of his grandson, 'in a house in Dyer's Yard, in Crutched Fryers Street, over against St. Olive's Church, in which he was buried' (*Baker MSS.* xxix. 187). He died in April 1599, and Bancroft, at that time bishop of London, who sympathised with him both in his views and in the treatment he had experienced, honoured him with an imposing funeral, in which the pall was borne by six doctors of divinity, and the procession (by the bishop's orders) included all the clergy of the city.

The feature which invests Baro's career with its chief importance is the fact that he was almost the first divine in England, holding an authoritative position, who ventured to combat the endeavour to impart to the creed of the church of England a definitely ultra-Calvinistic character, and he thus takes rank as the leader in the counter movement which, under Bancroft, Andrewes, Laud, and other divines, gained such ascendency in the church of England in the first half of the following century. Writing to Nicholas Heming, the Danish theologian, from Cambridge (1 April 1596), he says: 'In this country we have hitherto been permitted to hold the same sentiments as yours on grace; but we are now scarcely allowed publicly to teach our own opinions on that subject, much less to publish them' (Arminius, *Works*, ed. Nichols, i. 92). Some twenty years later, it being asked at court what the Arminians held, the reply was made that they held all the best bishoprics and deaneries in England.

Baro had eight children, most of whom died young. The eldest, Peter, was a doctor of medicine, and, with Mary, his wife, was naturalised by statute 4 Jac. I. He practised at Boston in Lincolnshire, where he successfully exerted himself to uphold Arminian views (Cotton Mather, *Hist. of New England*, bk. iii. p. 16). A grandson, Samuel Baron, practised as a physician at Lynn Regis in Norfolk, and had a large family; his fifth son, Andrew, was elected a fellow of Peterhouse in 1664.

Baro's principal published writings were: 1. 'Prælectiones' on the Prophet Jonas, edited by Osmund Lake, of King's College, London, fol. 1579; this volume also contains 'Conciones ad Clerum' and 'Theses' maintained in the public schools. 2. 'De Fide ejusque Ortu et Natura plana ac dilucida Explicatio,' also edited by Osmund Lake, and by him dedicated to Sir Francis Walsingham, London, 8vo, 1580. 3. 'De Præstantia et Dignitate Divinæ Legis libri duo,' London, 8vo, n. d. 4. 'A speciall Treatise of God's Prouidence,' &c., together with certain sermons ad clerum and 'Quæstiones' disputed in the schools; englished by I. L. (John Ludham), vicar of Wethersfielde, London, 8vo, n. d. and 1590. 5. 'Summa Trium de Prædestinatione Sententiarum,' with notes, &c., by John Piscator, Francis Junius, and William Whitaker, Hardrov. 12mo, 1613 (reprinted in 'Præstantium ac Eruditorum Virorum Epistolæ Ecclesiasticæ et Theologicæ,' 1704). His 'Orthodox Explanation' of the Lambeth Articles (a translation of the Latin original in Trin. Coll. Lib. Camb., B. 14, 9) is printed in Strype's 'Whitgift,' App. 201.

[The account of Baro's early life, in his own handwriting, was found in the study of his great grandson at Peterhouse after the death of the latter; it was transcribed by Baker (MSS. xxix. 184–8), and abridged in Masters's Life of Baker, pp. 127–30. See Mayor's Catalogue of Baker MSS. in the University Library, Cambridge, p. 301; Cooper's Athenæ Cantab. ii. 274–8; Mullinger's Hist. of the University of Cambridge, ii. 347–50; Cotton Mather's Hist. of New England; Whitgift's Works (by Parker Society, see Index); Strype's Life of Whitgift and Annals of the Reformation; Heywood and Wright's Cambridge Transactions during the Puritan Period, ii. 89–100; Nichols's Life and Works of Arminius, vol. i.; Haag's La France Protestante, 1st ed. i. 261 seq., 2nd ed. i. 866 seqq.]

J. B. M.

BARON, BERNARD (*d.* 1762), engraver, son-in-law and pupil of Nicholas Tardieu, was born in Paris about 1700. He came to London with Dubosc and other engravers. In 1729 he returned for a short while to Paris, and there engraved a plate after Watteau, and sat for his portrait to Vanloo. He engraved a vast number of works. Heineken mentions Vandyck, Kneller, Hogarth, Rubens, Titian, Watteau, David Teniers, Gravelot, and Vanloo, with many more, as artists whose works were reproduced by Baron. Amongst the best of his engravings may be mentioned 'The Family of the Earl of Pembroke' (1740), 'King Charles I on horseback, with the Duke d'Epernon' (1741), 'The King and Queen, with two Children,' and the 'Nassau family,' all after Vandyck. He lived the greater part of his life in London, and died there, in Panton Street, Haymarket, 22 Jan. 1762. He engraved in a rough bold manner, with little precision. There are five of his prints in the 'Recueil des Nations du Levant,' and some more in Dalton's 'Collection of Antique Statuary.'

[Dussieux's Les Artistes Français à l'étranger; Walpole's Anecdotes of Painting, iii. 979; Strutt's Dict. of Engravers; Heineken's Dictionnaire des Artistes; Füssli's Künstler-Lexicon, 1806; Bryan's Dict. of Painters and Engravers; Nagler's Künstler-Lexicon, 1835; Huber and Rost's Handbuch für Kunstliebhaber und Sammler, viii. 99.]

E. R.

BARON or BARRON, BARTHOLOMEW, or Bonaventura (*d.* 1696), Irish Franciscan and miscellaneous writer, born towards the commencement of the seventeenth century, was second son of Lawrence Baron, merchant, of Clonmel, in Tipperary, by his first wife, Maria, sister of Luke Wadding, founder of St. Isidore's College, Rome, for Irish Franciscans. The family of Baron was one of the numerous offshoots of that of the FitzGeralds, or Geraldines, of Munster. Baron, under the guidance of his uncle Wadding, entered the order of St. Francis, in Italy, about 1636, and assumed the name of Bonaventura in honour of that celebrated Franciscan doctor of the church, writer, and cardinal. With Wadding he took up his residence at Rome in the college of St. Isidore, the home of the Irish Franciscans. Baron acquired eminence as a theologian and by his Latin compositions both in prose and verse. He enjoyed the friendship of Popes Urban IV and Alexander VII, and of the Cardinals Barberini and Ludovisio. Baron's elder brother, Geoffrey, held an eminent position in connection with the Irish Confederation, established in 1642. In 1643, while professor at St. Isidore's, Baron issued a volume entitled 'Panegyrici Sacroprophani,' a second edition of which appeared at Lyons in 1656. Among other early published productions was a diary of the siege of Duncannon, Waterford (*Obsidio et Expugnatio Arcis Duncannon sub Thoma Prestono*), and its capture from the English parliamentarians by the forces of the Irish confederates in 1644–5. 'Prælusiones Philosophicæ,' by Baron, appeared at Rome in 1651, and again at Lyons in 1661. In 1653 he published at Rome a treatise on the work of Boethius, 'De Consolatione Philosophiæ,' entitled 'Boetius Absolutus; sive de Consolatione Theologiæ,' and in four books. In 1656 Baron resided for a time in Hungary, as administrator of the affairs of his order. While in Hungary a volume of his miscellaneous poems was printed for him at Cologne, with a dedication, addressed from Tyrnau in Upper Hungary, to Pope Alexander VII. In this collection are poems on the Irish saints, Patrick and Brigid, on the author's father, mother, and brother, Geoffrey [q. v.], and on Clonmel, his birthplace. Hungarians and Italians bore testimony, in Latin verse, to the merits of these productions. Baron's 'Cursus Philosophicus' appeared at Rome, in three volumes folio, in 1660, and at Cologne in 1664. He devoted much time to the study and exposition of the works of Duns Scotus, and in 1664 he published 'Scotus per universam philosophiam, logicam, physicam, et metaphysicam defensus,' 3 vols. folio. In 1668 appeared at Würzburg, in Bavaria, a folio volume of Baron's miscellaneous writings in prose and verse. To this an engraved portrait was prefixed, representing him in the Franciscan habit. Treatises by Baron in relation to Scotus were printed at Lyons in 1666, 1670, and 1676. Baron was appointed provincial commissary of the Franciscan order, and it is said that some of his countrymen desired to have him nominated to the see of Cashel, vacant about this time. In recognition of the high value set upon Baron's works by eminent continental scholars, Cosmo de' Medici, Grand Duke of Tuscany, bestowed upon him the office of historiographer in 1676. The post of librarian to the grand duke was at that time held by the celebrated Antonio Magliabecchi. Baron, while resident at Florence, as historiographer to the grand duke, composed a work styled 'Trias Tusca'—'The Tuscan Triad'—in praise of three religious personages of high repute in that district. In an epistle prefixed to it, the author expressed his obligations to the grand duke for the numerous favours conferred upon him. This volume, with portraits, was printed at Cologne in 1676. In the same year a treatise by Baron, treating of the Medici family, entitled 'Orbes Medicei,' was published at Florence, of the academy of which he was a member. Of his published works, the last appears to have been that on the history of the Order for Redemption of Captives. It forms a folio volume of three hundred and sixty-three pages, and was issued at Rome in 1684, with the following title, 'Annales Ordinis Sanctissimæ Trinitatis Redemptionis Captivorum ab anno Christi 1198 ad annum 1297.' A writer who conversed with Baron at Rome in 1684 mentions that he was gifted with great eloquence, that his publications down to that year included ten volumes in folio, and that he had eleven further volumes in preparation. Baron acted on behalf of the Franciscan Order as 'custos' for Scotland, and is stated to have declined to accept either a bishopric or the rectorship of the Irish college of St. Isidore, at Rome, where he passed the closing years of his life. An unpublished letter is extant, addressed to him in 1696, by Magliabecchi, in relation to a book then recently published at Modena, in which reference was made to Baron's works. Baron died at Rome on 18 March 1696. His tomb at St. Isidore's bears an inscription by John de Burgo, formerly rector of that college, which records that Baron composed twenty-two volumes, and attained to eminence in oratory, poetry, philosophy, history, and theology. Some of Baron's unpublished manuscripts are in Spain, and others are possessed by the Franciscan order. Two contemporary oil paintings of Baron are extant. One of these is preserved by the Franciscans at Dublin, and the other is in the college of St. Isidore, Rome. Of the latter portrait a copy has recently been placed by the Franciscan order in their convent at Clonmel, Baron's native town.

[MS. Records of Prerogative Court, Ireland; MS. Archives of Franciscans of Ireland; Annales Minorum, ed. J. M. Fonseca, 1731; History of Irish Confederation and War in Ireland, 1641–3, Dublin, 1882; MS. Records of College of St. Isidore, Rome; Ware's Irish Writers (Harris), 253.] J. T. G.

BARON or **BARRON, GEOFFREY** (*d.* 1651), Irish rebel, elder brother of Bonaventure Baron [q. v.], acquired eminence in Ireland as a scholar and a lawyer in the reign of Charles I. He engaged actively in the affairs of the Irish confederates in 1642, and was appointed as their delegate to the court of France. Baron acted for a time as treasurer for the Irish Confederation, and throughout his career enjoyed a high character for probity and sincere devotion to the cause of his Roman catholic countrymen. He strongly opposed the surrender of Limerick to the army of the parliament of England in 1651, and was consequently one of those excepted from pardon for life and estate by a special clause in the treaty of capitulation. When the parliamentarian troops entered Limerick in October 1651, Baron voluntarily surrendered himself, and was sentenced to death by a court of officers presided over by the lord-deputy, Henry Ireton. Edmund Ludlow, lieutenant-general of the horse, mentions that, in reply to Ireton, Baron answered 'that it was not just to exclude him from mercy, because he had been engaged in the same cause' as the parliamentarians 'pretended to fight for, the liberty and religion of his country.'

Baron was executed at Limerick, and met his fate with great intrepidity.

[History of Irish Confederation and War in Ireland, 1641–3, Dublin, 1882; Contemporary History of Affairs in Ireland, 1641–52, Dublin, 1879–81; Archives of Franciscan Order; Threnodia Hiberno-catholica, Œniponti, 1659; Memoirs of E. Ludlow, London, 1751; Metra Miscellanea, authore P. F. B. Baronio, Coloniæ, 1657; Rinuccini MSS., Holkham; Nunziatura in Irlanda, Firenze, 1844.] J. T. G.

BARON, JOHN, M.D. (1786–1851), physician, of Gloucester, and the friend and biographer of Jenner, was born at St. Andrews, where his father was professor of rhetoric in the university. At the age of fifteen he was sent to Edinburgh to study medicine, and he graduated M.D. there four years later (1805), at the age of nineteen. He would appear to have taken a leading place among the students of his year, for he was elected one of the annual presidents of the Students' Royal Medical Society. In the year when he graduated his father died, and he prepared his college lectures for the press. He then attended a patient to Lisbon for two years, and on his return settled in practice at Gloucester. He was almost at once appointed one of the physicians to the General Infirmary, and soon acquired a considerable business. He practised as a physician in Gloucester and the surrounding country until 1832, when failing health (aggravated by the effects of an attack of Asiatic cholera) obliged him to retire. He resided at Cheltenham during the remainder of his life, disabled by 'creeping palsy' during his latter years, but intellectually vigorous to the last. He was of a philanthropic and pious disposition, an early advocate, at the Gloucester asylum, of the more humane treatment of lunatics, which afterwards became general through the labours of Drs. Conolly and Tuke, a founder of the Medical Benevolent Fund, and an active supporter of the Medical Missionary Society of Edinburgh. He died in 1851.

Among his more distinguished friends were Dr. Matthew Baillie, who had a country house in the Cotswolds, near Cirencester, and Edward Jenner, who practised in the Vale of Berkeley, on the other side of the hills, sixteen miles from Gloucester. He came to know Jenner about 1809, by which time the latter had become eminent; and the intimacy grew to be such that he was naturally designated as Jenner's biographer by the executors. All the biographical materials, copious and well preserved, were put into his hands soon after Jenner's death in 1823; but the 'Life of Edward Jenner, M.D., LL.D., F.R.S., with Illustrations of his Doctrine and Selections from his Correspondence,' in two vols. 8vo, with two portraits, was not completed until 1838. The book is not only a serviceable history of the vaccination movement throughout the world, but is full of human interest of the more homely kind, and is put together with good sense and with considerable attention to style and proportion. Dr. Baron's literary merits are indeed greater than his scientific.

Tubercle was the subject upon which he published three books: (1) 'Enquiry illustrating the Nature of Tuberculated Accretions of Serous Membranes,' &c., plates, 8vo, London, 1819; (2) 'Illustrations of the Enquiry respecting Tuberculous Diseases,' plates, 8vo, London, 1822; and (3) 'Delineations of the Changes of Structure which occur in Man and some of the Inferior Animals,' plates, 4to, London, 1828. The theory of tubercle, which he seriously endeavoured to make good, may be said to have been in the air during those years. It came to him through conversation with Jenner, who, in turn, appears to have got some inkling of it from his master, John Hunter, and would have written on it himself had he not been preoccupied with vaccination. As it was, it fell to the lot of Dr. Baron to follow it out, and the idea underlying the inquiry proved, unfortunately, to be a misleading one. The idea was that tubercles were 'hydatids' become solid. Hydatids were then understood to include not only bladder-worms, as at present, but almost any kind of vesicle filled with fluid, even cysts of the ovary. In the course of his practice, Dr. Baron found (in post-mortem examinations) a good many cases of tubercle of the serous membranes which appeared to him to suit the 'hydatid' theory. The tubercles on which his attention became fixed were peculiar. They were often suspended by a stalk, of 'a pearly hue and cartilaginous hardness,' with numerous small blood-vessels converging to the apex of the tubercle and spreading in a plexus over its surface. Sometimes they were exceedingly minute, in numbers defying all calculation, and woven into a fringe; others hung by themselves, of the size and shape of peas, or oblong and as large as beans, while some were of the size of hazel-nuts; the smaller were pearly and cartilaginous, and the larger contained a soft, creamy, yellowish matter. In one of the cases, 'numerous fleshy and vascular appendiculæ or tubercles hung suspended like grapes into the cavity of the abdomen.' These unique appearances recalled to Baron the fancy of Jenner (who was misled by the coexistence of tubercles and true hydatids in the lung of the ox), and led him to adopt the 'hydatid' theory of tubercle in general. Curiously enough, Dupuy, a French veterinarian, had been led two years earlier (1817), and independently of Baron, to adopt the same 'hydatid' theory to explain the hanging 'pearls' or 'grapes' which are the common form of tubercle in cattle. The coincidence of his own and Dupuy's observations had been found out by Baron before he published his second volume (1821), and the French veterinarian, as well as several old writers on human pathology, were marshalled in support of the theory. The theory is now completely discredited; but Baron's description of a variety of hanging tubercle in man, the same that has its proper habitat in the bovine species, is not likely to lose its interest. These services to pathological science, aided doubtless by his intimacy with Baillie and Jenner, procured him admission into the Royal Society in 1823.

[Address of the President of the Royal Med. Chir. Soc. 1 March 1852, in the Lancet, 1852, vol. i.] C. C.

BARON or BARRON, RICHARD (*d.* 1766), republican, was born at Leeds, and educated at Glasgow 1737–40, which he left with a testimonial signed by Hutcheson and Simpson. Baron became a friend of Thomas Gordon, author of the 'Independent Whig,' and afterwards of Thomas Hollis, whom he helped in collecting works defending the republicanism of the seventeenth century. He edited in 1751 a collection of tracts by Gordon, under the title, 'A Cordial for Low Spirits,' 3 vols. 8vo; and in 1752 a similar collection by Gordon and others, called 'The Follies of Priestcraft and Orthodoxy shaken,' in 2 vols. An enlarged edition of the last, in four volumes, including tracts by Hoadly, Sykes, Arnall, and Archdeacon Blackburne, was prepared by him, and published in 1767 for the benefit of his widow and three children. In 1751 he also edited Algernon Sidney's 'Discourse concerning Government,' and in 1753 Milton's prose works (for which he received 10*l.* 10*s.*). An edition by Toland had appeared in 1697, and one by Birch in 1738. Baron afterwards found the second edition of the 'Eikonoklastes,' and reprinted it in 1756. He also edited Ludlow's 'Memoirs' in 1751, and Nedham's 'Excellency of a Free State' in 1757. Hollis engaged him in 1766 to superintend an edition of Marvell; but the plan dropped upon Baron professing his inability to supply the necessary information, and it was afterwards taken up by Captain Thompson in 1776. Baron is described as an artless and impetuous person, whose imprudence kept him poor. He died in 'miserable circumstances' in 1766.

[Protestant Dissenter Magazine, vi. 166; (Blackburne's) Memoir of Hollis, pp. 361–7, 573–86, &c.] L. S.

BARON, ROBERT (1593?–1639), divine, was at St. Andrews, where he is said to have distinguished himself in a disputation held before James I in 1617 (Preface to *Metaphysica*). He was minister of Keith in 1619, and was professor of divinity in the college of St. Salvator, St. Andrews, where he published 'Philosophia Theologiæ ancillans,' 1621. He became professor of divinity in Marischal College, Aberdeen, and minister of Greyfriars in 1624. In 1627 he received his D.D. degree, and published on this occasion his 'Disputatio theologica de formali objecto fidei, hoc est, de Sacræ Scripturæ divina et canonica authoritate.' This was answered by Turnbull, a Scotch Jesuit, to whom he replied in 1631 in a treatise called 'Ad Georgii Turnebulli Tetragonismum Pseudographum Apodixis Catholica, seu Apologia pro disputatione de formali objecto fidei.' In 1633 he published a 'Disputatio theologica de vero discrimine peccati mortalis et venialis.' In 1635 he contributed a funeral sermon to the collection called 'Funerals of . . . Patrick Forbes, Bishop of Aberdeen.' He took part in a famous debate against the covenanting commissioners in 1638, and on 28 March 1639 fled by sea to England, with other Aberdeen doctors, on the approach of Montrose, and was nominated by Charles I to the see of Orkney. He died at Berwick on his return, 19 Aug. 1639, aged about forty-six. He left a widow, who was forced to allow the inspection of his library by the presbytery of Aberdeen. She and her children received compensation for their sufferings on the Restoration. Besides the above, he is the author of 'Metaphysica generalis: accedunt nunc primum quæ supererant ex parte speciali; opus postumum ex musæo A. Clementii Zirizæi,' London (1657?), and Cambridge, 1685. He left various manuscripts, some of which are preserved in the King's College library, Aberdeen. For a full account of these writings see Gordon's 'Scots Affairs,' iii. 236–9, note.

[Scott's Fasti Ecclesiæ Scoticanæ, iii. 205. 473; Grub's Ecclesiastical History of Scotland, ii. 372, iii. 8, 56, 64; Gordon's Scots Affairs (Spalding Club), iii. 89, 90, 235.] L. S.

BARON, ROBERT (*fl.* 1645), poet and dramatist, claims distinction as one of the most successful of plagiarists. With so much judgment did he steal that his thefts passed unrecognised for more than a century after his death. According to Langbaine, who, on this occasion, seems no more trustworthy than usual, he was born in 1630. His first printed work, '*Εροτοπαιγνιον*, or the Cyprian Academy,' he dates from 'my chambers in Gray's Inn, 1 April 1647.' It is dedicated to James Howell, the well-known author of 'Epistolæ Ho-Elianæ,' who was perhaps his uncle, though Warton says that the word nephew applied by Howell to Baron 'seems to be only a term of fondness and familiarity.' Howell, in one of his letters to Baron in Paris, encloses a bill of exchange for the use of the recipient, and there seems therefore reason to suppose that a relationship existed. There is also some cause to conjecture that Baron had shown Howell his verses while still in manuscript. In a letter dated Fleet, 3 Aug. 1645, and addressed to Master R. B., Howell likens the 'lines' of his correspondent to 'leaves, or rather so many branches, amongst which ther sprouted divers sweet blossoms of ingenuity, which I find may quickly come to a rare maturity,' &c. He also expresses a wish that 'forraign ayr did blow upon the foresaid blossoms.' Less than two years later, 20 June 1647, Howell addresses Baron in Paris in language of very similar eulogy, and speaks of having 'seldom met with such an ingenious mixture of prose and verse, interwoven with such varieties of fancy and charming strains of amorous passions,' &c. In vindication of Howell's judgment it may be urged that whole passages of the 'Cyprian Academy' and of Baron's other works are taken, with scarcely a pretence of alteration, from the first edition of Milton's minor poems, first published in 1645, and as yet almost unknown. No similar instances of theft can indeed have been brought to light. An exposure of the plagiarism is given in Warton's delightful edition of Milton's minor poems, and is amplified in the sixth volume of the booksellers' edition of Milton's works, 1801. To the 'Pocula Castalia' of Baron (Lond. 1650, 8vo), Howell prefixed some verses, in which he spoke of the 'greenness' of the author's muse. Baron's various volumes of poems have a full share of the commendatory verses then in fashion. Among the signatures are Jo. Quarles, *fell.* of Pet. House, Camb., and J. Hall.

Baron was educated at Cambridge, though there is no evidence that he took his degree. His best known work is a tragedy, entitled 'Mirza,' said on the title-page to have been really acted in Persia in the last age. In an address to the reader, Baron acknowledges that the story is the same as that of Sir John Denham's 'Sophy,' but adds: 'I had finished three compleat acts of this tragedy before I saw that, nor was I then discouraged from proceeding.' It is without date, but is dedicated to the king, whence probably it was not later than 1648. Denham's 'Sophy,' meanwhile, first saw the light in 1642. Warton says that 'Mirza' is a copy of Jonson's 'Catiline,' which seems not quite just. Genest gives an analysis of the story. There are one or two good and eminently dramatic lines in 'Mirza,' which as yet have not been traced to any other writer. More than one hundred pages of annotation are supplied by the author, thus swelling the book out to two hundred and sixty-four pages. 'Pocula Castalia' was given to the world in 1650, 8vo. In 1649 appeared 'Apologie for Paris for rejecting of Juno and Pallas and presenting of Ate's Golden Ball to Venus,' &c., 16mo. Langbaine, who anticipates Warton's assertion with regard to the resemblance between 'Mirza' and 'Catiline,' quotes passages from both which have a certain measure of resemblance, but scarcely support a charge stronger than imitation. He also states that Baron 'is the first author taken notice of by Phillips in his "Theatrum Poetarum," or his transcriber, Mr. Winstanley, in his "Lives of the English Poets;" and though neither of them give any other account of our author but what they collected from my former catalogue, printed 1680, yet, through a mistake in the method of that catalogue, they have ascrib'd many *anonymous* plays to the foregoing writers, which belonged not to them.' This complaint is justified. Winstanley attributes to Baron 'Don Quixote, or the Knight of the Ill-favoured Countenance,' a comedy which Mr. Halliwell Phillips (*Dictionary of Old Plays*) says was never printed; 'Dick Scorner,' a play mentioned in Kirkman's 'Catalogue,' and supposed to be a misreading of the interlude of 'Hicke Scorner;' 'The Destruction of Jerusalem,' attributed in the 'Biographia Dramatica' to Thomas Legge; and the 'Marriage of Wit and Science,' which is by Thomas Marshe, and was printed about fifty years before the birth of Baron. Other masques and interludes are assigned to him in obvious mistake. 'Deorum Dona,' a masque, and 'Gripus and Hegio,' a pastoral in three acts, the former borrowed from poems of Waller, the latter taken from Waller's 'Poems' and Webster's 'Duchess of Malfy,' are also mentioned by Winstanley, the 'Biographia Dramatica,' and Mr. Halliwell Phillips. These two works are included in the 'Cyprian Academy' mentioned above. If, as has been supposed, Milton aided Phillips in writing the 'Theatrum Poetarum,' he has treated with signal indulgence the piracies of Baron from himself. After 1650 Baron disappears, and nothing more is heard concerning him.

[Langbaine's Account of the English Dramatic Poets; Winstanley's Lives of the Poets; Phillips's Theatrum Poetarum; Howell's Letters.] J. K.

BARON, STEPHEN (*d.* 1520?), a Franciscan friar of the Strict Observance, was educated in the university of Cambridge, where he acquired fame as a preacher. He became confessor to King Henry VIII, and provincial of his order in England. He died soon after 1520. His works are: 1. 'Sermones Declamati corā alma vniuersitate Cātibrigiēsi per venerandum patrem fratrem Stephanum baronē fratrum minorū de obseruātia nūcupatorū regni Anglie prouincialē vicariū ac confessorē regiū Impressi lōdonijs per wynandū de worde (ī the fletestrete) ad signum solis moram trahētem,' n. d., square 8vo., It is printed in double columns, black letter. 2. 'Incipit tractatulus eiusdem venerādi patris De regimine principū ad serenissimum regē anglie henricū octauum. Impressus lōdonijs,' &c. as in the preceding work, to which it was undoubtedly intended to be an appendix. It is dedicated to King Henry VIII.

[MS. Addit. 5863, f. 141; Wood's Athenæ Oxon. i. 42, 670, 833; Dodd's Church Hist. i. 232; Tanner's Bibl. Brit. 77; Cooper's Athenæ Cantab. i. 23; Ames's Typogr. Antiq. ed. Herbert, 218, 219.] T. C.

BARONS or **BARNES, WILLIAM** (*d.* 1505), bishop of London and master of the rolls, about whom singularly little is known, appears to have been educated at Oxford, where he took the degree of LL.D., but in what college or hall he studied has not been ascertained. Neither is it known when he took orders; but he was already a conspicuous man when, in 1500, on the vacancy of the see of Canterbury, he became commissary of the chapter and of the prerogative court. That same year he obtained the livings of East Peckham in Kent, and of Beaconsfield in Buckinghamshire; in 1501 that of Gedney in Lincolnshire; in 1502 that of Bosworth in Leicestershire; and in 1503 that of Tharfield in the archdeaconry of Huntingdon.

In 1501, at the marriage of Prince Arthur and Katharine of Arragon, when the banns were asked in St. Paul's, it was arranged that the king's secretary should 'object openly in Latin against the said marriage,' alleging reasons why it could not be lawful, and that he should be answered in the same language by Dr. Barons, who was to produce the dispensation (GAIRDNER's *Letters and Papers of Richard III and Henry VII*, i. 414). This programme was no doubt followed. Barons was evidently in high favour, and was made master of the rolls on 1 Feb. following (1502). On 24 Jan. 1503 he assisted in laying the first stone of Henry VII's chapel at Westminster. On 20 June following he was appointed one of the commissioners for the new treaty with Ferdinand for Katharine's second marriage. On 2 Aug. 1504 he was appointed by papal provision bishop of London on Warham's translation to Canterbury, Henry VII having written to the pope in his favour on 8 July preceding. He received the temporalities on 13 Nov., and gave up his office of master of the rolls the same day. He was consecrated on 26 Nov. But he enjoyed the bishopric scarcely a whole year, for he died on 9 or 10 Oct. 1505.

[Godwin, p. 190; Wood's Athenæ (Bliss), ii. 694; Newcourt, i. 24; Rymer, xiii. 78, 111; Bergenroth's Spanish Calendar, i. No. 364; Brown's Venetian Calendar, i. 840; Foss's Judges.] J. G.

BARONSDALE, WILLIAM (*d.* 1608), physician, was born in Gloucestershire, probably about 1530–40. He was educated at St. John's College, Cambridge, being admitted a scholar 5 Nov. 1551, and took his first degree B.A. in 1554–5, that of M.A. 1556, and that of M.D. in 1568. He was a senior fellow and bursar of his college, and twice held the lectureship on medicine founded by Linacre, being elected to the office first on 10 Jan. 1561–2, and again 26 May 1564. Proceeding to London, he was elected a fellow of the College of Physicians, though in what year is not recorded; and afterwards held the offices of counsellor in 1588, 1600, 1602, and 1604; censor from 1581 to 1585; and treasurer in 1583 (being the first fellow appointed to this newly founded office), 1604, 1605, and 1607. Further, he was president of the college for eleven successive years, from 1589 to 1600.

Nothing is known of this physician beyond his official connection with the London college, showing him to have been an important man in his day.

[Munk's Roll of the College of Physicians, 2nd ed. i. 73; Cooper's Athenæ Cantab. ii. 492.] J. F. P.

BAROWE or **BARROW, THOMAS** (*d.* 1497?), ecclesiastic and judge, was rector of Olney in Buckinghamshire, and was appointed to a prebend in St. Stephen's Chapel in the palace of Westminster in July 1483, shortly after the accession of Richard III, and in September of the same year to the mastership of the rolls, in succession to Robert Morton, who was dismissed on suspicion of complicity in the intrigues of his brother John, bishop of Ely. In December 1483 Barowe received the tun, i.e. two pipes, of wine, which it thenceforth became the custom to grant to each new master of the rolls on his appointment. On 29 July Barowe was appointed keeper of the great seal, which the lord chancellor, Bishop Russell, had been compelled to surrender; but on the 22nd of the following month, after the defeat and death of Richard at Bosworth, he delivered it up to Henry VII, who appears to have retained it in his own possession until 6 March 1486, when he delivered it to John Alcock. Barowe was permitted to retain his prebend, and also a mastership in chancery which he had received from Richard III, but not the mastership of the rolls, Robert Morton resuming possession of that office without a new patent. Barowe is last mentioned as acting in the capacity of receiver of petitions in the parliament of 1496.

[Hardy's Cat. of Lords Chancs. &c. 56; Rot. Parl. vi. 409, 458, 509; Foss's Judges of England, iv. 485-6.] J. M. R.

BARRA, Lord (*d.* 1654), Scottish judge. [See Hay, Sir John.]

BARRALET, JOHN JAMES (*d.* 1812), water-colour painter, of French extraction, was born in Ireland. He was a student in the Dublin Academy, and worked under Manning. He settled in Dublin after going through the schools, and was in vogue as a teacher. He was made a member of the London Society of Artists, and exhibited occasionally at the Royal Academy. In 1774 he received a premium from the Society of Arts for a picture, 'A View on the Thames.' In 1795 he emigrated to Philadelphia. His morals suffered, it is said, in the new country. His chief employment whilst there was in book illustrations. He made drawings for Grose's 'Antiquities of Ireland,' and Conyngham's 'Irish Antiquities.' His works were engraved by Bartolozzi, Grignion, and others. In the British Museum a good drawing by Barralet is preserved, signed 1786, of a ruined bridge in Ireland. The composition is good, the manner of painting flat and old-fashioned; there is considerable vitality, if no very literal truth, in the figures which enliven it. He 'painted figures, landscape, and flowers. His landscape drawings in chalk, in which he affected to imitate Vernet, were much admired. He afterwards became a stainer of glass.' South Kensington shows examples of his work.

[Redgrave's Dict. of Eng. Painters; Rose's Biog. Dict.] E. R.

BARRALLIER, FRANCIS LOUIS or **FRANCIS** (1773?–1853), lieutenant-colonel, colonial explorer and surveyor, was appointed ensign in the New South Wales corps (afterwards the old 102nd foot), 14 Aug. 1800, and undertook the duties of aide-de-camp, engineer and artillery officer in the settlement, to the command of which Captain P. G. King, R.N., succeeded about the same time. In December of that year the Lady Nelson, armed schooner—a small vessel of sixty tons, fitted for coast service with sliding keels on Admiral Schanks's principle—arrived from England, under command of Lieutenant James Grant, R.N., being the first vessel to pass through Bass's Straits from the westward. The Lady Nelson was at once ordered on a survey of these straits, and Ensign Barrallier was embarked in her as surveyor. The geographical results are given in the following charts, which will be found in the British Museum: Chart of Western Port and the coast to Wilson's promontory, forming part of the north side of Bass's Straits, surveyed by Ensign Barrallier, 1801–3; chart of Bass's Straits, showing tracks and discoveries of vessels between 28 Sept. 1800 and 9 March 1803, by Ensign Barrallier. He was also employed in the Lady Nelson in a survey of Hunter's river, which was found to be a harbour having three distinct rivers. Whilst they were engaged on this service the explorers were surrounded by natives, and narrowly escaped losing their lives. Barrallier, with nine soldiers of his regiment and some Sydney natives, also made an attempt to cross the Blue Mountains in 1802. The party was absent four months, and suffered many hardships, but was unsuccessful. Soon afterwards, when the employment of officers of the New South Wales corps on non-regimental duties was forbidden by the home authorities, Governor King recorded in the 'general orders,' by which the settlement was then regulated, his sense of 'the services heretofore rendered by Ensign Barrallier in discharging the duties of military engineer and artillery officer, superintending the military defences, batteries, and cannon of the settlement; in addition to which he has most assiduously and voluntarily discharged the duties of colonial engineer and surveyor, to the advancement of the natural history and geography of the settlement.' Barrallier was promoted to a lieutenancy in the 90th foot in 1805, which he joined at Antigua, where he was again employed in surveying. For his services as an assistant engineer at the capture of Martinique in 1809, he was promoted to a company in the 101st foot. He served on the staff of Lieutenant-general Sir George Beckwith at the capture of Guadaloupe in 1810, and was entrusted with the design and erection of a monument to the British who fell there. In 1812, by order of the Duke of York, he undertook a very elaborate military survey of the island of Barbadoes, including the determination of the latitudes and longitudes of the chief points on the coast, a work in which he was engaged for five years, with the exception of a short time when he served with the quartermaster-general's department of the force that recaptured Guadaloupe in 1815. When the 101st regiment was brought home and disbanded at Chatham in 1817, Barrallier was placed on half-pay, and, after brief periods of full pay in other corps, finally retired on half-pay of the rifle brigade in 1833. He became a brevet lieutenant-colonel in 1840, and died at Commercial Road, London, 11 June 1853, at the age of 80.

[New South Wales General Orders, 1791-1806, Sydney, 1802-6 (a copy of this book, the first printed in Australia, is in the British Museum); Grant's Narrative of a Voyage of Discovery in N. S. Wales, 1803; Army Lists; Obituary Notice in Colburn's United Service Magazine, July 1853. Many of the Australian details in the latter are not correct according to the colonial records.] H. M. C.

BARRATT, ALFRED (1844–1881), philosophical writer, eldest son of Mr. James Barratt, solicitor, was born at Heald Grove, Manchester, on 12 July 1844. He showed extraordinary precocity; he could pick out all the letters of the alphabet when twelve months old; and at three he knew by heart a story in twenty-eight verses, read to him only three times. When eight years old he was sent to a small day-school, where he learnt modern as well as the classical languages. Four years later he went to a school at Sandbach, where he picked up in play-hours the rudiments of Hebrew and Arabic and a little Persian from an under-master. At fourteen he went to Rugby, where he continued to distinguish himself, gaining twenty-nine prizes. In 1862 he entered Balliol, and became a scholar in his first term. He took a double first in moderations and a first-class in the classical, mathematical, and law and modern history schools in 1866, thus achieving the unequalled distinction of five first classes 'within four years and two months' from beginning residence. He obtained a fellowship at Brasenose a year later, and in January 1869 he published his 'Physical Ethics,' with which he had 'amused himself' in leisure hours at Oxford. In 1870 he obtained the Eldon law scholarship. He studied law under Vice-chancellor Wickens and Mr. Horace Davey, and was called to the bar in 1872. In May 1876 he married Dorothea, sister of an old school friend, the Rev. R. Hart Davis. Soon after his marriage he began a work called 'Physical Metempiric,' and his absorption in philosophical studies, together with a natural diffidence, interfered with his devotion to the bar. In the autumn of 1880 he became secretary to the Oxford University Commission. The pressure of combined legal, official, and literary labours was great, and his health suddenly collapsed. After finishing the report of the commission, by working till late hours, in April 1881, he was attacked by paralysis on 1 May and died on 18 May 1881, leaving a widow and infant daughter. His unfinished book on 'Physical Metempiric,' was arranged by Mr. Carveth Read for publication. The book also contains some articles from 'Mind,' and a touching prefatory memoir by his widow, from which the foregoing facts are taken. It includes letters from Dr. Jex Blake, the present master of Balliol (Professor Jowett), the warden of All Souls (Sir William Anson), and an old friend, Mr. Farwell. Their testimony to Barratt's singular charm of character, his simplicity, friendliness, and modesty, is as striking as their recognition of his remarkable accomplishments. Besides a wide knowledge of classical and modern languages, he had a cultivated taste for music and painting. His teachers were amazed at the ease with which he absorbed knowledge, whilst apparently idling and taking part in social recreation. They ascribe it to his powers of concentration and to the habit of occasionally dispensing with exercise and working at unusual hours. His early death, however, was probably ascribable to excessive labour.

The book on 'Physical Ethics' is a most remarkable performance for a youth of twenty-four, showing wide reading and marked literary power. The leading idea is the unity of all knowledge and the necessity of bringing ethics into harmony with the physical sciences. The theory resembles, though on certain points it diverges from, that of Mr. Herbert Spencer, whom the author recognises as 'the greatest philosopher of the age.' Barratt describes himself as an egoist, and in a vigorous article called 'The Suppression of Egoism' defends his theory against Mr. Sidgwick. His editor, Mr. Carveth Read, holds that his divergence from the 'universalist utilitarians' upon this point is partly a question of classification (*Mind*, xxx. 274). The later book was unfortunately left in a very imperfect state. It starts from the principle that every physical state is the symbol of a state of consciousness, and argues that feeling is not the effect but the efficient cause of motion. It leads to a system of monadism which would have been compared with Leibnitz's doctrine and with modern theories such as Clifford's 'mindstuff.' Though fragmentary, it is full of interesting suggestions.

[Preface to Physical Metempiric; Mind, Nos. xxiii. and xxx.] L. S.

BARRAUD, HENRY (1811–1874), portrait and subject painter, was born in 1811. Like his elder brother, William Barraud, he excelled in painting animals, but his works were chiefly portraits, with horses and dogs, and subject pictures, such as 'The Pope blessing the Animals' (painted in 1842), many of which were executed in conjunction with his brother. He exhibited at the Royal Academy from 1833 to 1859, and at the British Institution and Society of British Artists between the years 1831 and 1868. His most popular works were: 'We praise Thee, O God;' 'The London Season,' a scene in Hyde Park; 'Lord's Cricket Ground;' and 'The Lobby of the House of Commons,' painted in 1872, all of which have been engraved or autotyped. He died in London on 17 June 1874, in his sixty-fourth year.

[Redgrave's Dictionary of Artists, 1878.]
R. E. G.

BARRAUD, WILLIAM (1810–1850), animal painter, born in 1810, was a grandson of the eminent chronometer maker in Cornhill, who was of an old French family that came over to England at the time of the revocation of the Edict of Nantes. His taste for art was probably inherited from his maternal grandfather, an excellent miniature painter, but it was not fostered early in life, for on leaving school he was placed in the Custom House, where his father held an appointment. Before long, however, he resigned, in order to follow the profession most in accord with his disposition, and, in pursuance of his purpose, became for some time a pupil of Abraham Cooper. He confined his practice chiefly to horses and dogs, his pictures of which are well drawn, though not marked by any of the higher qualities of art. These he exhibited at the Royal Academy, and occasionally at the British Institution and Society of British Artists, from 1828 until the year of his death. He likewise painted some subject pictures in conjunction with his brother Henry, which are above mediocrity both in conception and treatment. He died in October 1850, in his fortieth year. There is in the South Kensington Museum a water-colour drawing by him of 'Mares and Foals.'

[Art Journal, 1850, p. 339; Redgrave's Dictionary of Artists, 1878; Bryan's Dictionary of Painters and Engravers (ed. Graves), 1885.]
R. E. G.

BARRÉ, ISAAC (1726–1802), colonel and politician, the son of Peter Barré, a French refugee from Rochelle, who rose by slow degrees to a position of eminence in Dublin commerce, was born at Dublin in 1726. He was entered at Trinity College, Dublin, as a pensioner 19 Nov. 1740, became a scholar in 1744, and took his degree in the following year. His parents intended him to have become an attorney, but his instincts were for fighting, and he was gazetted as an ensign in 1746. Not until he applied for a place in Wolfe's regiment, in the ill-fated expedition against Rochefort in 1757, did he attract the attention of his superior officers; but his services on that occasion introduced him both to the commander of his regiment and to his future patron, Lord Shelburne. He was by Wolfe's side when his brave leader fell at Quebec, and was permanently disfigured by a wound in the cheek. He is among the officers represented in West's picture. After fourteen years of service Barré thought himself justified in applying to Pitt for advancement (28 April 1760); but his request was refused, on the ground that 'senior officers would be injured by his promotion.' He was lieutenant-colonel commandant of 106th foot from 1761 until he was deprived in 1763. Through Lord Shelburne's influence he sat in parliament for Chipping Wycombe from 5 Dec. 1761 to 1774, and for Calne from that year to 1790, when, in consequence of a disagreement with his patron, he no longer sought re-election. Five days after his first election he attacked Pitt with great fierceness of language; and the effect of his speech was heightened by his massive and swarthy figure, as well as by the bullet which had lodged loosely in his cheek, and given 'a savage glare' to his eye. Early in 1763 Barré was created, under Lord Bute's ministry, adjutant-general and governor of Stirling, a post worth 4,000*l.* a year, but in the following September was dismissed by the Grenville ministry from his place and from the army. A reconciliation was effected between him and Pitt in February 1764, and their political attachment only ceased with Pitt's death. Barré strenuously opposed the taxation of America as inexpedient, but, together with Lord Shelburne, committed the mistake of refusing to join the Rockingham ministry. In Pitt's administration he was restored to his rank in the army, and became vice-treasurer of Ireland, as well as a privy councillor, holding that office until the break-up of the ministry in October 1768. The king's hatred of Barré, a dislike second only to that felt for Wilkes, blocked Barré's promotion in the army, and led to his retirement from the service in February 1773. When the Rockingham ministry was formed in the spring of 1782, he was appointed treasurer of the navy, and received a pension of 3,200*l.* a year, to take effect 'whenever he should quit his then office,' a proceeding which made the ministry unpopular, and enabled the younger Pitt some time later to gain applause by granting to Barré the clerkship of the Pells in lieu of the pension. In a few months the Rockingham administration was dissolved by the death of its head, and a new cabinet, in which Barré became paymaster-general, was formed by Lord Shelburne. This was his last official position, and all prospect of further advancement was a year or two later shut out by blindness. Cut off from all active pursuits, and harassed by declining health, he died at Stanhope Street, May Fair, 20 July 1802. As an opposition orator Barré was almost without rival. The terrors of his invective paralysed Charles Townshend and dismayed Wedderburn. Among the opponents of Lord North's ministry none took a more prominent place than Barré. In defence he was less happy, and in society he was vulgar. It is perhaps worthy of notice that John Britton wrote in 1848 a volume to prove that Barré was the author of the 'Letters of Junius.'

[Memoir in Britton's Authorship of Junius elucidated; Albemarle's Rockingham, i. 79–84; Walpole's George III and Letters, passim; Correspondence of George III with Lord North, ii. 21; Wraxall's Hist. Memoirs, ii. 134–7; Leslie and Taylor's Reynolds, i. 257–8; Grenville Correspondence, i. 326, ii. 229–36; Correspondence of Lord Chatham, passim; Fitzmaurice's Shelburne; Macmillan's Magazine, xxxv. 109 (1877); Gent. Mag. 1802 pt. ii. 694, 1817 pt. ii. 131.]
W. P. C.

BARRE, RICHARD (*fl.* 1170–1202), ecclesiastic and judge, acted as the envoy of Henry II to the papal court, both shortly before and immediately after the murder of Thomas Becket. On the first occasion he was the bearer of a haughty and even minatory message from the king demanding that the pope should absolve all those who had been excommunicated by the Archbishop of Canterbury. The mission, it need hardly be said, failed of its object. The letter from Alexander III to the Archbishop of York, which Foss connects with it, is without a date, and its authenticity, as well as the date to which, if authentic, it should be assigned, has been the subject of much controversy, both questions being still unsettled. On the second occasion Barre was despatched in company with the Archbishop of Rouen, the Bishops of Evreux and Worcester, and others of the clergy, to express to the pope the king's horror and detestation of the murder. The Archbishop of Rouen got no further than Normandy, falling ill by the way, and Barre was sent forward to Italy alone. On reaching Tusculanum he was refused audience by the pope; but on the arrival of others of his party two, 'qui minus habebantur suspecti,' were admitted, and in the end the embassy was successful in averting the impending excommunication. Barre was entrusted with the custody of the great seal on the coronation of the heir apparent in 1170, but on the revolt of the prince in 1173 he offered to surrender it to the king, disclaiming all allegiance to his son. Henry, however, refused to receive him. Barre probably succeeded Richard de Ely, otherwise FitzNeale, as archdeacon of Ely in 1184. However this may be, he is known to have held that post between 1191 and 1196. He was appointed one of the justices of the king's court at Westminster 1195–6, and his name is found as one of those before whom fines were levied there as late as the beginning of the reign of King John. In the third year of that reign he acted as one of the coadjutors of Geoffrey FitzPiers in the business of levying amerciaments in Leicestershire.

[Rymer's Fœdera, i. 29; Matthew Paris's Majora, ii. 248–9; Chronicle of the Reigns of Henry II and Rich. I (Stubbs), i. 20–22; Le Neve, i. 350; Dugdale's Chron. Ser. 5; Fines (Hunter), 1–4; Rot. Cancell. (Hardy), p. 14, Pref. p. x.]
J. M. R.

BARRÉ, WILLIAM VINCENT (1760?–1829), author, was born in Germany about the year 1760 of French protestant parents, who had left their native country on account of their religious opinions. He served first in the Russian navy, returned to France when the first revolution broke out, went as a volunteer in the army during the Italian campaign of 1796, and was raised to the rank of captain for the bravery he displayed on the field of battle. Through his intimate acquaintance with the principal languages of Europe, he became a favourite of General Bonaparte, who appointed him his personal interpreter. But he wrote some satirical verses about his employer, which seem now to be lost, and was obliged to flee from France. Pursued by Fouché's police-agents, he escaped in a small boat from Paris down the Seine as far as Havre, and went thence in an American vessel to England, where he appears to have arrived in 1803. The following year he published in London a 'History of the French Consulate under Napoleon Buonaparte, being an Authentic Narrative of his Administration, which is so little known in Foreign Countries, including a Sketch of his Life, the whole interspersed with curious anecdotes, &c.,' in which he furiously attacks the first consul. Before this work appeared he had already translated into French Sir Robert Wilson's 'History of the British Expedition to Egypt,' and into English a pamphlet, 'Answer from M. Mehée to M. Garat.' In 1805 appeared, in English, Barré's 'Rise, Progress, Decline, and Fall of Buonaparte's Empire in France,' the second part of the former 'History,' which is preceded by an 'advertisement' of ten pages, in which he attacks the reviewers of his first book in the 'Annual Review and History of Literature for 1803.' This second work is as scurrilous as the first. Barré left England for Ireland, where he appears to have had relatives bearing the same name, among them being the well-known orator, Isaac Barré [q. v.]. About the year 1806 he printed at Belfast, on a single sheet, some verses in French, called 'Monologue de l'Empereur Jaune, le nommé Napoléon Buonaparte, Chrétien, Athée, Catholique et Musulman, sur la destruction de son digne émule et rival l'Empereur Noir, le nommé Jacques Dessalines, par la légion d'honneur de l'armée noire de St. Domingue, le 10 Octobre, traduit du Corse,' with the motto, 'à ton tour, paillasse.' He seems to have published nothing more, and is said to have committed suicide in Dublin in 1829.

[Haag's La France Protestante, 2nd ed., vol. i.; Brit. Mus. Cat.] H. v. L.

BARRET, GEORGE the elder (1728?–1784), landscape painter, was one of the original members of the Royal Academy, and achieved a great reputation in his lifetime. He was born in Dublin in 1728 or 1732. The son of a clothier, he was apprenticed to a staymaker, but obtained employment in colouring prints for Silcock, the publisher. He studied in the academy of West at Dublin, and is said to have been a drawing master in a school in that city. He early gained the notice of Burke, who introduced him to the Earl of Powerscourt, and he spent much of his youth in studying and sketching the charming scenery in and around Powerscourt Park. Barret gained a premium of 50*l.* from the Dublin Society for the best landscape. He came to England in 1762, and carried off the first premium of the Society of Arts in 1764. His success was extraordinary. Though Wilson could not sell his landscapes, Barret's were bought at prices then unheard of. Lord Dalkeith paid him 1,500*l.* for three pictures. But he spent more than he made, and became a bankrupt while earning 2,000*l.* a year. By the influence of Burke he was appointed to the lucrative post of master painter to Chelsea Hospital. The Dukes of Portland and Buccleuch possess some of his principal landscapes; but his most important work was the decoration of a room at Norbury Park, near Leatherhead, which was then occupied by Mr. Lock. Three of his watercolours are in the national collection at South Kensington. In one of them the horses were introduced by Sawrey Gilpin, who often assisted him in this way. Barret, however, could himself paint animals in a spirited manner. An asthmatic affection is said to have been the reason for his change of residence from Orchard Street to Westbourne Green, where he lived for the last ten years of his life. He died 29 May 1784, and was buried at Paddington church. Though he does not appear to have wanted employment, he left his family in distress.

Some of his pictures have not stood well, and his reputation has not remained at the level it reached in his life; but there can be no doubt that he was an original artist, who studied nature for himself, and it is probable that his popularity at first was due to the novelty of his style and the decisiveness of his touch. The latter quality is very evident in the few etchings which he left. The Messrs. Redgrave write of his work at Norbury as 'rather a masterly specimen of scenic decoration,' but 'with little of the finesse of his landscape painting,' and, while admitting 'the firm pencil and vigorous onceness' of his execution, add that 'his pictures do not touch us, since they are the offspring more of rule than of feeling.'

His etchings include: 'A View of the Dargles near Dublin,' 'Six Views of Cottages near London,' 'A large Landscape with Cottages,' and 'A View of Hawarden,' dated 1773. The last, which was published by Boydell, is said by Edwards to have been finished by an engraver. Le Blanc gives this plate to Robert Barret.

[Edwards's Anecdotes; Redgraves' Century of Painters; Redgrave's Dictionary; Bryan's Dictionary, edited by Graves (1884); Le Blanc's Manuel; Cat. of Nat. Gall. at South Kensington.] C. M.

BARRET, GEORGE the younger (*d.* 1842), landscape painter, was son of George Barret, the landscape painter, who died in 1784 [q.v.]. Nothing is known of the history of this admirable artist till 1795. From this year till 1803 he appears as a regular exhibitor at the Royal Academy. In 1805 he became one of the first members of the Society of Painters in Watercolours, and for thirty-eight years he did not miss one of their exhibitions, occasionally also sending a drawing or an oil picture to the Academy. He excelled especially in painting light, and all his scenes, whether sunrise, sunset, or moonlight, are remarkable for their fine rendering of atmosphere, their diffusion and gradation of light, and their poetic feeling. In these respects he rivalled Turner. His later works are generally 'compositions' of the 'classical' school, but the pure and lucid quality of his radiant skies and sunlit distances, and the rich transparent harmony of his shady foregrounds, are his own, and preserve, in the midst of much conventionality, the distinction of an original genius. In spite of industry, merit, and frugal habits, he earned only enough to meet daily wants. When he died, in 1842, after a long illness aggravated by grief at the loss of his son, a subscription was opened for his family. His works are now eagerly sought for, and fetch high prices. He published, in 1840, 'The Theory and Practice of Watercolour Painting, elucidated in a series of letters.' There is a fine collection of his drawings in the South Kensington Museum.

[Redgraves' Century of Painters; Redgrave's Dictionary; Cat. of Nat. Gall. at South Kensington.] C. M.

BARRET, JOHN, D.D. (*d.* 1563), Carmelite friar, afterwards a protestant clergyman, was descended from a good family seated at King's Lynn in Norfolk, where he was born. After having assumed the habit of a Carmelite, or white friar, in his native town, he studied in the university of Cambridge, where he proceeded in 1533 to the degree of D.D., which Archbishop Cranmer had previously refused to confer upon him. In 1542 he was appointed reader in theology at the chapter-house of Norwich, with an annual salary of 4*l.* After the dissolution of the monasteries, he obtained a dispensation to hold a living. Accordingly, in 1541 he was instituted to the rectory of Hetherset in Norfolk, which he resigned the next year. In 1550 he was instituted to the rectory of Cantley in the same county, and to that of St. Michael at Plea, Norwich. The last-mentioned benefice he resigned in 1560. He obtained the living of Bishop's Thorpe in 1558, and in the same year was installed a prebendary of Norwich. Bale asserts that in Queen Mary's reign Barret complied with the change of religion, and became a zealous papist; but, however this may be, he found no difficulty in professing protestantism under Queen Elizabeth. He died at Norwich on 12 July 1563, and was buried in the cathedral.

His works are: 1. 'Reformationes Joannis Trissæ.' 2. 'Ad Robertum Watsonum in carcere epistola,' printed in the 'Ætiologia' of Robert Watson, 1556. 3. Homilies in English. 4. 'Collectanea quædam in communes locos digesta ex eruditioribus celebrioribusque Germanorum protestantium scriptoribus.' Three manuscript vols. preserved in the library of Corpus Christi College, Cambridge. 5. 'Annotationes in D. Paulum.' 6. 'Orationes ad Clerum.' 7. 'In canonicam epistolam primam S. Johannis.'

[MS. Addit. 5863, f. 160; Blomefield's Norfolk, iii. 663, iv. 13; Nasmith's Cat. of MSS. in Corpus Christi Coll. Camb. 166, 169, 387, 399; Bale; Pits; Dodd's Church Hist. i. 524; Tanner's Bibl. Brit. 73, 74; Mackerell's Hist. of Lynn, 192; Strype's Life of Cranmer, iii. 425; Strype's Eccl. Memorials, i. 286; Cooper's Athenæ Cantab. i. 224; Le Neve's Fasti Eccl. Anglic. (ed. Hardy), ii. 498.] T. C.

BARRET, JOHN (*d.* 1580?), lexicographer. [See Baret.]

BARRET, JOHN (1631–1713), nonconformist divine, was educated at Emmanuel College, Cambridge, where he proceeded to the degree of M.A. Afterwards he became a presbyterian divine, and minister of St. Peter's church at Nottingham (1656), but was ejected from his living at the Restoration for refusing to read the Common Prayer (1662). He afterwards 'kept conventicles in those parts;' and died at Nottingham, 30 Oct. 1713, in his eighty-third year. His funeral sermon was preached by his colleague, the Rev. John Whitlock, jun. He had a son, Joseph [q. v.], whose literary 'Remains' were printed in 1700. Among Barret's works are: 1. 'Good Will towards Men, or a treatise of the covenants, viz., of works and of grace, old and new. By a lover of truth and peace,' 1675. 2. 'The Christian Temper, or a discourse concerning the nature and properties of the graces of sanctification,' 1678. 3. 'A Funeral Sermon, preached at Nottingham, occasioned by the death of that faithful servant of Christ, Mr. John Whitlock, sen., 8 Dec. 1708,' London, 1709. 4. 'The Evil and Remedy of Scandal, a practical discourse on Psalm cxix. clxv.' 1711. 5. 'Away with the Fashion of this World. Come, Lord Jesus. Being a small legacy of a dying minister to a beloved people,' 1713. 6. 'Reliquiæ Barretteanæ, or select sermons on sundry practical subjects,' Nottingham, 1714. Palmer (*Nonconformists' Memorial*, iii. 105) says he also wrote (7) 'Two pieces in defence of Nonconformity against Stillingfleet.'

[Creswell's Collections towards the Hist. of Printing in Nottinghamshire, 6, 7, 9, 10, 11; Wood's Fasti Oxon. (ed. Bliss), i. 455; Palmer's Nonconf. Memorial, iii. 103.] T. C.

BARRET, JOSEPH (1665–1699), theological writer, was the son of John Barret [q.v.], a nonconformist minister at Nottingham, and was born at Sandivere, Derbyshire, 2 Aug. 1665. He was educated at Nottingham, where, from the sobriety of his ways, the boys called him 'good man.' His parents wished him to be apprenticed in London, but he preferred remaining at Nottingham, where he married Millicent, daughter of John Reyner, sometime fellow of Emmanuel College, Cambridge. He appears to have prospered in business, and to have been remarkable from childhood for his consistent piety. He died 28 Aug. 1699, leaving five children.

His 'Remains,' London, 1700, include an account of his religious experiences, occasional meditations, letters, and a brief character of him by his father.

[Barrett's Remains, as above.] A. R. B.

BARRET, PATRICK (*d.* 1415), ecclesiastic and judge, one of the canons of the Augustinian abbey of Kells in Ossory, was consecrated bishop of Ferns in Wexford by the pope at Rome in December 1400 and restored to the temporalities on 11 April in the following year. He was created chancellor of Ireland in 1410, and held the office two years, being superseded in 1412 by Archbishop Cranley. He died on 10 Nov. 1415, and was buried in the abbey of Kells. During the later years of his life he compiled a catalogue of his predecessors in the see of Ferns. He appropriated the church of Ardcolm to the abbey of St. Peter and St. Paul at Selsker in Wexford.

[Ware's Bishops of Ireland, 444; Holinshed's Chron. of Ireland, 264; Ware's Writers of Ireland, 88; Cotton's Fasti Eccles. Hibern. ii. 333; Tanner's Bibl. Brit. Hib.; Archdall's Monast. Hibern. 363.] J. M. R.

BARRET, RICHARD, D.D. (*d.* 1599), catholic divine, was born in Warwickshire, and entered the English college at Douay 28 Jan. 1576. He removed in 1582 to the English college at Rome, where he took his doctor's degree. In the same year, on the invitation of Dr. Allen, he went to Rheims, and was appointed to the important post of superintendent of the studies of the college which had been removed to that city from Douay. Allen, on being created a cardinal, continued for a time to govern the seminary, but during his absence in Rome dissensions arose, and it became necessary for him to appoint a resident superior. Accordingly, by an instrument dated Rome, 31 Oct. 1588, after mentioning that various 'complaints had been made to him of scandals which had arisen among its members, and defects against the college discipline,' he nominated Dr. Barret to be president of the college. This appointment, which is said to have been due to the influence of the Jesuits, was by no means a fortunate one, as the new president was far more fit to fill a subordinate post than that of superior. Nicholas Fitzherbert, who knew him personally, says (*De Alani Cardinalis Vita libellus*, 91) that 'he was an excellent man, of great learning and piety, who had lived some years at Rome, and for a long time at Rheims under Allen's government, but he was naturally a little too severe and hot-tempered. This impetuosity, till then latent, showed itself more freely when he was raised to command, . . . and he thereby gave offence to many of the scholars, and roused such commotions that Allen was hardly able by many letters, reproofs, and punishments, to restore peace.' In consequence of political troubles it was resolved to return to Douay, where the college still retained possession of the house and garden in which the work had originally begun. During the course of that year some of the students were sent to England, others to Rome, others to Spain; but the greater part of them migrated to Douay. On 23 June 1593 Dr. Barret left Rheims for Douay, where he continued to govern the college till his death on 30 May 1599. His successor was Dr. Thomas Worthington.

[Diaries of Douay College; Letters and Memorials of Cardinal Allen; Dodd's Church History, ii. 68; Catholic Magazine and Review, i. 684, ii. 261.] T. C.

BARRET, ROBERT (*fl.* 1600), military and poetical writer, spent much of his life in the profession of arms among the French, Dutch, Italians, and Spaniards. Before 1598 he had 'retyred to a rustique lyfe,' and addressed himself to literature. His first work was entitled 'The Theorike and Practike of Modern Warres. Discourses in Dialogue wise, wherein is disclosed the neglect of Martiall discipline: the inconvenience thereof,' and more to like effect. It was published in London in 1598 with two dedicatory addresses, the one to the Earl of Pembroke and the other to his son William, Lord Herbert of Cardiff, for whose instruction the book was professedly prepared. A prefatory poem is signed 'William Sa——' Barret deals largely with military tactics, and many interesting diagrams may be found among his pages. Some eight years later he completed a more ambitious production. After three years' labour he finished, '26 March, anno 1606,' the longest epic poem in the language, numbering more than 68,000 lines. The work never found a publisher, and is still extant in a unique manuscript. It was entitled 'The Sacred Warr. An History conteyning the Christian Conquest of the Holy Land by Godfrey de Buillion Duke of Lorraine, and sundrye other Illustrious Christian Heroes. Their Lyues, Acts, and Gouernments even untill Jherusalem's Lamentable Reprieze by Saladdin, Ægypts Calyph and Sultan,' with continuations down to 1588. The authorities cited are 'the chronicles of William Archbishoppe of Tyrus, the Protoscribe of Palestine, of Basilius Johannes Heraldius and sundry other.' The poem is in alternate rhymes; the language is stilted and affected and contains many newly-coined words. In an address to the reader, Barret apologises for intermixing 'so true and grave an history with Poetical fictions, phrases, narrations, digressions, reprizes, ligations,' and so forth; but Sallust and Du Bartas have been his models. The work is in thirty-two books, and at its close are 'An Exhortacion Elegiacall to all European Christians against the Turks,' in verse, and an account in prose of 'the Military Offices of the Turkish Empery.' The completed volume bears date 1613. The manuscript at one time belonged to Southey the poet; it subsequently passed into the Corser Library, and thence into the possession of James Crossley of Manchester. Shakespeare, according to Chalmers, caricatured Barret as Parolles in 'All's well that ends well.' But the statement is purely conjectural. Parolles (iv. 3, 161–3, Globe ed.) is spoken of as 'the gallant militarist—that was his own phrase—that had *the whole theoric of war* in the knot of his scarf, and *the practice* in the chape of his dagger'—words which may possibly allude to the title of Barret's military manual, but are in themselves hardly sufficient to establish a more definite connection between him and Parolles.

[Corser's Collectanea, i. 193; Chalmers's Edition of Shakespeare; Brit. Mus. Cat.]
S. L.

BARRET, WILLIAM (*d.* 1584), was British consul at Aleppo when Mr. John Eldred and his companion, William Shales, arrived there on 11 June 1584, and he died eight days after their arrival, as is recorded in Eldred's narrative. He wrote a treatise on 'The Money and Measures of Babylon, Balsara, and the Indies, with the Customes, &c.,' which occupies pp. 406 to 416 of the second volume of Hakluyt's 'Collection of Voyages,' folio edition, 1810. His notes have a certain value to metrologists, but the only generally interesting portion of his treatise is the paragraph recording the discovery of the island of St. Helena, and its use as a provision depôt for the 'Portugale' traders with India.

[Hakluyt's Collection of Voyages, 1810, ii. 405–416.]
S. L.-P.

BARRET, WILLIAM (*fl.* 1595), divine, matriculated as a pensioner of Trinity College, Cambridge, on 1 Feb. 1579-80. He proceeded to his M.A. degree in 1588, and was soon afterwards elected fellow of Caius College. In a 'Concio ad Clerum,' preached by him for the degree of B.D. at Great St. Mary's, on 29 April 1595, he violently attacked the Calvinistic tenets, then popular at Cambridge. Whilst rejecting the doctrine of assurance and of the indefectibility of grace, he also handled with unusual freedom the names of Calvin, Peter Martyr, and other believers in unconditioned reprobation. This public attack was not allowed to pass unnoticed. The vice-chancellor, Dr. Dupont, conferred privately with Barret, who, however, remained contumacious, and was next summoned before the heads of colleges. After several conferences, in which Barret acknowledged the justice of the inferences drawn from his sermon, he was ordered to recant. He accordingly read a prescribed form of withdrawal at St. Mary's on 10 May 1595, but in an 'unreverend manner,' significant of his unchanged views. On the 20th of the same month some forty fellows memorialised the vice-chancellor in favour of Barret's punishment. Once more he was summoned before the heads of colleges, and threatened with expulsion. But, taking advantage of a libellous account of his sermon circulated by the authorities of St. John's, he appealed to Archbishop Whitgift, a course also adopted by his accusers. The primate, in reply, censured the hasty proceedings of the heads of colleges, who upon this appealed to Lord Burghley, their chancellor, asking permission to punish Barret. The chancellor at first gave his assent, which he withdrew at the request of Whitgift. The heads now saw that they had gone too far, and in the month of September wrote to the primate, begging that he would settle the matter by inquiry into Barret's opinions. The accused was therefore summoned to Lambeth, and required to answer certain questions sent down from Cambridge. At a second meeting he was confronted with a deputation headed by Whitaker, and at last consented to make another recantation. This seems to have been done after many delays. In March 1597 the archbishop warned the authorities that Barret was contemplating flight; but he had set out before the letter reached them. Whilst on the continent he embraced the Roman catholic faith, and eventually returned to England, where he lived as a layman till his death. The fruit of this controversy is seen in the so-called Lambeth Articles. Barret is by some identified with the publisher, who prefixed a letter to his own edition of Robert Southwell's works, entitled 'St. Peter's Complainte, Mary Magdal Teares, with other works of the author, R. S.,' London, 1620 and 1630.

[Prynne's Church of England's New Antithesis to Old Arminianism, 1629, pp. 12, 42, 121, 134; Canterburies Doome, 1646, pp. 164, 176; God no Deluder, p. 29; Fuller's History of Cambridge, 1665, p. 150; Heylyn's Hist. Quinqu-Articularis, 1660, pt. iii., xx, 69; Hickman's Hist. Quinq-Artic. Exarticulata, 1674, p. 209; Howell's State Trials, xxii. 712; Strype's Life of Whitgift, 1822, ii. 277; Annals of the Reformation, iv. 320, Cooper's Athenæ Cantab., 1861, ii. 236.]
A. R. B.

BARRETT, EATON STANNARD (1786–1820), author of a poem on 'Woman' and of several clever political satires, was a native of Cork, where he was born in 1786. Very little is recorded of his life, but he attended for some time a private school at Wandsworth Common, where he wrote a play with prologue and epilogue, which was acted before the master and his family with considerable success. Although he entered the Middle Temple, London, he was apparently never called to the bar. In private his attractive manners and the worth of his disposition secured him many friends. He died in Glamorganshire of a rapid decline on 20 March 1820.

In 1810 Barrett published 'Woman and other Poems,' of which a third edition appeared in 1819, a new edition in 1822, and another in 1841. The poem is an enthusiastic eulogy on the virtues and graces of woman. The verse is fluent and rhythmical, but in the artificial manner of Pope, and oratorical rather than poetic. Besides a mock romance, 'The Heroine,' which reached a third edition, Barrett wrote a large number of political satires, which, judging from the number of editions they passed through, achieved a great temporary success. The best known of these is 'All the Talents, a Satirical Poem in Three Dialogues,' written under the pseudonym of Polypus, in ridicule of the whig administration of the day. Among others of which he is known to be the author are 'The Comet, a Satire,' 2nd edition, 1808; 'Talents run Mad, or Eighteen Hundred and Sixteen, a Satirical Poem by E. S. B.,' 1816; 'The Rising Sun, a Serio-comic Romance, by Cervantes Hogg, F.S.M.,' 1807, 5th edition, 1809; and 'The Setting Sun, or the Devil among the Placemen,' by the same, 1809. He also wrote a comedy, 'My Wife, What Wife?' and a writer in 'Notes and Queries' supposes that he was also the author of 'Tarantula, a Dance of Fools,' 1809.

[Gent. Mag. xc. part i. 377; Notes and Queries, viii. 292, 350, 423, ix. 17, xi. 386, 2nd ser. ii. 36, 310; British Museum Catalogue.] T. F. H.

BARRETT, ELIZABETH. [See Browning.]

BARRETT, GEORGE (1752–1821), actuary, was the son of a farmer of Wheeler Street, a small hamlet in Surrey. At an early age, although engaged in daily labour, he made, unaided, considerable progress in mathematics, taking special interest in the class of problems connected with the duration of human life. He afterwards, during a period of twenty-five years (1786–1811), laboured assiduously at his great series of life assurance and annuity tables, working all the while, first as a schoolmaster, afterwards as a land steward, for the maintenance of younger relatives, to whose support he devoted a great part of his earnings. In 1813 he became actuary to the Hope Life Office, but retained that appointment for little more than two years. In the worldly sense his life was all failure. At the age of sixty-four he retired, broken in health and worn in spirit, to pass his remaining days with his sisters, at whose house in Godalming he died in 1821.

His comprehensive series of life tables, and the ingenious and fertile method, known as the columnar method, which he had devised for their construction, won the ardent approval of Francis Baily, who made earnest but vain efforts to get them published by subscription, and afterwards (in 1812) read a paper upon them before the Royal Society; but that body, for reasons unexplained, refused to order the memoir to be printed. It was then published as an appendix to the edition of 1813 of Baily's work on 'Annuities.' There has been some controversy as to the originality of Barrett's method. His claims have been ably vindicated by De Morgan (*Assurance Magazine*, iv. 185, xii.

348); but upon this interesting question, as also for an exposition of Barrett's method and the important advances subsequently made upon it by Griffith Davies and others, we can here only refer to the authorities mentioned below.

Some time after Barrett's death most of his papers were destroyed by fire. The tables were purchased by Charles Babbage, who made use of them in his 'Comparative View.' With that exception, and that of the specimens in Baily's appendix, they were never printed.

Barrett also published, in 1786, an 'Essay towards a System of Police,' in which he recommends one more patriarchal than that of Russia or the Caliph Haroun al Raschid.

[Baily's Doctrine of Life Annuities, 1813, appendix; same work, ed. 1864, editor's preface and sect. 37 seqq.; Assurance Magazine, i. 1, iv. 185, xii. 348; Babbage's Comparative View of Assurance Institutions, 1826; Walford's Insurance Cyclopædia, art. 'Columnar Method.']

J. W. C.

BARRETT, JOHN (*d.* 1810), captain in the royal navy, a native of Drogheda, was made a lieutenant on 2 Nov. 1793, and having distinguished himself in command of the storeship Experiment at the capture of St. Lucia, in June 1795, he was, on 25 Nov., advanced to the rank of post-captain. In October 1808 he had the dangerous task of convoying a merchant fleet of 137 sail through the Sound, then infested by the Danish gunboats. His force, quite unsuitable for the work, consisted of his own ship, the Africa, of 64 guns, and a few gun-brigs; in a calm, the small heavily-armed row-boats of the Danes had an enormous advantage, and in an attack on the English squadron on 20 Oct. they inflicted a very heavy loss on the Africa. In such a contest the English gun-brigs were useless, and the Danish boats, taking a position on the Africa's bows or quarters, galled her exceedingly; twice her flag was shot away, her masts and yards badly wounded, her rigging cut to pieces, her hull shattered, and with several large shot between wind and water; nine men were killed and fifty-three wounded. The engagement lasted all the afternoon. 'Had the daylight and calm continued two hours longer, the Africa must either have sunk or surrendered; as it was, her disabled state sent the ship back to Carlscrona to refit.' In 1810 Barrett had command of the Minotaur, 74 guns, and was again employed in convoying the Baltic trade. On a wild stormy night of December the ship was driven on the sands of the Texel and lost, with nearly 500 of her crew, Captain Barrett amongst the number. He is described as having acted to the last with perfect coolness and composure. 'We all owe nature a debt,' he is reported to have said; 'let us pay it like men of honour.'

[Brenton's Naval Hist. of Great Britain, iv. 499; James's Naval Hist. of Great Britain (ed. 1860), i. 333, iv. 369.]

J. K. L.

BARRETT, JOHN, D.D. (1753–1821), vice-provost and professor of oriental languages of Trinity College, Dublin, was the son of an Irish clergyman, entered Trinity College as a pensioner in 1767 when fourteen years of age, was scholar in 1773, B.A. in 1775, fellow and M.A. in 1778, B.D. in 1786, D.D. in 1790, and senior fellow in 1791. Having been sub-librarian and librarian, he was elected in 1807 vice-provost. His first publication was a thin duodecimo volume, 'Queries to all the Serious, Honest, and Well-meaning People of Ireland,' put forth in 1754 under the pseudonym 'Phil. Hib.' (*Brit. Mus. Cat.*). In 1800 he published 'An Enquiry into the Origin of the Constellations that compose the Zodiac, and the Uses they were intended to promote,' in which he is said to have been more happy in opposing the hypotheses of Macrobius, La Pluche, and La Nauze than in establishing his own, 'which consisted of the wildest and most fanciful conjectures' (*London Monthly Review*). He is one of the latest writers on astrology, and the book is an extraordinary example of learned ingenuity. In 1801 Barrett edited a much more important publication, 'Evangelium secundum Matthæum,' known as 'Codex Z Dublinensis Rescriptus.' It appears that in 1787, while examining a manuscript in the library of Trinity College, Dublin, he noticed some more ancient writing under the more recent Greek, which turned out to be part of Isaiah, some orations of Gregory of Nazianzen, and a large portion of the gospel of St. Matthew. Barrett set himself with great assiduity to decipher the portions of St. Matthew, and they were engraved for publication at the expense of the college. Barrett assigned the codex to the sixth century, at latest, and this date has been adopted by most subsequent critics. His reasons are given in detail in the 'Transactions of the Irish Royal Academy,' vol. i. In 1853 S. P. Tregelles obtained, by the chemical restoration of the manuscript, some valuable additions which were illegible to Barrett, and published them as a supplement; and in 1880 an edition by T. K. Abbott appeared, bringing to light some other important omissions of his two predecessors in the work. Abbott tries to make out a case for a more remote antiquity of Codex Z. In 1808 Barrett published 'An Essay on the earlier part of the Life of Swift,' which contains some interesting facts about the dean's college career.

Barrett was as remarkable for his eccentricities and personal deportment as for the extent and profundity of his philological and classical learning. He was a man of great acquirements, and his memory was so exceedingly tenacious that he could recollect almost everything he had ever seen or read, and yet he was so ignorant of the things of common life that he literally did not know a duck from a partridge, or that mutton was the flesh of sheep. He could speak and write Latin and Greek with fluency, but scarcely ever uttered a sentence of grammatical English. He was kind and good-natured, but was never known to give a penny in charity, and allowed his brother and sisters to live almost in want, leaving at his death some eighty thousand pounds to various charitable purposes and a mere pittance to his relatives. He allowed himself no fire, even in the coldest weather, and only a candle when he was reading. On one very severe night some fellow students found him sitting doubled up, very lightly clad, apparently reading for his Greek lecture, growing stiff and torpid with cold, a rushlight stuck in the back of his chair, and they claim to have saved his life by pouring hot rum-punch down his throat. He would sometimes go down to the kitchen to warm himself, but to this the servants objected on account of his dirty and ragged condition. He was very attentive to his religious duties, but freely indulged in cursing and swearing. The anecdotes about him are endless. At a dinner party in the hall of Trinity College, the scholar for the week (who stood too far from the high table to be distinctly heard), in place of the Latin grace, repeated to the proper length 'Jackey Barrett thinks I'm reading the grace, Jackey Barrett thinks I'm reading the grace,' &c., at the termination of which Barrett uttered a very pompous and grand 'Amen.' A student having dazzled his eyes with a looking-glass, the doctor fined him five shillings for 'casting reflections on the heads of the college.'

[Dublin University Magazine, xviii. 350; The Academy, vol. xviii.; Forster's Life of Swift; Horne's Introduction to the Scriptures; Abbott's Codex Rescriptus Dublinensis; Notes and Queries, 5th ser. viii. 374; Catalogue of Graduates of Trinity College, Dublin.] P. B.-A.

BARRETT, LUCAS (1837–1862), geologist and naturalist, born 14 Nov. 1837, was the son of a London ironfounder, and was sent, at the age of ten, to Mr. Ashton's school at Royston, in Cambridgeshire. There his tastes were soon made evident by the pleasure which he took in collecting fossils from the chalk pits of the neighbourhood. Passing thence to University College school, he became a frequent visitor to the British Museum, and was a great favourite with the officers of the natural history department. In 1853 and the following year he completed his education by studying German and chemistry at Ebersdorf, and made a geological trip into Bavaria. By this time young Barrett's tastes were fully developed, and it was plain that natural history was to be the engrossing occupation of his life. At first the marine fauna of northern seas claimed his attention, and he accompanied Mr. M'Andrew (in 1855) in a dredging trip between Shetland and Norway. The next year found him similarly engaged on the coast of Greenland; while in 1857 he investigated the marine fauna of Vigo, on the north coast of Spain. The knowledge so obtained afterwards proved of great service to him; the collections of radiates, echinoderms, and mollusks made by him in these voyages were subsequently divided between the British Museum and the university of Cambridge.

In 1855 Barrett was appointed curator of the Woodwardian museum at Cambridge (in succession to M'Coy); here, in addition to developing and arranging the fine series of lias saurians collected by Hawkins, the chalk fossils of Dr. Young, and the local collections, he made his name known to geologists by discovering in 1858 the bones of birds in the phosphate bed of the upper greensand, near Cambridge, together with remains of large pterodactyles, which were afterwards described by Professor Owen. In the same year as that in which he received his Cambridge appointment he was elected a fellow of the Geological Society of London, being then only eighteen—an unprecedented circumstance. At Cambridge he was highly esteemed, especially by Professor Sedgwick, whose place as a lecturer on geology he frequently took. One excellent piece of work executed by Barrett during his Cambridge residence was a geological map of Cambridgeshire, which passed through several editions. But a great advancement was awaiting our still youthful geologist. In 1859 he received the appointment of director of the geological survey of Jamaica, a post worth 700*l.* per annum, and he at once set out for the colony, accompanied by his newly-married wife.

Arrived in Jamaica, Barrett set to work upon the study and mapping of its rocks with great energy and diligence. His chief discoveries were (1) the cretaceous age of the limestones forming part of the axial ridge (Blue Mountains) of the island; in these rocks Barrett found the remarkable shells called hippurites, and among them one form so different from all previously known that Dr. Woodward made it the type of a new genus, which he named 'Barrettia' in honour of the discoverer. (2) The 'orbitoidal limestone,' which had been previously considered to be of carboniferous age, was shown to form the base of the miocene formation. From these miocene beds Barrett sent home seventy-one species of shells and many corals, which were described by Mr. J. C. Moore and Dr. Duncan. But the pliocene rocks, which are of comparatively recent formation, now strongly attracted the new director's attention, especially with regard to the relationship of the fossils they contain to the animals now living in the surrounding seas. Here Barrett's dredging experience stood him in good service, and he began diligently to study the marine fauna of the coast of Jamaica. In spots where the water was deep he found many small shells which he had previously dredged up, both off the coast of Spain and in the northern seas; hence he was led to enunciate the opinion 'that nine-tenths of the sea-bed, viz. the whole area beyond the hundred-fathom line, constitutes a single nearly uniform province all over the world.'

In 1862 Barrett was sent to England to act as commissioner for the colony at the International Exhibition. On his return to Jamaica he took with him a Heinke's diving dress, for the express object of investigating in person the corals of the Jamaican reefs. He used the dress successfully in shallow water, and then, eager to begin work, went down in deep water off Port Royal, with no other help than that afforded by a boat's crew of negroes. In half an hour his body floated lifeless to the surface. The exact nature of the mishap which caused his death could not be ascertained. He left one (posthumous) child, Arthur, born January 1863. Barrett has been compared by those who best knew him to Professor Edward Forbes, for his sweetness of disposition, good taste, and clear intelligence. He was not a good public lecturer, nor a very ready writer; but during his short life he really hardly had opportunity to develop his abilities in these respects. Eleven papers or memoirs proceeded from his pen; appearing either in the 'Annals and Magazine of Natural History,' or in the 'Quarterly Journal of the Geological Society.' One paper, on the genus Synapta, was written in conjunction with Dr. S. P. Woodward, and was published in the 'Proceedings of the Zoological Society.' Of his other writings the most important is his paper on the 'Cretaceous Rocks of Jamaica,' 'Quarterly Journal of the Geological Society,' 1860, xvi. 78.

[Quart. Jour. Geological Society, 1864, vol. xx., President's Address, p. xxxiii; The Geologist, 1863, vi. 60; The Critic, February 1863.]
W. J. H.

BARRETT, STEPHEN (1718–1801), a classical teacher who gained some reputation, was born in 1718 at Bent, in the parish of Kildwick in Craven, Yorkshire. He was educated at the grammar school, Skipton, and at University College, Oxford. Having taken the degree of M.A. (1744) and entered the ministry, he became master of the free grammar school at Ashford, Kent, and was made rector of the parishes of Purton and Ickleford, Herts. In 1773 he resigned his mastership on receiving the living of Hothfield, Kent. He continued to hold the living until his death, which occurred at Northiam, Sussex, on 26 Nov. 1801. By his wife Mary, daughter of Edward Jacob, Esq., of Canterbury, he left one daughter.

In 1746 Barrett published a Latin translation, which was admired at the time, of 'Pope's Pastorals.' Among his friends in early life were Dr. Johnson, and the founder of the 'Gentleman's Magazine,' Edward Cave. To that magazine Barrett was a frequent contributor. Vol. xxiv. contains a letter, signed with his name, on a new method of modelling the tenses of Latin verbs. In 1759 he published 'Ovid's Epistles translated into English verse, with critical essays and notes; being part of a poetical and oratorical lecture read to the grammar school of Ashford in the county of Kent, and calculated to initiate youth in the first principles of Taste.' He was also the author of 'War, an Epic Satire,' and other trifles.

[Gent. Mag. lxxi. 1152; Nichols's Literary Anecdotes, ix. 672.]
A. H. B.

BARRETT, WILLIAM (1733-1789), surgeon and antiquary, was born early in 1733 at Notton, in Wiltshire. Upon completing his twenty-second year, the stipulated age, he passed his examination as a surgeon on 19 Feb. 1755 (see pp. 77 and 94 of a well-kept manuscript folio volume at the Royal College of Surgeons in Lincoln's Inn Fields, entitled *Examination, with Index, from July* 1745 *to April* 1800). William Barrett is stated to have obtained from the College of Surgeons a '2nd mate's' certificate after having given evidence of '1st rate' capacity.

He appears to have settled down from the first at Bristol for the practice of his profession. There, very soon afterwards, the idea occurred to him of writing the history of that city. He began, from an early period, to collect materials for the enterprise. From that time forward his life was about equally divided between his labours as a surgeon and as an archæologist. Although the work was not published until more than thirty years after his arrival in Bristol, a fine engraving of him, by William Walker, from a portrait by Rymsdick, 'ætatis 31' (that is, in 1764), was issued exactly a quarter of a century before the book itself was printed, and he is there described as 'William Barrett, Surgeon and Author of the "History and Antiquities of Bristol."' Eager in his search at all times after any scrap or shred of antiquity that might throw light upon his labours, Barrett heard that parchments containing monkish poems, heraldic blazonries, and historical memoranda, ostensibly from a remote epoch, had been recently brought, one by one, to such casual acquaintances of his as Catcott and Burgum, the pewterers, by a bluecoat boy, Thomas Chatterton, the posthumous son of a sub-chanter at St. Mary Redcliffe's. Barrett caught eagerly at these reputed authorities prepared in rapid succession by a hand so young as to have entirely disarmed suspicion. He accepted all the boy's statements. Nothing, however remarkable, could startle him into incredulity. Having avowed himself zealous to establish beyond dispute the antiquity of Bristol, Barrett had, a day or two afterwards, handed to him Rowley's escutcheon of Ailward. Whatever information he wanted for his immediate purpose was placed by Chatterton, within a few hours' time, at his command, whether accounts of churches, of chapels, of statues, of castles, of monuments, or of knightly trophies. The instantaneous appearance of documents, turn by turn, in answer to his summons, never once seems to have awakened a doubt in Barrett's mind as to their authenticity. So entirely did he give himself up to the Rowley delusion, that two years after Chatterton's death we find him, in 1772, exclaiming in innocent exultation to Dr. Ducarel, 'No one surely ever had such good fortune as myself in procuring manuscripts and ancient deeds to help me in investigating the history and antiquities of this city' (*Gent. Mag.* lvi. 544). Nearly twenty years after Chatterton's death these audacious hoaxes were given to the world, in 1789, in the history of Bristol. Opposite page 196, ornately engraved upon a folded folio sheet, is the boyish delineation of 'Bristol Castle as in 1138,' knight in armour, cross, ground plan, and all, with, at the foot of it, as its alleged authentication, 'T. Rowleie canonicus delin. 1440.' Opposite page 637, again, there is displayed, with the same amazing innocence on the part of the historian, a carefully engraved facsimile of the Yellow Roll quaintly announcing itself in its title as 'England's glorye revyved in Maystre Canynge, beynge some Accounte of hys Cabynet of Auntyaunte Monumentes.' Other fabrications are scattered up and down the book among the letterpress, which extends to upwards of 700 quarto pages. On pp. 639 to 645 of this wonderful gallimaufry of a history there are given at full length those two highly elaborated epistles of Chatterton which Horace Walpole has twice averred in his 'Letters' that he never received, once in a letter to Hannah More dated 4 Nov. 1789 (*Letters*, ix. 230), and a second time three years afterwards in a letter to the Countess of Ossory (*ibid.* ix. 380) dated 7 July 1792. Chatterton had taken the full measure of the Bristol archæologist. Years before Carlyle's Dryasdust was dreamt of, the young satirist sketched Barrett to the life under the significant name of Pulvis. In a single line, indeed, of that caustic delineation—

> Blest with a bushy wig and solemn grace—

he gives the whole effect of Rymsdick's elaborate portraiture.

Barrett looked forward with complacency to the longed-for date of its publication. He was, as one whose credentials were taken for granted, on 9 Nov. 1775, enrolled a fellow of the Society of Antiquaries. But thirteen years still elapsed before, in 1788, he put forth his proposals for the publication of his 'History' by subscription.

Originally intended, as the folded embellishments indicate, to have been given to the world as a stately folio, the work at length appeared in the spring of 1789 as a solid quarto. Its dedication to Levi Ames, Esq., the mayor, to the worshipful the aldermen and to the common council of the city of Bristol, was dated Wraxall, 15 April, 1789. On 13 Oct. 1789, doubtless overwhelmed by disappointment at the ridicule heaped upon the book, William Barrett died in his fifty-sixth year at Higham, in Somersetshire. Writing seven weeks later, from Strawberry Hill, to Hannah More, Horace Walpole, on 4 Nov. 1789, thus significantly commented upon the reception of the 'History' and upon the death of the historian: 'I am sorry, very sorry for what you tell me of poor Barrett's fate; though he did write worse than Shakespeare, it is great pity he was told so, as it killed him' (Walpole's *Letters*, ix. 230).

Yet, dead though the book itself is, and as it has been from the first, as an authority, it will long be regarded as a curiosity from its association with 'the marvellous boy' Chatterton. The full title of the work runs:—

'The History and Antiquities of the City of Bristol, compiled from original records and authentic manuscripts, in public offices or private hands; illustrated with copper-plate prints. By William Barrett, surgeon, F.S.A.,' Bristol, 1789, 4to, pp. xix, 704.

[Gent. Mag. lix. 1052, and 1081–5; Rose's Biog. Dict. iv. 580. Principally, however, abundant reference to William Barrett will be found in the thirteen lives of Chatterton already published—namely those by (1) Dr. Gregory, 1789; (2) Kippis, Biog. Britannica, 1789, iv. 573–619; (3) Anderson, British Poets, 1795, xi. 297–322; (4) Sir H. Croft, Love and Madness, 1809, pp. 99–133; (5) John Davis, 1809; (6) Chalmers, English Poets, 1810, xv. 367-379, revised and extended in 1813 in his Biog. Dict. ix. 177–193; (7) Walsh, English Poets, 1822, Philadelphia, xxix. 115–133; (8) John Dix, 1837; (9) the anonymous memoir prefixed to the two-volume Cambridge edition of Poems, 1842, i. pp. xvii–clxvii; (10) Masson, Essays chiefly on English Poets, 1856, pp. 178–345; (11) Martin, Life prefixed to Poems, 1865, pp. ix–xlvi; (12) Professor D. Wilson, 1869; (13) Bell, Life prefixed to the two-volume Aldine edition of Poems, 1875, i. pp. xiii–cvii. See also the original Chatterton MSS. at the British Museum, three folio volumes, Egerton MSS. 5766, A, B, C, one of these manuscripts, B f. 108 b, containing elaborate marginal notes in Barrett's handwriting.] C. K.

BARRI, GIRALDUS DE (1146?–1220?), ecclesiastic. [See Giraldus Cambrensis.]

BARRINGTON, DAINES (1727–1800), lawyer, antiquary, and naturalist, fourth son of John Shute, first Viscount Barrington [q. v.], was born in 1727. He is said to have studied at Oxford, though it does not appear that he took any degree. Choosing the profession of the law, he was called to the bar as a member of the Inner Temple. The Barringtons had influential friends in the Pelham government, and it was no doubt through these friends that advancement came to him while he was still young. He was only twenty-four years of age when he was made marshal of the High Court of Admiralty, a post which he resigned when, two years later, he became secretary for the affairs of Greenwich Hospital; while in the law he gradually attained to a considerable position. In 1757 he was appointed justice of the counties of Merioneth, Carnarvon, and Anglesey; in 1764 he succeeded Sir Michael Foster as recorder of Bristol; he was made a king's counsel, and afterwards a bencher of his inn; and between 1778 and 1785 he was second justice of Chester. While holding this last office he sat with Lord Kenyon, then chief justice of Chester, to hear the application for the adjournment of the dean of St. Asaph's trial (21 *State Trials*, 847). Barrington's friends said it was only want of ambition that prevented him from rising to a higher judicial position. Bentham, who in other respects admired him greatly, was of a different opinion: 'He was a very indifferent judge; a quiet, good sort of a man; not proud but liberal; and vastly superior to Blackstone in his disposition to improvement: more impartial in his judgment of men and things—less sycophancy, and a higher intellect. He was an English polyglot lawyer. . . . He never got higher than to be a Welch judge. He was not intentionally a bad judge, though he was often a bad one' (Bowring's 'Memoirs,' in Bentham's *Works*, x. 121; see also i. 239 *n.*). In 1785 he resigned all his offices except that of commissary-general of the stores at Gibraltar, which he held till his death, and which gave him a salary of over 500*l.* a year. He was now possessed of very considerable wealth, having retired from the bench with a pension, and was able to abandon law and to devote himself to a somewhat erratic study of antiquities and natural history.

His writings had already given him a varied fame. His 'Observations on the Statutes,' his first work and the only work of any permanent value which he ever wrote, appeared in 1766. An incident concerning it is recorded which is not a little to his credit. In 1768 he found that he had many additions to make, when fully a hundred copies of the second edition remained unsold; but he determined to print the new edition at once, and refused to allow any of the old copies to be sold. There is no very definite purpose in the 'Observations.' 'The book is everything,' said Bentham, 'apropos of everything. I wrote volumes upon his volume.' Beginning with Magna Charta, he passes in review many of the chief statutes down to the time of James I, illustrating them with notes, legal, antiquarian, historical, and etymological. It was not the purely legal aspect of the subject which attracted him. His general reading placed him at a point of view which gives the book a peculiar significance. He saw how great a light our early statutes could throw upon our history, and how little their value had been appreciated by historians. He saw likewise that an intelligible history of English law could not be written without a knowledge of other systems to which English law is related.

And unfitted though he himself was to work out these ideas, he added a link, as Burke did, to the chain which connects Montesquieu, whose writings he knew and admired, with the historical school of our own day. Another of his suggestions is being gradually realised. While not believing codification to be practicable, he proposed that the danger of the revival of obsolete statutes should be obviated by formally repealing them, and that different acts of parliament relating to one subject should be reduced into one consistent statute. As to the book itself, its ingenuity and curious learning still save it from being forgotten.

In his next work of any importance he was less fortunate. Elstob had intended to publish King Alfred's version of 'Orosius,' and had made a transcript, but for some reason—want of encouragement by subscription is Barrington's surmise—the design was never carried out. The transcript ultimately came into Barrington's hands, and in 1773 he printed the text, together with a translation of his own, 'chiefly,' he says in his preface, 'for my own amusement and that of a few antiquarian friends.' The work had interested him greatly, as appears from his correspondence with Gough (Nichols's *Illustrations*, v. 582 *et seq.*), but he came to it with inadequate knowledge. Neither on the text nor on his translation can reliance be placed (see Alfred's *Orosius*, by Bosworth, pref. l). It was in a note to this translation that he confessed his ignorance of the story of Astyages and Harpagus, a confession of which he was often reminded.

His versatile mind was meanwhile engrossed with Arctic exploration. After studying the records of former expeditions, and collecting evidence from the masters of whalers, he submitted his views to the Royal Society, and succeeded in inducing the society to lay the matter before Lord Sandwich, then first lord of the admiralty. The result was that the government despatched two ships, the Racehorse and the Carcass, under the command of Captain Phipps, afterwards Lord Mulgrave, and Captain Lutwidge. Though the expedition failed, Barrington was not discouraged. He collected fresh evidence, and published his papers (which do not appear in the Royal Society's 'Transactions') in 1775 and 1776 (translated in Engel's 'Neuer Versuch über die Lage der nördlichen Gegenden von Asia und Amerika,' &c.). In 1818 the matter again provoked great interest, and they were reprinted by Colonel Mark Beaufoy [q. v.].

Barrington's other works consist of numerous papers read before the Royal Society and the Society of Antiquaries, of the latter of which he was made vice-president. Like the 'Observations on the Statutes,' they are apropos of everything. Besides a number of sketches in the byways of natural history, there are papers on such different subjects as the landing of Cæsar and the passage of the Thames (in which he maintains that the *Tamesis* is the Medway); the deluge (his opinion that the deluge was not universal being vigorously attacked in the 'Gentleman's Magazine,' xlvii. 407, xlviii. 363); Dolly Pentreath, the old woman with whom the Cornish language expired (his investigations thereon exciting the ridicule of Horace Walpole and Peter Pindar); patriarchal customs and manners; and the antiquity of card playing ('Barrington . . . is singularly unfortunate in his speculations about cards,' says Chatto in his 'History of Playing Cards'). These essays give us an insight into a mind of restless activity, which turned wide though not accurate learning to most ingenious uses. He was by no means free from the antiquarian's credulity. Referring to Bruce's 'Abyssinian Tour,' George Steevens writes to Bishop Percy: 'It will be dedicated to the Honourable Daines Barrington, with singular propriety, as he is the only one who possesses credulity enough for the author's purposes' (Nichols's *Illustrations*, vii. 4). And in 'Peter's Prophecy,' a dialogue between Peter Pindar and Sir Joseph Banks upon the approaching election of a president of the Royal Society, he is treated thus (Peter Pindar's *Works*, ii. 74; see also iii. 186):

Sir Joseph. Pray then, what think ye of our famous Daines?
Peter. Think, of a man denied by Nature *brains*!
Whose trash so oft the Royal leaves disgraces;
Who knows not jordens brown from Roman vases!
About old pots his head for ever puzzling,
And boring earth, like pigs for truffles muzzling.
Who likewise from old urns to crotchets leaps,
Delights in music, and at concerts *sleeps.*

(See also Mathias's *Pursuits of Literature*, 16th edition, p. 82 and note.) Barrington himself did not over-estimate his work. 'I have, perhaps, published too many things,' was his own reflection. To many who are not acquainted with his writings he is known, at least by name, as one of the correspondents of Gilbert White. And he is more worthy to be remembered than his contemporaries imagined if the report be true that through his encouragement White was induced to write the 'Natural History of Selborne.' Bentham, too, placed him in good company in saying that 'Montesquieu, Barrington, Beccaria, and Helvetius, but most of all Helvetius, set me on the principle of utility' (*Works*, x. 54). Barrington was the friend of Bishop Percy, of Johnson (see Malone's edition of Boswell, vii. 164), of Boswell, and of many other men of letters of his time. His name appears in the list of members of the Essex Head Club. In his later years he lived in his chambers in King's Bench Walk, spending much of his time in the Temple gardens. Lamb, who refers to him in the 'Old Benchers' as 'another oddity,' has a curious incident to tell of Gilbert White's friend: 'When the account of his year's treasurership came to be audited, the following singular charge was unanimously disallowed by the bench: "*Item*, disbursed Mr. Allen, the gardener, twenty shillings for stuff to poison the sparrows, by my orders."' Barrington died on 14 March 1800, and was buried in the Temple church. An engraving from his portrait by Slater (1770) will be found prefixed to the fifth edition of his 'Observations on the Statutes,' and also in Nichols's 'Illustrations,' v. 582. The *Barringtonia*, a tropical tree, was named in his honour by Forster.

The following is a list of his works: 1. 'Observations on the More Ancient Statutes from Magna Charta to the Twenty-first of James I, cap. xxvii. With an Appendix, being a Proposal for New Modelling the Statutes,' 1766. Subsequent editions in 1767, 1769, 1775, and 1796. 2. The 'Naturalist's Calendar,' 1767. Reprinted in 1818 (AGASSIZ'S *Bibliog. Zool. et Géol.* and WATT'S *Bibliog. Brit.*). 3. The 'Anglo-Saxon Version, from the Historian Orosius. By Ælfred the Great. Together with an English Translation from the Anglo-Saxon,' 1773. With a map, tracing the voyage of Ohthere and Wulfstan, and geographical notes by Forster, which Bosworth considers of great value. 4. 'Miscellanies,' 1781. Containing 'Tracts on the Possibility of reaching the North Pole' (which first appeared in 1775 and 1776); essays in natural history; an account of musical prodigies; 'Ohthere's Voyage, and the Geography of the Ninth Century illustrated' (from his 'Orosius'); and other papers, mostly reprints. 5. A list of his papers to the Royal Society and the Society of Antiquaries will be found in the respective indexes to the 'Transactions' of the societies; also in the 'Gentleman's Magazine,' lxx. (part 1) 291, and in Nichols's 'Literary Anecdotes,' iii. 4–7. Some of his papers have been reprinted in other works, e.g. the 'Language of Birds' in Pennant's 'British Zoology,' vol. iii., and a treatise on 'Archery' in 'European Magazine,' viii. 177, 257.

[Gent. Mag. lxx. 291; Nichols's Lit. Anecd. ii. 553, iii. 3, viii. 424; Nichols's Illustrations, v. 582, vii. 4; Archæologia; Phil. Trans. of Royal Society; Penny Cyclop.; Lodge's Peerage of Ireland; Nat. Hist. of Selborne; Notes and Queries, 5th ser. ix. 304, 331; Barrett's Bristol; Ormerod's Cheshire.] G. P. M.

BARRINGTON, GEORGE (*b.* 1755), pickpocket and author, was born at Maynooth, county Kildare, Ireland, on 14 May 1755. His father, Henry Waldron, was a working silversmith, and his mother, whose maiden name was Naish, was a mantua maker. At the age of seven young Waldron was sent to a school, kept by one John Donelly at Maynooth, and afterwards a medical man named Driscol took him under his roof for the purpose of educating him. Afterwards Dr. Westropp, a dignitary of the Irish church, placed him at a free grammar school in Dublin, with a view to his entering the university. A quarrel with a schoolfellow, whom he stabbed with a penknife, led to his being flogged, and he immediately afterwards ran away from the school (May 1771), having first stolen some money from the master, and joined a company of strolling players at Drogheda under the assumed name of Barrington. John Price, the manager of the company, prevailed on Barrington to join with him in picking pockets at the Limerick races. Price was detected and sentenced to transportation, and Barrington, in alarm, fled to England. Here he assumed the clerical habit, and pursued his career as a 'genteel pickpocket' with varying success. He went to court, and at a levée on the queen's birthday succeeded in robbing a nobleman of a diamond order. At Covent Garden theatre he robbed the Russian prince Orloff of a gold snuffbox set with brilliants, generally supposed to be worth no less than 30,000*l*. On the latter occasion, however, he was detected and brought before Sir John Fielding at Bow Street; but as Prince Orloff declined to prosecute he was dismissed. At length he was detected in picking the pocket of a low woman at Drury Lane theatre, for which, being indicted and convicted at the Old Bailey, he was sentenced to ballast-heaving, or, in other words, to three years' hard labour on the river Thames on board the hulks at Woolwich (1777). In consequence of his good behaviour he was set at liberty at the end of twelve months, but he was again detected picking pockets almost immediately afterwards, and this time was sentenced to five years' hard labour on the Thames (1778). An influential gentleman, who happened to visit the hulks, obtained Barrington's release, on the condition that he should leave the kingdom. He accordingly repaired to Dublin, where he resumed his evil courses, and after visiting Edinburgh ventured to come back to London. On 15 Sept. 1790 he was tried at the Old Bailey on a charge of picking the pocket of Mr. Henry Hare Townsend, and was sentenced on the 22nd to seven years' transportation. On his several trials he addressed the court with considerable eloquence, and his superior education and gentlemanly deportment procured for him a widespread notoriety. Two accounts of his life and adventures were published at this period, and had an extensive circulation. Soon after George Barrington's conviction, Dr. Shute Barrington [q. v.] was advanced to the rich bishopric of Durham, a circumstance which gave rise to the epigram—

Two namesakes of late, in a different way,
  With spirit and zeal did bestir 'em;
The one was transported to Botany Bay,
  The other translated to Durham.

George Barrington embarked for Botany Bay, and on the voyage was the means of preventing the success of a formidable conspiracy among the convicts who attempted to seize the ship. For this service he received a pecuniary reward from the captain, who, on arriving at New South Wales, recommended him to the favourable consideration of the governor. He obtained in 1792 the first warrant of emancipation ever issued.

Governor Hunter authorised the opening of a theatre at Sydney. The principal actors were convicts, and the price of admission was meal or rum, taken at the door. The first play represented (16 Jan. 1796) was Dr. Young's tragedy, 'The Revenge,' and Barrington wrote the celebrated prologue, beginning—

From distant climes, o'er widespread seas, we
  come,
Though not with much *éclat* or beat of drum;
True patriots we, for be it understood,
We left our country for our country's good.
No private views disgraced our generous zeal,
What urged our travels was our country's weal;
And none will doubt, but that our emigration
Has proved most useful to the British nation.

For several years Barrington was superintendent of the convicts. He also held the office of high constable of Paramatta, New South Wales, for a considerable period, and was much esteemed by the governor and the other officials on account of his loyal and orderly conduct. He lived to a very old age and died at Paramatta, but the date of his death does not appear to be recorded.

His works are: 1. 'A Voyage to Botany Bay, with a description of the country, manners, customs, religion, &c. of the natives,' London (1801), 8vo, with a second part entitled 'A Sequel to Barrington's Voyage to New South Wales, comprising an interesting narrative of the transactions and behaviour of the convicts,' &c. There is another edition printed at New York, n.d. Other editions are entitled 'An Account of a Voyage to New South Wales, enriched with beautiful coloured prints, London, 1803, 1810, 8vo, with an engraved portrait of the author prefixed.' 2. 'The History of New South Wales, including Botany Bay, Port Jackson, Pamaratta [*sic*], Sydney, and all its dependancies, from the original discovery of the island,' &c., London, 1802, 8vo. 3. 'The History of New Holland, from its first discovery in 1616 to the present time,' London, 1808, 8vo; the second edition illustrated with maps. There also passes under Barrington's name, though he was probably not the author of it, a book called 'The London Spy, or the Frauds of London detected,' Falkirk, 1809, 12mo; 4th edition, London, 1805, 12mo.

[Genuine Life and Trial of George Barrington, 1790; Memoirs of George Barrington, 1790; Life and Extraordinary Adventures of George Barrington, Darlington (1795?); Life, Times, and Adventures of George Barrington, London (1820?); Notes and Queries, 2nd ser. viii. 294, 3rd ser. iii. 120, iv. 245, xi. 476; Lowndes's Bibl. Man. ed. Bohn; Cat. of Printed Books in Brit. Mus.; Heaton's Australian Dict. of Dates and Men of the Time (1879), ii. 39, 86.] T. C.

BARRINGTON, JOHN SHUTE, first Viscount Barrington (1678–1734), lawyer, polemic, and christian apologist, was the third son of Mr. Benjamin Shute, a merchant in London, 'descended from Robert Shute of Hockington in the county of Cambridge, one of the twelve judges in the reign of Queen Elizabeth' (*Epitaph* on first Lord Barrington). His mother was daughter of the Rev. Joseph Caryl, and sister to the first wife of Sir Thomas Abney. He was born in 1678 at Theobalds in Hertfordshire, and was educated at the academy kept by Mr. Thomas Rowe, where Dr. Isaac Watts was at the time an older pupil. At the age of sixteen Mr. Shute was sent to the university of Utrecht, where he published several academical exercises: 'Exercitatio Physica de Ventis,' 4to, Utrecht, 1696; 'Dissertatio Philosophica de Theocratia Morali,' Utrecht, 1697; 'Dissertatio Philosophica inauguralis de Theocratia Civili,' 4to, Utrecht, 1697 (written before taking the degrees of Ph.D. and L.A.M.); and a farewell discourse, delivered on 1 June 1698, entitled 'Oratio de Studio Philosophiæ conjungendo cum Studio Juris Romani,' 4to, Utrecht, 1698. At the end of a four years' residence at Utrecht, Shute returned to England, and became a student at the Inner Temple, and was in due course called to the bar. In 1701 he published anonymously 'An Essay upon the Interest of England in respect to Protestants dissenting from the Established Church,' 4to, London, which was reprinted two years after, with the name of the author, and with corrections and additions, under the title of 'The Interest of England, &c., with some Thoughts about Occasional Conformity.' It was probably this publication that brought him the friendship of Locke; and Watts, in an ode addressed to Shute in June 1704, whilst Locke was suffering from his last illness, writes:

> Shute is the darling of his years,
> Young Shute his better likeness bears;
> All but his wrinkles and his hairs
> Are copied in his son.

In 1704 Shute produced the first part of a work entitled 'The Rights of Protestant Dissenters,' with an elaborate dedication to the queen. A corrected and enlarged edition of this first part was brought out the following year, together with the second part, 'A Vindication of their Right to an Absolute Toleration from the Objections of Sir H. Mackworth in his Treatise intituled Peace at Home,' 4to, London, 1705. At the instance of Lord Somers, acting on behalf of the whig ministry, Shute was sent to Scotland, in order to win presbyterian support for the scheme of the union of the two kingdoms. For the success which attended his efforts he was rewarded by being appointed in 1708 one of the commissioners of the customs, from which he was removed by the tory administration in 1711. In a letter to Archbishop King of Dublin, dated 30 Nov. 1708, just before Shute's appointment to the commissionership, Swift describes him as 'a young man, but reckoned the shrewdest head in England, and the person in whom the presbyterians chiefly confide. . . . As to his principles he is truly a moderate man, frequenting the church and the meeting indifferently.' In a letter to Mr. Hunter, 12 Jan. 1709, Swift mentions Shute as 'a notable young presbyterian gentleman' (Swift's *Works*, 8vo, Edinburgh, 1824, xv. 318, 329). Meanwhile Shute had inherited two considerable estates. To the first of these he succeeded at the death of Mr. Francis Barrington of Tofts in Essex, who had married his first cousin, and in accordance with whose will he assumed the name and arms of Barrington, a family of antiquity in Essex. The second estate bequeathed to Barrington, to which he succeeded in 1710, was that of Mr. John Wildman of Becket, Berkshire, who, being in no way related or allied to him, had adopted him, and in a will dated in 1706 had named Barrington his heir as being the worthiest person whom he knew. In 1713 Barrington published, separately, two parts of 'A Dissuasive from Jacobitism,' 8vo, London, the first part 'showing in general what the nation is to expect from a popish king, and in particular from the Pretender,' and the second part considering more particularly 'the interest of the clergy and universities with relation to popery and the Pretender.' This treatise, which went through four editions in the first year of its publication, recommended the author to George I, who granted him an audience the first day after his arrival in London. In the first parliament of the reign, which met on 17 March 1715, Barrington represented Berwick-upon-Tweed, and was returned by the same constituency to the parliament which assembled on 9 Oct. 1722. Barrington was created, on 11 June 1720, Baron Barrington of Newcastle in the county of Dublin, and Viscount Barrington of Ardglass in the county of Down, in the Irish peerage. On account of his connection with the Harburg lottery, one of the bubble speculations of the time, he was expelled from the House of Commons on 15 Feb. 1723, an excessive punishment supposed to be due to Sir Robert Walpole, whose administration Lord Barrington had opposed. Barrington had unwillingly assumed the sub-governorship of the Harburg Company, of which the Prince of Wales was the governor, at the express command of the king, and seems to have been the scapegoat of royalty. When he subsequently offered himself for re-election to his constituency at Berwick, he was rejected by a bare majority. His misfortune has always met with sympathisers, and his character and memory have never wanted vindication. He survived his exclusion from the House of Commons for nearly twelve years. He died at his seat of Becket, Berkshire, on 14 Dec. 1734, and was buried on 27 Dec. in the parish church of Shrivenham. His wife Anne was daughter and co-heiress of Sir William Daines, a local whig leader of Bristol, where he was sheriff, mayor, and M.P.; she died on 8 Feb. 1763, leaving a family of six sons and three daughters. Four of them, William Wildman, Daines, Samuel, and Shute, are the subjects of separate articles. In addition to the works already mentioned, Barrington published 'Miscellanea Sacra; or, a New Method of considering so much of the History of the Apostles as is contained in Scripture: in an Abstract of their History, an

Abstract of that Abstract, and four Critical Essays,' 2 vols. 8vo, London, 1725. It was in revising, correcting, and enlarging this work that the author passed the interval between its publication and his death; a second enlarged edition (3 vols. 8vo, London, 1770) was issued by his son, Dr. Shute Barrington, then bishop of Llandaff. This edition incorporated 'An Essay on the several Dispensations of God to Mankind, in the Order in which they lie in the Bible; or, a short System of the Religion of Nature and Scripture,' which had likewise been originally published 8vo, London, 1725. Barrington's chief works were subsequently collected under the title of 'The Theological Works of the first Viscount Barrington, by the Rev. George Townsend, M.A.,' 3 vols., 8vo, London, 1828.

[The Peerage of Ireland, 1768, ii. 87; Foster's Peerage, 1882; A New and General Biographical Dictionary, 1798, vol. ii.; Nichols's Literary Anecdotes, vol. vi., part i., pp. 444–52; Biographia Britannica, 1778, vol. i.; Life of the first Lord Barrington, prefixed to Townsend's edition of the Theological Works, &c.; Mackewen's Funeral Sermon, 1735.] A. H. G.

BARRINGTON, Sir JONAH (1760–1834), judge in the court of admiralty in Ireland, was of a good protestant family of the Pale, and was the fourth of the sixteen children of John Barrington, Esq., of Knapton, near Abbeyleix, Queen's County. The surroundings of his childhood, as he describes them, would, in their mixture of extravagance and discomfort, have done no discredit to Castle Rackrent. Barrington was sent to Trinity College, Dublin, and in course of time was called to the bar. He confesses, without any appearance of shame, that having been at first intended for the army he received an offer of an ensign's commission from General Hunt Walsh; but having ascertained that the regiment was likely to be ordered into immediate service in America, he declined the offer, requesting the general to bestow the favour upon 'some hardier soldier.' In the profession which he finally chose his abilities, his position, and his social qualifications contributed as much as legal knowledge to secure his rapid rise; in 1793 he took silk, and became a judge in admiralty in 1798. In 1790 he was returned to the Irish House of Commons as member for Tuam, but lost his seat in 1797; was again returned in 1798 as member for Clogher, and sat till Jan. 1800. He contested Dublin city unsuccessfully in 1802. He was knighted in May 1807.

Of the Act of Union Barrington was a steady opponent. He relates that, when early in 1799 the scheme was mooted by the English government, he received from Lord Clare an offer of the solicitor-generalship, on condition that he would give his support to such a measure. This he peremptorily refused to do; and by the refusal he not only put a stop to his professional advancement, but deprived himself of a lucrative sinecure which he then held. Nevertheless, it has been generally believed that he was made the instrument for buying over to the government side some politicians of a character not so professedly incorruptible. It is impossible to explain this inconsistency. In the course of a few years he became concerned in other transactions not less questionable. His extravagant habits had brought him considerably into debt. He himself humorously describes some of the more harmless shifts to which he was reduced to extricate himself from his difficulties. In 1805 he went so far as to appropriate some of the money which had been paid into his court; and he committed the same offence on at least two other occasions, in 1806 and 1810. These peculations were brought to light by a commission of inquiry into the Irish courts of justice in 1830; and in the same year Sir Jonah was, upon petition of both houses of parliament, deprived of his office. He thereupon left England, and never again returned. He died at Versailles on 8 April 1834.

His works were: 1. 'Personal Sketches of his own Time,' two volumes, 1827; a third volume in 1832. 2. 'Historic Memoirs of Ireland,' two volumes, 1832. 3. The Rise and Fall of the Irish Nation' (chiefly an account of the passing of the Act of Union) (Paris, 1833). The first of these, which consists of a series of humorous pictures of the Irish society of his days, is the only book by which Barrington's name is now remembered.

[Personal Sketches, third edition, with Memoir by Dr. Townsend Young, where, however, the date of Barrington's death is incorrectly given; cf. Annual Register, 1834.] C. F. K.

BARRINGTON, SAMUEL (1729–1800), admiral, fifth son of John, first Viscount Barrington [q. v.], was, in the eleventh year of his age, entered on board the Lark, 44 guns, under the care of Lord George Gordon. He passed his examination for the rank of lieutenant on 25 Sept. 1745, being then—according to his certificate, and by a not uncommon eccentricity of chronology—upwards of twenty years of age, and having served at sea five years and three months. Early in 1747 he had command of the Weasel sloop, and on 29 May was posted to the Bellona frigate. In her he captured the

French East Indiaman, Duc de Chartres, laden with military stores, off Ushant on 18 Aug., and was shortly after advanced to the Romney, of 50 guns. After the peace he commanded the Seahorse frigate in the Mediterranean, and was employed in one of the constantly recurring negotiations with the North African corsairs. He next had command of the Crown, 44 guns, on the coast of Guinea, and in 1754-5, in the Norwich, accompanied Commodore Keppel to North America. In 1757 he commanded the Achilles, 60 guns, under Sir Edward Hawke, in the expedition to Basque Roads; on 29 May 1758, whilst cruising in company with the Intrepid and Dorsetshire, assisted in the capture of the Raisonnable, a French ship of 64 guns; and on 4 April 1759, still in the Achilles, whilst cruising off Cape Finisterre, he fell in with the Comte de St. Florentine, a privateer of 60 guns and nearly 500 men. This ship was returning from a lengthened and, till then, fortunate cruise on the coast of Africa and in the West Indies, but was apparently lumbered with merchandise. She was now captured in less than two hours, after a very one-sided action, in which she was dismasted and lost her captain, and 116 men killed and wounded; the Achilles having only 2 men killed and 22 wounded. Barrington afterwards joined Hawke off Brest, whence he was detached as part of a squadron ordered, under Rear-admiral Rodney, to destroy the flat-bottomed boats at Havre-de-Grâce. Rodney hoisted his flag on board the Achilles, and the objects of the expedition were successfully carried out on 4 July. The Achilles then returned to the fleet off Brest, and in September, whilst with the detached squadron in Quiberon Bay, and attempting to cut out some French ships anchored in shore, she took the ground heavily. She was got off, but was so much injured that she had to be sent home immediately. In 1760 the Achilles was one of the squadron sent out, under the Hon. John Byron, to destroy the fortifications of Louisbourg; and in 1761 was with Commodore Keppel in the operations against Belle Isle, and was sent home with despatches announcing the successful landing. In 1762 Barrington was transferred to the Hero, 74 guns, but continued in the Channel under Sir Edward Hawke, and afterwards under Sir Charles Hardy. At the peace, in 1763, he had been serving almost, if not quite, without intermission from the time of his first entry in 1741. He was now unemployed till 1768, when he was appointed to the Venus, of 36 guns, as the governor of the Duke of Cumberland, who served with him as volunteer and midshipman. In October he nominally gave up the command, to which the prince was promoted, but resumed it again after a few days, when the prince was further advanced to be rear-admiral, and hoisted his flag on board the Venus, with Barrington as his flag-captain. In 1771, on the dispute with Spain about the Falkland Islands, Captain Barrington was appointed to the Albion, 74 guns, and continued in her, attached to the Channel fleet, for the next three years. In 1777 he commissioned the Prince of Wales, also of 74 guns, and after a few months' cruising in the Channel and on the Soundings was, on 23 Jan. 1778, advanced to be rear-admiral of the white, and was sent out as commander-in-chief in the West Indies. He arrived at Barbadoes on 20 June, and was shortly afterwards joined by Captain Sawyer in the Boyne; but though war with France was then imminent, he was left without intelligence or instructions from home, and the first definite tidings that he received were in a letter from the lieutenant-governor of Dominica, dated 7 Sept., which reached him on the 12th, and ran: 'I hasten to acquaint you that we are attacked this moment by a very considerable fleet; several line-of-battle ships with an admiral. They are supposed the Toulon fleet. . . . Six ships are off Roseau. . . . I am afraid any relief will be too late.' All this was curiously inaccurate, for there was not at this time a single French line-of-battle ship within a couple of thousand miles. Dominica was indeed attacked, by a scratch force of 2,000 men, soldiers and volunteers, raised by the governor of Martinique, and ferried over to Dominica on board a number of country vessels, escorted by three frigates and some privateers. But Barrington was obliged to act on the erroneous information transmitted to him, and having no force capable of opposing such a fleet as was described, he went to Antigua, to take measures for the safety of that island. He then returned to Barbadoes, and was joined, on 10 Dec., by Commodore Hotham, with five of the smallest ships of the line, two frigates, and a number of transports carrying 5,000 soldiers. In consultation with General Grant, commanding these, and with the commodore, it was at once determined to attempt a counter-attack on St. Lucia. The expedition sailed on the 12th, and on the 13th anchored in the Grand Cul de Sac. The troops were immediately landed, and the island was taken without difficulty, whilst the governor withdrew to the mountains, where he hoped to maintain himself until he could be relieved. The Count d'Estaing, with the Toulon fleet, had really come from Boston to the West Indies, side by side with

Hotham, and had arrived at Martinique about the same time that Hotham had arrived at Barbadoes. On the afternoon of the 14th Barrington had intelligence of his approach, and the enemy's fleet, with a crowd of smaller shipping, was sighted from the neighbouring hills. Expecting no enemy from the sea, his ships were in no posture of defence. But during the night he succeeded in forming his little squadron in a close line across the mouth of the bay, the ends supported by a few guns on the hills above, and with the transports and store-ships inside. His attitude was firm, but his force was comparatively insignificant; and M. de Suffren, captain of the Fantasque, strongly urged D'Estaing to run boldly in and anchor close alongside, or on top of the anchor-buoys, thus rendering the shore batteries useless, and crushing the English by force of numbers. D'Estaing, however, preferred standing in in line of battle, keeping away along the English line, and so passing again out of the bay, after a desultory interchange of firing. In the afternoon he partially repeated the same manœuvre, equally without result. On the 18th, therefore, he landed the troops to the northward, and attempted to storm a hill strongly held by Brigadier-general Meadows. He was once and again repulsed with great slaughter, and finally, hearing that Vice-admiral Byron, with a force superior to his own, was hourly expected, he re-embarked his men and sailed for Martinique. As he did so the French governor, who had till then held out, surrendered.

Byron, however, having had an extremely stormy passage from Rhode Island, did not reach St. Lucia till 7 Jan. 1779, when he necessarily took the command, acknowledging, in a letter to the admiralty, his regret at being compelled to supersede Barrington, to whom he gave the option of hoisting his flag in a frigate and remaining in command at St. Lucia, or of continuing in the Prince of Wales, as second in command of the fleet. Barrington preferred the more active service, and had thus a very brilliant share in the confused and ill-managed action of Grenada on 6 July, and was still with the fleet on 22 July, when its steadfast line, at anchor in front of Basseterre of St. Kitts, again deterred D'Estaing from a resolute attack [see Byron, the Hon. John]. Having shortly afterwards availed himself of the permission to return to England, he was, in the following spring, offered the command of the Channel fleet. But the jobbery and trickery which, in the spring of 1779, had threatened Keppel's life and honour, had made the command in the Channel no desirable appointment. Barrington positively refused it, though he consented to command in the second post under Admiral Geary. In August, on Geary's resignation, Barrington again positively refused. 'I am ready, however,' he wrote on 29 Aug. 1780, 'to serve under any officer superior to myself except one' (presumably Sir Hugh Pallisser). Before an answer to this letter could be received Geary was compelled to leave the fleet, and Barrington, determined to avoid the entanglement, requested Admiral Sir Thomas Pye to take the direction of it till their lordships' pleasure should be known. After this he was naturally shelved so long as that ministry remained in office. In April 1782 he was again appointed to the Channel fleet, as second in command to Lord Howe. He hoisted his flag in the Britannia, and for a short time, in Howe's absence, commanded in chief off Ushant. But through the rest of the year he acted under Howe's orders, and assisted in the relief of Gibraltar (16–19 Oct.), and in the repulse of the allied fleets of France and Spain on the 20th. This service being successfully accomplished, the fleet returned to England, and on 20 Feb. 1783 Barrington struck his flag. On 24 Sept. 1787 he was advanced to the rank of admiral, and during the Spanish armament, in 1790, hoisted his flag in the Royal George, again as second in command under Lord Howe. The fleet, however, was not called on to go to sea, and his flag was kept flying for only a short time. This was his last service. Whether by his own desire, from failing health, or in consequence of some disagreement with the admiralty, it does not now appear, but he was not employed during the early years of the revolutionary war, and he died in 1800. His conduct during the time he was in independent command speaks of talents and energy which might, had circumstances permitted, have placed him amongst the most distinguished of our admirals. Nor was the kindliness of his disposition less conspicuous. Many anecdotes have been told illustrating this. They may be more or less apocryphal; but it is matter of official record that, whilst in the West Indies, he succeeded in obtaining for his men a remission of the postage on their letters, which weighed very heavily on them, more especially under the old system of never paying the men whilst their ship was abroad.

[Ralfe's Naval Biog. i. 120; Charnock's Biog. Nav. vi. 10; Beatson's Nav. and Mil. Mem., under date; Official Correspondence in the P. R. O. The Portrait by Sir Joshua Reynolds is the gem of the Painted Hall at Greenwich, where are also a very good picture of the engagement in the Cul de Sac by Dominic Serres, and two others, by the same artist, of the capture of the Duc de Chartres and Florentine: all presented by the Admiral's brother, the Bishop of Durham.] J. K. L.

BARRINGTON, SHUTE (1734–1826), successively bishop of Llandaff, Salisbury, and Durham, was the sixth and youngest son of John Shute, first Viscount Barrington [q.v.] in the peerage of Ireland, by Anne, daughter and co-heiress of Sir William Daines, knight. He was born 26 May 1734, at Becket, Berkshire, and lost his father before he was seven months old. He was educated at Eton; was afterwards entered as a gentleman-commoner of Merton College, Oxford, where he took the degree of B.A. 21 Jan. 1755; and after obtaining a fellowship in the same or the subsequent year was ordained by Bishop Secker, afterwards Archbishop of Canterbury, in 1756, and proceeded M.A. 10 Oct. 1757. By the interest of his brother William, the second Lord Barrington [q.v.], he was appointed, in 1760, chaplain-in-ordinary to George III, and on 10 Oct. in the following year became a canon of Christ Church, and took his degree of D.C.L. 10 June 1762. He was promoted, 23 April 1768, to a canonry at St. Paul's, which he afterwards exchanged, December 1776, for a stall at Windsor. He was consecrated bishop of Llandaff, at Lambeth, on Sunday, 1 Oct. 1769. In the following year he issued a second edition of his father's 'Miscellanea Sacra,' in three volumes (London, 1770). In 1782 he was translated to the see of Salisbury, where he charitably aided the necessitous clergy and the poor of the diocese, and spent much money upon the repairs of the cathedral and the episcopal palace. In 1791 he succeeded Dr. Thurlow in the rich see of Durham, into which he made a public entry 4 Aug., with interchange of addresses and other courtesies (Dr. Sharp's *Speech made to the Right Rev. Shute, Lord Bishop of Durham, on August* 4, 1791, *with his Lordship's Answer*, 8vo, Durham, 1791; *Gentleman's Magazine*, August 1791, pp. 695–6). Barrington presided for thirty-five years over the see of Durham. He was a vigorous champion of the protestant establishment, of which his father had been among the foremost supporters; and, dreading the revival of their political power, he was zealously opposed to granting any further concessions to the Roman catholics. His tract, entitled 'The Grounds on which the Church of England separated from the Church of Rome reconsidered, in a view of the Romish Doctrine of the Eucharist, and an Explanation of the Antepenultimate Answer in the Church Catechism' (London, 1809), was generally esteemed by his contemporaries one of the most valuable pamphlets on the subject. Much discussion followed its publication. To the opinion that the corruptions of the church of Rome were the principal causes of the French revolution Barrington had given prominent utterance in a 'Sermon preached before the Lords Spiritual and Temporal on Wednesday, 27 Feb. 1799, the day appointed for a General Fast,' afterwards published in London in 1799, and in a sermon published in 1806. Yet he was willing to grant the Roman catholics 'every degree of toleration short of political power and establishment;' and he offered not only financial assistance, but also the utmost hospitality, to the French emigrant bishops and clergy.

Barrington died on 25 March 1826, at his house in Cavendish Square, in the ninety-second year of his age (Nichols's *Illustrations*, &c. v. 621). At the time of his death the bishop was count palatine and custos rotulorum of Durham, visitor of Balliol College, Oxford, a trustee, by election, of the British Museum, and president of the Society for bettering the Condition of the Poor, and of the School for the Indigent Blind. He left numerous legacies to charities, and provided for the establishment of the 'Barrington Society for promoting Religious and Christian Piety in the Diocese of Durham.' Besides the works which have been already mentioned, Barrington wrote a large number of occasional productions, which were collected into a volume of 'Sermons, Charges, and Tracts,' 8vo, London, 1811. He contributed some valuable 'Notes' to the third edition of Mr. William Bowyer's 'Critical Conjectures and Observations on the New Testament,' 4to, London, 1782. He was also the author of the 'Political Life of William Wildman, Viscount Barrington, compiled from Original Papers, by his Brother Shute, Bishop of Durham' (4to, London, 1814, and 8vo, 1815). Barrington was twice married, but had no issue: firstly, 2 Feb. 1761, to Lady Diana Beauclerk, only daughter of Charles, second duke of St. Alban's, who died in childbed 28 May 1766; and secondly, 20 June 1770, to Jane, only daughter of Sir John Guise, Bart., who died at Mongewell, 8 Aug. 1807.

[Cassan's Lives and Memoirs of the Bishops of Sherborne and Salisbury, 1824; 'Memoirs of Bishop Shute Barrington, prefixed to the Rev. George Townsend's edition of the Theological Works of the first Viscount Barrington, 1828; The Georgian Era, 1832; Nichols's Literary Anecdotes, vi. 452, and Illustrations, v. 608–29; Imperial Magazine, June and July, 1826.]

A. H. G.

BARRINGTON, WILLIAM WILDMAN, second Viscount Barrington (1717–1793), was the eldest son of John Shute, first Viscount Barrington [q. v.], by his wife Anne, the daughter and co-heiress of Sir William Daines, and was born 15 Jan. 1717. After receiving the rudiments of education under Mr. Graham, father of Sir Robert Graham, one of the barons of the court of exchequer, he proceeded at eighteen years of age to Geneva, and, after a short residence there, made the grand tour. He arrived in England on his return, 21 Feb. 1738; and two years afterwards, 13 March 1740, was unanimously elected M.P. for Berwick-upon-Tweed, the constituency which had twice returned his father to the House of Commons. Barrington's politics were opposed to those of Sir Robert Walpole, whose political power terminated with the first session of the new parliament in 1741. In 1745 Barrington brought forward a plan for forming and training a national militia, of which the parish was to be the basis and unit; and in the autumn of the same year visited Dublin in order to take his seat in the Irish House of Lords. His father had never taken his seat as a peer of Ireland. He was appointed one of the lords commissioners of the admiralty 22 Feb. 1746, and on 14 Dec. following acted as a member of the committee of twelve appointed to 'manage the impeachment' of Simon, Lord Lovat, for high treason, which ended in Lovat's conviction and execution. 'In the year 1747 he wrote a vindication of the conduct of the admiralty board, of which he still continued a member;' and 'his paper on Quarantine, written in 1751, when a bill for introducing a general system of quarantine was before parliament, became an important object of attention' (Bishop Barrington's *Political Life*, &c., 1814, pp. 12 and 13). In 1754 he was appointed master of the great wardrobe, and in the same year was returned to parliament as member for Plymouth. He was sworn a member of the privy council 11 March 1755, and was again returned for Plymouth to the House of Commons after his acceptance of office as secretary at war on 21 Nov. following. On 21 March 1761 he was appointed chancellor of the exchequer, in succession to Mr. Legge, and continued to hold this office until his acceptance of the treasurership of the navy, 8 May 1762, in the place of George Grenville, then appointed secretary of state. This office Barrington held, not without being the object of jealousy and intrigue, until 19 July 1765, when he kissed hands on reassuming, at the king's express wish, the post of secretary at war. In that office he continued until 16 Dec. 1778, when, in consideration of his long public and personal services, a pension of 2,000*l.* was granted him. The civil list was temporarily relieved of this pension, however, by the appointment of Barrington to be joint postmaster-general 9 Jan. 1782, an office from which he was removed in April following in order to serve a friend of Lord Rockingham's administration. The pension was renewed and continued at the direct instance of the king, and Barrington enjoyed it until his death, which took place at Becket 1 Feb. 1793. A monument in the chancel of Shrivenham church, Berkshire, where he was buried, was 'erected to his memory by his three surviving brothers, to whom he was the best of fathers and of friends' (Nichols, *Literary Anecdotes*, &c., vol. vi. part i. pp. 643–4). Sir John Dalrymple accused him of crippling and starving the British army, and disgracing the flag of his country by sending out under it the untrained mercenaries of the continent. Barrington married, 16 Sept. 1740, Mary, daughter and heiress to Henry Lovell, Esq., and widow of Samuel Grimston, Esq., eldest son of William, Viscount Grimston, who died 24 Sept. 1764, leaving no surviving issue. A eulogistic life of Lord Barrington was written by his brother, Shute Barrington [q. v.], and was published in 1814.

[The Peerage of Ireland, 1768, ii. 88; Archdall's Lodge's Peerage of Ireland, 1789, v. 205–6; Bishop Barrington's Political Life of William Wildman, Viscount Barrington, 1814; Journal of the [Irish] House of Lords, 1779–86, iii. 588, &c.; Gent. Mag. February 1793, and passim; Nichols's Literary Anecdotes, vol. vi. pp. 450–1 and 643–4; Sir John Dalrymple's Three Letters to Lord Barrington, 1778, and second edition, with a fourth letter, 1779.]

A. H. G.

BARRITT, THOMAS (1743–1820), antiquary, was born at Manchester in 1743 and came of Derbyshire yeoman stock, his forefathers having settled at Bolton and Worsley, but his father, John Barritt, was the first of the family resident in Manchester. Of the education of Thomas nothing is known, but he developed a strong taste for archæological research which did not interfere with his success as a man of business. He kept a saddle-maker's shop in Hanging Ditch, and gathered a very curious collection of manuscripts and miscellaneous objects of antiquity. He travelled about the district and made sketches and memoranda which have been of great use to subsequent writers. He was one of the early members of the Manchester Literary and Philosophical Society, and contributed several papers to its 'Memoirs.' Amongst these are essays on supposed Druidical remains near Halifax, on antiquities found in the river Ribble, and on a Roman inscription found in Campfield. A number of his manuscripts were secured for Chetham's Library, Manchester, and several others are in private hands. He wrote verses also, and several of them have been printed, but they are little better than doggerel rhyme. His correspondence with the leading antiquaries of the time appears to have been extensive. One of the most interesting objects in his collection was a sword which he believed to have been that of Edward the Black Prince. A monograph on the swords, attributed to that warrior, has been printed by J. P. Earwaker, F.S.A., in which the claims of Barritt and others are discussed (*Archæological Journal*, vol. xxx. 1873). Two portraits of Barritt were engraved, in which he is represented with the famous sword and some other objects of his museum. He died 29 Oct. 1820, aged 77, and was buried in the Manchester parish church. Barritt's claim to remembrance is that with great patience and skill he recorded many facts in the history of the district which would otherwise have been lost. The Chetham Society some years ago announced its intention of issuing a selection from his manuscripts, but it has not yet appeared.

[Harland's Ballads and Songs of Lancashire, and Manchester Collectanea; Stanley's Historical Memorials of Canterbury, 10th edit. 1881, p. 181; a communication from Canon C. D. Wray; Papers of the Manchester Literary Club, ii. 156 (Axon); Reliquary, January 1869 (Thomas Gibbon).] W. E. A. A.

BARRON, HUGH (*d.* 1791), portrait painter, a scholar of Sir Joshua Reynolds, was the son of an apothecary in Soho. In that genial environment he received his first impulses towards art. After leaving the studio of Reynolds he started for Italy by way of Lisbon. He stopped some time in that city and painted portraits. In 1771–2 he was in Rome. Returning to London he settled in Leicester Square, and exhibited some portraits at the Academy in 1782–3 and 1786. His later work did not fulfil the promise of his youth. Not greatly distinguished as a painter, he was a good violinist, and considered the best amateur performer of his time. He died in the autumn of 1791, aged about forty-five. There is a mezzotint by Valentine Green, after a portrait by Barron, of J. Swan.

[Füssli's Allgemeines Künstler-Lexikon, 1806; Edwards's Anecdotes of Painting, 1808; Pilkington's Dict. of Painters; Redgrave's Dict. of English School, 1879.] E. R.

BARRON, WILLIAM AUGUSTUS (*fl.* 1777), landscape painter, was a pupil of William Tomkins and younger brother of Hugh Barron [q. v.]. In 1766 he gained a premium at the Society of Arts. He practised as a landscape painter, and also as a drawing master. Like his brother he excelled as a performer upon the violin; like him, also, he reached no more than a moderate excellence in his proper profession. His skill upon the violin gained him an introduction to Sir Edward Walpole, who gave him a situation in the exchequer, which in 1808 he still held. A view of Wanstead House by this artist was engraved by Picot in 1775; also after him are a set of views of castles and other subjects taken in different parts of Essex. In the print-room of the British Museum there is a large pen drawing by him of Richmond Bridge in 1778.

[Edwards's Anecdotes of Painters, 1808; Redgrave's Dict.] E. R.

BARROUGH, PHILIP (*fl.* 1590), medical writer. [See Barrow.]

BARROW, Sir GEORGE (1806–1876), author, was the eldest son of Sir John Barrow, first baronet [see Barrow, Sir John]. Sir George was born in London, educated at the Charterhouse, appointed to a clerkship in the colonial office in 1825, became chief clerk and secretary to the order of St. Michael and St. George in 1870, and retired in 1872. In 1832 he married Rosamund, daughter of W. Pennell, consul-general at Brazil, and niece and adopted daughter of the Right Hon. John Wilson Croker. He was succeeded in the baronetcy by his eldest son, John Croker, author of the 'Valley of Tears' and other poems, in which there are some *in memoriam* verses to his father. In early life Sir George too exhibited poetic taste in a translation of some odes of Anacreon, which was spoken of favourably by Mr. Gifford, first editor of the 'Quarterly Review.' In 1850 Sir George laid the foundation-stone of the Barrow monument erected to his father's memory on the Hill of Hoad, Ulverston. In 1857 Sir George Barrow published a small octavo volume, 'Ceylon Past and Present.'

[The Times, 2 March 1876; Sir John Barrow's Autobiographical Memoir, London, 1847; The Colonial Office List; Burke's Peerage and Baronetage; Memoir of Sir John Barrow by Sir George Staunton, Bart., London, 1852; Poems by Sir John Croker Barrow, Bart.] P. B.-A.

BARROW or **BARROWE, HENRY** (*d.* 1593), church reformer, was the third son of Thomas Barrow, Esq., of Shipdam, Norfolk, by his wife Mary, daughter and one of the co-heiresses of Henry Bures, Esq., of Acton in Suffolk (*Visitation of Norfolke* (1563) in *Harleian MS.* 5189, f. 31). He matriculated at Cambridge on 22 Nov. 1566, as a fellow-commoner of Clare Hall. He proceeded B.A. in 1569–70 (*Athen. Cantab.* ii. 151). He became a member of Gray's Inn in 1576 (*Gray's Inn Reg.*, *Harleian MS.* 1912, f. 10). At this time he lived, according to many authorities, a careless life about the court. John Cotton (of New England) states, on the authority of John Dod the Decalogist, that 'Mr. Barrow, whilst he lived in court, was wont to be a great gamester and dicer, and after getting much by play would boast, *vivo de die in spem noctis*, not being ashamed to boast of his night's lodgings in the bosoms of his courtizens' (*Ath. Cant.* ii. 151). But in the midst of this profligacy a fundamental change took place. He was walking in London one Sunday with one of his evil companions, when on passing a church he heard the preacher speaking very loudly. On the whim of the moment he went in and listened, in spite of his companion's sneer. After hearing the sermon Barrow was so profoundly altered that, in Bacon's words, 'he made a leap from a vain and libertine youth to a preciseness in the highest degree, the strangeness of which alteration made him very much spoken of' (Spedding, *Life of Bacon*, i. 166; see Young, *Chronicles*, 434). Forsaking the law, Barrow gave himself up to a study of the Bible, and of theology as it rested on that basis. He came to know John Greenwood, who had been deeply impressed by the remarkable books of Robert Browne, the founder of the 'Brownists,' and they similarly affected Barrow.

Whilst pursuing his theological and ecclesiastical studies, Greenwood was arrested on Sunday, 19 Nov. 1586, and Barrow went to visit him at the Clink. He was admitted by Shepherd, the keeper of the prison, but only to find that he too was arrested. There was no warrant or pretence of legality other than that it was done in obedience to the expressed wish of the primate, Whitgift, that he should be apprehended whenever and wherever hands could be laid on him. He was thrust into a boat and taken the same afternoon to Lambeth. Here he was arraigned before the archbishop, the archdeacon, and Dr. Cosins. He protested against the illegality of his arrest without a warrant, but the protest was disregarded. The Lambeth dignitaries tried to entrap him into a crimination of himself under oath. Failing that, they sought to hush up matters by exacting bonds that he would henceforth 'frequent the parish churches.' He would enter into no such bonds nor admit the jurisdiction of such a court, and was remanded to the Gatehouse. Eight days after (27 Nov.), Barrow was again taken to Lambeth before 'a goodlie synode of bishops, deanes, civilians, &c., beside such an appearance of wel-fedde preistes as might wel have beseemed the Vaticane' (*Examination*, 7), when a long sheet of accusations of opinions judged erroneous was presented against him. He at once acknowledged that 'much of the matter of this bil is true, but the forme is false,' yet refused to take any oath, requiring rather that witnesses against him should be sworn. This perfectly legal requirement was denied him, and Whitgift, losing his temper, broke out: 'Where is his keeper? You shal not prattle here. Away with him! Clap him up close, close! Let no man come at him; I wil make him tel an other tale yet. I have not done with him' (*ibid.* 8). He was transferred to the Fleet prison along with Greenwood. Two other examinations followed. The last, in which Lord Burghley took a prominent part, is printed by Professor Arber from Harl. MS. 6848, in his 'Introductory Sketch to the Marprelate Controversy,' 1879, pp. 40–8.

Barrow and two fellow-prisoners wrote in prison a full and authentic account of their treatment at the hands of the legal and ecclesiastical authorities. The work is entitled: 'The Examination of Henry Barrowe, John Grenewood, and John Penrie, before the High Commissioners and Lordes of the Counsel, penned by the Prisoners themselves before their Deaths' (1593). Barrow, with Greenwood and Penry, his fellow-prisoners, wrote this and other books, in the closest possible confinement, had them taken away in slips and fragments and shipped to the Low Countries by Robert Bull and Robert Stokes to be printed at Dort by one Hause, under the supervision of Arthur Byllet. Among the compositions written by Barrowe and his friends under such difficulties were: 1. 'A Collection of certaine Sclanderous Articles gyuen out by the Bishops against such faithfull Christians as they now vniustly deteyne in their Prisons, togeather with the answeare of the said Prisoners therunto: also the Some of certaine Conferences had in the Fleete, according to the Bishops bloudie Mandate, with two Prisoners there' (1590). This work includes 'A Briefe Answeare to such Articles as the Bishopps have giuen out in our name, upon which Articles their Priests were sent and injoyned to confer with vs in the seuerall prisons wherin we are by them detained.' 2. 'A Collection of certaine Letters and Conferences: lately passed betwixt certaine Preachers and two Prisoners in the Fleet' (1590). 3. 'A Brief Discourse of the False Church' (1590). 4. 'Apologie or Defence of such true Christians as are commonly but uniustly called Brownists.' 5. 'A Petition directed to her most excellent Majestie, wherein is delivered, I. A meane how to compound the evill dissention in the Church of England; II. A proofe that they who write for Reformation do not offend against the stat. of 23 Eliz., and therefore till matters bee compounded deserve more favour.' 5. 'Mr. H. Barrowe's Platform. Which may serve as a Preparative to purge away Prelatisme with some other parts of Poperie. Made ready to be sent from Miles Mickle-bound to Much-beloved England.' This work, written in 1593, was published in 1611, 'after the untimely death of the penman of the aforesaid platform and his fellow prisoner.' 6. 'A plaine refutation of M. Giffard's booke, intituled A short treatise against the Donatistes of England. . . . Here also is prefixed a summe of the causes of our separation . . . which M. Giffard hath twice sought to confute, and hath now twice received answer by H. B. Here is furder inserted a brief refutation of M. Giff. supposed consimilitude betwixt the Donatistes and us. By J. Greenwood. . . .' This work, which was published in London in 1605, has a dedicatory epistle signed by both Greenwood and Barrow. Copies of this and the former book are in the British Museum. Dr. Dexter, in his 'Congregationalism,' argues that Barrow and not John Penry was the author of the chief tracts, published under the pseudonym of Martin Marprelate, but the argument rests on a very doubtful basis, and is adequately refuted in Professor Arber's 'Marprelate Controversy,' pp. 187–96.

Barrow and Greenwood were ultimately 'arraigned' under a statute of the 23rd year of Elizabeth's reign, which made it felony, punishable by death, without benefit of clergy or right of sanctuary, to 'write, print, set forth, or circulate, or to cause to be written, set forth, or circulated, any manner of book, ryme, ballade, letter or writing at all *with a malicious intent*,' or 'any false, seditious, and sclanderous matter to the defamation of the queen's majestie or to the stirring up of insurrection or rebellion.' From first to last both prisoners protested against any charge of 'malicious intent.' At great length, on 21 March 1592–3, they were indicted at the Old Bailey. They were brought in guilty and sentenced to death. On 30 March (1592–3) they were taken to Tyburn in a cart and a rope put round their necks. They spoke modestly but bravely. But the journey to the scaffold was meant to terrify them into conformity. They were returned to Newgate. Seven days later, however, they were again huddled out of prison to Tyburn and there hanged on 6 April 1593 (*Harleian MS.* 6848).

Modern 'congregationalists' or 'independents' have put in an exclusive claim to Barrow as one of the main founders of congregationalism. Dr. Dexter, in his great work on 'Congregationalism of the last Two Hundred Years,' has argued for this with acuteness and fervour. In our judgment, whilst separate 'meeting-houses' of 'believers' grew out of Barrow's teachings and example, he himself had no idea corresponding with present-day congregationalism. It is even doubtful if *cæteris paribus* he objected to a national church, if only the 'supreme authority' of Jesus Christ and of Holy Scripture was unconditionally admitted. Barrow was not a mere 'sectary.' He protested against being called by that name.

[Harleian MSS., 5189 and 6848; Cooper's Athenæ Cantabrigienses, ii. 151–3; Baker MS. xiv. 305, xv. 1, 395; Egerton Papers (Camden Society), 166–179; Lansdowne MS. 65 art. 65, 982 art. 107; Dexter's Congregationalism; Brook's Puritans; Neal's Puritans; Marsden's Early Puritans; Hopkin's Puritans; Broughton's Works (folio), 731; Heylin's Hist. Presby., 2nd edition, 282, 322, 340, 342; Paul's Life of Whitgift, pp. 43–5, 49–52; Rogers's Cath. Doctrine, ed. Perowne, pp. 90, 93, 141, 167, 176, 187, 231, 238, 273, 280, 310, 311, 332, 344; Stow's Annals, 1272; Strype's Annals, ii. 534, iv. 93, 134, 136, 172, 177; Strype's Whitgift, pp. 414–17; Strype's Aylmer, 73, 162; Sutcliffe's Eccles. Disc., 165–6; Tanner's Bibl. Brit.; Thorndike's Works, i. 446, ii. 399, iv. 549; Bishop Andrewes's Minor Works, ix.; Bancroft's Pretended Holy Discipline, 4, 5, 36, 234, 236, 249, 418 seq., 425 seq., 430, 431; Brook's Cartwright, 306, 307, 449; Camden's Elizabeth; Hanbury's Memorials; Herbert's Ames.] A. B. G.

BARROW, ISAAC, D.D. (1614–1680), bishop successively of Sodor and Man and of St. Asaph, was the son of Isaac Barrow, a Cambridgeshire squire, and born at his father's seat of Spiney Abbey, near Wickham in that county. He became a fellow of Peterhouse in Cambridge, and took holy orders. His loyalty to the royalist cause resulted in his ejection from his fellowship in 1643, the very year in which Isaac, his famous nephew and namesake [q.v.], the future master of

Trinity, entered Peterhouse. In company with his friend and colleague, Gunning, Barrow went to Oxford, where Dr. Pink, warden of New College, appointed him a chaplain of that society. But the fall of Oxford in 1645 drove Barrow away from his new home, and he lived on in quiet retirement until the Restoration gave him back his fellowship at Peterhouse. He was in addition made fellow of Eton College and rector of Downham in his native county. But in 1663 the Earl of Derby appointed him bishop of Sodor and Man, to which office he was consecrated on 5 July in Westminster Abbey, his nephew, already winning fame as an orator, preaching the sermon. To the spiritual supremacy of Man Lord Derby added the temporal, by making Barrow governor of the island in April 1664. He became one of the most respected of Manx bishops, and a great benefactor of the land. He raised by subscription a sum of over 1,000*l*., with which he bought from Lord Derby all the impropriations in Man, and applied them to augment poor vicarages. He was equally zealous for education, built and endowed schools, and required his clergy to teach in the schools of their respective parishes. Partly from a royal grant, partly from his own purse, he established three exhibitions tenable by Manxmen at Trinity College, Dublin, with the object of raising the tone of clerical education and creating a learned clergy. Though he had left Man many years before his death, he remembered his old flock, and bequeathed in his will 100*l*. to 'buy such books yearly as should be more convenient for the clergy.' As governor he ruled wisely and firmly, built a bridge over a dangerous stream, and did many other good works there. 'The bread the poor clergy eat,' cries the historian of the remote and neglected island, 'is owing to him, as is all the little learning among the inhabitants.' No Manx bishop but the saintly Wilson can approach Barrow in beneficence and liberality. In March 1669–70 Barrow was translated to St. Asaph, and remained there till his death. Until October 1671 he continued to hold the see of Man *in commendam*, but then resigned it along with his governorship. His government of his new bishopric was marked by the same solid devotion to schemes of practical utility as had characterised his work in Man. He repaired his cathedral; wainscoted the choir; put new lead on the roofs; repaired and added to his palace; established an almshouse in St. Asaph village for poor widows and endowed it himself; and left 200*l*. in his will to establish a free school. His greatest exertions were devoted to obtaining in 1678 an act of parliament for uniting several sinecure and impropriate rectories in his diocese with their impoverished vicarages, and for devoting the proceeds of another sinecure to form a fund to maintain the cathedral fabric, hitherto unprovided for. He died on Midsummer day, 1680, at Shrewsbury, and was buried in the churchyard of his cathedral.

Barrow was a rigid 'high-churchman,' if we may anticipate that convenient phrase. He was celebrated by those like-minded with himself for being almost the only celibate bishop of his generation. The inscription on his tomb, written by himself, excited much scandal among protestants, as it implored all who entered the cathedral to pray for his soul. Wood is amusingly angry with those who imputed popery on so slight a pretext to so sound a churchman. His character, as gathered from his acts, is that of a benevolent, practical, and religious man.

[Willis's Survey of St. Asaph; Thomas's History of the Diocese of St. Asaph; Wood's Athenæ Oxonienses; Sacheverel's History of the Isle of Man.] T. F. T.

BARROW, ISAAC (1630–1677), master of Trinity College, Cambridge, an eminent mathematician and classical scholar, and one of the greatest of the great Anglican divines and preachers of the Caroline period, was born in London, where his father, Thomas Barrow, was linendraper to King Charles I. He was a scion of an ancient Suffolk family; but his grandfather lived at Spiney Abbey, in the parish of Wickham in Cambridgeshire, and was a justice of the peace there for forty years. His mother was the daughter of Mr. Buggin, of North Cray, and died when Barrow was only four years old. His uncle was Isaac Barrow, bishop of St. Asaph [q. v.]. His first school was the Charterhouse, where he made but little progress in his studies, and was chiefly distinguished for fighting and setting on other boys to fight. In fact, he was so troublesome in his early days that his father was heard to say that, if it pleased God to take any of his children, he could best spare Isaac. Charterhouse not proving a success, he was removed to Felstead school, where Martin Holbeach was the head master. Here he improved his ways, and in time so gained the confidence of his master that he made him 'little tutor' to a schoolfellow, Viscount Fairfax, of Emery, in Ireland. At the close of 1643 he was entered at St. Peter's College (Peterhouse), Cambridge, where his uncle Isaac, to whom he always had recourse for direction in his early life, was a fellow; but before he was qualified to come into residence, his uncle had been ejected, and he consequently went as a pensioner to Trinity. His father, who was at Oxford with the king when Barrow went to Cambridge, lost all in the royal cause. Barrow, therefore, would have been obliged to leave college for want of funds, had it not been for the kindness of the great Henry Hammond, who, either personally or by gatherings which he made from the faithful to support young men at the universities 'as a seed-plot of the ministry,' enabled him to pay the necessary expenses. Barrow showed his gratitude to Hammond by writing his epitaph. In 1647 Barrow was elected scholar of Trinity, though he refused to subscribe the covenant; and, in spite of his royalist opinions, he contrived to win the favour of the college authorities. 'Thou art a good lad,' said the puritan master, Dr. Hill, to him, patting him on the head; ''tis pitty thou art a royalist.' Barrow did subscribe the 'engagement,' but afterwards applied to the commissioners, and 'prevailed to have his name razed out of the list.' He took his B.A. degree in 1648, and in 1649 was elected fellow of Trinity, his friend and contemporary, Mr. Ray, the great botanist, being elected at the same time. He had studied physic, and at one time thought of entering the medical profession; but on reconsideration 'he thought that profession not well consistent with the oath he had taken when admitted fellow.' In 1652 he took his M.A. degree, and in the following year was incorporated in the same degree at Oxford. In 1654 the professor of Greek at Cambridge, Dr. Dupont, an eminent man in his day, and, in spite of his position, a royalist, resigned his chair, and was most anxious that his old pupil, Barrow, should succeed him; and Barrow, we are told, 'justified the character given of him by an excellent performance of his probation exercise, but not having interest enough to secure the election, Mr. Ralph Widdrington was chosen.' It is said that he failed through being suspected of Arminianism, and that Widdrington, who was nearly related to men in power, gained the election by favouritism. But it must be remembered that Barrow was at this time only twenty-four years of age—a very young man to be placed in such a post—and that, great as his classical reputation was, he was still more highly thought of as a mathematician. Moreover, he was already laying the foundation of his after-eminence as a divine. In fact, according to one account, his mathetical studies all had reference to this; for 'finding that to be a good theologian he must know chronology, that chronology implies astronomy, and astronomy mathematics, he applied himself to the latter science with distinguished success.'

Barrow was, however, clearly out of sympathy with the dominant party at Cambridge. When he delivered a fifth of November oration, in which 'he praised the former times at the expense of the present,' his brother fellows were so disgusted that they moved for his expulsion, and he was only saved by the intervention of his old friend the master, who screened him, saying, 'Barrow is a better man than any of us.' This want of sympathy with his surroundings determined him to travel; but his means were so straitened that he was obliged to sell his books in order to do so. He set forth in 1655, and first visited Paris, where he found his father in attendance upon the English court, and 'out of his small stock made him a seasonable present.' Thence he proceeded to Italy, visiting, among other places, Florence, where 'he read many books in the great duke's library, and ten thousand of his medals.' He was helped with means to continue his travels by Mr. James Stock, a London merchant whom he met at Florence, and to whom he afterwards dedicated his 'Euclid's Data.' On his voyage from Leghorn to Smyrna an incident occurred which showed that he had not altogether lost his fighting propensities. The vessel was attacked by an Algerine pirate; Barrow remained on deck, kept his post at the gun to which he was appointed, and fought most bravely, until the pirate, who had expected no resistance, sheered off. Barrow has described the conflict in Latin, both in prose and verse. At Smyrna he was kindly received by the English consul, Mr. Bratton, on whose death he wrote a Latin elegy. His reception by the English ambassador at Constantinople, Sir Thomas Bendish, was equally cordial; and he also began there an intimate friendship with Sir Jonathan Dawes. He spent his time at Constantinople in reading the works of St. Chrysostom, whom he preferred to any of the fathers. He resided more than a year in Turkey, and then gradually made his way home, taking on his road Venice, Germany, and Holland. He arrived in England in 1659, and at once received holy orders from Bishop Brownrigg.

Upon the Restoration his fortunes brightened. Widdrington resigned the Greek professorship, and this time there was no difficulty about electing Barrow to the chair. He began lecturing upon Aristotle's Rhetoric; but he is said to have been not very successful as a Greek lecturer. On the death of Mr. Rooke he was chosen professor of geometry at Gresham College, through the recommendation of Dr. Williams. Besides his own duties, he also officiated for Dr. Pope, the professor of astronomy, during his absence abroad. In 1662 a valuable living was offered to Barrow; but as a condition was annexed that he should teach the patron's son, he refused the offer, 'as too like a simoniacal contract.' In 1663 he preached the consecration sermon at Westminster Abbey when his uncle Isaac was made bishop of St. Asaph; and in the same year, again through the influence of his good friend Dr. Williams, he was appointed the first mathematical professor at Cambridge under the will of Mr. Lucas. He was also invited to take charge of the Cottonian Library, but, having tried the post for a while, he preferred to settle in Cambridge, and therefore declined it. According to the ideas of the time, there was no incompatibility in combining the duties of the Lucasian with those of the Gresham professorship; but Barrow was far too conscientious to undertake more than he could thoroughly perform. He therefore resigned his post at Gresham College, and confined himself to his Cambridge duties. But even these were too distracting for his sensitive conscience. He was afraid, as a clergyman, of spending too much time upon mathematics; 'for,' as we are quaintly told, 'he had vowed at his ordination to serve God in the Gospel of his Son, and he could not make a bible out of his Euclid, or a pulpit out of his mathematical chair—his only redress was to quit them both.' He resigned the Lucasian professorship in 1669 in favour of his still more distinguished pupil, Isaac Newton. He had the acuteness to perceive, and the generosity to acknowledge, the superior qualifications of his great successor. Newton had revised his 'Lectiones Opticæ' for the press, and, as Barrow ingenuously confessed, corrected some things and added others. But other circumstances led him to abandon mathematical for theological studies. The college statutes bound him to compose some theological discourses, these being necessary in order that a fellow may become 'college preacher,' and in that capacity hold ecclesiastical preferment. Accordingly, in 1669, he wrote his very valuable 'Exposition of the Creed, Decalogue, and Sacraments,' which, as he said, 'so took up his thoughts that he could not easily apply them to any other matter.' But this was not all. Barrow was a very sensitive and a very modest man; and the reception of his mathematical works by the public was not altogether encouraging. He had published in 1669 his 'Lectiones Opticæ,' which he dedicated to the executors of Mr. Lucas, 'as the firstfruits of his institution,' and he had found, as we have seen, in the pupil who revised them a better man than himself. He also published his 'Lectiones Geometricæ;' but 'when they had been some time in the world, having heard of very few who had read and considered them thoroughly, the little relish that such things met with helped to loose him more from those speculations, and heighten his attention to the studies of morality and divinity.'

Barrow was now left with nothing but his fellowship. His uncle had given him a small sinecure in Wales, and his friend Seth Ward, now bishop of Sarum, a prebend in Salisbury Cathedral; but the small income derived from these sources he always devoted to charitable purposes. Possibly it was at this time, when he seemed to have fallen between two, or rather several, stools, that he wrote a neat couplet, which has been often quoted as a proof of Charles II's neglect of his friends:—

> Te magis optavit rediturum, Carole, nemo,
> Et nemo sensit te rediisse minus.

Dr. Whewell's vindication of the king is unanswerable: 'I do not,' he writes, 'know what his (Barrow's) sufferings were. Charles took the very best way of making himself acquainted with his merits, and of acknowledging them by appointing him his chaplain; and if he wanted to make him master of Trinity, which was certainly a most appropriate and valuable recognition of his merits, he must needs wait for a vacancy.' That vacancy was not long in coming. In 1672–3 Dr. Pearson was appointed bishop of Chester, and Barrow succeeded him as master of Trinity. His patent to the mastership was with permission to marry, but this permission he caused to be erased, as contrary to the statutes. The appointment was the 'king's own act,' who said, when he made the appointment, that 'he gave it to the best scholar in England.' These were not words of course. Charles had frequently conversed with Barrow as his chaplain; and his comment upon his sermons is wonderfully apposite. He called him 'an unfair preacher, because he exhausted every topic, and left no room for anything new to be said by any one who came after him.' In the St. James's lectures on the 'Classical Preachers in the English Church,' where each preacher is ticketed with an epithet, Barrow is rightly termed 'the exhaustive preacher.' Charles had already shown his appreciation of Barrow by making him D.D. in 1670 by royal mandate.

Barrow enjoyed his new dignity for the brief space of five years, but he made his mark upon Trinity by commencing the magnificent library. The story runs thus. He proposed to the heads of the university to build a theatre, that the university church might be no longer profaned by the speeches &c. which were held there. He failed to move his brother heads, and went back piqued to his college, declaring that he would get handsomer buildings than any he had proposed to them; and so he gave the impetus to the building of the library, which was not completed at his death. He was vice-chancellor of Cambridge in 1675. In the spring of 1677 he went to London to assist, as master of Trinity, in the election of the Westminster scholars to Christ Church, Oxford, and Trinity, Cambridge; and on 13 April, 'being invited to preach the Passion sermon at Guildhall chapel, he never preached but once more.' He died on 4 May 1677, during the visit 'in mean lodgings,' Dr. Pope tells us, 'over a saddler's shop near Charing Cross;' but the master of Trinity of course had the means to lodge where he liked. He was buried in Westminster Abbey, where a monument surmounted by his bust was erected by his friends. His epitaph was written by his friend Dr. Mapletoft, who, like himself, had been a Gresham professor.

When it is remembered that Barrow was only forty-seven years of age when he died, it seems almost incredible that in so short a life he could have gained so vast and multifarious a store of knowledge. Scholar, mathematician, man of science, preacher, controversialist, he gained enough credit in every one of these departments to make the reputation of an ordinary man; while his blameless, unselfish, christian life would be worth studying if he had gained no intellectual reputation at all.

As a scholar, his many compositions in Latin prose and verse (he had almost a mania for turning everything into Latin verse), as well as in Greek verse, fully justify the confidence which Dr. Dupont showed in him.

As a mathematician he was considered by his contemporaries as second only to Newton, whose towering genius a little overshadowed that of his master; but on the other hand, his credit as a mathematician is enhanced by the fact that he was the first to recognise and develop the extraordinary talents of Newton, one of whose most famous discoveries he was on the verge of making. Dr. Whewell has well summed up his merits without exaggeration or detraction (to both of which Barrow's mathematical fame has been subject). 'The principal part which Barrow plays in mathematical history is as one of the immediate precursors of Newton and Leibnitz in the invention of the differential calculus. . . . He was a very considerable mathematician, and was well acquainted with mathematical literature.' Barrow himself was exceedingly modest in his estimate of his own mathematical powers, as indeed he was of all his powers. It was only in compliance with the judgment of his intimate friend, Mr. John Collins, that he was prevailed upon to publish most of his mathematical works. And when he did suffer them to be published it was with a stipulation that they should not be 'puffed.' 'I pray,' he wrote to Mr. Collins, 'let there be nothing said of them in the Philosophical Reports beyond a short and simple account of them; let them take their fortune or fate *pro captu lectoris*; anything more will cause me displeasure, and will not do them any good.' It was on his mathematics that his contemporary repute chiefly rested.

As to science and philosophy, he fully shared, in his early years, the newly awakened interest in these subjects, studying them, not at second hand, but in the works of such masters as Bacon, Des Cartes, and Galileo.

As a controversialist, his great 'Treatise on the Pope's Supremacy' (1680) would be enough to immortalise any man. He did not live to publish it, but on his deathbed gave Tillotson permission to do so, regretting with characteristic modesty that he had not had time to make it less imperfect. As a matter of fact, it is about as perfect a piece of controversial writing as is extant. He was the very man for the task; for 'he understood popery both at home and abroad. He had narrowly observed it militant in England, triumphant in Italy, disguised in France, and had earlier apprehension than most others of the approaching danger.' Besides this perfect knowledge of the subject, he had other qualifications no less essential for the work: his calm temperament and large-hearted christian charity prevented him from indulging in those anti-papal ravings which were only too common at the time. His logical mind at once detected the weak points in the papal arguments, while his nervous, lucid style set off his knowledge and his reasoning to the best advantage. His 'Exposition of the Creed,' though not directly controversial, will prove a most valuable weapon in the hands of a controversialist. The subject is treated from a different point of view from that taken by his predecessor at Trinity, Dr. Pearson; but though less known and read at the present time, his work does not suffer in the least by a comparison with that masterpiece.

But, after all, it is as a preacher that

Barrow is best known; though, curiously enough, his fame in this capacity was posthumous rather than contemporary. He does not appear to have been either a very frequent or a very popular preacher; but his sermons now deservedly rank among the very finest specimens of the art. One of their merits has been already touched upon, but they have many others. Barrow had qualms of conscience lest his mathematics should interfere with his divinity, but in fact they greatly helped it. 'Every sermon,' it has been truly said, 'is like the demonstration of a theorem.' The clearness, directness, and thoroughness of mind which are so conspicuous in the sermons were no doubt strengthened by the habit which mathematical pursuits foster. Controversy he carefully avoided in his preaching, going straight to the broad facts of christian belief and moral duty. Nevertheless, no one can read his sermons without feeling that he is in the presence of a first-rate controversialist. He appeals, perhaps, too much to the reason and too little to the feelings. No one would ever think of applying the common epithet 'beautiful' to any of Barrow's sermons, and yet they are full of eloquence of the very highest order; and now and then he rises into a strain which can only be described as sublime. But what strikes one most in the sermons is their thorough manliness of tone: they are free from the slightest touch of affectation; there is no vestige of extravagance or bad taste in them. One can well understand how it is that men of the greatest eminence have admired them the most: how John Locke, e.g., regarded them as 'masterpieces of their kind;' how Bishop Warburton 'liked them because they obliged him to think;' how the great Earl of Chatham, 'when qualifying himself in early life for public speaking, read Barrow's sermons again and again, till he could recite many of them *memoriter*;' and how the younger Pitt, at the recommendation of his father, studied them frequently and deeply. We have to descend to men of a feebler frame of mind for depreciation of Barrow. One hardly knows whether to smile or be provoked to see Blair, once the admired preacher of the coldest and tritest of sermons, looking down as from an eminence upon Barrow, and, while admitting 'the prodigious fecundity of his invention,' complaining of his 'genius often shooting wild and unchastened by any discipline or study of eloquence,' and of his style being irregular and incorrect; or to find a Mr. Hughes, who gave to the world a sort of Bowdlerised edition of Barrow, thinking his sermons inferior to Sherlock's. The drawback to Barrow's sermons is their inordinate length—inordinate even for those days of long sermons. Everybody knows the story of his preaching in Westminster Abbey, and encroaching so long upon the time which the vergers utilised between sermons for lionising the church that they caused the organs to play 'till they had blowed him down;' and of the sermon that he wrote on the text, 'He that uttereth slander is a liar' (1678), from which he was prevailed upon to omit the half about slander, and yet the remaining half lasted an hour and a half; and again, of the famous Spital sermon (the only one he ever saw in print), 'On the Duty and Reward of Bounty to the Poor' (1671), which is said to have occupied three hours and a half in delivery, though it was not preached in full. But there seems to have been a little exaggeration in these stories—at any rate, in that relating to the Spital sermon; for the court of aldermen desired him to print it 'with what further he had prepared to preach,' which no doubt Barrow did. Now the sermon is extant, and it fills ninety-four octavo pages—long enough in all conscience, but yet not long enough to occupy four hours in delivery. Still, prolixity is unquestionably a fault of Barrow's sermons, as it is of his mathematical works also. Barrow took immense pains over the composition of his sermons, as his manuscripts prove. He is said to have written some of them four or five times over.

It remains to say a few words about Barrow's character and habits. He was, scholarlike, negligent of his dress and personal appearance to a fault. Once, when he preached for Dr. Wilkins at St. Lawrence, Jewry, the congregation were so disgusted with his uncouth exterior that all but a few rushed out of church. Among the few who remained was Richard Baxter, who had the decency to sit out, and the good taste to admire, the sermon. Barrow is said to have been 'low of stature, lean, and of a pale complexion.' He would never sit for his portrait; but his friends contrived to hold him in conversation while a Mr. Beale took it without his knowing what was going on. He was very fond of tobacco, which he called his panpharmacon, declaring that it 'tended to compose and regulate his thoughts;' and he was inordinately fond of fruit, which he took as a medicine. He was a very early riser, and was in the habit of walking out in the winter months before daybreak. This habit once brought him into danger, and also gave him the opportunity of showing his extraordinary strength and courage. He was visiting at a house where a fierce mastiff was kept, which was chained during the daytime, but allowed to run loose in the garden at night, as a protection against thieves. Barrow was walking in the garden before daybreak, when the mastiff attacked him; he caught the brute by the throat, threw him down, and would have killed him; but he reflected that this would be unjust, as the dog was only doing his duty. He therefore called aloud for help, keeping the dog pinned down until some one from the house heard his cries and released him. Barrow had a keen sense of humour and a readiness of repartee, as the following story will show. He was attending at court as the king's chaplain, when he met the famous Earl of Rochester, who thus accosted him: 'Doctor, I am yours to the shoetie.' Barrow: 'My lord, I am yours to the ground.' Rochester: 'Doctor, I am yours to the centre.' Barrow: 'My lord, I am yours to the antipodes.' Rochester (scorning to be foiled by a musty old piece of divinity, as he termed him): 'Doctor, I am yours to the lowest pit of hell.' Barrow (turning on his heel): 'There, my lord, I leave you.'

Barrow's theological works were published soon after his death under the editorship of Dean Tillotson, in four volumes folio (1683–9), but not because Tillotson and Abraham Hill were left by his will his literary executors; for Barrow died intestate. In fact, he had nothing to leave except his books, which were so well chosen that they were sold for more than their prime cost, their value no doubt being enhanced by the fact that they had belonged to so famous a man. Barrow's papers would naturally revert to his father, who survived him for more than ten years; and according to Mr. Ward, the old man entrusted them to the care of Tillotson and Hill, with power to print such as they thought proper. Tillotson took immense pains over his editorial labours, which extended over ten years; but one part of those labours we could certainly have very well spared. He thought it necessary to alter many words which seemed to him incorrect or obsolete, and to subdivide the sermons, so that they differ both in matter and extent from the manuscript copies. Tillotson's edition was reissued in three folio volumes in 1716, 1722, and 1741. Editions were published by the Clarendon Press in 1818 and 1830, and another by the Rev. James Hamilton at Edinburgh in 1841–2. Mr. Hughes published a further edition in 1830, omitting Barrow's learned quotations, and adding summaries of the discourses. But by far the best, indeed the only complete edition, is that which was prepared for the syndics of the Cambridge University Press by the Rev. A. Napier in 1859. Here at last we have the true text restored from Tillotson's 'improvements,' the acquisition of Barrow's manuscripts by Trinity College enabling the accomplished editor to effect the restoration. There is a scholarly preface, which contains, among other things, the best bibliography of Barrow's theological works which is extant. An unpretending little work, entitled 'The Beauties of Barrow,' by B. S., Esq., barrister-at-law, 1846, is worth notice as giving, in 274 very short pages, well-chosen specimens of Barrow's style, which may be acceptable to the reader who has not time to wade through nine or ten octavo volumes. It is satisfactory to learn that Barrow's father received from Brabazon Aylmer, the bookseller, for the copyright of his son's theological works, 470*l*. It should be added that the sermons published under Barrow's name by Dr. (afterwards Bishop) Prince Lee were not, in the opinion of Dr. Whewell and Mr. Napier (two excellent judges), really Barrow's.

Whewell published an edition of Barrow's mathematical works in 1860. They include 'Euclidis Elementa' (1655); 'Euclidis Data' (1657); 'Mathematicæ Lectiones' (1664–6); 'Lectiones Opticorum Phænomenωn' (1669); 'Lectiones Opticæ et Geometricæ' (1669, 1670, 1674); 'Archimedis Opera;' 'Apollonii Conicorum lib. iv.;' 'Theodosii Sphærica nova methodo illustrata et succincte demonstrata' (1675); 'Lectio in qua Theoremata Archimedis de sphæra et cylindro per methodum indivisibilium investigata . . . exhibentur' (1678). All these were written in Latin, but some of them have been translated by Messrs. Kirby and Stephen and others. Barrow's Latin poems, 'Opuscula,' are included in the ninth volume of Mr. Napier's edition.

[Barrow's life has never been fully written, and his theological works have, until the present day, been most imperfectly edited. A very brief life was written immediately after his death by Abraham Hill, in the form of a letter to Tillotson. It is racily written, and accurate as far as it goes, but too brief. There is a life of Barrow in Ward's 'Lives of the Gresham Professors,' but there he only figures as one of a multitude. Another life was prefixed by the Rev. T. S. Hughes to his edition of Barrow's theological works in 1830. The writer laments that so little has been written about so great a man, and purposes to supply the want; but his 'Life' amounts to little more than a repetition of Hill, swelled out with a large amount of padding. Dr. Pope tells us much about Barrow in his life of Seth Ward; but, unfortunately, he is very inaccurate. By far the best narrative of Barrow's life is to be found in the Davy MSS. in the British Museum (to which the present writer's attention

was kindly directed by the Rev. A. B. Grosart, D.D.). And finally, there is a most admirable 'notice of Barrow's life and academical times,' written by one of his greatest successors at Trinity, Dr. Whewell, and prefixed to the ninth volume of Napier's edition of Barrow's theological works. With such a paucity of materials, it is no wonder that inaccuracies have crept into many of the biographical notices of Barrow. To take one instance out of many: he is absurdly said to have resigned his *Gresham* professorship in favour of Newton, instead of the Lucasian.]
J. H. O.

BARROW, JOHN (*fl.* 1756), geographical compiler, died at the end of last century. His first work was a geographical dictionary, which was published in London anonymously, as was also (in 1756) the first edition of his principal work, 'A Chronological Abridgment or History of the Discoveries made by Europeans in the different parts of the world.' The second edition of the latter compilation appeared in 1765, and was so successful that in the year following a French translation, by Targe, was published at Paris, in twelve volumes. In his introduction Barrow shows a considerable acquaintance with astronomical geography, so far as relates to the finding of latitude and longitude by the stars. The French translation seems to have had more repute than the original work, but even in France Barrow's 'History of Discoveries' was in a few years superseded by that of the Abbé Prévost. The voyages selected by Barrow are those of Columbus, V. de Gama, Cabral, Sir F. Drake, Sir W. Raleigh, Sir T. Cavendish, Van Noort, Spelbergen, Tasman, Dampier, Wafer, Rogers, Ulloa, Lord Anson, Ellis, and others.

[Barrow's Works.] R. E. A.

BARROW, Sir JOHN (1764–1848), secretary of the admiralty, was born at Dragley Beck, a village in the parish of Ulverston, in a small cottage, still standing, which had been in his mother's family nearly two hundred years. It faces seawards, is of one story, and may be identified by the motto, 'Parum sufficit,' over the door. Almost as the visitor leaves this humble dwelling, he sees before him, to the north-east of Ulverston, on a bold gorse-and-bracken-covered bluff, 417 feet above the sea, called Hoad, a round tower 100 feet high, conspicuous from the Leven estuary, and commanding a view of the chief heights of the lake district and Yorkshire. The cottage testifies to Sir John Barrow's lowly origin, the monument to the honour in which he was held by his countrymen when he died. Educated at the Town Bank Grammar School at Ulverston, the master of which was 'an old gouty gentleman named Ferdinand Hodgson, usually called Fardy by the boys,' who had the good sense to discern his pupil's merits, he was taught mathematics by 'a sort of perambulating preceptor, who used to pay an annual visit of about three months.' A son of the Robert Walker whom Wordsworth immortalised succeeded to the mastership, and helped young Barrow to his first step in life by recommending him to assist in the survey of Conishead Priory. The knowlege thus gained he utilised some years later in his first contribution to the press, in which he explained the practical use of a case of mathematical instruments. Five or six of the upper boys of the school subscribed to purchase a celestial globe and a map of the heavens, and he never let a starlight night pass without observing the constellations. In return for instruction given in mathematics he was taught navigation by a midshipman. He fell in with an account of Benjamin Franklin's electrical kite, and, by means of a schoolboy's kite, obtained abundance of sparks, and gave a shock to an old woman who came to see what he was about. She spread a report that he was no better than he should be, for he was bringing fire down from heaven. The alarm ran through the village, and at his mother's request he laid aside the kite. By an old farmer named Gibson—a 'wise man' and 'self-taught mathematician and almanack maker'—he was helped in his mathematical difficulties, of which he tells a curious story. For two days and nights he had been puzzling over a problem in Simson's 'Conic Sections.' Another night he fell asleep with his brain still at work on the problem. In his dreams he went on with it, so that next morning he easily sketched with pencil and slate the correct solution. His parents wished him to enter the church; but when he was fourteen he accepted an offer of a three years' engagement as timekeeper in a Liverpool ironfoundry, and in the last year of his engagement was offered a partnership by his employer, who, however, immediately afterwards died. While in Liverpool he saw Mrs. Siddons act in a farce, and displayed his instinctive love of adventure by begging for a place in a balloon, which Leonardi, the proprietor, said was the first to ascend in England with a human freight. Captain Potts, his late employer's friend, now offered to take him a voyage in a Greenland whaler, where he took part in the chase, and brought home a couple of jawbones, which were set up as gateposts close to his parents' cottage. In this voyage he learned what it was to be beset by ice, and while improving his mind by writing in a journal observations of the thermometer, the barometer, and the compass, exercised his body by learning to 'hand, reef, and steer;' so that Captain Potts told him that another voyage would make him as good a seaman as any on the ship. He returned home in time to attend his old master's funeral, and see Robert Walker, then eighty years old, stand with streaming eyes by his son's grave. His friend Gibson urged him to complete the knowledge he had gained of nautical science; 'for,' he said, 'without a profession you cannot tell to what good use knowledge of any kind may be applied.' A Colonel Dodgson offered him the superintendence of his estate in the West Indies; but on finding this to mean an overseership of negroes he declined it. Gibson's son introduced him to a Dr. James, master of a school at Greenwich, with whom he engaged himself as a mathematical assistant for three years. These years proved very happy and useful ones, and in his leisure hours he taught mathematics to the wife of Sir George Beaumont and the son of Sir George Staunton, to whom he 'was indebted for all the good fortune' of his life. Sir George recommended him to Lord Macartney, who was going on an embassy to China, and he was made comptroller of the household in his suite. His observations of the country and language are recorded in his 'Autobiography' (1847), his 'Travels in China' (1804), his 'Life of Lord Macartney' (1807), and in numerous articles in the 'Quarterly Review,' and his advice was asked by government on two subsequent occasions with regard to our dealings with the Chinese empire. His first care on coming home was to visit his parents. A fortnight later saw him in London, where he lived with Sir George Staunton, assisting him in his literary work till he accompanied Lord Macartney as his private secretary to the Cape of Good Hope. While in London he had been teaching himself botany in Kew Gardens, so that he looked forward to the study of South African natural history with a not uneducated appreciation of its novelties. Lord Macartney at once sent him on a double mission, viz. to reconcile the Kaffirs and Boers, and to obtain more accurate topographical knowledge of the colony, there being then no map which embraced one-tenth of it. In pursuit of these objects he traversed every part of the colony, and visited the several countries of the Kaffirs, the Hottentots, and the Bosjesmen, performing 'a journey exceeding one thousand miles on horseback, on foot, and very rarely in a covered wagon, and full half the distance as a pedestrian, and never except for a few nights sleeping under a roof.' On his return he received proof of Lord Macartney's approbation by being appointed auditor-general of public accounts. While drawing up an account of his travels he received news of his father's death. Upon Lord Macartney's return to England disturbances again broke out between the Boers and natives, and Barrow was employed by General Dundas on a mission of reconciliation. At its close he married Miss Anna Maria Trüter, and in the year 1800 bought a house looking on Table Mountain, where he intended to settle 'as a country gentleman of South Africa.' Three years later all these plans were upset. In 1802 the treaty of Amiens was signed. The Cape was evacuated, and a year later Barrow was once more in England. Here his friend General Dundas strongly recommended him to his uncle, at whose house he met Pitt. He describes Pitt and Dundas as being 'as playful as two schoolboys.' On Pitt returning to office in 1804, Dundas, now Lord Melville, was made first lord of the admiralty, and he appointed Barrow second secretary, a post which he occupied with but small intermission for the next forty years. The history of his life during that period 'would be, in fact, nothing less than that of the civil administration of our navy.' He owed his appointment mainly to the ability he had shown at the Cape and in his history of the colony, with its unrivalled map. On appointing him, Lord Melville inquired if he was a Scotchman, and to the answer, 'No, my lord, I am only a borderer, I am North Lancashire,' rejoined that both he and Pitt had been so taunted with giving away all the good things to Scotchmen that he was glad to have chosen an Englishman for once. One piece of patronage which, in his new position, fell to the lot of Barrow himself must have given him special pleasure. He found out the son of his old benefactor, Gibson, and made his son his private secretary. Of the stirring events of the following year his 'Autobiography' contains interesting reminiscences. 'Never,' he writes, 'can I forget the shock I received on opening the board-room door the morning after the arrival of the dispatches, when Marsden called out, "Glorious news! The most glorious victory our brave navy ever achieved—but Nelson is dead."' In 1806, on a change of first lords, Barrow lost his appointment, but was awarded a pension of 1,000*l.* a year, and was reappointed to the post in 1807. From 8 April 1807 to 28 Jan. 1845 he was second secretary, serving, he says, in all 'for forty years, under twelve or thirteen several naval administrations, whig and tory, including that of the lord high admiral, his royal highness the Duke of Clarence; having reason to believe that I have given satisfaction to all and every one of these naval administrations.' In 1817 Barrow published an account of the movement of icebergs into the Atlantic, and proposed to Lord Melville a plan of two voyages for the discovery of the North-west Passage—a proposal notable in the history of Arctic exploration, and the origin of some of the noblest exploits of seamanship in our century. In 1821 the honorary degree of LL.D. was conferred on him by the university of Edinburgh. In 1827 the Duke of Clarence was lord high admiral, and holding a grand review at Spithead, when 'a telegraph message from London was handed to Admiral Stopford, which, in the absence of his key, he was not prepared to make out. The duke impatiently called out, "Where is Barrow?" He was at his elbow, and the admiral handed him the message, with "What is it? quick, quick!" "Sir," was the reply, "it is brief, but painfully distressing—Mr. Canning is dead."' After the duke became king he made Barrow a baronet in the year 1835. When Sir James Graham was at the admiralty, and the consolidation of the civil departments of the navy was accomplished, Mr. Barrow was his right-hand man, and drew up a plan for the better management of the dockyards, which was adopted. In 1848 he resigned his office, receiving, on this occasion, the strongest expressions of regard from, among others, Sir Robert Peel. He was asked by Sidney Herbert to sit for his portrait, to be hung up in the room of the secretary to the admiralty. But what delighted him most of all was the present of a service of plate by officers engaged in Arctic discovery. More than any other man not actually employed in its operations, he had contributed to the splendid results obtained in the nineteenth century. Point Barrow, Cape Barrow, and Barrow Straits, in the polar seas, attest the estimation in which his friendship was held by the explorers of his time; and in the interior of the Ulverston monument their names are appropriately engraven with his own. On retiring Sir John asked for favours for only two men. One was Richardson, Franklin's brave comrade, who was knighted. The other was Fitzjames, who was made a captain, and whose name is also inseparable from Franklin's.

Sir John Barrow's 'Autobiography' contains an interesting historical sketch of the 'Quarterly Review,' and in a supplementary chapter, published after his death, he gives an account of the several presidents of the Royal Geographical Society, of which he may fairly claim to have been the founder, though the idea of such a society was not of his conception. He proposed the formation of it at the Raleigh Club in 1830, and took the chair at all its first meetings. During his long life, half of which was spent in active physical exercise, half in sedentary occupations, Sir John only once (when half poisoned in China) consulted a doctor before he was eighty. His singularly fortunate life was ended by as fortunate a death. After being engaged in literary labour on the previous day, he died suddenly and without suffering on 23 Nov. 1848, in the eighty-fifth year of his age, and was buried in Pratt Street, Camden Town. A marble obelisk marks the spot.

Few men have displayed such combined activity of mind and body as Sir John Barrow. The subsidiary enterprises on which he expended his inexhaustible energy might have been the main occupations of another man's life. When he was at the Cape he suggested and procured a plan for supplying Cape Town with water from Table Mountain. Previously there had been a daily concourse of many hundred slaves, rioting and fighting for the only water procurable. When quite a boy he drew up a plan for a Sunday school at Ulverston, and, as there was neither newspaper nor printing press in the town, wrote it out and stuck it up on the market-cross the night before market-day. He wrote 195 articles in the 'Quarterly Review,' on almost every subject except politics, the most generally interesting being on Arctic and Chinese subjects; about twelve in the 'Enclyclopædia Britannica;' one in the 'Edinburgh Review;' a 'Life of Lord Macartney' (1807); 'Travels in South Africa,' 2 vols. (1801–4); 'Travels in China' (1804); 'A Voyage to Cochin China' (1806); a 'Life of Lord Howe' (1838), of which Southey said he had never read any book of the kind so judiciously composed; in the 'Family Library' 'An Account of the Mutiny of the Bounty' (1831) and 'A Life of Peter the Great;' 'A Chronological History of Arctic Voyages' (1818) and 'Voyages of Discovery and Research within the Arctic Regions' (1846). Of these writings he modestly says, 'Sunt bona, sunt quædam mediocria, sunt mala plura.' In addition to them and to his 'Autobiography' he prepared for the press innumerable manuscripts of travellers in all parts of the globe.

[Autobiography; Staunton's Memoir of Sir John Barrow, edited by John Barrow (1852); Private letter from Colonel John Barrow, Sir John Barrow's son; information collected at Ulverston.] A. H. B-y.

BARROW or **BARROUGH, PHILIP** (*fl.* 1590), medical writer, son of John Barrow, of the county of Suffolk, obtained from the university of Cambridge, in 1559, a license to practise chirurgery, and in 1572 a similar license to practise physic. It is probable that he practised his profession in London. He is the author of the 'Method of Phisicke, containing the Causes, Signs, and Cures of Inward Diseases in Man's Body from head to foot. Whereunto is added the form and rule of working remedies and medicines, which our Physitions commonly use at this day, with the proportion, quantity, and names of such medicines,' London, 1590, 4to. This popular work, which is dedicated to the author's 'singular good lord and master,' the Lord Burghley, reached at least its seventh edition in 1652. The impression of 1617 is called the fifth edition. There is in the British Museum an interleaved copy of it, with many manuscript notes.

[MS. Addit. 5863, f. 78; Herbert's Ames, 1253; Cooper's Athenæ Cantab. ii. 98, 545.]
T. C.

BARROW, THOMAS (*d.* 1497?), ecclesiastic and judge. [See Barowe.]

BARROW, THOMAS (1747–1813), Jesuit, was born at Eccleston near Preston on 17 Sept. 1747, and educated at St. Omer. He entered the Society of Jesus at Watten in 1764. After the temporary suppression of the society in 1773 he rendered great services to the new English Academy at Liège, and subsequently to Stonyhurst College. At the peace of Amiens he was sent to Liège to look after the property of his brethren, as well as the interests of the nuns of the Holy Sepulchre (now settled at New Hall, Chelmsford). He died at Liège on 12 June 1813. Dr. Oliver calls him a prodigy of learning, but the only published specimens of his erudition are two sets of verses in Hebrew and Greek, in honour, respectively, of the Prince-Bishop of Liège, Francis Charles de Velbruck (1772), and Francis Anthony de Mean, the last Prince-Bishop of Liège (1792).

[Oliver's Collectanea S. J. 50; Foley's Records, vii. 36.]
T. C.

BARROW, WILLIAM (1610–1579), Jesuit. [See Waring.]

BARROW, WILLIAM (1754–1836), archdeacon of Nottingham, sprang from a Westmoreland family, and proceeded in due time to Queen's College, Oxford, where in 1778 he gained the chancellor's English essay on academical education. This essay was afterwards considerably enlarged and published as 'An Essay on Education; in which are particularly considered the Merits and the Defects of the Discipline and Instruction in our Academies,' 2 vols., 1802 (and again in 1804). In 1799 he took the degree of D.C.L., and preached as the Bampton lectures before the university, 'Answers to some Popular Objections against the Necessity or the Credibility of the Christian Revelation.' He was much indebted to Paley's writings for the argument here pursued, and the motto of the lectures, 'Neque se ab doctissimis neque ab indoctissimis legi velle,' showed (to use his own words) that they were 'rather sermons for general perusal than lectures for a learned society.' In them he popularises the arguments for the necessity and probability of a divine revelation to man, shows that the doctrines and precepts of the christian religion are favourable to the enjoyments of the present life ('not Christianity but intemperance being hostile to felicity'), and, with regard to prayer, deems it probable that 'the Almighty in consequence of our prayers interferes with the laws of nature.' He further shows that the course of nature is regular, but our conduct irregular, and that 'reason is not degraded by revelation but assisted and exalted, her prerogative not being taken from her but limited and ascertained.' His brother Richard was already vicar-choral of Southwell (a post which he held for the long period of sixty-four years), and in 1815 Barrow himself became prebendary of Eaton in the collegiate church of that place. In 1821 he was vicar-general of the same church, and was appointed on 3 April 1830 archdeacon of Nottingham. This dignity was not separated at that time from the province of York, and was held by Barrow for two years, until age and infirmity caused him to resign it to Dr. G. Wilkins in 1832. Barrow married Mrs. E. A. Williams, who died childless in 1823. He died 19 April 1836, aged 82. There is a tablet to his memory in the nave of Southwell Collegiate Church. His nephew, W. H. Barrow, was for many years M.P. for South Notts.

Barrow was a F.S.A., and, in addition to what has been named, published two sermons which had been preached at Southwell before the loyal volunteers of that place during the panic of 1803–4, and another on 'Pecuniary Contributions for the Diffusion of Religious Knowledge;' a treatise on the 'Expediency of translating our Scriptures into several of the Oriental Languages and the means of rendering those Translations useful' (1808), 'Familiar Dissertations on Theological and Moral Subjects' (1819), and three volumes of 'Familiar Sermons' (1818–21).

[Barrow's writings and private information.]
M. G. W.

BARROWBY, WILLIAM (1682–1751), physician, the son of Dr. William Barrowby, a physician established first in Oxford and afterwards in London, was born in London, and proceeded to Trinity College, Oxford, whence he passed to Emmanuel College, Cambridge, and there took the degrees of M.B. in 1709, and of M.D. in 1713; he was elected a fellow of the College of Physicians in 1718, and F.R.S. in 1721. He published 'Syllabus Anatomicus prælectionibus annuatim habendis adaptatus,' London, 1736. He translated two medical works by Astruc in 1737–8. He is stated, on somewhat doubtful authority, to have been one of the authors of 'A Letter to the Real and Genuine Pierce Dod, M.D., actual physician of St. Bartholomew's Hospital: plainly exposing the low absurdity or malice of a late spurious pamphlet falsely ascribed to that learned physician, 1746.' A controversy about inoculation was going on, and Dr. Dod had published some notes of cases which illustrated his view that the practice was dangerous. He had added other cases and an empty Latin letter. The long pamphlet of Dod is written in a pompous style, and contains very little medical information. The title of the attack by Barrowby and Schomberg indicates its method of ridicule. The task was an easy one, but the performance is abusive, coarse, and without scientific merit. The only happy hit in it is on the case of Lord Dorchester, who had taken an overdose of opium. Dod had mentioned among many irrelevant facts that the nobleman when recovering sent for his chaplain to read to him, and Barrowby says: 'We have a beautiful instance of the pious simplicity of past ages, p. 34, in the marquis's calling for his chaplain to read to him when he grew less desirous of sleep, whereas we observe most modern lords employ their chaplains chiefly from an aversion to all other opiates.' In the Rawlinson MSS. (in the Bodleian) it is said of Barrowby that 'this wretch, tho' a monster of lewdness and prophaneness,' took part in the riots at the Drury Lane Theatre in December 1743. He is satirised in a book called the 'World Unmasked' (1738). Barrowby became Dr. Dod's colleague at St. Bartholomew's in 1750, when for the first time the hospital had three physicians instead of two. Dr. Barrowby held office for less than two years, and died on 30 Dec. 1751 of cerebral hæmorrhage. His portrait was painted by T. Jenkins, and has been engraved.

[Munk's Roll, ii.; Manuscript Journals of St. Bartholomew's Hospital; Watt's Bibl. Brit. (sub 'Barroughby'); Morning Advertiser for December 1743.]
N. M.

BARRY, Mrs. ANN SPRANGER (1734–1801), actress, was born in Bath, in which city her father, whose name was Street, is said to have been an 'eminent apothecary.' A disappointment in love led to a visit to Yorkshire, where, rather than in Bath, long a centre of theatrical activity, she seems to have acquired a taste for the stage. Early in life Ann Street married a Mr. Dancer, an actor, who seems to have died young. The first appearance of Mrs. Dancer probably took place at Portsmouth about 1756. The following year she and her husband are said to have played in York. Her first recorded performance took place in the Crow Street Theatre, Dublin, the date being, according to Hitchcock (*Historical View of the Irish Stage*), 8 Nov. 1758. On this occasion she played Cordelia to the Lear of Spranger Barry [q. v.]. Her next character was Monimia in 'The Orphan.' Her early career was very far from successful. In Dublin she remained nine years, assiduously practising her art, and obtaining slow recognition from the public. Her line was tragedy, her most important characters at this period being Millamant, Andromache, Juliet, Desdemona, Belvidera, and Jane Shore. Occasionally, however, in such *rôles* as Angelica in 'Love for Love,' or Polly Peachum in the 'Beggars' Opera,' she ventured into comedy. Some scandal attaches to her life, but the love for Barry, with which from an early period she seems to have been smitten, kept her constant to the stage and to Dublin. Her mother left her a weekly pension to be paid her on the condition of abandoning her profession. She enjoyed this small sum during her lifetime, as the relation entitled to the reversion declined to claim the forfeit. In 1767 Barry, compelled to abandon the management of the Crow Street Theatre, returned to London. Mrs. Dancer, who in 1766 had played with him at the Haymarket Opera House one short season, this being her first appearance in London, came with him to town, and accepted an engagement from Foote to play with Barry at what was known as the little house in the Haymarket. Here, with indifferent success, she appeared as Juliet to the Romeo of Barry. In 1767–8 she accompanied Barry to Drury Lane, appearing as Cordelia. During this and subsequent seasons her reputation advanced to its highest point. In 1768 she is first heard of in the playbills as Mrs. Barry. The season of 1774 saw the Barrys at Covent Garden. On 10 Jan. 1777 Spranger Barry died, leaving her again a widow. During that and the following year she remained at Covent Garden, playing in 1778–9 as Mrs. Crawford. Her third marriage, to a man much younger than herself, whom, however, she survived, was detrimental to her career. She made occasional appearances at the Haymarket, Drury Lane, and Covent Garden, and played during the seasons of 1781–2 and 1782–3 in Dublin. She is last heard of on the stage at Covent Garden in 1797–8. Her farewell is said to have taken place in 1798 at Covent Garden, as Lady Randolph; this date is, however, doubtful. She died 29 Nov. 1801, and was buried near Barry in the cloisters of Westminster Abbey.

Mrs. Barry's place in the galaxy of bright actors that distinguished the latter half of the eighteenth century cannot be contested. The equal of Mrs. Woffington and Mrs. Cibber in tragedy, she surpassed both in comedy. She is described by Francis Gentleman (*Dramatic Censor*) as 'graceful, genteel, spirited, and feeling.' Her complexion was fair, her hair auburn, her shape good, and her stature just above the middle height. She had, however, a slight defect, due apparently to shortness of vision, in her eyes. In Monimia, which was then a test character, she was said by Gentleman to be the best in his recollection. Cooke says she had, during her whole life, no competitor as Desdemona, and her Lady Randolph, her great character, was held superior to that of Mrs. Siddons. Mrs. Siddons owned her fear of Mrs. Barry, saying, in a letter to Dr. Whalley: 'I should suppose she has a very good fortune, and I should be vastly obliged if she would go and live very comfortably upon it. . . . Let her retire as soon as she pleases.' Boaden, in his life of Mrs. Siddons, speaks of the storm of passion by which Mrs. Crawford had surprised and subdued a long succession of audiences (ii. 64). In another passage in his life of Mrs. Barry's great rival, Boaden says of the utterance by Mrs. Barry of one phrase assigned to Lady Randolph: 'It checked your breathing, perhaps pulsation; it was so bold as to be even hazardous, but too piercing not to be triumphant,' &c. (ii. 51). Campbell, in his life of Siddons, says Bannister told him her delivery of this passage 'made rows of spectators start from their seats.'

[Genest's Account of the English Stage; Dramatic Censor, 1770; Boaden's Memoirs of Mrs. Siddons; Thespian Dictionary; Hitchcock's Irish Stage; Gilliland's Dramatic Mirror; Dibdin's Complete History of the Stage.] J. K.

BARRY, SIR CHARLES (1795–1860), architect, was born on 23 May 1795, in Bridge Street, Westminster. He was the fourth son of Walter Edward Barry, a well-to-do stationer, who died in 1805. Charles Barry showed from his childhood a taste for drawing, and, after getting the usual mercantile education at private schools, was articled in 1810 to Messrs. Middleton & Bailey, surveyors, of Paradise Row, Lambeth, with whom he stayed for six years. After the first two years of his articles he regularly exhibited at the Royal Academy. With a few hundred pounds, the residue of the money left him by his father, he determined to travel, and left England on 28 June 1817. He travelled alone through France and Italy, and in Greece and Turkey with Sir C. Eastlake, Mr. Kinnaird (editor of a volume of Stuart's 'Athens'), and Mr. Johnstone.

Barry was on the point of returning to England when Mr. D. Baillie, who had met him in Athens and admired his drawings, made him an offer to go with him to Egypt and Palestine at a salary of 200*l.* per annum and his expenses. Barry was for this to make him sketches of the scenery and buildings, with permission to keep copies for himself. This offer was eagerly embraced, as Egypt had not been visited by English architects. They left on 12 Sept. 1818, and travelled in Egypt with Mr. Godfrey and Sir T. Wyse, going up the Nile beyond Philæ and visiting the ruins of the temples. On 12 March 1819 they left for Palestine, and, after seeing Jerusalem, they went to Syria, visiting Damascus, and getting as far as Baalbec. Barry parted with Mr. Baillie on 18 June 1819. Some of the sketches in Palestine were published by Finden in his illustrations of the Bible; the notes of Baalbec were published by Sir Charles in his latter years in the 'Architectural Publication Society's Dictionary.' After Mr. Baillie's death the whole of these eastern sketches were bought by Mr. John Wolfe Barry, C.E., Sir Charles's son, and are now in his possession. Barry then visited Cyprus, Rhodes, Halicarnassus, Malta, and Sicily. In Sicily he met Mr. John Lewis Wolfe, and the acquaintance so made ripened into a lifelong friendship. Mr. Wolfe was then studying architecture, which he eventually gave up, but his judgment on architecture was always appealed to by Barry until the last. They travelled through Italy together, and Barry returned alone through France, reaching London in August 1820, and at once became celebrated amongst the architects for his beautiful sketches. Barry, Cockerell, Gandy-Deering, and Blore were contemporaries who were celebrated for their drawings before they became practising architects. Barry took a house in Ely Place, Holborn, and competed for the small Gothic churches then being built; his success in several cases enabled him to marry in December 1822 Miss Sarah Rowsell, to whom he was engaged before he went abroad. In 1823 he gained St. Peter's Church, Brighton, in competition; in 1824 he built the Royal Institute of Fine Arts, Manchester, still one of the finest buildings in the town; in 1827 he removed to Foley Place; in 1829-31 he built the Travellers' Club House, Pall Mall, and thus drew the attention of the public to the merits of that phase of Italian architecture in which the effect is produced by simplicity and proportion—window dressings, rustications, strings, and massive unbroken cornices being alone employed; his grouping of the windows of the garden front was much admired at the time; the interior is characterised by dignified simplicity. In 1836 he began the Manchester Athenæum, which is distinguished like all his works by its elegant proportions. In 1837 he was commissioned to build the Reform Club House in Pall Mall, which may undoubtedly be considered his finest work; since the Italian renaissance no European building has equalled its exquisite proportions. The plan is that of an Italian palace with a central courtyard; here he hit upon the happy idea of covering the courtyard, and lighting it by glazed scale-work in the cove of the ceiling; by these means the whole of the area is made into a grand saloon, and the beauty of the surrounding arcades can be fully seen; the same device was resorted to by him, but on a larger scale, at Bridgewater House, built for the Earl of Ellesmere in 1847, where the covered courtyard serves as a sculpture gallery.

In speaking of Barry's works it is necessary to deviate somewhat from their chronological order, partly to group them according to style, and partly to note the changes effected in his mind. Even when he was fresh from Egypt and Italy, with marked views as to the proper style and treatment of buildings from the art side, he was, like Wren, too practical a man to shut himself out from work by a rigid adherence to his own views. He doubtless felt that his powers could as well be shown in buildings to which late Gothic details were applied, as in those whose details were purely classic, the main difference called for in the general treatment being greater variety and picturesqueness in the outline. In 1833 he began King Edward VI's Grammar School at Birmingham. The style was perpendicular, the front was only broken by a slight projection of the ends, which were emphasised by oriel windows, while the centre was divided by buttresses into nine bays, the school itself taking seven bays which contain low windows on the ground floor to light the cloister, and the door in the middle bay; above, large two-storied windows fill the space between the buttresses. The building was finished in 1836; during its building he became acquainted with Augustus Welby Pugin and John Thomas, who subsequently acted as his trusty lieutenants at the Houses of Parliament.

The Houses of Parliament were burnt down in October 1834; in June 1835 a competition was advertised, 'the style to be Gothic or Elizabethan.' On 1 Nov. the designs were sent in. On 29 Feb. 1836 the first premium was awarded to Barry. The river wall was begun in 1837, but it was not until 27 April 1840 that the first stone of the building was laid, and in 1841 he moved to 32 Great George Street, Westminster, to be near his work. Though the House of Lords was used in 1847, it was not until 1852 that the houses were formally opened by her majesty, and Barry was knighted shortly afterwards. The whole building was not completed at his death, but was finished by his son, Edward Middleton Barry [q. v.].

The plan is a model of perspicuity and convenience. The grand entrance from Westminster Hall is absolutely unrivalled, the first flight of steps stretching right across the hall; the idea, too, of forming the main corridors into a cross with a grand central octagon was happy, and the vaulting of the octagon forms one of the finest Gothic domes in existence. Externally the parts are beautifully proportioned; the clock-tower is a most brilliant design, and will bear a favourable comparison with the finest towers in the world. And though the Victoria tower has been found fault with by some as dwarfing the structure, in itself it is a beautiful design.

No modern building in England has been so often painted by the artists of all countries. We must not overlook the effects of this building on the subsidiary arts. Barry formed schools of modelling, stone and wood carving, cabinet-making, metal-working, glass and decorative painting, and of encaustic tile making, which have completely revolutionised the arts. He was gifted with that intuitive knowledge of men who could be of use which characterised the first Napoleon and which is possessed by all great men who successfully carry out great works. He got John Thomas appointed head of the stone-carving, and Augustus Welby Pugin head of the wood-carving. Pugin was practically the head of the remaining departments as well.

It is not surprising that, after Barry's appointment to be architect to the Houses of Parliament, the continued practice of Gothic design, the study of the existing examples from books and buildings, and the ardent advocacy of Gothic by his friend A. W. Pugin, should have so modified his taste that the simple grandeur of unbroken horizontal lines appeared to him to be ineffective and dull, and simplicity, even in classic buildings, was exchanged for richness. In most of his subsequent classic designs he exchanged the horizontal for the vertical element, and, with the exception of Bridgewater House, he broke up his skyline by end-attics, towers, and pinnacles. He endeavoured to get a mass rising from the centre of his buildings by a tower, dome, or otherwise, and cut up his façades with vertical lines. The Privy Council Office, Highclere House, and his design for Clumber sufficiently exemplify this change of taste. And at Halifax Town Hall he added a tower and stone steeple to an otherwise classic building.

He was, too, as brilliant a landscape gardener as he was an architect. Had he not been of the toughest fibre, of almost superhuman industry, and still thirsting for fame, he never could have carried out in his lifetime so great a national work as the Houses of Parliament. Architects alone can appreciate the powers required and the labour incident on such a vast and elaborate work, and he had to contend with conflicting opinions, some professional jealousy, visionary schemes, official interference, uneducated criticism in and out of parliament, and the rancour of enemies whose malignity has even pursued his fame beyond the grave. After the main work was done at the Houses of Parliament he moved to the Elms, Clapham Common, where he died of heart disease on 12 May 1860, and was buried in Westminster Abbey on the 22nd.

Amongst the many evidences of esteem his abilities and character called forth, his elections as member of the Royal Society and of the Travellers' Club may be mentioned, as well as his election to the associateship and membership of the Royal Academy of Arts of England, of the academies of St. Luke, Rome, St. Petersburg, Belgium, Prussia, Sweden, and Denmark, and of the American Institute, the presentation to him by the Royal Institute of British Architects of the queen's gold medal for architecture; and, though last not least in the estimation of foreign architects, a flag on the Victoria tower was hoisted half-mast high on the day of his interment. The Emperor Nicholas said of the Houses of Parliament 'it was a dream in stone,' and Montalembert wrote a eulogium on the building.

He left five sons and two daughters—Charles, Alfred (assistant bishop in West London, formerly bishop of Sydney), Edward Middleton, R.A. [q. v.], Godfrey, and Sir John Wolfe, C.E. Charles and Edward followed their father's profession. Dame Barry, his wife, died in 1882. His most celebrated pupils were Robert R. Banks, G. Somers Clarke, and John Gibson.

M. Hittorff, who pronounced an oration on Sir Charles Barry and his works at the Imperial Institute of France 1 Aug. 1860, places him before Inigo Jones and Wren, and says: 'It was only after he had built the Travellers' and Reform Clubs that we recognised in him a capacity truly unusual, joined to a quality rare amongst the English—I mean a predominant sentiment of art.'

In 1867, seven years after Barry's death, E. Welby Pugin published a pamphlet claiming for his father, Augustus W. Pugin, who died in 1852, the credit of being the art architect to the Houses of Parliament. A crushing reply to this was published by the Rev. A. Barry, and, fortunately, so many of Sir Charles's friends, pupils, and assistants were alive who had seen Sir Charles sketch out and elaborate the design, that the contention fell to the ground. The canopy of the throne in the House of Peers is the best piece of internal design, and it is only necessary to look at it to be confident that it was designed by a man reared in a classic school, even if we had not had G. Somers Clarke's statement that he saw Sir Charles draw it with his own hand. A complete list of his designs and executed works is published in his life by Dr. A. Barry.

[Sir D. Wyatt, On the Architectural Career of the late Sir C. Barry (Proc. R. I. B. A., 1859–60); Hittorff's Notice historique et biographique sur la vie et les œuvres de Sir C. Barry, 14 Aug. 1860, Paris 1860; E. W. Pugin, Who was the Art Architect of the Houses of Parliament? London, 1867; Rev. A. Barry's Life and Works of Sir Charles Barry, London, 1867; Rev. A. Barry's Architect of the New Palace at Westminster, London, 1868; Rev. A. Barry's Reply to Mr. E. Pugin, London, 1868; E. M. Barry's Correspondence with J. R. Herbert, R.A., London, 1868; Eastlake's History of the Gothic Revival, London, 1872; Fergusson's History of the Modern Styles of Architecture, London, 1873; The Travellers' Club House, London, 1839; César Daly, in Revue Générale de l'Architecture, Paris (The Travellers' Club, vol. i., 1840, The Reform Club, vol. xv., 1857, M. Hittorff's Address, vol. xviii., 1860); the correspondence in the Times, Standard,

Athenæum, Pall Mall Gazette, Builder, and Building News; Hughes's Garden Architecture and Landscape Gardening, London, 1866, where references are made to Sir Charles's skill in the management of steps, balustrades, &c.; De Montalembert, De l'avenir politique de l'Angleterre, cap. 9, le Parlement, Paris, 1856.]
G. A-N.

BARRY, SIR DAVID, M.D., F.R.S. (1780–1835), physician and physiologist, was born in county Roscommon, Ireland, 12 March 1780; appointed assistant surgeon in the army, 1806; present as surgeon, 58th foot, at the battle of Salamanca; and afterwards held several Peninsular appointments. In 1822–6 he studied physiology and medicine at Paris, and there read several original papers before the Academy of Sciences and the Academy of Medicine on the influence of atmospheric pressure on various functions of the body. The experiments on which these were based were repeated before Cuvier, Duméril, Laennec, Cruvelhier, and other eminent men of science, and much commended. These researches were published in London in 1826 under the title given below, and brought Barry into much repute. In 1828–9 he acted as English member with a commission of French doctors which visited Gibraltar to report on the causes of an epidemic of yellow fever there in 1828. In 1831 he was appointed on a commission to report on the cholera, and visited Russia, being knighted on his return. Among other commissions on which he acted was one on the medical charities of Ireland. He died suddenly on 4 Nov. 1835 of aneurism.

[Experimental Researches on the Influence exercised by Atmospheric Pressure upon the Progression of the Blood in the Veins, upon Absorption, &c., London, 1826; the Medical Gazette, 1835.]
G. T. B.

BARRY, DAVID FITZ-DAVID, first EARL OF BARRYMORE (1605–1642), was a posthumous child of David, son of David Fitzjames de Barry, Viscount Buttevant [q. v.]. The young lord was but twelve years old when he succeeded to the estates of his grandfather. At the age of sixteen he married the eldest daughter of the Earl of Cork, and in the following year inherited the estates of his great-uncle, Richard, who, because he was deaf and dumb, had been superseded in the title by his younger brother, David. After Charles I came to the throne, he advanced Viscount Buttevant by privy seal (30 Nov. 1627) to the dignity of earl of Barrymore. In 1634 he took his seat in parliament, and served against the Scots in 1639. When the Irish rebellion broke out in 1641, he strongly supported the royal cause, and garrisoned his castle of Shandon. Being asked by the insurgents to take the command of their army, he replied, 'I will first take an offer from my brother, Dungarvan, to be hangman-general at Youghal.' Lord Dungarvan was a son of the Earl of Cork, who had stationed him with troops in Youghal for the defence of that town against the rebels. When Barrymore received a threat that his house of Castlelyons would be destroyed, he declared that he would defend it while one stone stood upon another, being resolved to live and die a faithful subject of the English crown. In May 1642 he and his brother-in-law pursued the Condons, took the castle of Ballymac-Patrick (now Careysville), and rescued some hundred women and children. This was the first successful attempt of the English in that part of the country; but the victory was deeply stained by the execution, on the spot, of all the rebels taken prisoners, fifty-one in number. An account of this expedition of Lord Barrymore was published in the form of a letter (9 May 1642) from the Earl of Cork at Dublin to his wife in London. Two months later Barrymore took Cloghlea castle, near Kilworth. After this he was joined with Lord Inchiquin in a commission for the civil government of Munster. On 3 September following, he headed a regiment maintained at his own charges at the battle of Liscarrol, in which his brother-in-law, Lord Kynalmeaky, was killed. Barrymore was, as is supposed, wounded, for he died on the 29th of the same month of September, in the thirty-eighth year of his age, and was buried in Lord Cork's tomb at Youghal. He left his widow with two sons and two daughters ill provided for, and the Earl of Cork appealed to the king on their behalf. Charles, whose own troubles were thickening upon him, wrote from Oxford that the lord justice should grant his wardship and marriage to the mother without exacting any fine or rent for the crown.

[Lodge's Peerage of Ireland, i. 295–8; Brit. Mus. Cat.]
R. H.

BARRY, DAVID FITZJAMES DE, VISCOUNT BUTTEVANT (1550–1617), one of the leaders on the English side in the Irish rebellion of 1594–1603, headed by Hugh O'Neill, earl of Tyrone, was the second son of James Fitz-Richard Barry Roe, lord of Ibawne, Viscount Buttevant, and lord of Barrymore. The cause of his succession to the honours of the family in 1581 during the life of his elder brother Richard was remarkable. Richard was deaf and dumb, and on that account, though otherwise in his perfect senses, he was not permitted to succeed to the honours. He survived his brother five years, dying, unmarried, at Liscarrol, 24 April 1622. The arrangement of the succession was not universally accepted, for in 1613, when King James I proposed to hold a parliament in Dublin, his majesty found it necessary to issue a special royal rescript on behalf of David, Lord Barry, commanding that 'if the question of his right to sit in parliament should be stirred by any person it should be silenced.' Lord Barry was accordingly present in that parliament, and on 20 May 1615 was appointed one of the council for the province of Munster. He had previously sat as one of the lords of the parliament held by Sir John Perrot in April 1585, when no objection seems to have been raised to his presence. During Desmond's rebellion (1579–83), Lord Barry was an active partisan of that rebellious earl, slaying and plundering on all sides. In a letter of Sir Walter Raleigh, dated Cork, 25 Feb. 1581, it is written: 'David Barry has burnt all his castles and gone into rebellion.' Raleigh desired the keeping of Barry Court and the island adjoining (*Cal. of State Papers*, Ireland, 1574, pref. p. lxxxvi, and p. 289). Barry was proclaimed in May 1581, about the time of his father's death. But the stern repression of the insurrection by Lord Grey restored and secured his fealty. The argument that converted Barry to loyalty was an attack by Governor Zouch made upon him (2 May 1582) as he lay in the woods of Dromfinnin with a great prey taken from John Fitz Edmonds. All his carriages and cattle were taken, and thirty of his men were killed. The next day Barry 'made mean' to the governor to receive him to her majesty's mercy and pardon (*Cal. of State Papers*, Ireland, 1574, pref. 101). He did great service against the rebels in Munster. In 1601 he was made general of the provincials, and, with his brother John and Sir George Thornton, ravaged the country of the insurgents. 'These provinciall forces,' says Stafford quaintly, 'were not prepared for any great need that was of their service. It was thought meet to draw as many hands together as conveniently might bee, who, according to their manner, for spoyles sake, would not spare their dearest friends. And also it was thought no ill policie to make the Irish draw bloud one upon another, whereby their private quarrels might advance the publike service.' For these and similar services he was rewarded by King James with a grant of the forfeited lands of the Mac Carthys slain in rebellion. He died at Barryscourt, near Cork, 10 April 1617.

[Lodge's Peerage of Ireland, i. 293–4; Stafford's Pacata Hibernia; Calendar of State Papers, Ireland, 1574–85.] R. H.

BARRY, Sir EDWARD (1696–1776), physician, was a scholar of Trinity College, Dublin, 1716, and graduated B.A. in 1717, and M.D. in 1740. In 1719 he graduated M.D. at Leyden; a copy of his Latin 'Dissertatio Medica de Nutritione' on the occasion is in the British Museum Library. In 1733 he was elected a fellow of the Royal Society. He was admitted a fellow of the King and Queen's College of Physicians (Ireland) in 1740, and was its president in 1749. In 1743–4 he was elected to the Irish House of Commons for the borough of Charleville, which he continued to represent for several years. During this period he was practising medicine in Dublin, was physician-general to the forces in Ireland, and professor of physic in the university of Dublin. In 1761 he left Ireland and was incorporated M.D. at Oxford, and received from that university a license to practise, of which he availed himself in London. In 1762 he was admitted a fellow of the College of Physicians of London. He was created a baronet in 1775. He was succeeded in the baronetcy by his eldest son Nathaniel, a distinguished physician of Dublin.

Sir Edward Barry was the author of: 1. 'A Treatise on a Consumption of the Lungs,' Dublin, 8vo, 1726. 2. 'A Treatise on the Three different Digestions and Discharges of the Human Body, and the Diseases of their Principal Organs,' Lond., 8vo, 1759. 3. 'Observations, Historical, Critical, and Medical, on the Wines of the Ancients, and the Analogy between them and the Modern Wines,' 4to, Lond. 1775.

Sir Edward Barry was the first who treated the subject of wines in this country scientifically. In 1824 Henderson, in his history of wines, embodied the substance of Sir Edward's book.

[Munk's Roll of the Royal College of Physicians; Beatson's Political Index; Gent. Mag. xlvi. 192; Catalogue of Graduates in University of Dublin; List of the Fellows of the Royal Society; Journals of the House of Commons of Ireland from 1613 to 1661, Dublin, 1753.]

P. B. A.

BARRY, EDWARD, M.D., D.D. (1759–1822), religious and medical writer, son of a physician of Bristol, was educated at Bristol School under Mr. Lee, and studied medicine at St. Andrews University, where he graduated M.D. Always preferring theology to physic, he took orders in the church of England, was for several years curate of St. Marylebone, and one of the most popular preachers in London. It is said that the ordinary of Newgate, Mr. Villette, often availed himself of Dr. Barry's assistance in awakening the consciences of hardened criminals. From London he retired to Reading, where he employed himself in preparing some of his works for the press, the most noted being a 'Friendly Call to a New Species of Dissenters,' which went through several editions. He dedicated it to Sir William Scott, afterwards Lord Stowell, whose interest with his younger brother, Lord Eldon, then lord chancellor, obtained for Barry the two livings of St. Mary and St. Leonard, Wallingford. He was grand chaplain to the freemasons, and on preaching before them on one occasion was presented with a gold medal and a request that they might be allowed to publish his sermon. The immense concourse of persons at his funeral attested the esteem in which he was held at Wallingford. He was twice married. Besides the works mentioned above he published 'Theological, Philosophical, and Moral Essays,' 8vo, 1791; 'Works,' in 3 vols. 8vo, 1806; 'The Esculapian Monitor, or Guide to the History of the Human Species, and the most Important Branches of Medical Philosophy,' 8vo, 1811; several sermons, one preached to convicts under sentence of death in Newgate, and one on bull-baiting; several letters, one to king, lords, and commons, on the practice of boxing; and some political tracts. A work in four volumes, 8vo, published under his name in 1791, 'The Present Practice of a Justice of the Peace, and a Complete Library of Parish Law,' is said not to have been compiled by Dr. Barry. Dr. Barry belonged to the old school of high churchmen.

[Gent. Mag. 1822; Annual Register, 1822; Christian Observer, 1822.] P. B.-A.

BARRY, EDWARD MIDDLETON (1830–1880), architect, was the third son of Sir Charles Barry, R.A. [see Barry, Sir Charles], and was born in his father's house, 27 Foley Place, London, on 7 June 1830. In infancy he was delicate, and was placed under the care of a confidential servant at Blackheath. At an early age he was sent to school in that neighbourhood, and thence to an excellent private school at Walthamstow, where he remained till he became for a time a student of King's College, London. He entered the office of Thomas Henry Wyatt, between whom and his youthful pupil there was thus early laid the foundation of a warm friendship. After a short apprenticeship there, he, at his own earnest desire, entered the office of his father, just after his elder brother Charles had left it to commence practice in partnership with Mr. R. R. Banks. He continued to assist his father till the latter's sudden death in 1860, but he had already made considerable progress in working on his own account. In 1848 he had become a student at the Royal Academy, and even while assisting his father found time to devote to works of his own. The first of these thus designed and executed was St. Saviour's Church, Haverstock Hill, in 1855-6, and his designs for St. Giles's schools, Endell Street, which were carried out under his own superintendence in 1859–60, gave him a recognised position. It was to the originality displayed in these works that he owed his admission, in 1861, as an associate to the Royal Academy. The reconstruction, in 1857, in the short space of eight months, of the theatre at Covent Garden, which had just then been destroyed by fire, and the erection in the following year of the Floral Hall adjoining, afford examples of his energy, constructive skill, and artistic ability. These works were executed for his own private clients, and without diminishing the assistance which he was then rendering to his father. In 1860 Sir Charles Barry died suddenly, and upon his son Edward devolved the duty of completing his father's works. Foremost of these was the new palace at Westminster, which was at length entrusted to him by the government. Barry now succeeded not only to his father's business, but also to his reputation. On 29 March 1862 he married Lucy, daughter of Thomas Kettlewell, and two of the three children of the marriage still survive. The remaining years of his life record a long series of works designed by him, many of them of national magnitude and importance. In 1869 he was elected an academician, and in 1873, on the retirement of Sir George Gilbert Scott from the professorship of architecture in the Royal Academy, he was elected to the vacant office for the ensuing five years by the general assembly of that body. He carried into the work of the chair his usual vigour. One of his hearers, not a professional architect, writing a few weeks after his death, said: 'The professor, whose loss we deplore, aimed at being a man of his day, neither a Greek nor a Goth, and in his lectures he strove to place the true principles of beauty above the mere question of form.' At the end (1878) of the usual term of the appointment he was again elected their professor of architecture by the academy for the next quinquennial period. In 1874, on the resignation of Sidney Smirke, he had been appointed by her majesty treasurer of the academy, and earned, according to the testimony of his colleagues in the council, their warm personal regard and fullest confidence.

It remains to record Barry's disappointments. He was one of the nine architects selected in 1862 to compete for the Albert Memorial, when Sir G. G. Scott was successful. In 1867 the general competition of designs for the erection of the new law courts took place, and if the report of the judges and professional referees had been followed, this work would have been entrusted to Barry. It was generally felt at the time that no little injustice was done him in passing him over. Nor did the consolation offered by the government in the shape of entrusting him in 1868 with the erection of a new National Gallery prove effectual; for he was limited to the task of constructing additional rooms without any alteration in the present frontage. As picture galleries these rooms are admirably conceived. But, as originally designed, Barry's proposed building was a great and worthy conception, combining classical symmetry with picturesque effect. We must, therefore, remember that he never had the opportunity of executing the best thing he ever designed. On Smirke's death the entrance to the new galleries remained unaltered, and therefore unsuited to Smirke's handsome building. The task of providing an adequate approach was committed to Barry, and under his design the effective and ornate doorway and easy stair of approach through the old building of Burlington House were substituted for the former steep staircase. A resolution passed by the council soon after his appointment, and which he believed to be particularly directed against himself, prohibited for the future the employment of their treasurer as architect. He says in a letter: 'What with the injustice I have suffered about the Law Courts, National Gallery, and this (a demand from the government for all his father's drawings and papers connected with the Westminster Palace), it seems as if there was a dead set made against me, and I am tempted to quit a profession where such things are possible.' These and other vexations unfortunately rankled in his mind, and no doubt hastened his end. He used to regret sometimes that he had not chosen the bar as a profession, and more than once declared that it 'seemed sufficient for anything he would have liked to come in his way for it to end in failure.' For some time before his death he would seem to have had a presentiment of it. Only ten days before it he gave some minute directions to his son on the eve of departure for a few weeks' relaxation on the continent, so that, as he said, 'if I am called suddenly away, you will know what I wish.' He had suffered for years from sleeplessness, and used to spend many wakeful hours in reading, chiefly biography, history, and books of travel. On the morning of the day of his death, Tuesday, 27 Jan. 1880, however, he was cheerful about the future, and left home, saying, 'I shall be back late to-night,' as he had a meeting of council of the Royal Academy to attend. It was when about to move a series of resolutions at this meeting that he suddenly staggered into the arms of his friend Pickersgill, and, only exclaiming 'Who is it?' expired in the midst of his friends and colleagues. The cause of death was apoplexy and weakness of the heart's action. On the following Tuesday, 3 Feb. 1880, he was buried in the Paddington cemetery, Willesden. Simplicity, earnestness, love of truth and justice, and great amiability and kindliness, were the prominent qualities which distinguished him in private life. He was a hard worker, and left many unexecuted designs. Barry devoted himself exclusively to no style, though he handled all with success. His methodical habit of mind and keen sense of proportion led no doubt to the preference for classic design in most of his compositions. He did not hesitate to declare his opinion that the prevalent taste for what was called 'pure Gothic' in architecture was no more than a passing fashion of the day, unsuited to the real demands of the people. But he was no slavish 'classicist,' and his best designs of this nature, such as the Covent Garden opera-house, the Birmingham and Midland Institute, and others, exhibit a freedom of treatment which shows he was not insensible to the charms of the picturesque. In street buildings, indeed, his leaning was towards a blending of classic and Gothic, such as occurs in one of his most successful designs, that for the new buildings in Temple Gardens on the Thames Embankment. And it was in the freedom afforded by the so-called Italian Renaissance that he seems to have found the happiest scope for the expression of his artistic ideas. Like his father he was eminently practical in architecture. In planning he was admittedly a master. He was never satisfied with less than the very best arrangement and execution of practical detail in every building he undertook, and it is to his energy and conscientiousness in this department of his profession, as much perhaps as to his skill in artistic conception, that he owes the reputation he has left behind him of one of the foremost architects of his time.

The following is a list of Barry's works from the 'Builder;' references are added to volumes in which illustrations of the works appear: 1855–6, St. Saviour's Church, Haverstock Hill; 1856–7, Birmingham and Midland Institute (*Builder*, 1855); 1857–9, Leeds Grammar School; 1857–8, Royal Italian Opera House, Covent Garden (*Builder*, 1857, 1858, 1859); 1858–9, Floral Hall, Covent Garden; 1858–63, Henham Hall, Suffolk, tomb for Mr. Berens, Norwood Cemetery (*Builder*, 1858, p. 779); 1859, Duxbury Hall, Lancashire; 1859–60, St. Giles's Schools, Endell Street (*Builder*, 1861, pp. 818–9); 1860, Burnley Grammar School; 1860–3, Halifax Town Hall (*Builder*, 1863, p. 791) (design by Sir C. Barry); 1861, Birmingham Free Public Library; 1861–4, New Opera House, Malta (*Builder*, 1863, pp. 314–5); 1861, Gawthorpe Hall, Lancashire (additions); 1862, Pyrgo Park, Romford (additions); 1862–3, Barbon Park Lodge, Westmoreland; 1862, Stabling at Millbank for the Speaker; 1863–5, Charing Cross Hotel and Eleanor Cross; 1864–5, Star and Garter Hotel, Richmond (alterations and additions); 1864–6, Cannon Street Hotel (*Builder*, 1866, pp. 760–1); 1865, Schools, Canford, Dorsetshire; 1866–8, New Palace, Westminster, Arcade and Enclosure, New Palace Yard (*Builder*, 1868, p. 29), St. Margaret's Square, Restoration of St. Stephen's Crypt (*Builder*, 1864, p. 513); 1866–71, Crewe Hall, Cheshire (*Builder*, 1869, pp. 486–7; 1878, p. 486); 1866–9, New Palace, Westminster, Queen's Robing Room, Royal Staircase, Decoration of Central Octagon Hall; 1867, Bridgwater House, completion of Picture Gallery; 1867–8, Bakeham House, Egham; 1868–9, New Palace, Westminster, Design for New House of Commons, Subway; 1869–71, Thorpe Abbotts, Norfolk (additions); 1869–72, Sudbury Hall, Derbyshire (additions); 1870, Esher Lodge (additions); 1870–3, Shabden, Surrey (*Builder*, 1873, pp. 626–7); 1870–3, Cobham Park, Surrey; 1871–2, Corn Exchange, Bristol (new roof); 1871–4, Fitzwilliam Museum, Cambridge (completion of grand staircase); 1871–4, Wykehurst, Sussex; 1871–5, New Picture Galleries, National Gallery; 1871–6, Sick Children's Hospital, Ormond Street (*Builder*, 1872, pp. 66–7; 1876, pp. 1073–5); 1872–4, Clifton Church, Manchester; 1873, London and Westminster Bank, Temple Bar (additions and alterations); 1873–5, Downing College, Cambridge (additions and alterations); 1874, Peterborough Cathedral, pulpit (*Builder*, 1874, p. 352); 1875, Royal Infirmary, Waterloo Road (alterations); 1875–9, Inner Temple Buildings, Thames Embankment (*Builder*, 1879, pp. 654–6, 1344); 1878–9, Peakirk Church, Hermitage (restored); 1879, Stancliffe Hall, Derbyshire (additions, &c.); 1879, House for Art Union, Strand (*Builder*, 1879, pp. 19, 21). For Mr. Barry's designs for the New Law Courts and National Gallery, see also the 'Builder,' 1867, pp. 112, 191, and 370–1; and 1876, pp. 737–9.

[Builder, 1880; Lectures on Architecture, with Introductory Memoir, 1881.] G. W. B.

BARRY, ELIZABETH (1658–1713), actress, is said to have been the daughter of Edward Barry, a barrister, who, during the civil wars, raised a regiment for Charles I, and was subsequently known as Colonel Barry. This assertion, though resting on evidence no more trustworthy than a 'History of the Stage' compiled for the notorious Edward Curll, has won general acceptance. After the loss of her father's fortune Elizabeth Barry, it is said, passed under the charge of Lady Davenant, rather oddly described by Davies (*Dramatic Miscellanies*, iii. 197) as 'an acquaintance' of Sir William Davenant, who through friendship gave her a good education, and introduced her into society. The mention of Davenant seems to have misled some subsequent writers on the stage. Thus Dr. Doran states that 'Davenant took the fatherless girl into his house and trained her for the stage;' and continues, 'Davenant was in despair at her dulness' (*Their Majesties' Servants*, i. 139). Since Davenant died in 1668, when his supposed pupil could only have been ten years old, his despair was, to say the least, premature. That Mrs. Barry owed her entrance on the stage to the patronage of the Earl of Rochester is all that can safely be assumed. Tony Aston (*A Brief Supplement to Colley Cibber his Lives of the late Famous Actors and Actresses*) says that when Lord Rochester took her on the stage 'she was woman to Lady Shelton of Norfolk.' To those familiar with the anxiety of actresses of the stamp of Mrs. Barry to furnish themselves with respectable antecedents the story of Aston will commend itself. The statements of Curll and Aston are, however, not irreconcilable. On one point all testimony is concurrent. The would-be actress showed at first little promise. Aston says: 'For some time they could make nothing of her; she could neither sing nor dance, no, not even in a country dance.' Colley Cibber states: 'There was, it seems, so little hopes of Mrs. Barry at her first setting out that she was, at the end of the first year, discharg'd the company, among others, that were thought to be a useless expense to it;' and Davies (*Dramatic Miscellanies*) explains that 'she had an excellent understanding, but not a musical ear; so that she could not catch the sounds or emphases taught her, but fell into disagreeable tones.' Davies adds that Lord Rochester 'taught her not only the proper cadence or sounding of the voice, but to seize also the passions, and adapt her whole behaviour to the situations of the character.' According to Curll, Rochester made a considerable wager that in the space of six months she would be one of the most approved performers of the theatre.

The first recorded appearance of Mrs. Barry took place in or about 1673 as Isabella the queen of Hungary, in 'Mustapha,' a tragedy by the Earl of Orrery. The scene was Dorset Garden, then occupied by what was known as the Duke's Company. Her first performance is said to have been witnessed by Charles II and the Duke and Duchess of York. The duchess, Maria Beatrice of Modena, afterwards queen, is stated to have been so pleased as to have presented her wedding suit to the actress, from whom she subsequently took lessons in the English language. In later years, when queen, she is said to have given Mrs. Barry her coronation robes in which to appear as Queen Elizabeth in Banks's tragedy of the 'Earl of Essex.' Such facts as are known concerning Mrs. Barry show her selfish and mercenary. On Otway, in whose pieces her highest reputation was made, and whose best characters are said to have been inspired by her, her influence was maleficent. Tom Brown speaks, in language too strong to be quoted, of her immorality and greed. Her professional career is a record of sustained effort. She was the 'creator' of considerably more than one hundred rôles, including most of the heroines of the tragedy of her day: Monimia in the 'Orphan,' Cordelia in Tate's version of 'King Lear,' Belvidera in 'Venice Preserved,' Isabella in Southerne's 'Fatal Marriage,' Cassandra in Dryden's 'Cleomenes,' and Zara in Congreve's 'Mourning Bride.' The part of most importance she created in comedy was perhaps Lady Brute in Vanbrugh's 'Provoked Wife.' Concerning her appearance opinions differ. Her portrait by Sir Godfrey Kneller shows her with her hair drawn back from a face that is bright and intellectual rather than handsome, but is lighted up by eyes of singular beauty. Aston says: 'She was not handsome, her mouth opening most on the right side, which she strove to draw t'other way, and at times composing her face as if sitting to have her picture drawn. She was middle-sized, and had darkish hair, light eyes, dark eyebrows, and was indifferent plump. She had a manner of drawing out her words, which became her.' Hamilton, in his 'Memoirs of Grammont,' is supposed to refer to her when he says that the public was obliged to Rochester 'for the prettiest, but, at the same time, the worst actress in the kingdom.' It seems scarcely probable that Hamilton can in these strong words have indicated a woman who has come to be regarded as one of the first actresses of the time. Colley Cibber says: 'Mrs. Barry, in characters of greatness, had a presence of elevated dignity, her mien and motion superb and gracefully majestick; her voice full, clear, and strong, so that no violence of passion could be too much for her. And when distress or tenderness possessed her she subsided into the most affecting melody and softness. In the art of exciting pity she had a power beyond all the actresses I have yet seen, or what your imagination can conceive' (*Apology*, p. 133, ed. 1750). Aston, who seems inclined to disparage her, admits that 'in tragedy she was solemn and august; in free comedy, alert, easy, and genteel, pleasant in her face and action, filling the stage with variety of gesture.' Betterton, moreover, in the record of his conversations preserved in the so-called 'Life' assigned to Gildon (p. 39), calls her 'incomparable;' classes her as 'the principal' among those players who seem always to be in earnest, and adds that 'her action is always just, and produc'd naturally by the sentiments of the part.' Testimony such as this must outweigh all opposition, of which Mrs. Barry had to encounter a fair share, most of it, however, directed rather against her life than her acting. To the verdicts recorded need only be added the assertion of Davies that 'Mrs. Barry was mistress of all the passions of the mind; love, joy, grief, rage, tenderness, and jealousy were all represented by her with equal skill and equal effect.' Her delivery of special lines has been held to be singularly happy, and her acting is said by Betterton to have 'given success to plays that would disgust the most patient reader.' She was in the habit of weeping real tears during her performance of a pathetic character, conforming thus with a well-known Horatian maxim rather than with the subsequently expressed theory of Diderot in 'Le Paradoxe sur le Comédien.' Cibber says that the system of benefits was first established on behalf of Mrs. Barry. These are supposed to have been reserved for authors until James II commanded a benefit in her interest, and the custom became thenceforward established. Four years before the accession of James II, however, an agreement between Betterton and Charles Davenant with Smith, Hart, and Kynaston, dated 14 Oct. 1681, speaks of young men and women playing for their own profit only. Of the many stories told concerning Mrs. Barry one alone merits mention. In consequence of a quarrel with Mrs. Boutell for the possession of a veil, Mrs. Barry, as Roxana in the 'Rival Queens' of Nathaniel Lee, while uttering the words, 'Die, sorceress, die! and all my wrongs die with thee,' used her stage dagger with such effect as slightly to wound her rival through all her panoply. The matter was hushed up, and the explanation that the assailant had been carried away by her part was accepted. The letters of Rochester to 'Madame B.,' first printed in Tonson's edition of his works, 1716, are supposed to have been written to Mrs. Barry. In one of these reference is made to a child he had by her, on whom he is said afterwards to have settled by will an annuity of 40*l.* The few mad letters of Otway, preserved in the collection of his works, are also stated to have been addressed to her. The child of Lord Rochester, and a second, the paternity of which was acknowledged by Etherege, who also is said to have made provision for his offspring, both died before their mother. In 1709–10 Mrs. Barry disappeared from the stage, having retired to Acton, then a country village, where she died.

In Acton church there is a tablet with the inscription: 'Near this place lies the body of Elizabeth Barry, of the parish of St. Mary-le-Savoy, who departed this life 7 Nov. 1713, aged 55 years.' Cibber says: 'She dy'd of a fever towards the latter years of Queen Anne.' Davies states, on the authority of an actress who, at the time of Mrs. Barry's death, was in London, that 'her death was owing to the bite of a favourite lapdog, who, unknown to her, had been seized with madness.'

[In addition to authorities cited see Genest's Account of the English Stage; Baker, Reed, and Jones's Biographia Dramatica; and Bellchambers's notes to his edition of Cibber's Apology, 1822.] J. K.

BARRY, GEORGE (1748–1805), author of a 'History of the Orkney Islands,' was a native of Berwickshire, and was born in 1748. He studied at the university of Edinburgh. After receiving license as a preacher from the Edinburgh presbytery of the church of Scotland, he continued to act as tutor in a gentleman's family until in 1782 he obtained a presentation to the second charge of Kirkwall. The dislike of a portion of the congregation to his preaching resulted before long in the formation of a Secession congregation in the parish. In 1793 he was translated to Shapinshay. He received in 1804 the degree of D.D. from the university of Edinburgh. Shortly before his death at Shapinshay on 11 May 1805 he published a 'History of the Orkney Islands, including a view of the ancient and modern inhabitants, their monuments of antiquity, their natural history, the present state of their agriculture, manufactures, and commerce, and the means of their improvement.' A second edition, with additions and improvements by the Rev. James Headrick, appeared in 1808. Barry's 'History' displays much diligent research and careful individual observation, notwithstanding the fact that he had access to the valuable manuscripts of Low, who had died without being able to find for them a publisher. Barry never sought to conceal his possession of Low's manuscripts; he refers in his 'History' to Low's 'Tour,' and possibly would have more fully acknowledged his obligations to him had he not been attacked by his last illness while the 'History' was passing through the press.

[Scott's Fasti Ecclesiæ Scoticanæ, iii. 379, 418; Introduction by Dr. William Elford Leach to Low's Fauna Orcadensis (1813), and by Joseph Anderson to Low's Tour through the Islands of Orkney and Shetland in 1774 (1879).] T. F. H.

BARRY, GERAT or **GERALD** (*fl.* 1624–1642), colonel in the Spanish army and military writer, was a member of an Irish family, of which the Earls of Barrymore and Viscounts Buttevant were regarded as the heads. Barry was born in the latter part of the sixteenth century, and in his early years entered the service of the King of Spain. He was employed for a time in the Spanish fleet, and subsequently in the army of Spain in the Low Countries and Germany. Under Ambrosio Spinola, Barry distinguished himself at the siege of Breda in 1625. Of this remarkable siege an account written by Barry in English, illustrated with plates, and dedicated to Spinola, was published at Louvain in 1628, in folio. Barry was also author of another folio volume, printed at Brussels in 1634, with the following title: 'A Discourse of Military Discipline devided into three boockes, declaringe the partes and sufficiencie ordained in a private souldier, and in each officer servinge in the infantery till the election and office of the captaine generall; and the laste booke treatinge of fire-wourckes of rare executiones by sea and lande, as also of fortifications. Composed by Captaine Gerat Barry, Irish.' To this volume, which is illustrated with curious plates and plans, Barry prefixed a dedication to David Fitz-David Barry, earl of Barrymore, viscount of Buttevant, baron of Ibaune, lord of Barrycourte and Castleliones, &c. This he dated 'at the court of Bruxells, the first of May 1634.' The publications of Barry are of great rarity, and but little known. Barry attained to the rank of colonel under the King of Spain, for whose service he was employed to raise troops in Ireland. After the rising of the Irish in 1641 Barry for a time acted as commander for them in Munster. His ill-success in that position was ascribed to his advanced age and want of experience in the modes of effectively carrying on the irregular warfare then adopted by the Irish. He retired from active service about 1642, and was outlawed by the English government for having joined in the Irish war. The year of the death of Barry has not been ascertained.

[Contemporary History of Affairs in Ireland, 1641–52, Dublin, 1879–81; Hist. of Confederation and War in Ireland, 1641–3, Dublin, 1882; State Papers, Ireland, 1641, Public Record Office; Add. MSS. 1008, 4772; Letter from Lord Deputy of Ireland to Speaker Lenthal, London, 1651.]
J. T. G.

BARRY, HENRY (1750–1822), colonel, appears in the 'Army List' as a second lieutenant of 22 Feb. 1763; was gazetted as an ensign in the 52nd regiment on 11 March 1768; became a lieutenant on 23 Sept. 1772; a captain on 4 Jan. 1777; a major in the army on 19 Feb. 1783; a regimental major on 11 May 1789; a lieutenant-colonel in the army on 18 May 1790; was promoted to a lieutenant-colonelcy in the 39th regiment on 8 Dec. 1790, and became a colonel on 19 July 1793.

His regiment, the 52nd, was engaged in the war with our American colonies, during which Barry acted as aide-de-camp and private secretary to Lord Rawdon, afterwards Marquis of Hastings, who took a distinguished part in it. While on Lord Rawdon's staff he penned some of the best written despatches ever transmitted from an army on service to the British cabinet. As the 52nd and Lord Rawdon both took part in the battles of Bunker's Hill, Brooklyn, White Plains, and at the attack on Fort Clinton, and as Barry was at the time a lieutenant in the 52nd and aide-de-camp to Lord Rawdon, it is fair to assume that he was present at all those actions. He afterwards served in India, where he gained additional credit. Returning to England, he appears to have left the army in 1794, and to have settled at Bath, where he was well known and valued among the higher scientific and literary circles of that city. He died there on 2 Nov. 1822 (*Gent. Mag.* xciii. pt. i. 571).

[Annual Biography and Obituary, viii. 408; Historical Record of the 52nd Regiment; Army Lists.]
A. S. B.

BARRY, JAMES, Lord Santry (1603–1673), chief justice of the King's Bench (Ireland), was son of Richard and Anne Barry. His father and grandfather were wealthy merchants of Dublin, his grandfather having been sheriff, and his father mayor and representative in parliament of that city. Lord Strafford speaks (Strafford's *Letters*) of the father in terms of respect, calling him 'a good protestant.' James Barry received a legal training, and, being called to the bar, achieved for several years considerable reputation and success. He became recorder of the city of Dublin, and in 1629 prime serjeant-at-law, the stipend of which in those days, we are told, was 20*l.* 10*s.* per annum. He occupied this position when Lord Wentworth (Earl of Strafford) came to Ireland as lord deputy. Lord Wentworth at once recognised his abilities, and on the first opportunity (1634) promoted him to the office of second baron of the exchequer, in preference to another candidate strongly recommended by Archbishop Laud, and later in the same year Barry received the honour of knighthood. He published in 1637, at the request of Lord Wentworth, to whom he dedicated it, 'The Case of Tenures upon the Commission of Defective Titles, argued by all the Judges of Ireland, with the Resolution and the Reasons of their Resolution.' This was his only publication. In 1640 he showed his gratitude by using all his influence, but in vain, with Sir James Ware and other members of the Irish House of Commons to prevent their sending a committee of their body to England to impeach the Earl of Strafford. There is nothing to record of Sir James Barry from this date until 1659, when he was chosen chairman of the 'convention' which met in Dublin, in defiance of the council of state in England, and voted the unconditional restoration of Charles II, declared their detestation of the king's murder, and of the proceedings of the high court of justice, and published a declaration for 'a full and free parliament.' In 1660 he was appointed by Charles one of the commissioners for executing his 'declaration' for the settlement of Ireland, and, 'in consideration of his many good and acceptable services to his father, and his constant eminent loyalty to himself,' he promoted him to the vacant chief justiceship of the King's Bench, and created him Baron of Santry in the kingdom of Ireland. When the Irish parliament met in 1661, after an interval of nearly twenty years, Lord Santry was proposed by the lord chancellor as speaker of the House of Lords, but was rejected, according to the Earl of Orrery (*Letter to the Marquis of Ormond*), because 'there were several material objections to him, besides his disability of body, and his being at best but a cold friend to the declaration.' In this session of parliament he was nominated, together with the primate and the archbishop of Dublin, on a committee of the House of Peers 'to attend the lord justices to desire their lordships to supplicate his majesty that the late usurper's coin may continue current for some certain time, not exceeding a year, and also that there may be a mint erected in Ireland.' Lord Santry married Catherine, daughter of Sir William Parsons, by whom he had four sons and four daughters. He died 9 Feb. 1672–3. The barony of Santry became extinct (1739) by forfeiture upon his grandson Henry (1710–1751) the fourth lord, being convicted of the murder of a footman.

[Biogr. Britannica; Lodge's Peerage of Ireland, i. 307; Strafford's Letters, i. 299; Wright's Hist. of Ireland.] P. B.-A.

BARRY, JAMES (1741–1806), painter, was the eldest son of John and Juliana Barry, and was born on 11 Oct. 1741. His mother's maiden name was Rœrden, and both his parents are said to have been well descended, but his father was brought up as a builder, afterwards commanded a vessel which traded between Ireland and England, and kept a public-house on the quays at Cork.

James went to sea with his father for a few voyages, but soon showed a preference for an artist's career. He painted his father's sign with Neptune on one side, and a ship of that name on the other; obtained some help from two heraldic painters, and copied prints, including those from the cartoons of Raphael, upon the walls of his father's house. His education does not seem to have been neglected; and at school he was regarded as a prodigy of knowledge by his fellows. To Dr. Sleigh, of Cork, he used to say, he was indebted for whatever education he had. The date when he left Cork is not known, but he studied under West, of Dublin, an able teacher of the figure.

Cunningham mentions some ambitious oil-paintings as executed before he left Cork, but the first picture by which he attracted attention was 'The Conversion by St. Patrick of the King of Cashel,' which was sent to an exhibition held at Dublin by the Society for the Encouragement of Arts, &c., in 1763. This procured him the immediate friendship and protection of Burke, who brought him to London in the following year, and introduced him to Athenian Stuart, Sir Joshua Reynolds, and others of his friends. In February 1766 he started for Italy on the advice of Reynolds, and with an allowance from Burke and his brother. He remained in Paris till September, and then proceeded to Rome, where he stayed about four years, returning to England in 1770. In the third year of his residence at Rome he made an excursion to Naples, and through the whole period of his absence maintained an interesting correspondence with Burke, full of acute and original criticism. The contentiousness of his disposition, however, his contempt for the dilettanti, and his indignation at the tricks of dealers in pictures and antiquities, engaged him in perpetual strife with nearly every one he met, including his brother artists. This conduct drew from Burke much kind and noble remonstrance, which had unfortunately no lasting effect. In these quarrels Barry spent much of his time, and his studies were discursive and ill-regulated. He adopted a mechanical means (a delineator) for copying from the antique, made few studies from the old masters, and painted but two original works. One of these, 'Adam and Eve,' he brought home unfinished; the other was 'Philoctetes in the Isle of Lemnos.' He grew fastidious in his taste, confining his admiration almost exclusively to the antique and a few of the greatest painters of Italy. On his way home he wrote: 'Rubens, Rembrandt, Vandyke, Teniers, and Schalken are without the pale of my church; and though I will not condemn them, yet I must hold no intercourse with them.'

He arrived in London with a temper little calculated to assist his progress in the world, and a skill quite inadequate to sustain his high pretensions in art. But he succeeded in attracting a good deal of notice, and much was expected of him. His 'Philoctetes' had gained him election as a member of the Clementine Academy at Bologna. Sir Joshua Reynolds thought highly of his talents, and Burke received him warmly. He exhibited 'Adam and Eve' in 1771, and in 1772 'Venus rising from the Sea,' 'Medea making her Incantations,' and 'Education of Achilles.' The last was bought by Mr. Palmer. He was elected an associate in this year, and a full member of the Royal Academy the year after, when he exhibited 'Jupiter and Juno' and two portraits. In 1774 his pictures were 'Lear and Cordelia' for Boydell's Shakespeare, 'Antiochus and Stratonice' (bought by the Duke of Richmond), 'Mercury inventing the Lyre,' and a portrait of Burke; in 1775 'Death of Adonis' and a drawing for a picture of 'Pandora;' and in 1776 (the last year in which his name appears in the catalogues) 'Death of General Wolfe' and 'Portraits, as Ulysses and his Companions escaping from Polypheme.' The reason given for his ceasing to exhibit at the Royal Academy is his disgust and anger at the reception accorded to his 'Death of General Wolfe,' in which he represented all the figures nude. In 1771 Benjamin West had dared to paint the same scene in a natural manner, with uniforms and hair dressed *à la mode,* and Barry's picture was doubtless intended as a protest against what he thought a degradation of art.

Barry soon after his return attracted attention not only by his pictures, but by his pen and his projects for great mural decorations. It was in 1772, according to a letter he wrote to the Duke of Richmond, that he first proposed to the academicians to decorate St. Paul's with historical pictures at their own expense. 'I had long set my heart upon it, as the only means of establishing a solid, manly taste for real art, in the place of our trifling, contemptible passion for the daubing of little inconsequential things—portraits of dogs, landscapes, &c., things in which the mind, which is the soul of true art, has no concern—that have hitherto only served to disgrace us all over Europe.' The Royal Academy made the proposal to the chapter in 1773, and selected the artists, of whom Barry was one, to carry it out, but it was ultimately rejected. A similar project, in 1774, to decorate the new room of the Society of Arts in the Adelphi also fell through.

'Having,' says Cunningham, 'failed in painting the nation into a love of the historic art, he resolved to make a last effort, and if possible write them into it.' In 1775 he published 'An Inquiry into the Real or Imaginary Obstructions to the Arts in England,' in which he demolished, with much force and eloquence, the opinions of Winckelmann and other foreign critics, that the genius of the English was limited by the climate of their country, and also urged his own theory, that art, before it could be honourable in England, must devote itself to historic composition.

In 1777 Barry offered to execute, with his own hand, the whole of the proposed decoration at the Society of Arts, 'upon a much larger and more comprehensive plan,' without payment, the society to find him in canvas, colours, and models. 'My intention is,' wrote Barry to Sir George Saville, 'to carry the painting uninterruptedly round the room (as has been done in the great rooms at the Vatican and Farnese galleries), by which the expense of frames will be saved to the society.' The offer was accepted, and the enormous undertaking was commenced in July 1777. On 26 April 1783 the society voted him their thanks on accepting the finished work. As an example of high aim, of disinterestedness and courage, this achievement of Barry's is worthy of renown. Its magnitude alone entitles it to notice. It is composed of six pictures, 11 feet 6 inches in height. Two of them are each 42 feet in length, and with the others make up a total length of 140 feet. The subject is 'Human Culture,' and the pictures, according to his own description, are intended 'to illustrate one great maxim or moral truth, viz. that the obtaining of happiness, as well individual as public, depends upon cultivating the human faculties. We begin with man in a savage state, full of inconvenience, imperfection, and misery; and we follow him through several gradations of culture and happiness, which, after our probationary state here, are finally attended with beatitude or misery. The first is the story of Orpheus; the second a Harvest Home, or Thanksgiving to Ceres and Bacchus; the third the Victors of Olympia; the fourth Navigation, or the Triumph of the Thames; the fifth the Distribution of Premiums in the Society of Arts; and the sixth Elysium, or the state of Final Retribution.' At the time Barry undertook this work he had but sixteen shillings in his pocket, and whilst he was engaged upon it he lived chiefly on bread and apples, and had often to sketch or engrave for the printsellers at night to supply himself with the barest means of subsistence. 'I have,' he wrote in 1773 with reference to the St. Paul's scheme, 'taken great pains to form myself for this kind of quixotism. To this end I have contracted and simplified my cravings and wants, and brought them into a very narrow compass;' and with reference to his proposition to the Society of Arts, and his expressed opinions about 'high art,' he wrote: 'I thought myself bound in duty to the country, to art, and to my own character, to try whether my abilities would enable me to exhibit the proof as well as the argument.' Barry succeeded in his quixotism, but failed in his art. The pictures were absurdly extolled by some, and Boswell makes Dr. Johnson say: 'Whatever the hand may have done, the mind has done its part. There is a grasp of mind there you find nowhere else.' This is an overestimate of their intellectual quality; but we may all agree with this sentence in one of Dr. Johnson's letters: 'You must think with some esteem of Barry for the comprehension of his design.'

The Society of Arts voted Barry sums of 50 guineas and 200 guineas and their gold medal. They also allowed their room to be thrown open for the public exhibition of the pictures in 1783 and 1784, by which he cleared 503*l.* 2*s.* Barry also obtained profit from the engravings of these works, which he executed in a bold but unrefined manner. For these the price was six guineas a set. He printed and sold them himself. It is satisfactory to be able to add that his connection with the Society of Arts was unmarked by any of those quarrels which embittered his life. 'The general tenour of this society's conduct in the carrying on of that work,' he says in his 'Letter to the Dilettanti Society,' 'has been great, exemplary, and really worthy the best age of civilised society.' A full account of the pictures, which have been several times cleaned, is given in a pamphlet by H. Trueman Wood, secretary to the Society of Arts (1880). The society also possesses the plates of many etchings by Barry, including copies from the six pictures, with variations.

Barry's career as an artist practically ended with the completion of this great work. In continuation of it he offered to complete two pictures or designs, 'George III delivering the Patents to the Judges of their Offices for life' and 'The Queen patronising Education at Windsor.' He withdrew the offer when an objection was made to replacing the portraits previously occupying the intended spaces; and the only other picture on which he appears to have been engaged during the remainder of his life was 'Pandora, or the Heathen Eve,' an enormous and, according to report, a very unsuccessful work, which remained unfinished at his death.

In 1782 Barry was appointed professor of painting to the Royal Academy, an honour which proved disastrous to him. His enthusiasm for historic art was combined with a contempt for all those who followed what he deemed the lower branches of the profession, especially those who made a large profit, like Sir Joshua Reynolds, out of portrait painting. This feeling, already strongly expressed in his 'Inquiry into the Real and Imaginary Obstructions,' &c., of 1775, grew into something like a mania, and was stimulated by some observations of the president on his delay in preparing his lectures—a delay, it may be observed, pardonable on account of the great demands then made on his time and thought by his great work at the Society of Arts. 'If,' Barry is said to have retorted, clenching his fist at Sir Joshua, 'I had no more to do in the course of my lectures than produce such poor mistaken stuff as your discourses, I should soon have them ready for reading.' The pamphlet which Barry published in 1783 to explain his pictures in the Adelphi contained extravagant praise of his own work and sarcastic strictures on Sir Joshua and others; and when he began his lectures, which was in March 1784, he made them vehicles of invective against his brother academicians. So convinced did he become of the malignity of his enemies, that when he lost a sum of money which he had saved he did not hesitate to insinuate 'that this robbery was not committed by mere thieves, but by some limbs of a motley, shameless combination, some of whom passed for my friends;' and he told Southey that if he went out in the evening the academicians would waylay and murder him.

The ill-feeling between Sir Joshua and Barry did not, however, last for ever. When Reynolds quarrelled with the Academy, Barry took his part with vehemence, and 'for several years,' says Fryer, 'before Sir Joshua's death this hostility had ceased.' When this took place (1792), Barry came to the Academy and pronounced a glowing eulogium upon Reynolds as a man and an artist. But his war with the Academy went on, and his anger culminated in a letter to the Dilettanti Society, in which he loaded the academicians with accusations and insults. This was in 1799, and the Academy acted hastily. They caused charges of various kinds to be drawn up against Barry, and, without giving him any opportunity for defence, not only deprived him of his professor's chair, but expelled him from the Academy. Moreover, they obtained the sanction of the king to their proceedings. In vain Barry republished his letter, with an appendix, 'respecting the matters lately agitated between the Academy and the professor of painting.' Equally in vain he appealed to the king by a letter and petition, which were published in the 'Morning Herald' 3 Dec. 1799. His career was over.

He was now fifty-eight years of age, and few details are recorded of the last seven or eight years of his life. He had long lived a solitary life in Castle Street, Oxford Street, without a servant of any kind or a decent bed. His house was ruinous, and he was negligent in person and dress. At one time, after a severe illness, he is said by Southey to have 'cast his slough,' to have 'appeared decently dressed, in his own grey hair, and mixed in such society as he liked.' But in 1799 many of his old friends had passed away. Dr. Brocklesby, who introduced him to Dr. Johnson's Club at the Essex Head, was dead, and Dr. Johnson too. Burke also, whose friendship, though cooled, never seems to have failed, was dead also; and musing over his picture of 'Pandora' and the great series of designs on the 'Progress of Theology,' of which the 'Pandora' was to have been the first, seems to have been the main employment of his hours. The asperity of his manners is said to have softened in these last years. Although never known to want or to borrow money, his squalid appearance and mode of life suggested an income even smaller than he possessed, and in May 1805 a meeting was called at the Society of Arts, and 1,000*l.* was subscribed for his benefit. With this sum an annuity of 120*l.* was purchased of Sir Robert Peel, to which the Earl of Buchan added 10*l.* But Barry did not live to receive the first payment. On 6 Feb. 1806 he was seized with pleuritic fever at a French eating-house in Wardour Street which he frequented, and he was taken to his house in a coach. Some boys had plugged the keyhole with dirt, and the door could not be opened. He was then taken to the house of his friend, Mr. Joseph Bonomi, the architect, where he died on 22 Feb., attended by a priest of the Roman catholic church, of which he was an ardent member. His body lay in state, surrounded by his great pictures, in the room of the Society of Arts, and was buried in the crypt of St. Paul's. Sir Robert Peel, who had profited by the sale of the annuity, gave 200*l.* to pay for his funeral and to raise a tablet to his memory.

The story of Barry tells his character so plainly that it need only be added that though violent he was not morose in temper, and that his aims, though often mistaken, were never mean. He carried independence to such an extreme that, when invited to dine at a private house, he would leave on the cloth sums (variously stated at 1*s.* 2*d.*, 1*s.* 6*d.*, and 2*s.*) to pay for his entertainment. Once Sir William Beechey playfully objected that he had not paid for his wine. 'Shu, shu,' said Barry, 'if you can't afford it why do you give it? Painters have no business with wine!' His society is said to have been agreeable, his stock of entertaining stories large. In person he described himself as 'a pock-pitted, hard-featured little fellow.' His face was naturally grave and saturnine, which gave uncommon sweetness to his smile and great fierceness to his anger.

Two portraits of Barry, by himself, belong to the nation; one is at the South Kensington Museum (Parsons bequest), and the other in the National Gallery. The latter was bought at the artist's sale by Mr. S. W. Singer. In 1777 Barry published an etching of 'The Fall of Satan,' the design which he had prepared for the decoration of St. Paul's, and among his other etchings or engravings are 'Job reproved by his Friends,' dedicated to Mr. Burke, and 'The Conversion of Polemon,' dedicated to Mr. Fox. He also engraved Michael Angelo's 'Jonah,' and dedicated the plate to the Duke of Bridgewater. His 'Philoctetes' was twice engraved, once by himself and once by Rasaspina of Bologna, and J. R. Smith engraved five designs of his from 'Paradise Lost' and one of 'Milton dictating to Ellwood.' His 'Venus rising from the Sea' was engraved by Valentine Green; and he published etchings both of this picture and 'Jupiter and Juno,' and a series of designs of 'St. Michael.'

Barry's paintings have not sustained their reputation. The great 'Pandora,' which fetched 230 guineas at his sale, brought only 11½ guineas in 1846; 'Mercury inventing the Lyre' sold for 1*l.* 7*s.* at the sale of the elder Nollekens in 1823–4. His 'Adam and Eve,' which belongs to the Society of Arts, may now be seen at the South Kensington Museum. Some of his lectures have been published, together with others by Opie and Fuseli, in a volume edited by R. N. Wornum in 1848. Besides the literary works of Barry already mentioned, he published a letter to the president of the Society of Arts in 1793.

[Barry's Works, with Memoir by Dr. Fryer; Redgrave's Century of Painters; Redgrave's Dictionary; Edwards's Anecdotes; Nollekens and his Times; Cunningham's Lives, edited by Mrs. Heaton; Pye's Patronage of British Art; Reminiscences of Henry Angelo; Annals of the Fine Arts; Academy Catalogues; S. T. Davenport, in Journal of Society of Arts, xviii. 803; H. T. Wood's Note on the Pictures by James Barry, &c. (1880).] C. M.

BARRY, JAMES (1795–1865), inspector-general of the Army Medical Department, a woman who passed through life as a man, is said to have been the granddaughter of a Scotch earl. She entered the army as a hospital assistant, attired as a man, 5 July 1813, and maintained the assumption of manhood through all the grades to which she rose until the time of her death. She became assistant-surgeon, 7 Dec. 1815; surgeon major, 22 Nov. 1827; deputy inspector-general, 16 May 1851; inspector-general, 7 Dec. 1858; and was placed on half-pay, 19 July 1859. She served at Malta many years and at the Cape of Good Hope. At Capetown, in 1819, Lord Albemarle met the doctor at the house of the governor, Lord Charles Somerset, whose medical adviser she was, while acting as staff surgeon to the garrison. She is described as 'the most skillful of physicians and the most wayward of men; in appearance a beardless lad, with an unmistakably Scotch type of countenance, reddish hair and high cheekbones. There was a certain effeminacy in his manner which he was always striving to overcome. His style of conversation was greatly superior to that one usually heard at a mess-table in those days.' While at the Cape she fought a duel, and was credited with a quarrelsome temper. Often guilty of breaches of discipline, she was sent home under arrest on more than one occasion, but her offences were always condoned at headquarters. She died in London, at 14 Margaret Street, on 25 July 1865, and an official report was immediately sent to the Horse Guards, that Dr. James Barry, the late senior inspector-general, was a woman. It is said that neither the landlady of her lodgings, nor the black servant who had waited upon her for years, had the slightest suspicion of her sex. The motive of her singular conduct is stated to have been love for an army surgeon.

[Hart's Army List, 1864; Lord Albemarle's Fifty Years of my Life, ii. 100; Times, 26 July 1865.] R. H.

BARRY, JOHN (1745–1803), commodore in the United States navy, was born in Ireland, at Tacumshane, county Wexford. It seems probable that he went to sea at a very early age, and having been engaged in a voyage to New England, he chose to remain there. He is said to have settled in Philadelphia about the year 1760, and to have acquired wealth as master of a merchant ship. His interests were thus all American, and at the outbreak of the revolutionary war he offered his services to congress. In February 1776 he was appointed to command the Lexington brig, of 16 guns, 4-pounders, in which he had the good fortune to meet the English tender Edward off the Capes of Virginia on 17 April. The Edward, nominally an English man-of-war, was a small vessel hastily and scantily equipped to suppress smuggling, and was quite incapable of any effective defence against even the Lexington: she therefore appears in American annals as the first ship of war captured by the American navy. Barry's exploit was rewarded by his appointment to command the Effingham frigate, of 28 guns, then building at Philadelphia, which ship, however, was burnt by the English before she was ready for sea, in May 1778. A few months later Barry was appointed to the Raleigh, of 32 guns, and sailed from Boston on a cruise on 25 Sept. He was almost immediately sighted by the 50-gun ship Experiment, commanded by Sir James Wallace, who put an end to the Raleigh's cruise within two days after its commencement. Barry, finding escape impossible, ran his ship on shore, hoping to get his crew landed and to set her on fire. Before this could be accomplished, however, she was taken possession of by the Experiment's boat, was with some trouble got afloat, and added to the English Navy, in which the name has been perpetuated (Beatson, *Naval and Military Memoirs*, iv. 380). Barry had escaped on shore, and the young American navy having been crushed almost out of existence, he served with the army for the next two years.

Early in 1781 he was appointed to the Alliance frigate, of 32 guns, which had just returned from a very remarkable cruise round the coast of Great Britain as one of the squadron commanded by Paul Jones. Under Barry her voyage was more commonplace. She sailed for France in February, carrying Colonel Laurens, the new representative of the States at the court of Versailles. She left Lorient, on the return voyage, on 31 March, captured a couple of English privateers, and on 29 May two small ships of war, the Atalanta and Trepassy, in the engagement with which Barry was severely wounded in the shoulder by a grapeshot. Notwithstanding the very great disparity of force, the capture of two English men-of-war was felt to be a great moral victory, and Barry was received with an outburst of popular favour. His wound, however, prevented him from accepting any immediate employment, and before he was quite well the war had virtually come to an end. When in 1794 the United States navy was reorganised on something like its present footing, Barry was placed at the head of the list as commodore, a distinction he kept till his death, at Philadelphia, on 13 Sept. 1803.

[Ripley and Dana's New American Cyclopædia; Cooper's History of the Navy of the United States, vol. i.] J. K. L.

BARRY, JOHN MILNER (1768–1822), Irish doctor, was the eldest son of James Barry of Kilgobbin near Bandon, Cork. He graduated M.D. at Edinburgh in 1792, and practised medicine at Cork until his death. He introduced vaccination into Cork in 1800, and was thus the first to make it known to any Irish city. In 1802 he founded the Cork Fever Hospital and House of Recovery, and was its first physician. He held the lectureship on agriculture in the Royal Cork Institution for many years, and resigned the post in 1815. He married Mary, eldest daughter of William Phair of Brooklodge near Cork in 1808, and died in 1822. In 1824 a monument with a long laudatory inscription was erected to his memory in the grounds of the Fever Hospital by his fellow-townsmen. Dr. Barry contributed many papers on vaccination, fever, and similar subjects to the London 'Medical and Physical Journal,' 1800–1 (vols. iii., iv., and vi.); to Dr. Harty's 'History of the Contagious Fever Epidemics in Ireland in 1817, 1818, and 1819,' Dublin, 1820; to Barker and Cheyne's 'Fever in Ireland,' Dublin, 1821; and to the 'Transactions of the Irish College of Physicians,' vol. ii. He also published several pamphlets, and wrote many annual reports of the Cork Fever Hospital. In his essays he forcibly described the physical dangers of drunkenness, and the necessity of coercing habitual drunkards by law. He also strongly advocated the development of female education.

Dr. Barry's second son, **John O'Brien Milner Barry** (1815–1881), who studied medicine at Paris from 1833 to 1836, and graduated M.D. at Edinburgh in 1837, practised for some years at Laugharne, at Totnes, and finally, from 1852 till his death in 1881, at Tunbridge Wells. He published, among other medical papers, essays on 'Cystine' and 'Leucocythemia' in the 'Medical Archives,' 1858–60, and on 'Diphtheritis' in the 'British Medical Journal,' 1858. He became a Fellow of the Royal College of Physicians shortly before his death.

[Information supplied by the Rev. E. Milner Barry of Scothorne Vicarage, Lincoln.]

S. L.

BARRY or BARREY, LODOWICK (17th cent.), dramatist, strangely miscalled by Anthony à Wood, and in the manuscript of Coxeter, Lord Barry, is known as the author of one comedy, 'Ram Alley, or Merry Tricks,' 4to, 1611 and 1636, which has been included in the second and subsequent editions of Dodsley's 'Old Plays.' Wood says it was acted by the Children of the King's Revels before 1611. The only performance of which any record exists took place at Drury Lane between 1719 and 1723, probably near the latter date. A manuscript cast which came into the possession of Genest assigns the principal characters to Wilks, Cibber, jun., Pinkethman, Mills, Mrs. Booth, and Mrs. Seal. 'Ram Alley' is a respectable comedy of its class, written in blank verse, lapsing at times into rhyme, and, though coarse in language, contains a fairly amusing and edifying plot. The credit of this piece was long assigned to Massinger. Barry, concerning whose origin nothing is known, except that he was of gentle birth and Irish extraction, is supposed to have died soon after the production of his play. The sole evidence in favour of this is that a promise made in his preface that if 'Ram Alley' met with public approval, he would 'never cease his brain to toil' until he had produced

> Conceits so new, so harmless free,
> That Puritans themselves may see,

is not known to have been kept. Langbaine says that an incident in the play subsequently used in Killigrew's 'Parson's Wedding' 'is borrowed,' as he supposes, 'from the same author from whom Kirkman took the story,' which is to be found in the 'English Rogue,' part iv. chap. 19. The editor of the latest edition of Dodsley misconstrues this statement into a positive charge of plagiarism from the 'English Rogue,' and assigns it to the 'Biographia Dramatica,' in which no more is said than that the same circumstance occurs in the plays of Barry and Killigrew and in the 'English Rogue,' and gratuitously characterises it as 'a gross error.'

[Wood's Athen. Oxon. (Bliss), ii. 655; Langbaine's Dramatic Poets; Baker, Reed, and Jones's Biographia Dramatica; Compleat List of all the English Dramatic Poets, appended to Whincop; Genest's Account of the English Stage; Ward's English Dramatic Literature.] J. K.

BARRY, MARTIN, M.D. (1802–1855), physician, was born at Fratton, Hants. He studied medicine at Edinburgh, Paris, Erlangen, Heidelberg, Berlin, and London; was a member of the Royal College of Surgeons, Edinburgh, and took his M.D. degree in 1833. He was a pupil of Tiedemann at Heidelberg, and devoted his attention to the study of embryology. He contributed in 1838–9 two papers on embryology to the 'Philosophical Transactions,' and was awarded the royal medal in 1839. In the following year he was elected a fellow of the Royal Society. In 1843 he made the important discovery of the presence of spermatozoa within the ovum, which fact he communicated to the society. This observation was challenged by Bischoff, but after a lapse of nine years was corroborated by Nelson, Newport, and Meissner, and eventually admitted by Bischoff. In that year he delivered a course of physiological lectures at St. Thomas's Hospital, and in the following year was appointed house surgeon to the Royal Maternity Hospital at Edinburgh, where he distinguished himself in the practice of midwifery, and gained the respect and love of the poor among whom he practised. He again visited the continent in 1849, and went to Prague, Giessen, and Breslau, where he worked with Purkinje, who translated a paper by Barry on 'Fibre,' which was published in Müller's 'Archiv' in 1850. In 1853 he returned to England, residing at Beccles in Suffolk, and working at his microscopical studies up to a short time before his death. He was an indefatigable worker, with the keenest interest in his studies, and to him are due the important discoveries of the segmentation of the yolk in the mammiferous ovum, and the penetration of spermatozoa within the zona pellucida.

[Edinburgh Medical Journal, 1856; Biographisches Lexikon der hervorragenden Aerzte, 1884; Obituary Notice of R. Society, 1855.] R. E. T.

BARRY, PHILIP DE (*fl.* 1183), warrior, was son of William de Barry, by Angharat, uterine sister of Robert Fitz-Stephen. Having received from his uncle a grant of three cantreds in his own half of 'the kingdom of Cork,' viz. Olethan (north of Cork), afterwards 'Barrymore,' Muskerry Donegan (round Baltimore), and Killede, he came to Ireland at the end of February 1183 (*Expug.* ii. 20), accompanied by his brother Gerald [see GIRALDUS CAMBRENSIS] and their followers, to take possession and to assist his uncle Fitz-Stephen. His son Robert, who had preceded him by some ten years, fell at Lismore in 1185 (*Expug.* ii. 35) after prolonged warfare. His son William succeeded to his cantreds, which were confirmed to him by King John 8 Nov. 1207 (*Cart.* 9 *John*, m. 5).

[Expugnatio Hiberniæ in Rolls series, Giraldi Cambrensis Opera, vol. v.; Smith's History of Cork (1774), vol. i.] J. H. R.

BARRY, SIR REDMOND (1813–1880), colonial judge, was born in 1813, the third son of Major-general H. G. Barry of Ballyclough, Cork, who was descended from a member of Lord Barrymore's family. Redmond was educated at Trinity College, Dublin, where he graduated B.A. in 1833, and five years later was called to the bar. He went in 1839 to Sydney, New South Wales, and shortly afterwards accepted the office of commissioner of the Court of Requests in the newly formed town of Melbourne, then containing but a few thousand inhabitants, and struggling for a larger existence. Barry remained faithful to the place of his adoption, and in 1850 when the gold discoveries at Bendigo creek and Ballarat gave so startling an impulse to the growth of the colony that it was enabled to part company with New South Wales and form itself into the colony of Victoria, he was appointed solicitor-general with a seat in the legislative and executive councils. In the following year he was made a judge, and manifesting great interest in the promotion of education, he became in 1855 the first chancellor of the new Melbourne university, and in 1856 president of the board of trustees of the public library. He was knighted in 1860, and on visiting England in 1862 he was chosen commissioner for the colony at the International exhibition. He filled a similar office at the Philadelphia exhibition in 1876. At the close of this year, in the absence of the governor and the chief justice, Sir Redmond administered for a few days the government of Victoria. On a visit to England in 1877, when he was made K.C.M.G., he attended the conference of librarians held at the London Institution, and was elected vice-president. He read an instructive paper on 'Binding,' another on 'Lending Books,' and a note on 'The Literary Resources of Victoria.' He died in Melbourne 23 Nov. 1880. That he was one of the most accomplished, able, and energetic of colonists and a truly courteous gentleman, is the opinion of those who knew him on either side of the globe, while the magnificent public library at Melbourne, the Technological Institution, and the National Gallery of Victoria bear testimony to his learning, his taste, and his zeal.

[Heaton's Australian Men of the Time; Proceedings of Conference of Librarians, 1877; Victorian Year-book, 1880–1.] R. H.

BARRY, ROBERT DE (*fl.* 1175), warrior, was son of William de Barry, by Angharat, uterine sister of Robert Fitz-Stephen, and brother of Philip de Barry [see BARRY, PHILIP DE]. He accompanied his uncle Robert to Ireland in 1169, and took part in the siege of Wexford, where he was wounded. He is mentioned as still engaged in warfare about 1175 by his brother Gerald, the historian [see GIRALDUS CAMBRENSIS], who highly extols his prowess.

[Expugnatio Hiberniæ in Rolls series, Giraldi Cambrensis Opera, vol. v.] J. H. R.

BARRY, SPRANGER (1719–1777), actor, was born in 1719 in Skinner Row, Dublin. The day of his birth is stated to have been 20 Nov. His father, a man of gentle descent and an eminent silversmith in Dublin, brought him up in his business. With his wife Spranger Barry is said to have obtained a sum of 1,500*l.* A few years of mismanagement resulted in bankruptcy, and he then became an actor. His first appearance took place for his benefit at the Theatre Royal in Smock Alley, Dublin, on 15 Feb. 1744. The two Dublin theatres in Smock Alley and Aungier Street, then under the same management, were in low water, and the engagement of Barry marked the commencement of a better state of affairs. At the time of his appearance Barry, according to Hitchcock, was the possessor of a figure so fine that imagination could not conceive it 'more perfect.' To this was added a voice, 'the harmony and melody of whose silver tones were resistless.' Foote at this time joined the company, and Barry, though a chief attraction, was seldom seen. He played, however, in turns, Lear, Henry V, Pierre, Orestes, Hotspur, and other characters. At Smock Alley Theatre Garrick and Barry first met, the former, three years Barry's senior, being already acknowledged the first actor on the stage. Garrick shared with Thomas Sheridan the round of his favourite characters, thus furnishing Barry with ample opportunities of study. On 4 Oct. 1746 Barry, engaged by Lacy, who became shortly afterwards partner with Garrick in the management of Drury Lane, made as Othello his first appearance at that theatre. He speedily won his way into public favour. Garrick and Barry appeared alternately in 'Hamlet' and 'Macbeth,' and sometimes in the same piece, as on the production, 13 Feb. 1748, of Moore's comedy, 'The Foundling,' in which Garrick played Young Belmont, and Barry Sir Charles Raymond, to the Faddle of Macklin, the Rosetta of Mrs. Woffington, and the Fidelia of Mrs. Cibber. Barry, who had profited by the teaching of Macklin, felt himself handicapped by the position of Garrick as manager, and after a success in Romeo which roused some jealousy even in Garrick, he quitted, at the close of the season of 1749–1750, Drury Lane for Covent Garden, taking with him his Juliet, Mrs. Cibber. The rivalry of Garrick and Barry now commenced in earnest. In 1750 'Romeo and Juliet' was produced simultaneously at the two great houses. At Drury Lane Garrick was, of course, Romeo, Woodward being Mercutio, and Miss Bellamy, whose first appearance at the theatre this was, Juliet. At Covent Garden Barry and Mrs. Cibber reappeared as Romeo and Juliet, and Macklin was Mercutio. Francis Gentleman, author of the 'Dramatic Censor,' says that 'Garrick commanded most applause, Barry most tears.' Cooke declares that the critics decided in favour of Barry; Macklin, who disliked Garrick, records that Barry was the best Romeo he ever saw, while Garrick was nowise qualified for the part. Mrs. Bellamy asserts that, except in the scene with the Friar, Barry was universally allowed to have exceeded Garrick. That Barry was superior in characters in which his noble figure, handsome face, and harmonious voice were of eminent service to him, may be conceded. When intellectual subtlety was of more importance than physical gifts, Garrick's supremacy was easily shown. 'Romeo and Juliet' was played twelve consecutive nights at each house, and a thirteenth at Drury Lane. An epigram in the 'Daily Advertiser' expresses the annoyance of playgoers:—

> 'Well, what's to-night?' says angry Ned,
>   As up from bed he rouses;
> 'Romeo again,' and shakes his head—
>   'A plague on both your houses!'

In 1754–5 Barry visited Ireland, returning again to Covent Garden. Four years later he and Woodward migrated to Dublin, in which city they built the Crow Street theatre, which they opened 23 Oct. 1758. Barry did not appear until 3 Nov., when he played Hamlet. The struggle between the two Dublin theatres caused loss to both managements. This did not, however, prevent Barry and his partner from building and opening, in 1761, a new theatre in Cork. In 1762, Woodward, having lost the greater part of his savings, returned to Covent Garden. For four to five years longer Barry continued the struggle. Ruined and harassed in mind and body, he then yielded the Crow Street theatre to Mossop, the manager of the rival house in Smock Alley, and returning to London appeared at the Haymarket, then under the management of Foote. He had during the previous summer appeared with Mrs. Dancer [see BARRY, ANN SPRANGER], who had been associated with him in Ireland, at the Haymarket Opera House. In 1768, her first husband having died, Mrs. Dancer was married to Barry, who had lost his first wife. Husband and wife were at this time both engaged by Garrick, Barry, after an absence of ten years, having reappeared on 21 Oct. 1767 as Othello on the stage on which he was first seen in England. In October 1774 Barry, this time accompanied by his wife, again migrated to Covent Garden. At this house he remained, partially disabled by gout, until his death, which took place on 10 Jan. 1777. Though destitute of tact, knowledge, and judgment, Barry was one of the ablest actors our stage has seen. His career was a success marred only by his attempts to play heroic characters. He was extravagant in living, and is said to have offended his most distinguished guests by the ostentatious style of his entertainments. Though best known in tragedy, Barry was of admitted excellence in some comic characters, especially as Lord Towneley.

[Hitchcock's Historical View of the Irish Stage; Tate Wilkinson's Mirror or Actor's Tablet; The Dramatic Censor, 2 vols., 1770; Davies's Dramatic Miscellanies; Genest's Account of the English Stage; Theatrical Biography; Gilliland's Dramatic Mirror; Murphy's Life of Garrick, &c.] J. K.

BARRY, THOMAS DE (*fl.* 1560), canon of Glasgow, and chief magistrate of Bothwell, wrote a poem on the battle of Otterburn, the greater part of which is quoted in the eighteenth century editions of Fordun's 'Scotichronicon.' According to Dempster he flourished in 1560, and in all likelihood he is identical with the Thomas de Barry, presbyter, whose name appears as notary in a document preserved in the 'Registrum Episcopatus Glasguensis' in 1503.

[Dempster's Hist. Eccl. Gent. Scot. (1627), pp. 106–7; Tanner's Bibl. Brit. p. 78; Fordun's Scotichronicon, continuation by Bower, iv. 1079–1094; Registrum Episcopatus Glasguensis (Bannatyne Club, 1843), i. 294.]

BARRYMORE, first EARL OF (1605–1642). [See BARRY, DAVID FITZ-DAVID.]

BARTER, RICHARD, M.D. (1802–1870), physician, was born at Cooldaniel, co. Cork. His father died during his childhood, and this loss, together with the troubles consequent on the outbreak of the Whiteboy insurrection, caused his education to be much neglected. Having qualified at the London College of Physicians, he began his professional career as dispensary doctor at Inniscarra. During the cholera visitation of 1832 he became impressed with the curative power of water. Soon after the cholera had disappeared he removed from Inniscarra to the neighbourhood of Mallow, where he married Miss Newman. In 1836 he returned to his old neighbourhood, and for some time took deep interest in farming, helping to establish and acting as secretary of the Agricultural Society of the County of Cork. The visit of Captain Claridge, a warm advocate of hydropathy, to Cork in 1842 strengthened Barter's previously formed ideas, and led him to set up the St. Anne's water-cure establishment at Blarney. In spite of a good deal of ridicule, his house prospered, and he soon had a large number of patients as boarders. On reading Urquhart's 'Pillars of Hercules' he was so much struck by the author's account of hot-air baths, that he asked him to come and stay with him. He eagerly adopted the new doctrine, and set up the first hot-air baths in the British dominions; for though Urquhart introduced the principle, Barter's friends declare that he was the first to carry it into practical working. Although the prosperity of his establishment was somewhat shaken by this new move, Barter soon regained his lost ground. Another important step was taken when, after a few years, he set up and advocated a hot-air bath without vapour—the so-called Turkish bath. Barter spent much time and money in travelling about to explain his system, and in forwarding its adoption. He edited a pamphlet containing extracts from the 'Pillars of Hercules' under the title of 'The Turkish Bath, with a View to its Introduction into the British Dominions,' 1856. Extracts from lectures delivered by Barter and Urquhart were published at Melbourne in a tract entitled 'The Turkish Bath' (pp. 8), 1860. Barter died on 3 Oct. 1870.

[Recollections of the late Dr. Barter.]

W. H.

BARTHÉLÉMON, FRANÇOIS HIPPOLITE (1741–1808), violinist, born at Bordeaux 27 July 1741, the son of a French officer and an Irish lady, adopted the profession of music at the instance of the Earl of Kelly, having been previously an officer in the Irish brigade. He studied the art of violin-playing on the continent, and came to England as a professional violinist in 1765. He was appointed leader of the opera band, and in the following year his opera, 'Pelopida,' was produced at the King's Theatre. In this year (1766) he married a singer, Miss Mary Young. In 1768 he was engaged by Garrick to compose the music for a burletta called 'Orpheus,' and in the same year brought out his opera, 'Le fleuve Scamandre,' in Paris. In 1770, he became leader at Vauxhall Gardens, a post which he held until 1776, when he went with his wife on a professional tour on the continent, returning in the following year, and apparently resuming his duties at Vauxhall. In 1784 he and his wife went to Dublin for a time. During some of Haydn's visits to London, 1791–1799, Barthélémon became intimate with him. Besides the works above mentioned the following compositions are ascribed to Barthélémon: Music for 'The Enchanted Girdle' and 'The Judgment of Paris,' 1768; for 'The Election' and 'The Maid of the Oaks,' 1774; for 'Belphegor,' 1778; and several chamber compositions. Burney speaks in glowing terms of Barthélémon's violin-playing, and especially of his manner of executing an adagio, which he calls 'truly vocal.' Barthélémon, who was a follower of Swedenborg, died 23 July 1808.

[Burney's Hist. of Music; Parkes's Musical Memoirs, i. 16, 94; Grove's Dictionary; Gent. Mag. 1808, ii. 662.]

J. A. F. M.

BARTHLET or BARTLETT, JOHN (*fl.* 1566), theological writer, was a minister of the church of England, and held strongly Calvinistic opinions. In 1566 he published a work entitled the 'Pedegrewe [Pedigree] of Heretiques, wherein is truely and plainely set out the first roote of Heretiques begun in the

Church since the time and passage of the Gospel, together with an example of the offspring of the same. London, by Henry Denham for Lucas Harryson.' On the title-page is an engraving of the bear and ragged staff, and the book is dedicated to the Earl of Leicester, who is described as a 'speciall Mecaenas to euery student,' and 'so fauorable and zelous a friend to the ministrie.' Some Latin hexameters and sapphics by graduates of Cambridge, addressed to the reader, preface the volume. The work was prepared as a reply to the 'Hatchet of Heresies' (Antwerp, 1565), an anti-Lutheran pamphlet, translated by Richard Shacklock, of Trinity College, Cambridge, from the 'De Origine Hæresium nostri temporis' of Cardinal Stanislaw Hozyusz (Hosius), Bishop of Culm and Warmia. Barthlet, scandalised by Shacklock's contempt for the doctrines of the Reformation, tried to show that all Roman catholic doctrines were tainted by heresies traceable to either Judas Iscariot or Simon Magus. His table of heretics is of appalling length, and includes such obscure sects as 'Visiblers,' 'Quantitiners,' 'Metamorphistes,' and 'Mice-feeders.' A letter from a John Bartelot to Thomas Cromwell, dated 1535, revealing a scandalous passage in the life of the prior of Crutched Friars in London, is printed from the Cottonian MS. (*Cleopat.* E. iv. f. 134) in Wright's 'Letters relating to the Suppression of Monasteries,' p. 59 (Camden Soc.). A John Bartlet was vicar of Stortford, Essex, from 23 Feb. 1555–6 until 5 March 1560–1 (Newcourt's *Repertorie of London*, i. 896). 'One Barthlett, a divinity lecturer of St. Giles', Cripplegate,' was suspended by Bishop Grindal on 4 May 1566 (*Cal. State Papers*, 1547–1580, p. 271). It is probable that these notices refer to the author of the 'Pedegrewe,' whose name was very variously spelt.

[Tanner's Bibl. Brit.; Brit. Mus. Cat.]

S. L.

BARTHOLOMEW (*d.* 1184), bishop of Exeter, was a native of Brittany. He was for some time archdeacon of Exeter. His appointment to the bishopric was due to the influence of Archbishop Theobald, who shortly before his death wrote a most urgent letter recommending him to the notice of Henry II and his chancellor, Becket (1161). While bishop he is said to have ordained Baldwin, afterwards archbishop of Canterbury, to the priesthood, and in later times to have made him archdeacon. Bartholomew comes into prominence in connection with Becket. He was one of the two bishops appointed by Henry II to secure the election of his great chancellor to the see of Canterbury. In 1164 he consented to the Constitutions of Clarendon. He was also present at the council of Northampton in the same year, and when Becket asked advice of the assembled bishops as to how he should meet the king's demand for the accounts of his chancellorship, Bartholomew gave his metropolitan the blunt recommendation that it was better for one head to be endangered than for the whole church to be in peril. Later he threw himself at Becket's feet repeating similar words, and received the harsh reproach that he was a coward and not wise in the things that belonged to God. In the long Becket controversy he seems to have steered a middle course, and to have succeeded in offending neither party. In 1164 he was one of the five bishops sent with Henry's appeal to Alexander III at Sens, and, being the last of them to speak, exhorted the pope to settle the dispute without delay by sending legates. The next year (1165) Gilbert Foliot wrote to the pope that he had not received the full share of Peter pence due from Bartholomew's diocese, and added that, when he represented this deficiency to the bishop, Bartholomew replied by taking back the sum he had already brought. However, he managed to explain his conduct in this matter to Alexander's satisfaction. Though apparently keeping on good terms with the king, Bartholomew was yet in communication with the other party. John of Salisbury advises his brother to prefer this bishop's advice to his own, and, in sending him a summons to be present at a council in Becket's name, gives him the fullest power of evading it if he thought well (1166); and indeed Bartholomew deserved this trust, for he had about the same time refused to join in an appeal to the pope against Becket. A desperate effort seems to have been made by his brother bishops in 1167 to force Bartholomew to declare himself on one side, but apparently without success. Alexander III, who was accustomed to call him and the bishop of Worcester the two candlesticks of the English church, in 1169 gave him, in concert with the archbishop of Rouen, the power of absolving the excommunicated bishops. When Gilbert Foliot was excommunicated in his own cathedral, he crossed over the sea, and received absolution at the hands of these two prelates. Next year Bartholomew took part in the coronation of the young Henry, and was the only bishop who escaped excommunication for his share in that ceremony. On Becket's death the see of Canterbury was left vacant for more than two years, and in this interval Bartholomew seems to have been very active in ecclesiastical matters. He appears to have been appointed to investigate into the conduct of the prior of St. Augustine's at Canterbury, and wrote a most indignant report to the pope on the conduct of that dignitary, and the disorder and waste of the community he was supposed to rule. Letters are preserved, written by him to Alexander III, begging him to confirm the elections lately made to Hereford and Winchester, and urging him in the strongest terms not to disallow the election of Richard of Dover to the see of Canterbury; though in after days, if we may trust Giraldus Cambrensis, he would have been only too ready to recall his recommendation (see GIRALDUS CAMB. Rolls Ser. vii. 58, 59). After Becket's death Canterbury Cathedral was closed for nearly a year, and on its reopening Bartholomew preached the first sermon, choosing for his text the words: 'According to the multitude of my sorrows have thy consolations rejoiced my soul.' In May 1175 he was present at Westminster when the archbishop's canons were promulgated, and in July at the council of Woodstock, when pastors were chosen for the vacant churches. Two years later he signed Henry II's award between the kings of Castile and Navarre at the great council of Westminster. Only two months before this, having been commissioned to inquire into the state of Amesbury nunnery, he dismissed the abbess, who seems to have been leading a notoriously loose life, and reformed the whole establishment (WALTER of COVENTRY, Rolls Ser. i. 274). These appear to have been his last recorded acts before his death, which occurred in 1184. Leland and other English biographers give Bartholomew great praise for his learning, and add that he and Baldwin used to dedicate their works to each other. One of Bartholomew's last treatises must have been his 'Dialogus contra Judæos,' if Leland is right in saying that this was dedicated to Baldwin when bishop of Worcester (1180–4). Amongst others of Bartholomew's writings enumerated by the same authorities are a work on Thomas à Becket's death, one on predestination, and another entitled 'Penitentiale,' of which a copy still exists among the Cotton MSS. (Faust. A. viii. 1). Bartholomew seems to have been friendly with the most learned men of his age. Walter Map praises his eloquence in the 'De Nugis Curialium;' St. Hugh (afterwards of Lincoln) seems to have been acquainted with him, and Giraldus Cambrensis devotes several pages to an account of his life, and relates several stories, which seem to show that Bartholomew had a strong turn for uttering stinging remarks. He also tells us that it was to Bartholomew that William de Tracy made a confession of the terrors in which he lived after having borne a part in Becket's death; and Giraldus adds that from the time of this confession the bishop always maintained that Henry was responsible for the archbishop's murder. For a full list of Bartholomew's writings see Pits and Tanner.

[Leland, 225; Bale, 224; Pits, De Angl. Script. 249; Tanner's Bibl. Brit.; Materials for the Life of Thomas Becket (Rolls Ser.), ii. 328, 339, 402, &c., iii. 92, 117, 513, iv. 16, 354, v. 14, 72, 210, 295, vi. 71, 320, 606; Ralph of Coggeshall (Rolls Ser.), 20; Roger of Hoveden (Rolls Ser.), i. 230, ii. 78, 121, 130, 289; Map, De Nugis Curialium, i. xii; Vita Hugonis ap. B. Perzii Bibliothecam Asceticam, x. 262, &c.; Migne's Cursus Patrologiæ, cxcix. 362, cciv. 642; Giraldus Cambrensis (Rolls Ser.), vii. 62.]

T. A. A.

BARTHOLOMEW, SAINT (*d.* 1193), was a Northumbrian hermit of some celebrity, who flourished in the twelfth century. His life was most probably written by Galfrid, the author of the biography of St. Godric, and a monk of Bartholomew's own monastery of St. Mary at Durham. In any case, it professes to be written in the lifetime of the saint's contemporaries. According to this life, Bartholomew was born at Witeb or Whitby. His real name, we are told, was Tostius (Tostig?), which his parents changed to William to avoid the laughter of his playmates. After an early life of trifling and scurrility, a vision of Christ so far sobered him as to lead him to wander abroad among strange nations, till at last he found himself in Norway, which had so lately been christianised by the help of English missionaries. Here the bishop ordained him, first deacon, and then priest. After three years Bartholomew returned to England, and, having for some little time served in a Northumbrian church, joined the monks at Durham. Thence, in obedience to an apparition of St. Cuthbert, he went to Farne. On reaching Farne he found it already occupied by a monk named Ebwin, who with much reluctance withdrew in favour of Bartholomew. The new hermit's life was one of the strictest asceticism. The fame of his sanctity was soon spread abroad throughout the north. For all his guests he supplied food, and, though not eating himself, would enter into conversation with them over their meal. In 1162 his solitude was broken by the arrival of the prior Thomas, whose company was so little to Bartholomew's relish that he left the island and once more joined his old confraternity at Durham, till the united prayers of the brothers, the new prior, and the bishop, at last induced him to return. When, in about a year, Thomas died, Bartholomew was once more alone, and continued so till his death, which appears to have happened on St. John's Day in 1193. Round his death-bed were gathered many monks, especially from the Scotch abbey of Coldingham, whose brethren, we are told, were very dear to him, and whom he requested to bury him in the island where he had now spent more than forty-two years of his life, 'for the place is holy.' The date of St. Bartholomew's death may be considered as fairly certain. From incidental remarks in the contemporary life the Bollandist fathers have made the calculation that it cannot have been in any other year than 1182 or 1193, and this later date agrees very well with the words of the narrative. For we are told that Bartholomew commenced his hermit's life during the priorship of Laurence, and continued in this state for forty-two years and six months, till his death. As Laurence is admitted to have entered on his office in 1149, and to have relinquished it in 1154, he would have been ruling St. Mary's at the beginning of 1151, a time which will give us 24 June 1193 exactly as the date of Bartholomew's death.

[Acta Sanct. 24 June, 833, &c.; Dugdale's Monasticon, i. 230 (ed. 1817); Browne-Willis's History of Mitred Abbeys, i. 259; for names of the priors at Durham see also Monachus Dunelmensis and Galfrid de Coldingham, ap. Wharton's Anglia Sacra, 720, 721; Simeon of Durham (R. S.), pr. xlix and 169.] T. A. A.

BARTHOLOMEW Anglicus (*fl.* 1230–1250), schoolman. [See Glanville, Bartholomew.]

BARTHOLOMEW, ALFRED (1801–1845), architect, was born in London on 28 March 1801, and died on 2 Jan. 1845. He was editor of the 'Builder,' and author of several works upon practical architectural questions, the chief of which are: 'Specifications for Practical Architecture,' a compilation of forms of documents necessary for the execution of detail work in buildings; a paper entitled 'Hints relative to the Construction of Fireproof Dwellings' (Lond. 1839); both of which were well received, though now of little professional value; and a synopsis of the Building Act, first published in the 'Builder,' and revised and corrected for separate publication, under the title of 'Cyclopædia of the New Metropolitan Building Act,' by the author only a few weeks before his death. During his editorship of the 'Builder' in 1844, Bartholomew also contributed many articles upon various professional subjects to its columns, and under his editorship the circulation of the journal increased. Originally destined for commercial life, young Bartholomew received only the moderate education of a middle-class school. But having manifested a decided aptitude for mathematics, his parents articled him to Mr. J. H. Good, architect, of Hatton Garden, a pupil of Sir J. Soane. Bartholomew devoted himself enthusiastically to this profession. He studied the classic style in the greatest of Sir J. Soane's works, the Bank of England, the details of which he used to spend much of his time in measuring. But his master's employment in ecclesiastical work soon diverted him to the more congenial study of Gothic, especially church Gothic, architecture, his enthusiasm for which led to the foundation of a society, of which he was one of the earliest and most ardent members, of 'Freemasons of the Church, for the recovery, maintenance, and furtherance of the true principles and practice of architecture.' To the same period of mental development may also be assigned his publication, in 1831, of 'Sacred Lyrics, being an attempt to render the Psalms of David more applicable to parochial psalmody.' Although certainly superior, in freedom and grace of expression at least, to previous versions of the Psalms used in England, and praised as such by various of the bishops in private letters to the author, this attempt did not prove successful, and has now been long ago forgotten. Afterwards the poet devoted himself more exclusively to architecture, and, in the course of the few years that remained to him of life, produced the various works we have named, and earned for himself the respect and esteem of his professional brethren. A few weeks before his death he canvassed successfully for the post of district surveyor of Hornsey. His exertions brought on an attack of rheumatic gout and fever, upon which bronchitis fatally supervened, and he died in his house in Gray's Inn, London, at the age of forty-four.

[Builder, 1845.] G. W. B.

BARTHOLOMEW, ANN CHARLOTTE (*d.* 1862), authoress, flower and miniature painter, was the daughter of Arnall Fayermann and niece of John Thomas, bishop of Rochester. She was born near the beginning of the century at Lodden, in Norfolk. In 1825 she published a farce (first acted at the Marylebone Theatre May 1849) with the title 'It's only my Aunt.' In 1827 she married Walter Turnbull, the musical composer. As his widow she published in 1840 the 'Songs of Azrael' and other harmless poems. In the same year she became the second wife of the flower painter, Valentine Bartholomew [q. v.]. She wrote one other play, which appeared in 1845, with the title of 'The Ring, or the Farmer's Daughter, a domestic drama in two acts.' She occasionally exhibited flower or fruit pieces; the print-room of the British Museum has one beautiful water-colour drawing in this kind; but her chief employment was upon miniatures for brooches and jewellery. She last exhibited in 1856 and 1857. She died 18 Aug. 1862.

[Redgrave's Dict. of Artists of English School; Ottley's Supplement to Bryan's Dict. 1866; Athenæum, August 1862; Brit. Mus. Gen. Cat.; Cooper's Men of the Time, 9th ed. 1875.]
E. R.

BARTHOLOMEW, DAVID EWEN (*d.* 1821), captain in the royal navy, a native of Linlithgowshire, was pressed out of a merchant ship in 1794. He appears to have had a superior education for his rank of life, and was shortly after his impressment rated as a midshipman. He served in the West Indies, on the coast of Ireland, in the North Sea, and with Sir Home Popham in the Romney on the East India station. When the Romney was paid off, in 1803, he found himself 'a passed midshipman adrift upon the wide world,' and wrote to Lord St. Vincent, then first lord of the admiralty, stating his services and asking for advancement. Lord St. Vincent was not likely to consider with favour the claims of any one who might be supposed to be a protégé of Sir Home Popham, and took no notice of his letter. Bartholomew continued writing, and at the eighth letter St. Vincent, wearied of his importunity, ordered him to be pressed. He was sent down to the Inflexible at the Nore, but was soon afterwards again placed on the quarter-deck. The case was brought before parliament and was referred to a select committee, which reported, by implication, that the impressment of Bartholomew was a violation of the usage of the navy, an arbitrary and violent act which must disgust all young men who have nothing but their merits to recommend them, and likely, therefore, to be injurious to the service.

It was probably in consequence of this report that he was promoted to be a lieutenant, 20 July 1805, in which rank he served throughout the greater part of the war, till in February 1812, whilst in command of the Richmond brig, on the south coast of Spain, he drove on shore and destroyed the French privateer Intrépide. For this gallant service he was made commander, 21 March 1812; and after some little time on half-pay he had command of the Erebus rocket-ship on the coast of North America. This formed one of the small squadron which, under Captain James Alexander Gordon, went up the Potomac, received the capitulation of Alexandria, 28 Aug., and forced its way back after an arduous and brilliant campaign of twenty-three days (James, *Naval History* (ed. 1860), v. 180). He was next engaged on the coast of Georgia, and on 22 Feb. 1815 in the boat expedition, under Captain Phillott, up the St. Mary's river (*ibid.* v. 236). His conduct on these occasions won for him his post rank, which he received on 13 June, as well as the companionship of the Bath. In 1818 he was appointed to the Leven, a small frigate, for surveying service, in which he was engaged for nearly three years. He had surveyed the Azores, part of the west coast of Africa, and was employed amongst the Cape Verde Islands, when he sickened and died at Porto Praya in the island of St. Iago, 19 Feb. 1821.

[Rose, New Gen. Biog. Dict.] J. K. L.

BARTHOLOMEW, VALENTINE, flower painter (1799–1879), was born 18 Jan. 1799; in 1827 he married Miss Hullmandell, who died in January 1839. In the following year Mrs. Walter Turnbull, widow of the musical composer, became his second wife [see Bartholomew, Ann Charlotte]. Bartholomew was a member of the old Water Colour Society from 1835 until the time of his death. For many years he held the post of flower painter in ordinary to the Duchess of Kent and the present queen. He died in his eightieth year 21 March 1879.

[Cooper's Men of the Time, 9th ed.; Athenæum, 29 March 1879.] E. R.

BARTLEMAN, JAMES (1769–1821), vocalist, born 19 Sept. 1769, was educated under Dr. Cooke, of Westminster, and became a chorister in the abbey. He distinguished himself even as a boy singer, and by his gentle, amiable disposition, became a great favourite not only with his master, but also with Sir John Hawkins, whose daughter, in her 'Anecdotes,' mentions him frequently, and always with the highest admiration, not only of his talents, but of his character. He made his first appearance as a bass singer in 1788 at the Ancient Concerts, and he kept up his connection with that institution, with only one break, until he was compelled by ill-health to resign. During the seasons 1791–1795, he quitted the Ancient Concerts for the newly established vocal concerts, where he held the post of leading bass. Though he is usually called a bass singer, his voice seems to have had rather the character of a baritone, for a contemporary critic (*London Magazine* for 1820) speaks of its being incomparably more agreeable and effective than a bass, and also compares it to the violoncello. His compass was of unusual extent, from E below the bass stave to G above it. The same critic tells us that his intonation was wonderfully true, and that his richness and equality of tone resulted in part from his peculiarities of pronunciation; as instances of which, the words ‘die’ and ‘smile’ are given as ‘doy’ and ‘smawele.’ He had the good sense to perceive the wonderful beauties of Purcell's solos, and in one season he revived nearly all those bass songs which are now the best known specimens of the composer's work. Drs. Callcott and Crotch wrote songs especially for him. He was a beautiful copyist of music, as is shown by a copy of Marenzio's madrigals made by him, which is now in the British Museum. In the ‘London Magazine’ of April 1821, we read that he is too ill to sing, but hopes are held out of his recovery from the disease to which he had long been subject. But on 15 April he died; he was buried in the cloisters of Westminster Abbey.

[Harmonicon for 1830; Miss Hawkins's Anecdotes (1822); London Magazine, December 1820, April 1821; Parkes's Musical Memories, i. 249; and Grove's Dictionary of Music and Musicians.]
J. A. F. M.

BARTLET, JOHN (*fl.* 1662), nonconformist divine, was educated at the university of Cambridge, where he enjoyed the friendship of Dr. Sibbes. The authorities are divided as to whether he was the father or the brother of William Bartlet of Bideford. He appears to have been of a somewhat morbid habit of mind, as he is said to have been compelled to abandon the study of anatomy, in which he engaged while at Cambridge, owing to a monomaniacal aversion to food, induced by familiarity with the internal structure of the human gullet. Having entered the church he obtained the living of St. Thomas's, Exeter, being then in high favour with Bishop Hall. Subsequently he was collated to the rectory of St. Mary Major in the same city, which he retained until 1662, when he was deprived for nonconformity. Notwithstanding his ejectment, he continued to reside in Exeter, preaching as he found opportunity. He died in extreme old age, at what precise date is not known. He was a conscientious and laborious preacher, and the author of some works of a devotional and doctrinal character. His chief books are entitled: ‘A Summary View of the chief Heads of practical Divinity,’ 8vo, 1670, and ‘Directions for right receiving the Lord's Supper,’ 8vo, 1679.

[Walker's Sufferings of the Clergy, ii. 192; Palmer's Nonconf. Mem. ii. 36; Wood's Athenæ (Bliss), iii. 265.]
J. M. R.

BARTLET, WILLIAM (*d.* 1682), independent minister, educated at New Inn Hall, Oxford, is found officiating to a congregation at Wapping in 1647, and was lecturer at Bideford two years later. He is the author of two learned works: 1. ‘Ἰχνογραφία, or a Model of the Primitive Congregational Way,’ apparently an attempt to recover the order of divine service amongst the primitive christians for imitation by the moderns, published in London, 1647, 4to. 2. ‘Sovereign Balsam; gently applied in a few weighty considerations (by way of Query) for healing the distempers of such professors of religion as Satan hath wounded and drawn aside (under the notion of living in God) to the utter renouncing and casting off the use of Divine Ordinances and Gospel Instruments of Worship,’ London, 1649, 4to, a work directed against some sect of fanatics who believed they had reached a state of perfect sinlessness. Bartlet enumerates thirty-two of their tenets, of which the following two may serve as specimens: (1) ‘That they cannot join in prayer with others because of confession of wants, sins, drawing near to God, and petitions for the Lord's presence, giving out of help, &c., with which they cannot close because of denying the first and enjoying the latter;’ and (2) ‘that a saint may outlive all his religion, all ties upon his conscience, and yet remain a saint.’ Bartlet was one of the commissioners for Devonshire; was ejected from Bideford 1662; was once imprisoned; and died in 1682.

[Brit. Mus. Cat.; Wood's Athenæ (Bliss), iii. 264–5; Palmer, ii. 4; Walker's Sufferings, ii. 250.]
J. M. R.

BARTLETT, BENJAMIN (1714–1787), numismatical and topographical writer, was of an old-established quaker family at Bradford, Yorkshire, where his father was an apothecary, having for his apprentice the afterwards celebrated Dr. Fothergill. At an early age Bartlett showed a great aptitude for antiquarian pursuits, and leaving Bradford, he removed to London, where he set up an apothecary's business for himself in Red Lion Street. This, however, he was eventually obliged to relinquish on account of failing health, resigning it to his partner, Mr. French. In his spare time he formed an extensive collection of English coins and seals from the Saxon time downwards, which, after his death, were sold by auction. His knowledge, too, in the various departments of numismatology was most extensive, and we are told that it would have been difficult to find his equal on this subject. In 1764 he was elected a fellow of the Society of Antiquaries, and at the time of his death was their treasurer. His only literary venture was a memoir on the 'Episcopal Coins of Durham, and the Monastic Coins of Reading, minted during the reigns of Edward I, II, and III, appropriated to their respective owners,' this having been the substance of a paper read before the Society of Antiquaries on 5 March 1778. He had, however, prepared for publication 'Manduessedum Romanorum,' or 'The History and Antiquities of the Parish of Manceter,' afterwards printed in Nichols's 'Topographical Antiquities.' He also received the public thanks of Dr. Nash for the valuable communications he contributed to the 'History of Worcestershire,' and Gough, in his prospectus prefixed to the 'History of Thetford,' published in 1789, acknowledges himself to have been indebted to 'that able master, Mr. Benjamin Bartlett,' for the arrangement of the coins. He died of dropsy on 2 March 1787, at the age of 73, and was interred in the quakers' burying-ground at Hartshill, Warwickshire.

[Gent. Mag. 1787, lvii. 276, 1818, lxxxviii. 150; Nichols's Literary Anecdotes, iii. 623, v. 389; Archæologia, v. 335; Brit. Mus. Catalogue.]
T. F. T. D.

BARTLETT, THOMAS (1789–1864), theological writer, was born in 1789, was educated at St. Edmund Hall, Oxford, and graduated B.A. 1813, and M.A. 1816. He held the living of Kingstone, near Canterbury, from 1816 to 1852; he was then preferred to Chevening, near Sevenoaks; in 1854 to Luton, Bedfordshire; in 1857 to Burton Latimer, Northamptonshire; in 1832 he was one of the six preachers of Canterbury Cathedral. While at Kingstone he produced a succession of pamphlets, letters, and sermons, maintaining evangelical tenets. He married a great-great-niece of Bishop Butler, the author of the 'Analogy,' and published a 'Memoir of the Life, Character, and Writings of Bishop Butler' (1839); followed by an index to the 'Analogy' (1842). He died in 1864.

[Walford's Men of the Time, ed. 1864; Cat. Brit. Museum.] A. G-n.

BARTLETT, WILLIAM HENRY (1809–1854), topographical draughtsman, was born in Kentish Town, London, on 26 March 1809. In 1823 he was articled to John Britton, the architect, who sent him into Essex, Kent, Bedfordshire, Wiltshire, and other parts of England, to sketch and study from nature. He was afterwards employed in making drawings at Bristol, Gloucester, and Hereford for Britton's 'Cathedral Antiquities of England,' 1814–32, and his skill in landscape and scenic effects induced Britton to undertake his 'Picturesque Antiquities of English Cities,' which appeared in 1828–30, for which Bartlett made a number of elaborate drawings in various parts of England. He next visited the principal countries of Europe, and afterwards travelled in the East, exploring Turkey, Greece, Asia Minor, Syria, Palestine, Egypt, and the Arabian desert, for the first time in 1834–5, again in 1842–5, and a third time in 1853. Above a thousand of the drawings which he brought home with him from these tours were engraved and published with descriptive text by Dr. Beattie, who accompanied the artist in some of his voyages and travels, and by others. They formed volumes upon 'Switzerland,' 1836; 'Syria and the Holy Land,' 1836–8; 'Holland and Belgium,' 1837; 'The Waldenses,' 1838; 'Beauties of the Bosphorus,' 1840; and 'The Danube,' 1844. He also made four voyages to the United States and Canada between the years 1836 and 1852, the fruits of which appeared in 'American Scenery,' 1840, and 'Canadian Scenery,' 1842, with text by N. P. Willis. He contributed also, wholly or in part, the illustrations to Wright's 'Essex,' 1831–5, Beattie's 'Scotland,' 1838, and Willis and Coyne's 'Ireland,' 1842, and used his pencil and his pen with equal skill in the production of the following well-known books: 'Walks about Jerusalem,' 1844; 'Forty Days in the Desert,' 1848; 'The Nile-Boat, or Glimpses of Egypt,' 1849; 'Gleanings on the Overland Route,' 1851; 'Footsteps of Our Lord and His Apostles in Syria, Greece, and Italy,' 1851; 'Pictures from Sicily,' 1853; 'The Pilgrim Fathers,' 1853. His last work, 'Jerusalem Revisited' (1855), was in the press when the artist died. He edited Sharpe's 'London Magazine' from March 1849 to June 1852. Bartlett died on board the French steamer 'Egyptus,' on his homeward voyage from the East between Malta and Marseilles, 13 Sept. 1854, and was buried at sea. His drawings were sold by auction by Messrs. Southgate and Barrett in the following year.

[Notice by John Britton in Art Journal, 1855, pp. 24–6, reprinted privately, 1855, 16mo; Beattie's Brief Memoir of William Henry Bartlett, 1855, 4to, with portrait.] R. E. G.

BARTLEY, GEORGE (1782?–1858), comedian, was born in Bath presumably in or about 1782. His father was box-keeper at the Bath theatre. Opportunity was accordingly afforded him, while still a youth, of acquiring some stage experience, and appearing in such characters, ordinarily assigned to women, as the page in Cross's musical drama, 'The Purse.' After an interregnum, during which, according to one authority, he was apprenticed to the cook at the once famous Bath hostelry, the York House Hotel, and, according to a second, was placed 'in the counting-house of a large mercantile concern' (*Biography of the British Stage*, 1834), Bartley appeared at Cheltenham in the summer of 1800 as Orlando in 'As you like it.' He is said to have reappeared in Bath before joining a travelling company. The course of his wanderings brought him to Guernsey, where he contracted his first marriage, his wife being a member of the company, named Stanton (?), by whom he was nursed through an illness. To the influence of Mrs. Jordan, who in 1802 saw him in Margate, Bartley was indebted for his engagement by Sheridan at Drury Lane. His first appearance in London is said to have taken place on 11 Dec. 1802. It was most probably, as he himself states, a week later. His opening character was Orlando. Genest makes no mention of him before 20 Sept. 1803, when he is described as playing Colloony in 'The Irishman in Distress,' a forgotten farce of the elder Macready. Oulton, however, in his 'History of the Theatres of London,' states that on 19 Jan. 1803, Barrymore, while playing Polydore in the 'Orphan,' was seized with serious illness and resigned the character to Bartley. During some five years Bartley seems to have been principally employed in what is technically called understudy, replacing Bannister, who then took serious characters, and occasionally attempting the rôles vacated in consequence of the departure of Charles Kemble. Dissatisfied with his remuneration, he quitted London and played in the country. In 1809–11 he managed unsuccessfully the Glasgow theatre. Subsequently he acted with increasing reputation as a comedian in Manchester, Liverpool, and other towns. In 1814 he married his second wife, Sarah Smith, a tragic actress, by whose reputation his own has been overshadowed. On 13 Oct. of the same year, Mrs. Bartley [q. v.] played Ophelia at Drury Lane, and on 12 April following Bartley reappeared at the same house as Falstaff, which was thenceforward his favourite character. A trip of Mr. and Mrs. Bartley to America, which followed in 1818, proved highly successful. Upon his return Bartley accepted a winter engagement at Covent Garden, and played during the summer under Samuel James Arnold [q. v.] at the Lyceum. During Lent, Bartley was in the habit of giving a series of discourses on astronomy at the Lyceum. He also lectured on poetry. In 1829, when the management of Covent Garden collapsed, Bartley headed the actors who came forward with a proposal, which was accepted, to furnish funds and recommence performances. He became accordingly, in 1829–30, stage manager of the theatre, the season at which, owing to the appearance of Miss Fanny Kemble, was highly remunerative. During successive ownerships by Laporte, Bunn, Macready, and Madame Vestris, he retained this post. The loss, in 1843, of his son, who was at Exeter College, Oxford, led to Bartley's retirement from the stage. His only remaining child, a daughter, died shortly afterwards, and Mrs. Bartley, in 1850, followed her children. In the year last mentioned Bartley played Falstaff at Windsor Castle in the performance arranged by Charles Kean. He then appeared for a few nights at the Princess's, taking his farewell benefit on 18 Dec. 1852, on which occasion, in his address to the public, he said: 'This night, ladies and gentlemen, fifty years ago, this very night, the night of the week, and the date of the month, I had the honour to appear in London, and to make my bow before your sires and grandsires.' This seems to dispose of the statement generally accepted that his first appearance took place on 11 Dec. 1802. On Saturday, 17 July 1858, Bartley had an attack of paralysis, to which, five days later, 22 July, he succumbed. Bartley was especially successful in playing comic old men, bluff uncles, and the like. He failed, however, to obtain the highest honour of his art. He was many years treasurer of the Covent Garden Theatrical Fund. He died in Woburn Square, and is said to be buried in the churchyard of St. Mary's, Oxford.

[Genest's Account of the English Stage; Dalton's History of the Theatres of London; Gilliland's Dramatic Mirror; Macready's Reminiscences; Biography of the British Stage; Era newspaper, 25 July 1858.] J. K.

BARTLEY, SARAH (1783–1850), actress, is generally stated to have been born in 1785. The anonymous author of the 'Biography of the British Stage' (1824), who appears to have received his information at first hand, advances, however, 23 Oct. 1783 as the day of her birth. In regard to the parentage and early education of Mrs. Bartley the conflict of statements is hopeless. According to the account obviously supplied by herself or her husband to the authority previously given, her father was an actor named Williamson, belonging to a country company, and her mother was the daughter of General Dillon, of Galway. Walter Donaldson (*Recollections of an Actor*, 1865), who speaks with much apparent knowledge, states, on the contrary, that her first name was O'Shaughnessy, and that both her parents were Irish. The name of Smith was adopted after her mother's second marriage, in 1793, with an actor of that name belonging to the Salisbury company. Before this time Miss Williamson or O'Shaughnessy had appeared in Salisbury as Edward in Mrs. Inchbald's comedy, 'Every one has his Fault.' Her début in a serious character took place in Lancashire, probably in Liverpool, when she was sixteen years of age, as Joanna in Holcroft's 'Deserted Daughter.' A three years' experience under Stephen Kemble in Edinburgh disgusted her with the stage, from which she retired. Yielding to circumstances, however, she conquered her dislike, and solicited and obtained an engagement from Tate Wilkinson, the famous manager of the York circuit. Upon his death in 1803 she went to Birmingham and thence to Bath. She was here seen by the younger Harris, who engaged her for Covent Garden, at which house she appeared on 2 Oct. 1805 as Lady Towneley in the 'Provoked Husband.' Very reluctantly did she consent to make her début in comedy. To appease her, accordingly, she was allowed to recite Collins's 'Ode on the Passions.' Her success in this recitation, which was brought into fashion by Mrs. Siddons, consoled her for a lukewarm reception in Lady Towneley. The management, finding her engagement unprofitable in consequence of Mrs. Siddons enjoying a monopoly of the characters in which Miss Smith would be of service, sought vainly to get rid of her. In 1808–9 she played with signal success in Dublin, in which city she recited, for her benefit, a melologue written expressly for her by Thomas Moore. After her return her reception in London was increasingly cordial. She now migrated to Drury Lane, in which house, 23 Jan. 1813, she 'created' the character of Teresa in Coleridge's 'Remorse.' On 23 Aug. 1814 she married George Bartley [q. v.], described by Donaldson as her first love. The retirement of Mrs. Siddons, 29 June 1812, left for a while the stage open to her. Two years later, however, the appearance of Miss O'Neill, with whom she was unable to cope, thwarted her hopes. In 1818 Mrs. Bartley accompanied her husband to America, where she obtained both reputation and fortune. Returning in 1820 she played in the country, and on 15 Nov. 1823 reappeared at Covent Garden as Mrs. Beverley in the 'Gamester.' Her performances were, however, infrequent, In the character of Lady Macbeth she finally retired from the stage. The loss of her two children [see Bartley, George] greatly affected her. Shortly after the loss of her daughter she was stricken with paralysis. After lingering some years she died 14 Jan. 1850. Her talents were genuine, though Macready in his memoirs depreciates her method. Leigh Hunt calls her the second tragic actress of her day, and says she possesses 'a strong and singular originality, a genius for the two extremes of histrionic talent (*sic*), lofty tragedy and low comedy.' The two characters which lead him to believe in her capacity for tragedy and farce are Belvidera in 'Venice Preserved,' and Estifania in 'Rule a Wife and have a Wife.' Adolphus, in his 'Recollections,' speaks of her as the only actress before the appearance of Miss O'Neill to succeed Mrs. Siddons. Donaldson says she 'had a noble and expressive face, full, strong, and melodious voice, capable of any intonation, and an original conception of her author.' Macready (*Reminiscences*, i. 61) declares, on the contrary: 'Of the soul that goes to the making of an artist she had none.'

[Genest's Account of the English Stage; Leigh Hunt's Critical Essays on the Performers of the London Theatres, 1807; Macready's Reminiscences; Adolphus's Recollections; Biography of the British Stage; The Drama, a Theatrical Magazine, vol. v.; Era newspaper, 20 Jan. 1850.] J. K.

BARTLOT, RICHARD (1471–1557), physician, was a fellow of All Souls' College, and took the degree of M.B. at Oxford in 1501, and supplicated for that of M.D. in 1508. He was the first fellow admitted into the College of Physicians after its foundation in 1518, and he was president in 1527, 1528, 1531, 1548. He lived in Blackfriars, and was buried in the church of St. Bartholomew the Great. Dr. Caius, as president, with the whole college attended his funeral. He had considerable landed property, and endowed All Souls with his estate at Edgware, and left the foundation some plate at his death. His name is variously written Bartlet and Barthlet.

[Munk's Roll, i. 23; Wood's Fasti (Bliss), i. 11, under 'Barthlet.'] N. M.

BARTOLOZZI, FRANCESCO (1727–1815), engraver, was born in Florence in 1727. The date is given differently by different biographers, correctly by a very few, but Mr. Andrew Tuer has finally settled the point. His father, Gaetano Bartolozzi, was a Florentine gold-worker and silversmith. It is likely, therefore, that his son's name may be added to the long list of distinguished artists who have received their first and best lessons in the jeweller's shop. In his fifteenth year Bartolozzi became a student of the Florentine academy under the care of Ignazio Hugford, an historical painter of slight merit, who is also called Hugford Ferretti and Ugo Ferretti. In that school, we are told, Bartolozzi gave great attention to anatomical design and drawing from the life. 'His countless drawings and sketches of the bones and muscles bore precious fruit in his excellent figure-drawing. He understood the forms in the manner in which only first-class artists have understood them, for he combined a knowledge of anatomy with an intelligent and observant experience of life.' In those Florentine days Bartolozzi had Cipriani for a companion. 'The two were constantly thrown together, and an acquaintance was formed which ripened into a lifelong friendship.' He remained with Hugford three years, and then, after a short visit to Rome, was articled for a term of six years to Joseph Wagner, historical engraver at Venice. He had learned good drawing in Florence. Wagner, in no other respect a good master, was able to teach the mere craft of engraving, and in mastery of that craft the pupil soon outdid the master. Bartolozzi's earliest plates, indeed, are some copies from prints of Giacomo Frey, done at a time prior to his connection with Wagner; nevertheless it was under the latter that he began seriously to learn the business in the pursuit of which he made so great a name. At the end of his apprenticeship to Wagner he married a Venetian lady of good family, and removed, at the invitation of Cardinal Bottari, to Rome. In that city he worked much after Domenichino and other masters of the Italian school. He engraved five prints from the life of St. Vitus and portrait heads for a new edition of Vasari's 'Lives of the Painters.' Though doing so much, he does not seem to have been successful in Rome, and shortly returned to Venice, where, until 1764, he remained variously employed, and grew fast in favour and fame. In this year, in consequence of an offer from Mr. Dalton (librarian to George III), he came to England. Dalton was able to promise him an appointment as 'engraver to the king,' and engaged him besides on his own account at a salary of 300*l.* a year.

Leaving Mrs. Bartolozzi and his son Gaetano [q. v.] behind him, he thereupon went to England. He was then thirty-seven. The next forty years were spent in London. He established himself in lodgings with his old friend Cipriani in Warwick Street, Golden Square. In Dalton's employ he completed his collection of prints after Guercino's drawings, of which he had already done many in Italy. Twenty-three of this extensive series were from drawings in the king's possession. Perhaps there exists no finer testimony to Bartolozzi's genius than these etchings. The manner in which the plates were executed has been much discussed; but, apart from the fact that many prints not distinguishable from them in kind bear the inscription 'Etched by Bartolozzi,' any one tolerably familiar with the potentialities of the point and the proper quality of the etched line would know at a glance that they were etched. In finishing only the burin was used (NAGLER, ed. 1833). Bartolozzi is commonly said to have been the inventor of what is called the 'red-chalk manner of engraving.' In reality it is a kind of soft-ground etching practised first in France by Demarteau in his reproductions of Boucher's drawings. (In this process the use of a roulette gave the effect of a soft line which modern etchers obtain with a pencil and tissue paper.) By Demarteau's pupils it was brought to England, and Bartolozzi at once became the most admired professor of the new art. The rage for these chalk-like red prints was greatly increased by the encouragement which Angelica Kauffman gave to workers in this kind. In consequence of this strong tide of fashion, line-engraving was driven almost from the market, as the numberless bad prints of that day in this dotted or stippled manner still testify. And the inefficiency habitually shown in this style of work explains why Sir Robert Strange thought himself justified in his unfortunate remark, that Bartolozzi, who employed it largely, was fit for nothing beyond engraving 'benefit tickets.' The enmity of Sir Robert Strange against Bartolozzi, who had succeeded him in the king's favour, is one of those well-known matters of history which lend perennial piquancy to the dull pages of artistic biography, and need not detain us. In casting this slight upon Bartolozzi, however, Sir Robert reckoned much without his host, for the former, with Latin versatility, was as well capable of good engraving in line as in any other manner. His 'Clytie,' said to be the immediate reply to this challenge, the print of the 'Silence,' after Annibale Caracci, the 'Madonna del Sacco,' after Andrea del Sarto, and many more that might be mentioned, put Bartolozzi in the first rank of engravers in this sort.

At the close of his engagement with Dalton Bartolozzi became his own master. For Alderman Boydell he did some of his finest work. In 1765 Bartolozzi joined the incorporated Society of Artists, and in 1769, on the foundation of the Royal Academy, he was made an original member. To this circumstance may be attributed the final rupture with Strange, an admirable artist and upright man, who, however, on this occasion showed temper in various foolish ways. It was characteristic of Bartolozzi to make no reply to these attacks. He was of an easy temper and very busy. From the time of his election as a member of the Royal Academy and afterwards there is little to relate. Mr. Andrew Tuer with loving care has contrived to pervade with some thin aroma as of the master the two appalling folios which tell *inter alia* of his life and works. But, indeed, there is little to tell. He worked early and late. He made money and spent it. He took snuff. He drank—some said more than enough; others that nature demanded his mild potations. He did not cease from work till he died, in 1815, at the age of eighty-eight. One result of his popularity was the formation of a large school, the members of which were proud to write themselves down his pupils. It was said that they got more from their master than ever he got from them. One injury at least they did him. Posterity will not distinguish between the rubbish of the pupil and the good work of the master. In illustration of the detrimental haste of his work towards the close of his life, it is sufficient to quote a passage from Redgrave: 'Laborious, working early and late, he was generous and profuse in spending his gains, but he was without prudence, and made no provision for his latter days. His difficulties drove him to expedients to meet his expenses. The chalk manner afforded him facilities, and his studio became a mere manufactory of this class of art; plates were executed by many hands under his directions, which received only mere finishing touches by him, and his art was further vitiated and his talents wasted by the trifling class of works thus produced.' Whether from want or from weariness is hardly to be told, but in 1802, moved perhaps by a promise of knighthood, he left this country to take charge of the National Academy at Lisbon, and there, on 7 March 1815, he died.

Mr. Tuer has collected probably all that at this date can be known about Bartolozzi; but the estimate that Mr. Tuer has formed of the engraver is, it need hardly be said, too favourable. If we speak of Bartolozzi as an engraver purely, it is hard to overpraise him; but it was of trifling things that he was the delightful and even exquisitely graceful designer. We must, however, remember in all estimation of him the taste of his time. The artists of the eighteenth century found inspiration in subjects of awful vapidity. It is on that account that we have from Bartolozzi's hand prints of 'Cupid refusing Love to Desire,' of 'Venus recommending Hymen to Cupid,' and many more not less sickly and absurd. But his work was never confined to these trifles. The hand that gave them what beauty they possess also gave our nation the prints after the Italian masters and Holbein, many masterpieces of line-engraving, and many harmless feasts of pleasure in fanciful slight designs. His enthusiastic and rather rhetorical biographer in Italy (Melchior Missirini) gives Bartolozzi a place among Italians which in England he may also claim: 'Palladio was the architect of the Graces, Correggio the painter of the Graces, Metastasio the poet of the Graces, and Bartolozzi was their etcher.'

[Tibaldo's Biog. degli Ital. Illustri, vol. i. 1834; Nagler's Künstler-Lexicon, 1833; Rose's Biog. Dict. 1857; Biog. Universelle, 1843; Nouvelle Biog. Générale, 1853; Nichols's Literary Anecdotes; Gent. Mag. lvii. 876, lxxii. 1156, 1221, lxxv. 794, lxxviii. 1116, lxxx. (i.) 598, 662, lxxxiii. (i.) 179, lxxxviii. (i.) 377, (ii.) 11; Redgrave's Dict. of Eng. School; Tuer's Bartolozzi and his Works, 1882.] E. R.

BARTOLOZZI, GAETANO STEFANO (1757–1821), engraver, the son of Francesco Bartolozzi [q. v.], was born in Rome in 1757, and inherited some of his father's talent, but his indolent disposition and Bohemian proclivities eventually marred his life. He was passionately fond of music, to which he devoted most of his time, to the neglect of his business as a printseller, so that he became involved in difficulties, and was obliged to sell his stock of prints, drawings, and copperplates, by auction at Christie's in 1797. He then went to Paris and opened a musical and fencing academy, which enabled him for some years to maintain a good position; but he afterwards drifted into poverty. His engravings are but few in number; they comprise portraits of Madame Récamier, after Cosway, and of Mrs Rudd, who was tried for forgery in 1775, as well as six plates for the 'British Gallery of Contemporary Portraits,' 1822, and a study of a nude female figure, from a drawing by Annibale Carracci, for Ottley's 'Italian School of Design.' He died in London on 25 Aug. 1821. Madame Vestris, the celebrated comic actress, was his daughter.

[Redgrave's Dictionary of Artists, 1878; Tuer's Bartolozzi and his Works, 1882, i. 22–25.] R. E. G.

BARTON, ANDREW (*d.* 1511), a Scottish naval commander, whose defeat by Sir Thomas and Sir Edward Howard is celebrated in the old ballad of 'Sir Andrew Barton,' was the son of John Barton, who is mentioned in the account of the chamberlain of Fife, 1474–75, as master of the Yellow Carvel, subsequently rendered famous under Sir Andrew Wood. Like the other Scottish naval commanders of the time, John Barton was a merchant seaman, and his three sons, Andrew, Robert (afterwards lord high treasurer of Scotland), and John, followed the same occupation. Andrew Barton's name occurs in the 'Accounts of the Lord High Treasurer' (i. 343) as victualling Perkin Warbeck's ship in 1497; and in the same year, as well as frequently afterwards, he is mentioned in the 'Ledger of Andrew Halyburton' (printed in 1867) as supplying merchandise to various persons. In 1476 letters of marque had been granted by James III to the Bartons against the Portuguese for plundering the ship of John Barton, the father. These letters had been repeatedly suspended in the hope of redress; but in November 1506 they were renewed by James IV to the sons, granting them liberty to seize Portuguese goods till they were repaid 12,000 ducats of Portugal. Andrew Barton was probably the most active of the three brothers in capturing richly laden ships of Portugal returning from India and Africa; and his daring and skill appear to have won for him the special favour of the Scottish king, whose interest was almost as much centred in naval achievements as in the knightly tourneys which had made him famous throughout Europe. In 1506 James IV built 'a great and costly ship,' in command of which Andrew Barton completely cleared the Scottish coasts of Flemish pirates, sending the king, with a barbarity characteristic of the times, three barrels of their heads, in token of the thoroughness with which he had carried out his commission (LESLIE, *History of Scotland*). In 1508 Andrew Barton was sent to assist Denmark against Lubeck (GAIRDNER, *Letters illustrative of the Reigns of Richard III and Henry VII* (1863), ii. 264). In the following year there is record of a complaint by Margaret, duchess of Savoy, governess of the Netherlands, against the capture of some vessels by Andrew and John Barton; but the king assures her that her information must be erroneous (BREWER, *State Papers*, Henry VIII, vol. i. No. 117). There is indeed no distinct act of unlicensed piracy recorded against the Bartons; but the revival of letters of marque against the Portuguese, after an interval of thirty years, tended to associate piracy with their names. It was also stated that Andrew Barton was in the habit of searching English vessels engaged in the Portuguese trade, and, in any case, the capture of Portuguese merchantmen inflicted serious damage on the trade of London. Henry VIII does not appear to have made any complaints against him to the King of Scotland; but at the earnest request of Sir Thomas and Sir Edward Howard he permitted them to fit out two ships with the view of effecting his capture. They fell in with Barton cruising in the Downs in his own ship, the Lion, attended by a pinnace. A brilliant and desperate conflict ensued; but after Barton had been shot by an archer through the heart the resistance of the Scots was at an end. Barton's ship was brought in triumph to the Thames, and became the second man-of-war in the English navy, the Great Harry, the earliest, having been built in 1504. The defeat and death of Barton took place 2 Aug. 1511. King James demanded redress from King Henry, who replied that the 'fate of pirates was never an object of dispute among princes,' implying probably that the capture of Portuguese ships was a clear act of piracy. Henry, indeed, freed the sailors of Barton, supplying them with money sufficient to take them home; but this act of clemency failed to satisfy the Scottish king, and the dispute was finally fought out on Flodden Field.

[In addition to the State Papers the historical authorities regarding Andrew Barton are Hall's Chronicle on the English side, and the histories of Leslie and Buchanan on the Scottish side. Of the ballad of Sir Andrew Barton, apparently an expansion of the narrative in Hall's Chronicle, there are three different forms—the earliest being that of Bishop Percy's folio manuscript (about 1650); the second the old broadside in black letter, printed for W. O., and sold by the booksellers of Pye Corner; and the third the version printed by Percy in his Reliques, and which is simply the folio manuscript copy, altered, but not improved by a comparison with the old broadside copy. The knighthood attributed to Andrew Barton in the ballad is apparently fictitious, for in the record of a gift of land to him in Fife in 1510 (*Registrum Magni Sigilli Regum Scotorum*, par. 3511) no title is mentioned.] T. F. H.

BARTON, BERNARD (1784–1849), poet, was born of quaker parents at Carlisle on 31 Jan. 1784, his mother dying a few days after his birth. His father, a manufacturer, married again in Bernard's infancy, removed to London, and finally engaged in malting business at Hertford, where he died in the prime of life. The widow and children afterwards resided at Tottenham. Bernard was sent to a quaker school at Ipswich, and at the age of fourteen was apprenticed to a shopkeeper, of the name of Jesup, at Halstead in Essex. After eight years' service he removed to Woodbridge, married his employer's daughter (1807), and entered into partnership with her brother as coal and corn merchant. In the following year his wife died in giving birth to a daughter, whereupon Barton abandoned business and became tutor in the family of Mr. Waterhouse, a Liverpool merchant. After staying a year in Liverpool, where he made the acquaintance of the Roscoe family, he returned to Woodbridge, and received a clerkship in Messrs. Alexander's bank—employment which he held for forty years until within two days of his death.

In 1812, Barton published his first volume of verses, 'Metrical Effusions,' and began a correspondence with Southey. About this time he addressed a copy of complimentary verses to the Ettrick Shepherd, who hastened to respond in grateful and flattering terms. Hogg had written a tragedy, which he was anxious to see represented at a London theatre, and, not knowing how to proceed in the matter, solicited the assistance of the quaker poet, who in great perplexity applied to the amiable Capel Lofft, and by that gentleman's advice the scheme was dropped. In 1818 appeared the 'Convict's Appeal,' a protest in verse against the severity of the criminal code of that day. The pamphlet bears no name on the title-page, but the dedication to James Montgomery is signed 'B. B.' In the same year Barton published by subscription 'Poems by an Amateur;' and two years afterwards he found a publisher for a volume of 'Poems' which received some praise from the critics and reached a fourth edition in 1825. 'Napoleon and other Poems' (dedicated to George IV), and 'Verses on the death of P. B. Shelley,' appeared in 1822.

It was at this time that Barton began a correspondence with Charles Lamb. The freedom with which the quakers had been handled in the 'Essays of Elia' induced Barton to remonstrate gently with the essayist. Charmed with his correspondent's homely earnestness and piety, Lamb was soon on terms of intimacy with the quaker poet, for nobody loved more than Lamb the spirit, apart from the observances, of quakerism. Shortly after making Lamb's acquaintance, Barton contemplated resigning his appointment at Woodbridge and supporting himself by his literary labours. Lamb, to whom he communicated the project, advised him strongly against such a course. 'Keep to your bank,' wrote Lamb, 'and the bank will keep you.' Southey gave similar advice. Meanwhile his literary work was beginning to tell upon his health. In his letters to Southey and Lamb he complained that he was suffering from low spirits and headache, and again his friends were ready with their advice—Lamb rallying him banteringly, and Southey seriously counselling him to keep good hours and never to write verses after supper. At this time his pen was very active, and he gained both pleasure and profit from his labours. 'The preparation of a book,' says his biographer, Edward Fitzgerald, 'was amusement and excitement to one who had little enough of it in the ordinary course of daily life: treaties with publishers—arrangements of printing—correspondence with friends on the subject—and, when the little volume was at last afloat, watching it for a while somewhat as a boy watches a paper boat committed to the sea.'

In 1824 some members of the Society of Friends showed their respect for the poet in a tangible form by raising the sum of twelve hundred pounds for his benefit. The originator of the scheme was Joseph John Gurney, at whose death in after-years the poet composed a copy of memorial verses. Barton hesitated about taking the money, and asked the advice of Charles Lamb, who wrote that his opinion was decisive for the 'acceptance of what has been so honourably offered.' The money was invested in the name of a Mr. Shewell, and the yearly interest was paid to Barton. Though placed in somewhat easier circumstances by the bounty of his friends, Barton did not at all relax his literary labours. In 1826 he published a volume of 'Devotional Verses,' and 'A Missionary's Memoir, or Verses on the Death of J. Lawson.' These were followed by 'A Widow's Tale and other Poems,' 1827, and 'A New Year's Eve,' 1828. After the publication of the latter poem he seems to have taken a long spell of rest; or perhaps the public was growing too fastidious to relish the quaker poet's homely verses. His next appearance was in 1836, when he joined his daughter Lucy in the publication of 'The Reliquary, with a Prefatory Appeal for Poetry and Poets.' Then followed another long period of silence, broken in 1845 by the appearance of 'Household Verses.' This volume, dedicated to the queen, attracted the notice of Sir Robert Peel, who on leaving office procured for the poet a pension of 100*l.* a year. During all these years Barton seldom left Woodbridge. He had paid occasional visits to Charles Lamb, and once or twice went down into Hampshire to see his brother.

His holidays were sometimes spent under the roof of his friend, W. Bodham Donne, at Muttishall, Norfolk. Here his delight was to listen to the conversation of Mrs. Bodham, an old lady who in her youth had been the friend of Cowper. In later life Barton grew more and more disinclined to take exercise. He liked to sit in his library and enjoy the prospect through the open window, or, if he started with any friends for a walk, he would soon stretch himself on the grass and wait for his friends' return. Though his sedentary habits affected his health, he was never painfully ill, and always kept a cheerful spirit. In 1846 he made a short stay at Aldborough for the benefit of his health, and on returning to Woodbridge printed privately a little collection of poems entitled 'Seaweeds gathered at Aldborough, Suffolk, in the Autumn of 1846.' Some other trifles remain to be mentioned: 1. 'A Memorial of J. J. Gurney,' 1847. 2. 'Birthday Verses at Sixty-four,' 1848. 3. 'A Brief Memorial of Major E. Moor,' Woodbridge, 1848. 4. 'On the Signs of the Times,' 1838. 5. 'Ichabod,' 1848. On 19 Feb. 1849, Barton died after a short illness and with little suffering. In the same year his daughter Lucy published a selection of his letters and poems, and Edward Fitzgerald (the distinguished translator of 'Omar Khayyam' and 'Calderon'), afterwards her husband, contributed a biographical introduction. In the 'Athenæum' obituary notice it is stated that he left much fugitive verse in manuscript.

Bernard Barton is chiefly remembered as the friend of Lamb. His many volumes of verse are quite forgotten. Even the scanty book of selections published by his daughter contains much that might have been omitted. He wrote easily—too easily—and never troubled to correct what he had written. But all his work is unaffected; nor are there wanting occasional touches of deep and genuine pathos. In his devotional verses there is a flavour of old-world quaintness and charm, recalling homely George Herbert's 'Temple;' and in other lyrics Edward Fitzgerald found something of the 'leisurely grace' that distinguishes the Greek Anthology. Free from all tinge of bigotry, simple and sympathetic, Bernard Barton won the esteem and affection of a large circle of friends, young and old, orthodox and heterodox.

[Poems and Letters of Bernard Barton, selected by Lucy Barton, with a biographical notice by E[dward] F[itz] G[erald], 1849; Lamb's Letters; Davy's MS. Suffolk Collections in the British Museum Addit. MS. 19117.]

A. H. B.

BARTON, CHARLES (1768–1843), legal writer, was called to the bar at the Inner Temple in 1795, and practised as a conveyancer. He died at Cheltenham on 18 Nov. 1843, aged 75. His principal publications are: 1. 'Historical Treatise of a Suit in Equity,' 1796. 2. 'Elements of Conveyancing,' 6 vols., 1802–5, 2nd ed. 1821–2. 3. 'Original Precedents in Conveyancing,' 5 vols., 1807–10. 4. 'Practical Dissertations on Conveyancing,' 1828.

[Gent. Mag., new ser., xxii. 215; Clarke's Bibl. Legum, 213, 214, 244; Sweet's Cat. of Law Books (1883), 21; Biog. Dict. of Living Authors (1816), 16.]

T. C.

BARTON, EDWARD (1562?–1597), second English ambassador at Constantinople, born about 1562, was probably second son of Edward Barton of Whenby, Yorks (*d.* 1610) (Glover's *Visitation of Yorkshire*, ed. Foster, p. 5). Barton was secretary to the English ambassador, William Harborne [q.v.] at Constantinople in 1584 (*English Voyages and Travels*, [Arber's] English Garner, i. 257). He succeeded Harborne as ambassador in 1590. His chief duty was to protect the interests of the Turkey Company, established in 1579. Although he bore the title of 'agent for her majesty with the grand seignior' and received a payment of 500*l.* from the exchequer (10 Oct. 1590), the company was, as a rule, held responsible for his salary, and seems to have failed to remit it regularly. In 1591 Lord Burghley addressed a series of questions to the officials of the Turkey Company as to 'what entertainment has been made to Mr. Barton in certainty, and whether he has been allowed the four per cent. promised; what allowance he has had from the beginning of his service, when he has had any, and what it was for, as he complains of great want and unkind answers, and that Collins and Salter, the consul and vice-consul at Tripoli, deny him relief' (*State Paper Calendars*, 14 Aug. 1591). In 1594 Barton received 2,000 gold 'chequins,' equivalent to 600*l.*, 'for the queen's special service in Constantinople,' and early in 1596 he received a formal commission as ambassador under the great seal, thus removing him from his dependence on the Turkey Company. Barton was popular among the Turks and fought under their flag. Mustapha, the first Turkish envoy in England, told at court in 1607 how many years previously 'Mr. Barton was in the army . . . when Raab alias Suverin was won from the christians,' and the sultan, Mahomet III, when informing (February 1595-6) Queen Elizabeth of the taking of the fort Agria in Hungary from the forces of the archduke

Maximilian in 1595, wrote: 'As to your highness's well-beloved ambassador at our blessed Porte, Edward Barton, one in the nation of the Messiah, he having been enjoined by us to follow our imperial camp without having been enabled previously to obtain your highness's permission to go with my imperial staff, has well acquitted himself of his duties in the campaign, so that we have reason to be satisfied, and to hope that also your highness will know how to appreciate the services he has thus rendered to us in our imperial camp.' Soon after his return from this campaign the plague raged in Constantinople, and in 1597 Barton took refuge in the little island of Halke (Χάλκη), where he fell a victim to the scourge on 15 Dec. He was buried there, outside the principal door of the church attached to the convent of the Virgin. The inscription on the slab above his grave was as follows: 'Eduardo Barton, Illustrissimo Serenissimæ Anglorum Reginæ Oratori, viro præstantissimo, qui post reditum a bello Ungarico, quo cum invicto Turcor. imperatore profectus fuerat, diem obiit pietatis ergo, ætatis anno XXXV., Sal. vero MDXCVII. xviii. Kal. Januar.'

In a letter to Barton from Thomas Humphreys, preserved among the State Papers (20 Aug. 1591), complaint is made of the conduct of Barton's elder brother, to whom he appears to have given large sums of money, and he is asked to bestow his bounty for the future on his sister and her children. A copy of Calvin's 'Institutes' accompanied the letter as a gift from the writer.

[Ellis's Orig. Letters, (1st series) iii. 84–8, (3rd series) iv. 147; Notes and Queries (3rd series), xii. 459; Cal. of Domest. State Papers, 1590–6.] S. L.

BARTON, ELIZABETH (1506?–1534), commonly called the NUN OR MAID OF KENT, was, according to her own account, born in 1506. About 1525 she was domestic servant at Aldington, Kent, in the household of Thomas Cobb, steward of a neighbouring estate owned by Warham, archbishop of Canterbury. In that year she was attacked by some internal disease, and in the course of her recovery suffered from a violent nervous derangement, which developed into a religious mania. For days together she often lay in a trance, and while apparently unconscious 'told wondrously things done in other places, whilst she was neither herself present nor yet heard no report thereof.' Her hysterical cries were at times 'of marvellous holiness in rebuke of sin and vice' or concerned 'the seven deadly sins and the ten commandments.' Superstitious neighbours, easily misled by a doubtful consistency in her ravings, concluded that either the Holy Ghost or the Devil possessed her. Cobb, her master, summoned Richard Masters, the parish priest, to aid him in watching her, and they were soon convinced that Elizabeth was inspired by the Holy Ghost. Masters straightway reported the matter to Archbishop Warham at Lambeth, and Warham, then in his dotage, sent the girl a message that she was not 'to hide the goodness and the works of God.' In a few months the girl's illness left her, but Cobb and Masters, together with the villagers of Aldington, continued to treat her with pious respect, and Cobb, removing her from his kitchen, invited her to live on terms of equality with his family. She was unwilling to hastily forfeit the regard of her neighbours, and perceived it easy, as she subsequently confessed, to feign her former trances and the alleged prophetic utterances. About 1526 Archbishop Warham found her reputation still growing, and directed the prior of Christ Church, Canterbury, to send two of his monks, Edward Bocking [q. v.] and William Hadley, to observe the girl more closely. The prior obeyed the order unwillingly; but Bocking on his arrival perceived that Elizabeth might prove a useful agent in restoring popular esteem to certain practices of the mediæval church then widely discredited. He educated her in the catholic legends of the saints and induced her to insist in her utterances that she was in direct communication with the Virgin Mary. He taught her to anathematise in her ravings all the opponents of the catholic church, and to dispose of the protestant arguments with much coherency. The exhibition of theological knowledge by an uneducated village girl naturally confirmed the popular belief that Elizabeth was divinely inspired. To extend her fame, Bocking announced that on a certain day she would perform a miracle. In the presence of 2,000 persons she was laid before the image of the Virgin in the famous chapel of Our Lady in the neighbouring village of Court-at-Strete. There she fell into a trance lasting for three hours, during which her face underwent much distortion. 'A voice speaking within her belly' spoke 'sweetly and heavenly' of the joys of heaven, and 'horribly and terribly' of the torments of hell. 'It spake also many things for the confirmation of pilgrimages and trentals, hearing of masses and confessions, and many other such things.' An account of the so-called miracle was written under Bocking's direction by a gentleman of the district, named Edward Thwaytes, and was circulated far and wide. The tract is entitled 'A miraculous work of late done at Court-of-Strete in Kent, published to the deuoute people of this tyme for their spiritual consolation, by Edward Thwaytes, Gent,' 1527. Immediately afterwards Elizabeth left Aldington, at the alleged command of the Virgin, for the priory of St. Sepulchre at Canterbury, where a cell was assigned her, with Bocking as her confessor and attendant. There her prophetic powers quickly developed, and she assumed the title of the Nun of Kent. She prophesied throughout 1527 and 1528, not only on all questions of national interest, but on the private circumstances of visitors who flocked to her cell and offered her fees for her services. 'Divers and many as well great men of the realm as mean men and many learned men, but specially many religious men, had great confidence in her, and often resorted to her.' Friendly monks of Christ Church supplied her secretly with sufficient information to enable her to escape serious error in her prophecies, and she maintained her reputation by long fastings, by self-inflicted wounds which she attributed to her combats with the devil, and by stories of her ascents to heaven by way of the priory chapel. From time to time her oracles were collected, and in 1528 Archbishop Warham showed one collection to Henry VIII, who refused to attach any weight to them, and Sir Thomas More, who also examined them at the king's request, spoke of them at this time as 'such as any simple woman might speak of her own wit.' But More had already done much indirectly to give permanence to Elizabeth's fame. He published (in ch. xvi. of his *Dialogue* on catholic practices, 1528) a categorical statement of his belief in the divine inspiration of Anne Wentworth, 'the maid of Ipswich,' a daughter of Sir Roger Wentworth of Ipswich, who, although only twelve years old, had in 1527 imitated most of Elizabeth's early experiences, and had then retired to the abbey of the Minories (CRANMER's *Works*, Parker Soc. p. 65). Anne afterwards withdrew her pretensions to the gift of prophecy. William Tindal repeatedly denounced both Elizabeth of Kent and Anne of Ipswich as impostors from 1528 onwards (cf. his *Obedience of a Christen Man*, 1528, p. 327, and his *Answer to Sir Thomas More's Dialogue* (1530), p. 91, in Parker Soc. edition of TYNDALE's *Works*). But only a few of the bolder reformers appear to have wholly discredited Elizabeth's claims to divine inspiration at this date.

As soon as the king's intention of procuring a divorce from Queen Catherine was known at Canterbury, Elizabeth largely increased her influence by passionately inveighing against it, 'in the name and by the authority of God.' She publicly forbade the divorce, and prophesied that if any wrong were offered Queen Catherine, Henry 'should no longer be king of this realm . . . . and should die a villain's death.' Archbishop Warham was easily convinced by her; and her bold words led him to revoke his promise to marry the king to Anne Boleyn. On 1 Oct. 1528 he wrote at the nun's request to Wolsey, begging him to grant her an interview. Wolsey assented, and, it is said, was confirmed by the girl in his repugnance to the divorce. After the cardinal's death in 1531, Elizabeth declared that by her intercession he was ultimately admitted to heaven. Between 1528 and 1532 the nun was recognised throughout England as the chief champion both of Queen Catherine and of the catholic church in England. Bishop Fisher held repeated consultations with her, and wept with joy over her revelations. The monks of Sion often invited her to their house; there Sir Thomas More met her more than once, and treated her with suspicious reverence. The monks of the Charterhouse, both at London and Sheen, and the Friar Observants of Richmond, Greenwich, and Canterbury, publicly avowed their belief in her power of prophecy. The Marchioness of Exeter and the Countess of Salisbury, with many other peeresses, regularly consulted her at their own houses, and her prophecies were frequently forwarded to Queen Catherine and the Princess Mary. The pope's agents in England (Silvester Darius and Antonio Pollio) and the pope himself (Clement VI) she threatened with certain destruction unless they worked boldly in behalf of Queen Catherine. According to her own account, Henry VIII and the relatives of Anne Boleyn sought in vain to bribe her into silence. In October 1532 Henry, accompanied by Anne Boleyn, met Francis I at Calais, and the girl asserted that her utterances alone had prevented the celebration there of the marriage of Anne with the king. When on his return from France Henry passed through Canterbury on his way to London, Elizabeth thrust herself into his presence, and made fruitless attempts to terrify him into a change of policy. She tried hard, at the same time, to obtain an audience of Queen Catherine, but the queen prudently declined to hold any communication with her, and there appears no ground for the common assumption that both Catherine and the Princess Mary at any time compromised themselves by their relations with the nun (cf. P. FRIEDMANN's *Anne Boleyn*, i. 245).

After Henry's marriage with Anne Boleyn (28 May 1533) the nun's adherents looked in vain for the fulfilment of her prophecy that he would die in the succeeding month. To maintain her influence she shifted her position, and declared that, like Saul, Henry was no longer king in the sight of God. The mendicant friars spread report of her new revelation throughout the country, and Cromwell, then at the height of his power, viewed it as a treasonable incitement to rebellion. Her friend Warham had died on 23 Aug. 1532, and on 30 March 1533 Cranmer was consecrated to the primacy. The new archbishop was directed to subject the nun in the summer of 1533 to rigorous examination, and on 19 July the prioress of St. Sepulchre's was ordered by Cranmer to bring her before him and Dr. Gwent, the dean of arches. The girl at first maintained her prophetic rôle. Cromwell had sent down a set of interrogatories, but Cranmer declined to use them, deeming them to be too direct to obtain the nun's conviction out of her own mouth, and one of Cromwell's agents wrote (11 Aug.) that 'my Lord [of Canterbury] doth but dally with her.' But Cranmer had no intention of treating the nun leniently, and repeated examinations drew a full confession from her in September. 'She never had visions in all her life, but all that she ever said was feigned of her own imagination, only to satisfy the minds of those which resorted to her and to obtain worldly praise' (STRYPE's *Cranmer*, ii. 272). On 25 Sept. Bocking and Hadley, her chief counsellors, who had long been watched, were arrested, and in the course of the following October Bocking confessed his share in the imposture. In November, besides the nun and the two monks of Christ Church, Masters, the parish priest of Aldington, Richard Dering, another monk of Canterbury, Hugh Rich and Richard Risby, Friars Observant of Canterbury, Henry Gold, parish priest of Aldermary, London, and Edward Thwaytes, the author of the pamphlet on the Court-at-Strete miracle, were committed to the Tower. Brought before the Star Chamber, they all threw themselves upon the mercy of the court. A conference was held at Westminster by the judges, bishops, and peers as to the fate of the nun. In a public assembly (20 Nov.), to which persons from all parts of the country were summoned, Lord Chancellor Audley made a declaration that Elizabeth had aimed at the king's dethronement, and cries of 'To the stake' were raised by those present. In accordance with an order issued by the Star Chamber, a scaffold was erected a day or two later by St. Paul's Cross; the nun with her chief accomplices were placed upon it, and all read their confessions aloud there, while Capon, bishop of Bangor, preached a sermon in denunciation of the fraud. The ceremony was repeated in the same month at Canterbury, when the culprits were exhibited on a scaffold erected in the churchyard of the monastery of the Holy Trinity (Chronicle of St. Augustine's, Canterbury, in *Narratives of Reformation* (Camden Soc.), p. 280). To destroy the effect of the nun's influence it was deemed necessary to thus degrade her in the sight of her followers. It was also Cromwell's desire to implicate in the conspiracy, by repeated examinations of the prisoners, Gardiner, bishop of Winchester, and other adherents of Queen Catherine, and probably the queen herself. Many of Elizabeth's former disciples (including the Marchioness of Exeter and Thomas Goldwell, prior of Christ Church, Canterbury) were aware of Cromwell's aim, and, panic-stricken by the nun's confession, wrote direct to Henry VIII begging him to pardon their former intimacy with her. There was no hurry on the part of the government in determining the punishment due to the offenders, and after their public exposure they were taken back to the Tower. But before the close of 1533 every detail in the imposture was known to Cromwell. When parliament met in the middle of January 1533–4, a bill of attainder was drawn up against the nun, Bocking, Dering, Rich, Risby, Gold, and Masters, the parish priest of Aldington, as the concoctors of a treasonable conspiracy, and against Sir Thomas More, Bishop Fisher, Adeson, Fisher's chaplain, Abel, Queen Catherine's chaplain, Thwaytes, and two others, as abettors of it. To More and Fisher the bill was privately communicated before its introduction into the House of Lords (21 Feb. 1533–4). More frankly avowed his error in conferring with the nun; produced a letter in which he had warned her to avoid politics; and denied that he had admitted her prophetic powers (W. ROPER's *Life of Sir T. More*, ed. Singer, 1817, pp. 125–133). The explanation was deemed satisfactory by Cromwell, and More's name was withdrawn from the bill in obedience to the wish of the House of Lords. Fisher in letters to the king and to the House of Lords declared that he had only tested the nun's revelations, and had committed no offence whatever; but the evidence as to his support of the nun was so powerful, and his defence was deemed so ineffectual, that proceedings against him were allowed to take their course. On 6 March the bill was read for the third time in the

House of Lords, and on 21 March it received the royal assent. According to its terms Elizabeth, Bocking, Dering, Rich, Risby, Gold, and Masters, were condemned to death, while Fisher, Adeson, Abel, Thwaytes, and two others were sentenced to a forfeiture of goods and a term of imprisonment, which was afterwards remitted. Elizabeth with the priests and friars was executed at Tyburn on 20 April following. Rich did not suffer the final punishment, but whether he died between the drafting of the bill of attainder and the execution of the sentence, or was pardoned in the interval, is uncertain. The nun in a pathetic speech from the scaffold completed her former confessions by affirming that she was responsible for her own death and that of her companions, but she complained that she, 'a poor wench without learning,' had been puffed up by the praises of learned men, who made her feigned revelations a source of profit to themselves.

[A full history of the conspiracy appears in the published Act of Attainder, 25 Henry VIII, cap. 12, which is given almost verbatim in Hall's Chronicle (1548), fol. 218 *b* et seq., but so far as it implicates Queen Catherine, its statements must be received with caution. See also Froude's History, i. and ii.; Paul Friedmann's Anne Boleyn (1884); Wright's Suppression of the Monasteries (Camden Soc.), pp. 13–34, where a number of documents relating to the nun are printed from the Cottonian MS. (Cleopatra E. iv.); Gairdner's Letters and Papers of Henry VIII for 1533–4; Gayangos's Calendar of State Papers, Spain, for 1533–4, where Chappuys's letters to the Emperor Charles give an apparently impartial account of the nun's conspiracy; Strype's Cranmer; Strype's Memorials, I. i. 271, where many examples of the nun's oracles are printed; Burnet's Hist. Reformation (ed. Pocock), i. 246; Fuller's Church History (ed. Brewer), iii. 74–5.]

S. L.

BARTON, FRANCES (1737–1815), actress. [See Abington.]

BARTON, JOHN DE (*fl.* 1304), judge, otherwise called de Ryton and de Fryton, a Yorkshire gentleman, is with Ralph Fitzwilliam, the king's lieutenant in Yorkshire, a member of the itinerary court constituted by the first commission of Trailbaston for Yorkshire, for which Hemingford gives as date 1304 (as to date Spelman's 'Glossary' is silent). A parliamentary writ of 23 Nov. 1304 is addressed to Barton and Fitzwilliam, with two others (*Parliamentary Writs*, i. 407); but their names do not appear in the later and greater commission for all the counties. Whence it seems probable the offences they were to try were found to require judges of more experience and greater powers. He was appointed a commissioner to inquire as to a specie chest found on the Yorkshire coast and claimed as wreck by the king, and also in 8 Edward II to levy scutage in Yorkshire. In 24 Edward I he was summoned to military service against the Scots (*Abb. Rot. Orig.* i. 214), and was on the commission of array for Yorkshire in 28 Edward I, and again in 31 Edward I (*Parliamentary Writs*, i. 277, 345, 370).

[Foss's Lives of the Judges.] J. A. H.

BARTON, JOHN (15th cent.), writer on Lollardy, appears to have flourished in the reign of Henry V, to whom he dedicated his 'Confutatio Lollardorum.' A manuscript copy of this work is preserved in the library of All Souls' College, Oxford, written in a hand which Mr. Coxe assigns to the fifteenth century. Other manuscripts of this author are mentioned by Tanner, who apparently would identify him with a certain John Barton, Esq., buried in St. Martin's Church, Ludgate, 1439; but there does not appear to be any valid ground for this identification. Tanner says that he was possibly chancellor of Oxford; but for this statement likewise he fails to give any authority, and it is better to be content with Barton's own description of himself, as quoted by Bale—'plain John Barton, the physician.'

[Tanner; Coxe's Catalogue, All Souls', ii. 13.]

T. A. A.

BARTON, MATTHEW (1715?–1795), admiral, entered the navy in 1730, on board the Fox, under the command of Captain Arnold, and served with him on the coast of South Carolina. Afterwards he served in the Mediterranean under Captains John Byng, Vanbrugh, and Lord Augustus Fitzroy; and in March 1739, being then a midshipman of the Somerset, was made lieutenant in the St. Joseph prize by Admiral Haddock. He was then appointed to the Lennox, of 70 guns, and was engaged in her in the capture of the Princesa, 18 April 1740. In October he was transferred to the Princess Caroline, 80 guns, commanded by Captain Griffin, forming part of the fleet which sailed with Sir Chaloner Ogle for the West Indies. On arriving at Jamaica, Admiral Vernon selected the Princess Caroline for his flag, and Captain Griffin was removed to the Burford, taking Lieutenant Barton with him. After the failure at Cartagena the Burford came home and paid off. Barton was appointed to the Nonsuch, 50 guns, in which ship he went to the Mediterranean and continued till after the battle off Toulon, 11 Feb. 1743–4, when, in September, he was appointed to the Marlborough, and a few months later to the Neptune, carrying the flag of Vice-admiral Rowley, the commander-in-chief, by whom, in May 1745, he was promoted to the command of the Duke fireship; and in February 1746–7 he was further promoted by Vice-admiral Medley to the Antelope frigate. In that, and afterwards in the Postilion xebec, he remained in the Mediterranean till the peace, when the Postilion was paid off at Port Mahon, and Barton returned to England in the flagship with Vice-admiral Byng. He had no further employment at sea till the recommencement of the war with France, when he was appointed to the Lichfield, 50 guns, one of the fleet which went to North America with Boscawen in the summer of 1755, and which, off Louisbourg, in June 1756, captured the French 50-gun ship, Arc-en-Ciel, armed *en flûte*, and carrying stores. The next year he was senior officer on the coast of Guinea, and, having crossed over to the Leeward Islands, brought home a large convoy in August 1758. The Lichfield was then placed under the orders of Commodore Keppel, as part of the squadron destined for Goree, and sailed with it on 11 Nov. On the 28th a heavy gale scattered the fleet; at night, the Lichfield by her reckoning was twenty-five leagues from the African shore. At six o'clock on the following morning she struck on the coast near Masagan; it was rocky and rugged; the sea was extremely high, and swept over the wreck, which beat violently, but by good fortune held together till the gale moderated, when those who had not been washed overboard or drowned in premature attempts, managed to reach the shore, distant only about 400 yards; the saved amounted to 220 out of a crew of 350. These survivors, naked and starving, were made prisoners by the Emperor of Morocco, and kept for a period of eighteen months in semi-slavery. After a tedious negotiation they were at last ransomed by the British government, and arrived at Gibraltar on 27 June 1760 (Beatson, *Naval and Military Memoirs*, iii. 184 *et seq.*; 'An authentic Narrative of the Loss of His Majesty's ship Lichfield, Captain Barton, on the coast of Africa, with some Account of the Sufferings of the Captain and the surviving part of the Crew . . . in a journal kept by a Lieutenant,' *i.e.* Mr. Sutherland, third lieutenant, Lond. 12mo. 24 pp.)

Captain Barton arrived in England on 7 Aug., was tried for the loss of his ship, was fully acquitted, and in October was appointed to the Téméraire, a fine ship of 74 guns, captured from the French only the year before. In this ship he served, under Commodore Keppel, in the expedition against Belle-Isle in April 1761, had especial charge of the landing, and was sent home with despatches. He afterwards convoyed a number of transports to Barbadoes, and served under Sir George Rodney at the reduction of Martinique, January 1762. In the following March he was detached, under Commodore Sir James Douglas, to Jamaica, and formed part of the expedition against Havana in June and July, during a great part of which time he commanded the naval brigade on shore. Under the stress of fatigue and climate his health gave way, and he was compelled to exchange into the Devonshire for a passage to England, which was not, however, put out of commission till the peace. He attained his flag on 28 April 1777, became vice-admiral on 19 March, 1779, admiral on 24 Sept. 1787, and lived on till 1795; but during the whole of these last thirty-two years his health, broken down by the Havana fever, did not permit him to accept any active command. He is described as faithful and affectionate as a husband, kind and forbearing as a master, unshaken and disinterested in his friendships; a sincere christian, piously resigned to the will of God during his long illness.

[Gent. Mag. lxvi. i. 81. Charnock (Biog. Nav. vi. 17) implies that this account was written 'under the inspection of a relative;' it is, however, quite wanting in all family or personal details.]

J. K. L.

BARTON, RICHARD (1601–1669), jesuit, whose real name was Bradshaigh or Bradshaw, was born in Lancashire in 1601. He was educated in the English college at Rome; entered the Society of Jesus in 1625; became a professed father in 1640; rector of the English college at Liège in 1642; provincial of the English province (1656–60) during the great political change in the collapse of the commonwealth and the restoration of the monarchy, and rector of the English college at St. Omer from 1660 till his death on 13 Feb. 1668-9. Dodd (*Certamen utriusque Ecclesiæ*, 12) ascribes to him a work on the 'Nullity of the Protestant Clergy' in reply to Archbishop Bramhall, but the correctness of this statement has been questioned. Some interesting letters written by him in 1659-60 to Father General Nickell upon English affairs are printed in Foley's 'Records.'

[Oliver's Collections S.J. 51; Foley's Records, i. 227–32, vii. 78; Backer's Bibliothèque des Ecrivains de la Compagnie de Jésus (1849), i. 439.]

T. C.

BARTON, Sir ROBERT (1770–1853), general, was son of William Barton, Esq., of the Grove, co. Tipperary, and was born in 1770. Being in the south of France in 1790, he, like other Englishmen there, enrolled himself as a volunteer in the national guard, and received the thanks of the National Convention for his conduct at Moissac during the disorders at Montauban. Having returned to England he obtained a commission in the 11th light dragoons, with which he served under the Duke of York in 1795, and again in Holland in 1799, where he received the thanks of Sir Ralph Abercromby for his services on 8 Sept. at Oude Carspel. He became lieutenant-colonel 2nd life guards in 1805, and commanded the regiment at the time of the Burdett riots in 1810, when the life guards acquired so much unpopularity. He also commanded the two squadrons of the regiment subsequently sent to the Peninsula, where he served for a time. He was promoted to general's rank in 1819, and was knighted in 1837. He died in London on 17 March 1853.

[Gent. Mag. 1853; Army Lists.] H. M. C.

BARTON, THOMAS, D.D. (*d.* 1681–2), royalist divine, received his education at Magdalen Hall, Oxford, and took both degrees in arts in that university before 20 Nov. 1629, when he was presented by Charles I to the rectory of Eynesbury, Huntingdonshire, then void by simony (Bruce, *Cat. of Domestic State Papers of Charles I*, iv. 101; Rymer, *Fœdera*, xix. 139; but cf. *Notes and Queries*, 4th ser. i. 66). He subsequently, and apparently in 1631, became rector of Westmeston, Sussex, of which benefice he was, for his loyalty, deprived in 1642. During the civil war he was chaplain to Prince Rupert, and on 25 Aug. 1660 he was restored to his rectory of Westmeston. On 21 March 1663 he was created D.D. at Oxford by virtue of a letter from the Earl of Clarendon, chancellor of the university. He was buried at Westmeston 25 March 1682–3.

Barton is the author of: 1. '*ʼΑντιτείχισμα*, or a Counter-scarfe prepared Anno 1642 for the eviction of those Zealots that in their Works defie all externall bowing at the Name of Jesus. Or the Exaltation of his Person and Name, by God and us, in Ten Tracts, against Jewes, Turkes, Pagans, Heretickes, Schismatickes, &c., that oppose both, or either,' London, 1643, 4to. 2. '*ʼΑπόδεισις τοῦ ʼΑντιτειχίσματος*. Or a Tryall of the Covnter-scarfe, Made 1642. In answer to a Scandalous Pamphlet intituled A Treatise against superstitious Jesu-worship written by Mascall Giles, Vicar of Ditcheling, in Sussex. Wherein are discovered his Sophismes; and the Holy Mother, our Church, is cleered of all the slanders which hee hath laid on her,' London, 1643, 4to. 3. '*Λόγος ʼΑγώνιος*, or a Sermon of the Christian Race, preached before his Maiesty at Christ Church in Oxford, 9 May 1643' [Oxford], 1643, 8vo. 4. 'King David's Church-Prayer; set forth in a Sermon preached at S. Margaret Pattens, alias Rood-Church, London,' on 24 June 1649. Printed in 4to in that year.

[Walker's Sufferings of the Clergy, ii. 211; Wood's Fasti Oxon. (ed. Bliss), ii. 276; Sion College Library, N. 11. 6, N. 11. 6*, O. 4. 39; Notes and Queries, 3rd ser. vi. 470, vii. 46, 104, 4th ser. i. 66; Cat. of Printed Books in Brit. Mus.; Watt's Bibl. Brit.] T. C.

BARTON, THOMAS (1730?–1780), divine, was a native of Ireland, but descended from an English family which settled there in the reign of Charles I. After graduating at Dublin University he emigrated to America, and in 1751 opened a school at Norriston, Pennsylvania, being then about twenty-one years of age. He was for some time tutor at the academy (now university) at Philadelphia. In 1753 Barton married Esther Rittenhouse, the daughter of a neighbouring farmer, and sister of Dr. David Rittenhouse, the distinguished mathematician and astronomer, whose close friendship he enjoyed until his death. In 1754 Barton went to England, where he received episcopal orders. He returned to America as a missionary of the Society for the Propagation of the Gospel, with which he remained connected until 1759. He accompanied, as chaplain, the expedition to Fort du Quesne (now Pittsburg), which ended in the defeat and death of its leader, General Braddock. On leaving York county, Pennsylvania, he settled at Lancaster as rector of St. James's. Here he remained nearly twenty years, dividing his time between the duties of his office and the pursuit of natural history. At last his adherence to the royalist party compelled him to quit his post, and he removed to New York, where he died, 25 May 1780, aged 50. His wife seems long to have survived him. Benjamin Smith Barton, the American physician and naturalist, was one of his children.

[Barton's Memoirs of David Rittenhouse, Philadelphia, 1813, pp. 100, 112, 287; Thacher's American Medical Biography, 1828, p. 139 note.] A. R. B.

BARTON, WILLIAM (1598?–1678), hymnologist, must have been born 'about 1598' from his recorded age at death (eighty). His verse-translation of the Psalms was first published in 1644 (Bliss, *Catal.* 1518). It was reprinted and altered in 1645, 1646, 1651, 1654, and later. The text having been revised for 'the last time' by its author, it was posthumously republished in 1682. In the preface Barton says: 'I have (in this my last translation) corrected all the harsh passages and added a great number of second metres.' He continues: 'The Scots of late have put forth a Psalm-book mostwhat composed out of mine and Mr. Rouse's; but it did not give full satisfaction, for somebody hath been at charge to put forth a new edition of mine, and printed some thousands of mine, in *Holland*, as it is reported. But whether they were printed there or no I am in doubt; for I am sure that 1,500 of my books were heretofore printed by stealth in *England* and carried over to Ireland.' In 1654 he had prepared the way for his enlarged and improved Psalms by publishing 'A View of the many Errors and some gross Absurdities in the old Translations of the Psalms in English Metre' (Douce's copy in Bodleian). In 1659 he published 'A Century of Select Hymns.' This was enlarged in 1668 to 'Four Centuries,' and in 1688 to 'Six Centuries,' the last being edited by his son, Edward Barton, minister of Welford in Northamptonshire. His 'Centuries' were dedicated to Sir Matthew Hale. Richard Baxter suggested that Barton should specially translate and versify the 'Te Deum.' Late in life Barton was vicar of St. Martin's, Leicester. He is probably to be identified with the William Barton who was vicar of Mayfield, Staffordshire, at the opening of the civil wars, and who is described in a certificate presented to the House of Lords 19 June 1643 as 'a man of godly life, and able and orthodox in his ministry,' and as 'having been forced to desert his flock and family by the plundering cavaliers of Staffordshire' (*Hist. MSS. Com. Rep.* v. 92 *a*). In Cole's 'Athen. Cantab.' he is described as a 'conforming Puritan.' From Oliver Heywood's 'Obituaries' we learn the time of his death: '1678. Mr. William Barton of St. Martin's in Leicester died in May, aged 80.' Notwithstanding the many editions these 'Psalms' and 'Hymns' ran through, they are of very slender literary value.

[Heber's and Bliss's Catalogues; Bagford, Harleian MS. 5921; Simon Brown's Preface to his Book of Hymns (1720); communication from Mr. W. T. Brooke, London; Hunter's MS. Chorus Vatum in Brit. Mus.] A. B. G.

BARVITUS (*fl.* 545) was a Scotch saint, said to have been the disciple of St. Brandan, and his companion in his wanderings. Dempster states that he wrote the life of his teacher, and flourished about 658, and that the Scotch church kept 5 Jan. sacred to his memory. Other authorities refer to one Barnitus, not Barvitus, as the saint from whose accounts of his own experience St. Brandan was tempted to go on his search for the Fortunate Isles, but Barnitus and Barvitus were apparently variants of one name. A Scotch breviary says that Barvitus' body, or relics, was worshipped at Dreghorn. The exact connection of the saint with St. Brandan seems uncertain. The only work assigned to Barvitus by Dempster is one entitled 'De Brandani Rebus.' Tanner suggests that this may be the old manuscript life of St. Brandan still preserved in Lincoln College library at Oxford. But Mr. Coxe assigns the handwriting of this manuscript to the eleventh and twelfth centuries.

[Dempster's Hist. Eccles.; Tanner; Forbes's Kalendar, 183, 274; Camerarius, De Scotorum Fortitudine, 79; Ferrarius's Catalogus Generalis; Capgrave's Nova Legenda Angliæ, fol. 44 *b*; Coxe's Cat. Coll. Linc. Cod. Lat. xxvii. 14.] T. A. A.

BARWELL, LOUISA MARY (1800–1885), musician and educational writer, was born in the parish of St. Peter Mancroft, Norwich, on 4 March 1800. She was the daughter of Richard Mackenzie Bacon [q. v.] by his wife Jane Louisa (Noverre), born 1768, died 1808. At the age of eighteen she was associated with her father in the editorship of the 'Quarterly Musical Magazine and Review.' She had great musical capacity with an exquisite voice, and played from score at sight. After her marriage with John Barwell, wine merchant at Norwich (born 1798, died 1876), she devoted much attention to the composition of educational works, developing a remarkable gift for the comprehension of child nature, physical and mental. She frequently contributed to the 'Quarterly Journal of Education' from about the year 1831, anticipating some of the modern views and plans of education. Her husband, who shared her interest in this subject, was largely instrumental in securing the success of a scheme by which a charity day-school for girls at Norwich was converted into an industrial training-school for girls. With Von Fellenberg, in whose school at Hofwyl all their sons were placed, the Barwells formed an intimate friendship. In the bygone literary society of Norwich, portrayed by Harriet Martineau, Mrs. Barwell held an honoured place. Her closest friend was Lady Noel Byron, whose correspondence with her was constant, and whose papers she arranged, in the later years of Lady Byron's life. She survived her friend nearly a quarter of a century, dying on 2 Feb. 1885, leaving four sons and a daughter. Her publications were: 1. 'Little Lessons for Little Learners,' 1883 (in monosyllables; fourteen subsequent editions). 2. 'The Value of Time,' 1834. 3. 'The Value of Money,' 1834. 4. 'Little Lessons for Little Learners,' 2nd series, 1835 (many subsequent editions). 5. 'The Elder Brother,' 1835. 6. 'Edward the Crusader's Son,' 2 vols., 1836. 7. 'Remember, or Mamma's Birthday,' 1837. 8. 'Nursery Government,' 1837. 9. 'Sunday Lessons for Little Children,' 1838. 10. 'The Novel Adventures of Tom Thumb the Great, showing how he visited the Insect World and learned much Wisdom,' 1838. 11. 'Trials of Strength, Moral and Physical,' 1839. 12. 'The Nursery Maid,' 1839. 13. 'Letters from Hofwyl,' 1842 (published at Lady Byron's suggestion). 14. 'Gilbert Harland, or Good in Everything,' 1850. 15. 'Childhood's Hours,' 1851 (ordered by the queen to be used in the royal nursery). 16. 'Flora's Horticultural Fête,' 1880 (poem for the benefit of the children's infirmary established at Norwich by her friend Madame Jenny Lind-Goldschmidt).

[Norfolk News, 7 Feb. 1885; Times, 13 Feb. 1885; Norfolk Tour, 1829, pp. 1088 sq. (refers to Mrs. George Taylor); private information.]
A. G.

BARWELL, RICHARD (1741–1804), Anglo-Indian, was the son of William Barwell, governor of Bengal in 1748, and afterwards a director of the East India Company, and sheriff of Surrey in 1768. His family, which apparently came from Kegworth in Leicestershire, had been connected with the East for several generations. Barwell was born at Calcutta on 8 Oct. 1741, appointed a writer on the Bengal establishment of the East India Company in 1756, and landed at Calcutta on 21 June 1758. After holding a succession of lucrative appointments, he was nominated in the Regulating Act (13 Geo. III, c. 63) a member of council in Bengal, with Philip Francis as one of his colleagues, General Clavering as commander-in-chief, and Warren Hastings as governor-general. The statute is dated 1772–3, but the members of council did not take their seats until 20 Oct. 1774. It is by his constant support of Hastings, in opposition to the party led by Francis, that Barwell's name is known to history. Hastings said of him: 'He possesses much experience, a solid judgment, much greater fertility of resources than I have, and his manners are easy and pleasant.' Francis, on the other hand, wrote of him: 'He is rapacious without industry, and ambitious without an exertion of his faculties or steady application to affairs. He will do whatever can be done by bribery and intrigue; he has no other resource.' And this character seems to be the more accurate. A scandalous story is told of him in a rare book entitled 'The Intrigues of a Nabob; or Bengal the fittest Soil for the Growth of Lust, Injustice, and Dishonesty. By H. F. Thompson. Printed for the Author, 1780.' It appears that Barwell had enticed away the writer's mistress, who passed at Calcutta for his wife, and then discontinued an annuity promised to the writer as the price of his acquiescence. While member of council he was accused of deriving an illicit profit of 20,000*l.* a year from certain salt contracts. He could not deny the charge, and his prosecution was ordered by the court of directors, but the proceedings fell through. In connection with this affair he fought a bloodless duel with General Clavering. Francis and Barwell were antagonists at the whist-table, where Francis is said to have won 20,000*l.* at a sitting. In 1780, after a truce had been patched up between Hastings and Francis, Barwell retired from the service. He is said to have brought to England one of the largest fortunes ever accumulated; and it is of him that the well-known story is told, 'Fetch more curricles.' In 1781 he bought from the trustees of the Earl of Halifax for the sum of 102,500*l.* the fine estate of Stanstead in Sussex, and subsequently added largely to his possessions in that county. Stanstead House he 'enlarged and remodelled in a style of expense which contributed to exhaust the oriental treasures by which it was supplied.' As architects, Bonomi and James Wyatt were employed on the work for five years, while 'Capability' Brown laid out the grounds. In 1781 Barwell was returned as tory M.P. for Helston, in 1784 for St. Ives, and in 1790 and 1796 for Winchelsea. In Dec. 1796 he resigned. He died at Stanstead on 2 Sept. 1804. In 1776 he had married a Miss Sanderson, the reigning beauty of Calcutta; but she died in November 1778, leaving one son. A portrait of Barwell, seated in his library with this son by his side, was painted by Sir Joshua Reynolds, and engraved in mezzotint by Dickenson. Shortly after his death all his estates in Sussex were sold by his trustees, one of whom was Sir Elijah Impey.

[Gent. Mag. lxxiv. 888; Dallaway's History of Sussex; Memoirs of Francis (1867); Echoes from Old Calcutta, by H. E. Busteed (Calcutta, 1882).]
J. S. C.

BARWICK, JOHN (*fl.* 1340), theologian, took his name from Berwick, where he appears to have been born or brought up. From Berwick he seems to have removed to the Franciscan schools at Oxford, at which university he became a doctor of theology, and is enumerated as the twenty-second reader of divinity belonging to that order in the early years of the fourteenth century. He appears to have studied at Paris likewise; for we are told by Dempster and Bale that he also went by the name of Breulanlius; and this Breulanlius is mentioned towards the end of the fifteenth century by the all-accomplished Pico della Mirandula as resisting Roger Bacon and other philosophers, who seem to have advocated the study of astrology at the university of Paris. Leland also calls him the contemporary of William of Ockham, of whose doctrines, he adds, Barwick was a strenuous adherent. Bale states that he flourished about 1340; and he appears to have read divinity lectures at Oxford about the beginning of the fourteenth century. But this seems assigning rather a late date to an opponent of Roger Bacon. He was buried at Stamford.

His chief works were a commentary on Peter Lombard, and the treatise entitled 'Super Astrologorum Prognosticis,' which Bale praises highly. His other writings were on the ordinary mediæval scholastic subjects. Dempster gives a full list.

[Dempster's Hist. Eccles.; Bale, i. 413; Pits, 439; Angelus a Francesco's Certamen Seraphicum, 327; Brewer's Monumenta Franciscana, 552; Pico della Mirandula, In Astrologiam, lib. xii. c. 7.] T. A. A.

BARWICK, JOHN (1612–1664), dean of St. Paul's, was born at Wetherslack, in Westmoreland. His parents probably belonged to that yeoman class which is so numerous in the north, for they are described as 'honest people who had a small estate.' John was the third of five sons, and he and his brother Peter [q. v.] were selected by their parents as the two who were to be 'bred scholars.' After having spent a little time unsatisfactorily at two or three small grammar schools in the neighbourhood of his home he was sent to Sedbergh school, in Yorkshire, where he made great progress in his studies. In 1631 he proceeded to St. John's College, Cambridge, where he won so high a reputation that, either before or immediately after taking his B.A. degree (1635), he was deputed by the college to represent its interests in a dispute respecting the election of a new master. Boy though he was, he discharged his important trust most successfully, and was presently elected fellow of the college. He received holy orders, and in 1638 took his M.A. degree. But he was not destined to continue long in the peaceable enjoyment of his fellowship. The civil war broke out, and in 1642 the royalists at Cambridge raised a sum of money for the king, and arranged to transmit it to him, together with some college plate. The parliament received information of what was going on, and sent Cromwell with a party of foot to a place called Lower Hedges, between Cambridge and Huntingdon, for the purpose of cutting off the supplies. This fact becoming known, a party of horse was formed, of which Barwick was one, who conveyed the treasure through byroads to Nottingham, where the king had set up his standard. The parliament were so provoked at being out-manœuvred that they sent Cromwell with a body of troops, who committed great ravages in the university. This called forth two strong remonstrances, in both of which Barwick took a prominent part. The first was entitled 'Certain Disquisitions representing to the Conscience the Unlawfulness of the Solemn League and Covenant,' the first edition of which was immediately seized and burned, so that the earliest edition extant is the second, published in 1644. The second and more famous remonstrance was that entitled 'Querela Cantabrigiensis,' a pamphlet of about thirty pages, which is largely quoted in Walker's 'Sufferings of the Clergy.' Barwick, who was well known to have been a chief author of these pieces, was forced to leave Cambridge, and of course lost his fellowship. He found a patron in Bishop Morton, who made him his chaplain, and gave him the fourth stall at Durham Cathedral (1641) and the rectories of Houghton-le-Spring and Walsingham; these, however, were but nominal preferments, for the poor bishop was deprived of all substantial patronage. Barwick settled in London, and threw himself heart and soul into the king's cause. He carried on a private correspondence between London and Oxford, which was then the king's head-quarters; he communicated to the king all the designs and attempts of the rebels, and conveyed his majesty's orders to the friends of the royal cause. In order that he might carry on these negotiations with greater safety, he became an inmate of Durham House, the London residence of his patron, the Bishop of Durham. This answered a double purpose. Durham House was so spacious a mansion that he could the more easily hide in it, if necessary, the ciphers relating to the king's business; and he was able, if asked what he was doing in London, to reply that he was acting as chaplain to Bishop Morton. He had, moreover, the opportunity of reclaiming to loyalty some who had been led away by the great speakers of the Long parliament; among others Sir Thomas Middleton and Colonel Roger Pope. The services which Barwick rendered to the royal cause were immense. He had a large share in bringing about the treaty of the Isle of Wight; and after the death of Charles I he at once transferred his allegiance and active services to Charles II. But his health was terribly shattered, partly by over-anxious work, partly by grief at the loss of his royal master; and had not his two brothers, Peter and Edward, come to his assistance, he would have completely broken down. First Peter, and then Edward, helped him by attending the post-office on the days when letters came in or went out; and by this means John's labours were relieved, and 'he, whose interest it was to keep close, was less seen abroad.' The service, however, was a very hazardous one, and the Barwicks were soon betrayed by the treachery of a post-office official named Bostock. John was charged with high treason, and was committed (April 1650), first to the Gatehouse prison at Westminster, and then to the Tower. Neither the threats of torture nor the most magnificent promises could induce him to betray any of the king's secrets; and, with great presence of mind, he managed to burn all his ciphers while the officers were breaking open the doors of his chamber to arrest him, so that his papers disclosed nothing. The history of his life in the Tower is one that might gladden the hearts of vegetarians and total abstainers. He was supposed to be a dying man; indeed his friend, Mr. Otway, had undertaken the care of decently interring him, a task which he expected soon to have to fulfil. But the extreme simplicity of Barwick's diet in the Tower (he lived on herbs and fruit or thin water gruel, and drank nothing but spring water), combined, no doubt, with the necessary abstention from all business—for he was forbidden the use of pen, ink, and paper, and of all books except the Bible—wrought so wonderful a change in his health, that when Mr. Otway, by permission of President Bradshaw, visited him, he could not believe that the hale, stout man who received him was the Dr. Barwick whom he expected to find a living skeleton. For two years and four months Barwick was kept in durance. Mr. Browne, the deputy-lieutenant of the Tower, was so struck with his christian demeanour that he was won over to the religion of his prisoner, and had his child baptised by Barwick according to the rites of the church of England. Mr. West, lieutenant of the Tower, was so attracted by Barwick, that he soon relaxed the rigour with which the prisoner had at first been treated. Barwick was released, without any trial, in August 1652, and repaired first to his old friend and patron, Bishop Morton, who received him with the utmost cordiality; he next visited his aged parents, and then resided for some months in the house of Sir T. Eversfield in Sussex. He finally took up his abode in his brother Peter's house in St. Paul's Churchyard, and renewed his management of the king's correspondence with as much care, secresy, and success as ever. He visited Dr. Hewitt, preacher at St. Gregory's, when he was imprisoned for conspiring against Cromwell, and attended him at the last scene on the scaffold (June 1658), when he received from him a ring with the motto 'Alter Aristides,' which he wore until his death. He was also with Bishop Morton in his last moments (22 Sept. 1659), preached his funeral sermon, and wrote his life (1660). Barwick took as important a part in the affairs of the church as in those of the state, receiving valuable aid in this department from Dr. Allestree. As the old bishops were, one by one, dying off, and no new ones were consecrated in their place, apprehensions were entertained lest the episcopal succession should be lost. In 1659 Barwick was employed to ride about among the surviving bishops, and gather their opinions about preserving the succession. He was then sent over by the bishops to report the state of church affairs to the king at Breda. There he preached before the king, and was immediately appointed one of the royal chaplains; he presented to Charles many petitions on behalf of his friends, but none on his own behalf. He showed the same unselfishness at the Restoration; he relinquished his right to his fellowship at St. John's, because the intruder had the character of being 'a hopeful young man of learning and probity.' He showed his gratitude to his old tutor at St. John's, Mr. Fothergill, by procuring for him a prebend at York; but for himself he was quite content to be reinstated in his old preferments. But his services to church and king were too great to be overlooked. It was first proposed to make him bishop of Man; but the see, which, under any circumstances, he would have refused, could not be offered to him, as the Countess of Derby required it for her own chaplain. The king then desired to make him bishop of Carlisle; but he absolutely declined to accept a mitre at all, lest people should imagine that his zeal to maintain the episcopal succession arose from a hope that he should some day be a bishop. He accepted, however, the deanery of Durham, to which he was appointed on All Saints' Day 1660; and in the following October he was transferred to the deanery of St. Paul's, a post of more anxiety and less emolument (with the prebend of Oxgate). Both at Durham and St. Paul's he sought to restore the fabrics and the services after long neglect, and in London especially he made his mark by reviving the old choral services. He was prominent also in other ways. In conjunction with Dr. (afterwards Archbishop) Dolben, he visited Hugh Peters, in order to extract from him some account of the person who actually cut off the head of Charles I; but the attempt failed. He was one of the nine assistants of the bishops at the Savoy conference, and he was unanimously elected prolocutor of the lower house of convocation of the province of Canterbury. In 1662 his health began to fail, and he purposed giving up all his appointments and retiring to a country living; but he did not live to carry out this purpose. He died in London on 22 Oct. 1664 from an attack of pleurisy, which carried him off in three days. In his last moments he was attended by his old friend, Peter Gunning, who preached his funeral sermon, Henchman, Bishop of London, performing the obsequies. He was buried in St. Paul's, depositing,' as his epitaph says, 'his last remains among those ruinous ones, being confident of the resurrection both of the one and the other.' Beyond the writings already mentioned Dr. Barwick published nothing except a sermon in 1661; but though he has not immortalised himself by his pen, he has, by his deeds, left behind him a name which will always be venerated by English churchmen. He is said to have furnished Lord Clarendon with materials for writing his history, but this does not appear to be certain.

[Vita Joannis Barwick by Peter Barwick, and English translation by Hilkiah Bedford; Walker's Sufferings of the Clergy, pt. ii. p. 20; Granger's History of England; John Barwick's Works.] J. H. O.

BARWICK, PETER (1619–1705), physician in ordinary to King Charles II, was the younger brother of John Barwick, dean of St. Paul's. Like his elder brother, he was educated at Sedbergh school, and St. John's College, Cambridge, where he was a foundation scholar. He was appointed by Bishop Wren to the fellowship at St. John's, in the gift of the Bishop of Ely, but could not be admitted 'through the iniquity of the times.' He was driven from Cambridge by the civil war, and became tutor to Mr. Ferdinando Sacheverell, of Old Hayes, in Leicestershire, who left him by will a legacy of 20*l.* a year. He returned to Cambridge in 1647 to take his M.A. degree, and when there applied himself diligently to the study of medicine. In 1651 he was at Worcester, holding personal intercourse with Charles II, and receiving tokens of his favour; and all through the rebellion he cordially supported his brother in his efforts for the royal cause. In 1655 he received his M.D. degree, and in 1657 took a house in St. Paul's Churchyard. Here he was joined by his brother, who repaired at his own expense an oratory which he found there, in which John daily read the proscribed service of the church in the presence of a few royalists. About this time Peter married a Mrs. Sayon, a merchant's widow and a kinswoman of Archbishop Laud. At the Restoration he was made one of the king's physicians in ordinary, and became highly distinguished in his profession throughout the city, being particularly famous for his treatment of the small-pox and all sorts of fevers. He supported Harvey's discovery of the circulation of the blood, and he is said to have written one of the best contemporary treatises on the subject. He was elected fellow of the College of Physicians 26 June 1655. He was as staunch a churchman as his brother John; and it must have been a proud moment for him when, in 1661, Sheldon, bishop of London, and the other bishops, deans, and archdeacons, met at his house, and proceeded thence to St. Paul's to open the first session of convocation for the revising of the prayer book. When the plague broke out, in 1665, he was one of the few physicians who manfully stayed at their posts; and he is mentioned by Dr. Hodges in his account of the plague as one who did great service in London. He kept his house for the convenience of attending the daily service at the cathedral, which he never neglected all through the plague. In fact he seems to have kept the officiating clergy up to their duty during that trying time, for we find one of the 'petty canons' writing to Dean Sancroft: 'Dr. Barwick asked, as all others, if I heard anything concerning the monthly communion, to which I could say little;' and again a week later: 'Dr. Barwick is the constant frequenter of our church, sometimes three times a day.' Tillotson also writes to Sancroft: 'I have acquainted Dr. Bing with your intentions of charity to the poor [about St. Paul's], and shall take Dr. Barwick's advice before it be disposed of' [Ellis]. Though the plague could not drive him from his home, the fire did (1666). His house was burned down with St. Paul's, and he removed to the neighbourhood of Westminster Abbey that he might attend the daily services there, as he had before attended them at St. Paul's. Here he lived for many years, and the story of his life is one of touching simplicity. He began every day by attending the six o'clock prayers; he then attended the poor professionally, prescribing for them gratis, furnishing them with medicines at his own expense, and 'charitably relieving their other wants.' The rest of his time he divided between his professional and literary work and the society of his friends, one of the chief of whom was his neighbour, Dr. Busby, of Westminster school. He was censor of the College of Physicians in 1674, 1684, 1687, and 'elect' from 26 March 1685 to 6 Nov. 1691. In 1694 his eyesight entirely failed him, and he was obliged to give up his practice; but he lived on for eleven years, 'giving himself to contemplation and the conversation of a few friends.' He died 4 Sept. 1705. Dr. Peter Barwick is now chiefly known for his interesting life of his brother, the dean, which he commenced in 1671, writing it in Latin, chiefly, it is said, for the sake of inserting the Latin disputation which his brother wrote for his D.D. degree; the thesis of it was 'That the method of imposing penance and restoring penitents in the primitive church was a godly discipline, and that it is much to be wished it was restored.' To the 'Life' he added an appendix vindicating the royal authorship of the *Εἰκὼν βασιλική*. The 'Vita Joannis Barwick' was published in 1721 by Hilkiah Bedford, the nonjuror, who also wrote, and published in 1724, an excellent English translation of the work, and enriched it with copious notes on the various people mentioned therein; these notes are very valuable to the student of the history of the period. The manuscript of the life, with papers used in it, was deposited in the library of St. John's College, Cambridge.

[Life of Peter Barwick, attached to the English Translation of the Life of John Barwick by Hilkiah Bedford; Vita Joannis Barwick; Ellis's Original Letters, 2nd series, vol. iv.; Munk's Roll, i. 352–4.] J. H. O.

BASEVI, GEORGE (1794–1845), architect, was born in London, and educated by Dr. Burney at Greenwich. He was the son of George Basevi, whose sister Maria married Isaac D'Israeli and was the mother of Benjamin Disraeli, Earl of Beaconsfield. In 1811 Basevi became a pupil of Sir John Soane; in 1816 he made a tour through Italy and Greece, returning three years later to England. In 1821 he was appointed surveyor to the Guardian Assurance Company, and was engaged at the same time upon two christian churches in a pagan style of art, St. Thomas's at Stockport, and St. Mary's at Greenwich. Between 1825 and 1840 he designed and superintended the building of the houses in Belgrave Square, those at the corners excepted. His most important public work is the Fitzwilliam Museum at Cambridge, begun by him in 1837, continued by R. C. Cockerell, completed (1874) by E. M. Barry. During the progress of this building he erected a house of correction at Wisbeach, and enlarged the gaol at Ely. The Conservative Club House was his last important work. In this undertaking he was associated with Sydney Smith, A.R.A. The building was begun in 1843, and finished in 1845. In the latter year the same architects were appointed to rebuild the Carlton Club premises. Basevi died before the commencement of the work. He was engaged in inspecting the western bell-tower of Ely Cathedral, and fell and was killed upon the spot. This accident happened 16 Oct. 1845; he was buried in a chapel at the east end of the cathedral. He was a tasteful architect in the classic styles.

[Architectural Publication Society's Dictionary, 1853; Civil Engineer; Builder; Redgrave's Dictionary of Artists, 1879.] E. R.

BASHAM, WILLIAM RICHARD, M.D. (1804–1877), physician, was born at Diss. He was at first placed in a banking house, but, preferring the medical profession, he entered as a student at Westminster Hospital in 1831. In 1833 he went to Edinburgh, and took his M.D. degree in the following year. After this he made a voyage to China, where, in a skirmish on the Canton river, he received a wound in the leg. In 1843 he was appointed physician to the Westminster Hospital, and he devoted himself to the school, giving lectures on medicine until 1871. He directed his attention especially to the study of dropsy and renal disease, and he wrote much that was original and important in connection with these subjects. Of great physical energy and robust frame, he was a physician of much culture, skilled in chemistry and botany, and an excellent artist, the illustrations in his works being furnished by his own pencil.

He was the author of the following works: 1. 'On Dropsy,' 1858. 2. 'On Renal Diseases,' 1870. 3. 'Aids to the Diagnosis of Diseases of the Kidney,' 1872.

[Lancet, October 1877.] R. E. T.

BASING, Baron. [See Sclater-Booth, George, 1826–1894.]

BASING or **BASINGSTOKE, JOHN** (*d.* 1252), archdeacon of Leicester, takes his name from the town of Basingstoke in

Hampshire. According to Leland he laid the foundation of his knowledge at Oxford; and we learn from his friend Matthew Paris that he spent some time in Paris. He seems to have been one of the earliest Englishmen who possessed a real knowledge of Greek, and was probably one of the first natives of our islands—if we except the doubtful instance of Johannes Scotus Erigena—who perfected himself in this language by a sojourn at Athens. Leland assures us that, so far as he could learn 'from an almost infinite extent of reading,' he could only recall two similar instances, and both instances given by him are highly mythical. There seem, however, to have been other English students at Athens about the same time, possibly drawn to those parts, as has been suggested, by relationship to members of the Varangian guard. While in this city, according to Matthew Paris, John Basingstoke became acquainted with a remarkable Athenian girl, of whose doings he gave that author an account for the purposes of his history. 'A certain girl, by name Constantina, the daughter of the Athenian archbishop, though only nineteen years of age, had surmounted all the difficulties of the Trivium and Quadrivium, for which reason Master John used jestingly to call her a second Katerina for the extent of her knowledge. This lady was the instructress of Master John; and, as he used ofttimes to assert, though he had long been a student at Paris, he had acquired from her whatever attainments he possessed in science.' This girl, according to the historian, used to foretell pestilences, thunderstorms, eclipses, and even earthquakes with unerring certainty. Constantina is generally supposed to have been the daughter of Michael Acominatus, archbishop of Athens in the early years of the thirteenth century (LEQUIEN, *Oriens Christianus*, ii. 174). On his return home John Basingstoke was, according to Bale, appointed archdeacon of London. But this statement is probably due to a confusion of John Basingstoke with William Basinges, who was dean of London about 1212 (cf. LE NEVE, *Fasti*, ii. 308, and TANNER). If Mr. Luard is right in assigning Letter xvii. of the 'Epistolæ Grosseteste' to the year 1235, John had by this time returned to England, and was already archdeacon of Leicester; for Grosseteste appeals to him as witness of his willingness to make W. de Grana an allowance out of his private purse, though, on account of his youth, he refuses to give the boy a cure of souls. John Basingstoke, indeed, seems to have been a great friend of Grosseteste, as might perhaps have been expected in so ardent a lover of letters, and one himself skilled in Greek and Hebrew. It was he, Matthew Paris tells us, who brought under this bishop's notice that strange apocryphal work, the 'Testament of the Twelve Patriarchs,' 'which is acknowledged to be part and parcel of the Bible, but to have been long hidden away by the envy of the Jews, on account of the manifest prophecies of Christ contained therein.' On hearing of this work from John of Basingstoke, Grosseteste sent into Greece for the book, and with the aid of one Master Nicholas, clerk of St. Albans, translated it into Latin 'for the strengthening of the christian faith and the confusion of the Jews.' This took place about the year 1242 according to Matthew Paris, who also tells us that John brought over with him the Greek system of numeration, according to which 'any number could be represented by a single figure.' Of this curious method of numeration an upright line forms the basis, and the first three numbers are formed by hooking on a short line to the top of the basis on the left-hand side, so as to form respectively an oblique, a right, and an acute angle; three similar hooks applied to the middle of the upright line stand for 4, 5, and 6; and again three more applied to the bottom for 7, 8, and 9. The numbers 10, 20, 30, &c., are formed on exactly the same principle—the only difference being that the hooks are transferred to the right side. To form any compound number, hooks are added to both sides; as, for example, 55, which thus takes the shape of a cross, and is 'the worthiest of all these figures,' according to Matthew Paris. Leland assures us that Basingstoke, on his return home, did much to encourage the rising generation to study Greek; and we know from Matthew Paris that he translated a Greek grammar into Latin, to which he gave the name of 'Donatus Græcorum.' He likewise wrote a book on the parts of speech, and another work, 'which he got from the Athenians,' in which the order of the Gospel events is set forth. This would seem to be the same work which Leland and his followers call a 'Concordia Evangeliorum.' Tanner speaks of a manuscript copy of this as existing in Sion College library in his days. The death of John Basingstoke occurred in the year 1252, greatly to the grief of Simon de Montfort, as Matthew Paris is careful to add.

[Matthew Paris, sub anno 1252 (R.S.), v. 284–7, iv. 232–3; Leland, 266; Bale, 302; Pits. 325; Epistolæ Grosseteste (Rolls Ser.), 63; Finlay's History of Greece, iv. 134; Sp. Lambros in his pamphlet Aἱ 'Aθῆναι, pp. 48–50 (Athens, 1878), adduces very strong reasons against the Acominatus theory of Hopf (see Brockhaus'

Griechenland, vi. 176–7, in Ersch and Grüber's Encyclopädie), and considers Constantina the daughter of the Latin archbishop appointed after the Frankish conquest of Athens (c. 1205), rather than of Michael who was metropolitan from 1182–1205.] T. A. A.

BASIRE, ISAAC (1607–1676), divine and traveller, was born, according to his latest biographer at Rouen, but according to Wood in Jersey. His full name was Isaac Basire de Preaumont, but he dropped the latter part of the name when he settled in England. His father was a protestant, and belonged to the lowest order of French noblesse. Of his early years little is known, but at sixteen he was sent to the university or college of Rotterdam, and two years later (1625) he removed to Leyden. At Leyden he published (1627) a disputation which he had held there, 'De Purgatorio et Indulgentiis.' About 1628 he settled in England, and in 1629 received holy orders from Morton, then bishop of Lichfield and Coventry, who soon afterwards made him his chaplain. In 1632 Bishop Morton was translated to Durham, and Basire accompanied him thither. In 1635 he married Miss Frances Corbett, a member of an old Shropshire family. In 1636 the university of Cambridge conferred upon him the degree of B.D., in compliance with the royal mandate, and also appointed him one of the university preachers through England and Ireland. In the same year Bishop Morton bestowed upon him the rectory of Egglescliff, or Eaglescliffe, near Yarm. In 1640 he was made D.D., and in 1641 chaplain extraordinary to King Charles I. In 1643 he was collated by Bishop Morton to the seventh stall in Durham Cathedral, and in 1644 to the archdeaconry of Northumberland with the rectory of Howick annexed. These were, for the present, merely nominal appointments, for in consequence of the civil war both the duties and emoluments were in abeyance. In 1645 the rich living of Stanhope became vacant; it was in the gift of the Bishop of Durham, but Bishop Morton, 'oppressed and overawed by the terrors of the rebels, durst not dispose of it.' It therefore lapsed to the crown, and the king gave it to Basire, who was then in attendance upon him as chaplain at Oxford; this also, of course, was only a nominal preferment. In 1646 Basire, who as royal chaplain had markedly identified himself with the king's cause, was seized upon at Egglescliff and conveyed to Stockton Castle. On his release he was 'forced by want of subsistence for himself and his family' to go abroad, leaving Mrs. Basire with her children to live upon the so-called 'fifths,' which 'were paid by sixes and sevens, or rather by tenths and twelfths,' and upon the small sums which Basire conscientiously remitted to them whenever he possibly could. Mrs. Basire, however, found a kind friend in Dr. Busby, who had been most intimate with her husband, and who frequently expressed himself under great obligations to him for spiritual counsel. When Basire went to London he always stayed with Dr. Busby at Westminster, and he placed his eldest son under the doctor's charge at an unusually early age. Basire commenced his travels by visiting Rouen, where he had a small patrimony of about 8*l.* per annum. Here he was joined by three pupils, two of whom bore the aristocratic names of Lambton and Ashburnham, while the third was a Mr. Andrews. With these three he began his travels in the summer of 1647, going first to Paris, where he had an interview with the unfortunate Queen of England, Henrietta Maria, who gave him a recommendation to Sir Kenelm Digby, the English legate at Rome. Thence he travelled to Naples and Sicily, and reached Rome in 1649. One by one his pupils left him, and he does not seem to have sought for any others. It appears from his letters to Mrs. Basire that he had considerable difficulty in getting paid for his pupils, and he had now a nobler object in view. That object was nothing less than to disseminate the Anglo-Catholic faith throughout the East. It seems at first sight a most wild and quixotic enterprise for a man who had no knowledge of any eastern language to attempt to impress his religious opinions upon the unchanging East; but he had a thorough conviction that the true position of Anglicanism only required to be known to secure its acceptance among earnest and intelligent christians, and the result proved that his design was more than a day-dream. Basire visited Messina, Zante, the Morea, Smyrna, Aleppo, Antioch, Jerusalem, Transylvania, Constantinople, Mesopotamia, and many other places, ever keeping his one object before him. In a most interesting letter written in 1653 from Pera to Sir Richard Browne, the father-in-law of John Evelyn, and the mainstay of the English church in Paris, he describes what he had effected. At Zante he met with great success 'in spreading among the Greeks the catholic doctrine of our church,' mainly through a Greek translation of the church catechism. He made such way that he incurred the enmity of the 'Latins,' that is, those members of the Roman church in the East who perform their services in Latin. He was therefore obliged to go on to the Morea, where the metropolitan of Achaia allowed him to preach twice in Greek at a meeting of bishops and clergy. At Aleppo he held frequent conversations with the patriarch of Antioch, then resident there, and left copies of the church catechism translated into Arabic. From Aleppo he went to Jerusalem, where he was honoured both by the Greek and the Latin christians. The Greek patriarch 'expressed his desire of communion with our old church of England,' and gave him his bull or patriarchal seal; while the Latins received him into their convent, a rare honour then to be paid to a heretic. 'Then,' he says, 'I passed over the Euphrates and went into Mesopotamia, Abraham's country, whither I am intending to send our catechism in Turkish to some of their bishops.' This was in 1652; the winter of 1652–3 he passed at Aleppo. In the spring of 1653 he performed a marvellous exploit: he went from Aleppo to Constantinople by land, a distance of about 600 miles, unaccompanied by any one who could speak any European language. He had picked up a little Arabic at Aleppo, and he joined a company of twenty Turks, an apparently dangerous escort; but they treated him well, because he acted as physician to them. He now enjoyed a little comparative rest. At Pera, near Constantinople, he undertook to officiate to the French protestants, on the express condition that he might use the English liturgy in French. To this they consented, and promised 'to settle on him a competent stipend.' Here he became known to Achatius Baresay, envoy to the Porte from Prince George Rákóczy II. Baresay introduced him to the prince. 'In 1661,' he writes, 'I was honourably engaged, and that still with the royal leave [Charles II's], in the service of that valiant Achilles of Christendom, George Ragoczi II, Prince of Transylvania, my late gracious master, who for the space of seven years had honoured me with the divinity chair in his university of Alba Julia [Weissenburg], the metropolis of that noble country, and endowed me (a meer stranger to him) with a very ample honorary, till in that very year, that prince dying of his wounds received in his last memorable battel with the Turks at Gyala, the care of his solemn obsequies was committed to me by his relict, the Princess Sophia, whereby I was kept a year longer out of England.' Basire still kept his one object in view at Alba Julia, for we find him writing to Sir Edward Hyde (afterwards Lord Clarendon) in 1658: 'As for maintenance here 'tis competent; but my especial loadstone hath been the opportunity in the chair to propagate the right christian religion as well for discipline as doctrine.' He had great influence with Prince Rákóczy, and was not afraid of boldly telling him his mind. When a Turkish invasion was imminent, he wrote to the prince, urging him either to exert himself to save his country or to abdicate his throne. The appeal was not in vain. Rákóczy made an heroic but unsuccessful struggle against the infidels, in the battle of Gyalu, but was mortally wounded and died soon after (June 1660). All this time Basire had not severed his connection with his other royal master, Charles II. In 1655 he wrote a long letter in Latin to the king, exhorting him to be true to his religion; and in the same year Charles wrote to Prince Rákóczy thanking him for his kindness to Basire, and another letter a little before the prince's death begging him to send Basire back to England. Rákóczy, 'loath to lose him,' concealed this letter from Basire for a while, and after his death his widow begged him still to stay in Transylvania and educate her son. This, however, he refused to do. The church of England was now restored, and Mrs. Basire and her five children were still in England. To England, therefore, Basire naturally returned towards the close of 1661 by way of Hamburg and Hull. In the archives of the chapter of Alba Julia is a list of his goods and manuscripts (including lectures, disputations, and *itineraria*), which were to be sent after him. A similar list, in Basire's handwriting, endorsed 'Bona relicta in Transylvania anno 1660,' is among the Hunter MSS. in the Durham Chapter Library. The result of his varied experiences, so far as religion was concerned, is thus stated by himself: 'The church of England is the most apostolical and purest of all christian churches. Expertus loquor, for in fifteen years' ecclesiastical pilgrimage (during my voluntary banishment for my religion and loyalty) I have surveyed most christian churches, both eastern and western; and I dare pronounce the church of England what David said of Goliath's sword, "There is none like it," both for primitive doctrine, worship, discipline, and government.' Though Basire speaks of both eastern and western churches, it was with the eastern that he had most to do. 'It hath been my constant design,' he writes in his letter to Sir R. Browne, 'to dispose and incline the Greek church to a communion with the church of England, together with a canonical reformation of some grosser errors.' Those who are acquainted with the church history of the eighteenth century will observe that Basire was in advance of his age; for what he attempted was, half a century later, the subject of many negotiations in which the nonjurors took a leading part.

Basire, on his return to England, was restored to his stall in Durham Cathedral, his rectory of Egglescliff, and the archdeaconry of Northumberland. Bishop Cosin also persuaded the intruding minister of Stanhope, Andrew Lamant, to take Long Newton instead of Stanhope, in order that Basire might be reinstated in the latter. Basire was now, therefore, a wealthy man, but he still had his troubles, one of the chief of them being the perversion of his son Peter to Rome. His hands moreover were more than full of work. 'The archdeaconry of Northumberland,' he writes, 'will take up a whole man, (1) to reform the persons, (2) to repair the churches.' He diligently visited the churches in his archdeaconry, and found 'many of them scandalously ruinous;' but he met with a liberal and vigorous supporter in his attempts to reform in Bishop Cosin, with whom he appears to have been as closely connected as with his predecessor, Bishop Morton. The last fifteen years of Basire's life were comparatively uneventful. Evelyn mentions in his Diary (10 Nov. 1661) that there 'preached in the abbey [Westminster] Dr. Basire, that great traveller, or rather French apostle, who had been planting the church of England in divers parts of the Levant and Asia;' but we do not hear much of him from other sources. He died on 12 Oct. 1676, and 'was buried in the cemetery belonging to the cathedral of Durham, near to the body of an antient servant that had lived many years with him, and not by that of his wife in the cathedral' (Wood, *Fasti Oxon.*). It was his own 'desire' that his body should find 'burial in the churchyard, not out of any singularity . . . but out of veneration of the house of God.'

It remains to notice some of Basire's writings. In 1646 he published an interesting work entitled 'Deo et Ecclesiæ Sacrum. Sacriledge arraigned and condemned by St. Paul, Rom. ii. 22.' There was not much demand for this kind of work during the rebellion, but in 1668 Basire republished and enlarged 'a piece,' he says, 'which had been rough cast inter tubam et tympanum' (that is, during the siege of Oxford). In 1648 he wrote a short treatise in Latin entitled 'Diatriba de Antiquâ Ecclesiarum Britannicarum Antiquitate,' which was published in 1656 at Bruges by Richard Watson, chaplain to Sir R. Browne, and also translated and published by him in English in 1661. In 1659 appeared a 'History of the English and Scotch Presbytery, written in French by an eminent divine [Isaac Basire] of the Reformed Church, and now Englished,' which reached a second edition in 1660. In 1670 Basire published a short 'Oratio Privata;' but the most interesting of his works is his 'Brief of the Life, Dignities, Benefactions, Principal Actions and Sufferings of the Bishop of Durham,' which is appended to the sermon ('The Dead Man's real Speech') preached by Basire at the funeral of Bishop Cosin, 29 April 1672. The 'Brief' is a very racily written little biography, giving in the space of 100 pages all that is necessary to be known about Cosin. Many of Basire's manuscripts are extant in the Hunter collection of manuscripts in Durham Chapter Library. A complete list is printed in Rud's 'Catalogue of Durham Chapter MSS.' They include an itinerary of tours in France and Italy for 1647–8, and notes of journeys made in 1667–8. The manuscripts left by Basire in Transylvania do not appear to be among them.

[Life and Correspondence of Isaac Basire, by W. N. Darnell, rector of Stanhope, 1831; Basire's Works; Wood's Fasti (Bliss), i. 518, ii. 100, 387; Magyar Könyvszemle (September–December), 1883; Notes and Queries, 6th ser. xi. 147, 257; information kindly given by L. L. Kropf, Esq.]

J. H. O.

BASIRE, ISAAC (1704–1768); **BASIRE, JAMES** (1730–1802); **BASIRE, JAMES** (1769–1822); **BASIRE, JAMES** (1796–1869), represent four generations of a family more or less known as engravers; but as three of the four men who practised their art bore the same christian name, and as longevity allowed the life and work of one to overlap that of another or of the rest in a remarkable manner, it is with the utmost difficulty that the student traces their careers, and it is better to recognise frankly the impossibility of assigning with assurance to each member of the family his proper share in labour or reputation. Besides, there can be no doubt that more than once, in the long toil upon the copper-plate, a son was of assistance to a father, while his assistance was unrecognised and unacknowledged. But, broadly speaking, it may be said that the only Basire with whom the world of art will in the future much concern itself is that James Basire who was born on 6 Oct. 1730, and round his name and our imperfect record of his work the other members of his family who practised engraving may conveniently group themselves. For the James Basire of whom we speak—the son of Isaac, the father of a second James, and the grandfather of a third James—was the substantial master of his craft; he can hardly be assumed to have acquired from his father that measure of excellence with which he practised it, nor did he pass on to either his son or his grandson the fulness of his talent. He assisted their fortunes: it was to him that the reputation of their family was chiefly due. From his father he must have learnt something; he is likely to have studied the more publicly known work of Vertue, who preceded him in the office of engraver to the Society of Antiquaries, but we cannot resist the impression that the character of his draughtsmanship was strengthened, that its correctness was more assured, even if it did not become at the same time more picturesque, when Richard Dalton, an artist and an influential person, librarian to the Prince of Wales, and keeper of the royal drawings under George III, made him his companion in a long sojourn in Italy, which dates from 1763. It was certainly after that year that there were executed both the greater number and the more important of James Basire's plates. It was at about that time that in succession to Vertue he was himself appointed engraver to the Society of Antiquaries. In 1766 he engraved 'Lord Camden,' after Sir Joshua Reynolds, a picture that had been painted only two years before; in 1771 he engraved 'Pylades and Orestes,' after Benjamin West, who declared his own preference for the softer and more persuasive art of Woollett. The 'Lord Camden' is unquestionably the work of a master, yet not, we think, of a master who was wholly indifferent to the lighter charm of the imitative reproduction of texture. Fine as is Basire's modelling of the more essential portions of the design, nothing can be better expressed than the furs and chain, or than that lace which recalls the famous French engraver's portrait of Bossuet. And nine years earlier a free wild scribble on the plate, after Salvator Rosa's drawn portrait of 'Berninus, pictor, sculptor, et architectus,' shows at all events something of the flexibility of his talent. Mr. Samuel Redgrave reports of him, undoubtedly with justice, that he was noted for 'the correctness of his drawing and the fidelity of his burin' (*Dictionary of Artists of the English School*). It was in the year in which James Basire engraved the 'Pylades and Orestes' that there came to him at his house in Great Queen Street, Lincoln's Inn Fields, where he was then established as prosperous and busy, the youth William Blake, whom he accepted as his pupil, and who remained with him as his apprentice for seven years. Something of the good disposition of Basire may be gathered from the record of his frequently considerate behaviour to Blake, and of Blake's opinion with regard to him. This would have had less importance than it has if Blake had worked for very long in Basire's own fashion; but what temperaments can have been more different, what ways of labour at last more inevitably apart, than those of the patient and plodding Basire and of Blake, who ceased to be impulsive only to become dreamful? Yet Blake more than once paid a fiery tribute to his master, praising him to the depreciation of Woollett, whose study was 'clean strokes and mossy tints,' and in whose works 'the etching was all,' though 'Woollett could not etch.' 'All that are called Woollett's,' continues Blake, 'were etched by Jack Brown,' and then he adds, 'Strange's prints were, when I knew him, all done by Aliamet and his French journeymen, whose names I forget.' We need not take Blake's utterance for gospel, but it is instructive, even *à propos* of Basire, to get this glimpse of the fashion in which, as it is suggested, the workroom of the line engraver in the eighteenth century was no more the studio of an original and single artist than is now the workshop of the engraver on wood. An art in which so much might be mechanical ceased to be due to the inspiration of individual taste, and in Basire's own case the skilled apprentice at this time—and later the son—had, it is fair to presume, an unacknowledged share in the labour. The late Mr. Gilchrist in his 'Life of William Blake' refers to a particular print, a 'Portrait of Queen Philippa from her Monument,' in Gough's 'Sepulchral Monuments,' whose publication was delayed until long after Blake had left Basire, and he tells us that Stothard often spoke of this as Blake's work, and he surmises that for the inscription 'Basire delineavit et sculpsit,' we may read, 'as in many other cases, W. Blake.' Redgrave says that the best specimens of his works are 'the beautiful plates in the "Vetusta Monumenta," published by the Society of Antiquaries;' but certainly among the most remarkable instances of a sterling skill in line engraving are the large 'Distribution of his Majesty's Maundy by the Sub-Almoner in the Ante-chapel at Whitehall,' published in 1789, and a similar subject published in 1777. Both are after drawings by Grimm, which were made, it seems, in 1773. But in the interpretation of the designs for the now famous 'Oxford Almanacks' Basire had to deal with a greater art, for here Turner, a giant even in his youth, had often been the draughtsman. It would be impossible to render Turner's work at that period better than in the print of the 'East End of Merton' and in that of the 'South View of Christ Church from the Meadows.' This last is dated 1799, and, unless the second James Basire was much engaged upon it, which we do not seriously believe, it shows that the most important of the members of this family retained full powers of hand and eye until he was close upon his seventieth year. He died on 6 Sept. 1802, at the house where Blake had found him thirty years before, and he was buried in a vault under Pentonville Chapel. He was twice married—to Anne Beaupuy and Isabella Turner, by the second of whom he was the father of James. A portrait of him by his son is prefixed to the eighth volume of Nichols's 'Literary Anecdotes.'

The other members of his family who worked in the same profession may now be briefly mentioned. His father, Isaac, was born in 1704 and died in 1768. He has been styled a map engraver. He engraved the frontispiece to an edition of Bailey's dictionary (1755). Of the son—the first James—we have already spoken. James Basire the second, a Londoner like his forerunner, was born on 12 Nov. 1769, and died at Chigwell Wells on 13 May 1822. The appointment which his father received from the Society of Antiquaries was extended and continued to him, and there is enough to show that he was a good draughtsman, a capable and accomplished engraver. Inspired doubtless by his father, he seems to have worked upon the old lines, and when he is at his best the differences between his method and that of the most eminent member of his house are generally imperceptible. Much of his most careful work was published by the Society of Antiquaries in 1808; for instance, the series of plates engraved after an original drawing on a roll of vellum, representing 'the death, funeral, etc. of John Islip, Abbot of Westminster, who died anno Domini 1532.' With regard to more than one of the Oxford engravings the question may arise whether they are not by his hand. The 'Worcester College,' for instance, is stated to have been drawn by 'W. Turner, R.A.,' the 'Inside View of the Hall of Christ Church' by 'J. M. W. Turner, R.A.;' yet it was only after the death of the elder and greater Basire in 1802 that Turner could have rightly employed the initials of a full academician, though he had been an associate since 1799. Who then was the engraver of these things? The last Basire whose name has appeared in any dictionary was James, the fourth 'Basire' and the third 'James.' He was born in 1796, and died in London on 17 May 1869. He did some good work: amongst other pieces some pretty, yet in character rather petty, plates of Sussex country-houses, including Glynde Place and Glyndebourne House. Like his forefathers, he was a busy man, but much of his life fell upon a time when antiquarian record and research were less generously encouraged than in the older days, and he seems to have been personally disposed to wield a less severe burin than that whose employment had made the fame and secured the competence of the earlier members of his house. In his time the engraver's art had already experienced the temptation to be popular, while the popular taste was wholly uninstructed and childish. The eldest of the three Jameses—the first of the name—had worked steadily on through what was really nearly all the great period of English engraving. Hogarth was still living while he was but a young man; Robert Strange was but a few years his senior; Woollett, the most fashionable artist in line, and Earlom, an acknowledged master in mezzotint, were but a few years his juniors. Nor, of course, had the youngest of the three Jameses—the one with whom, as far as artistic matters are concerned, the family dies out—either the good or evil fortune to be without contemporaries of conspicuous talent. He must have known both the impulse and the depression that may come from rivalry. In the very middle of his uneventful and unillustrious career, the best of the line engravers after Turner—the engravers of his landscape—were doing, for the applause of a later generation, their most exquisite work. They were a goodly company, but the youngest of the Basires was not invited to join them. The particular order of skill of which they had given evidence was not, it is true, that for which the name of Basire had ever been celebrated, but—more than this—the accomplishments and sterling artistic virtues of the Basire family were represented but feebly in the person of its youngest member.

[Redgrave's Dictionary of Artists of the English School; Gilchrist's Life of Blake; Nichols's Lit. Anecd. iii. 717–18.] F. W.

BASKERVILLE, HANNIBAL (1597–1668), antiquary, the son of Sir Thomas Baskerville [q. v.], knight, commander of the English army in France, by Mary, daughter of Sir Thomas Throgmorton, was born at Saint-Valéry, in Picardy, on 5 April 1597. He himself states: 'I was christened by one Mr. Man, the preacher, and I had all the captains, about thirty-two, to be my godfathers, it being the custome so of the wars, when the generall hath a son (they say); but two only stood at the font or great bason: one was Sir Arthur Savage, the other I cannot remember his name.' His father died when he was only nine weeks old. He was instructed under the care of Henry Peacham, author of the 'Compleat Gentleman,' and afterwards became a student of Brasenose College, Oxford. He travelled a good deal on the continent, and spent the latter part of his life on his estate at Sunningwell, Berkshire. Anthony à Wood, who visited him there in February 1658–9, found him to be a melancholy and retired man, and was told that he gave the third or fourth part of his estate to the poor. He was so great a cherisher of wandering beggars that he built for them a large place like a barn to receive them, and hung up a little bell at his back door for them to ring when they wanted anything. Indeed, he had been several times indicted at Abingdon sessions for harbouring beggars. This singular person was buried at Sunningwell on 18 March 1668. He had sixteen sons and two daughters by his wife, Mary, daughter of Captain Nicholas Baskerville, second brother of Sir Thomas Baskerville, general of the British forces in France.

In the Bodleian Library, among Dr. Rawlinson's manuscripts is 'A Transcript of some writeings of Hanniball Baskervile esq.; as they were found scattered here & there in his manuscripts and books of account, and first a remembrance of some monuments and reliques in the church of St. Denniss and thereabouts in France by Hanniball Baskervyle who went into that country with an English ambassador in the reigne of King James.' This manuscript contains several curious particulars relating to Oxford and the persons educated there.

[Lysons's Berkshire, 382; Life of Anthony à Wood, prefixed to Bliss's edit. of the Athenæ, xxxiii, xxxiv; Harl. MS. 4762, art. 33, 34; Peacham's Minerva Britanna (1612), 106; Notes and Queries, 2nd ser. i. 194; Gent. Mag. xcv. (ii.) 315; MS. Addit. 14284, p. 66.] T. C.

BASKERVILLE, JOHN (1706–1775), printer, was born at Sion Hill, Wolverley, Worcestershire, on 28 Jan. 1706. Noble, who knew him personally, says: 'He was footman, I think, to a gentleman of King's Norton, near Birmingham, who used to make him instruct the poor youths of his parish in writing' (*Biog. Hist. of England*, ii. 362). He does not appear to have been brought up to any particular trade, but having acquired great skill in calligraphy and in cutting monumental inscriptions, he went to Birmingham when about twenty years of age, settled in a little court near the High Town, and taught writing and bookkeeping. One of his efforts in stone-cutting was a tomb, formerly in Edgbaston churchyard, erected to the memory of Edward Richards, an idiot, who died on 21 Sept. 1728. Pye (*Modern Birmingham* (1819), p. 192) speaks of another stone cut by Baskerville in Handsworth church. These were 'the only two known to be in existence.' In 1737 he kept a school in the Bull Ring, and there is still preserved a small slate slab, engraved with the words, 'Grave Stones Cut in any of the Hands by John Baskervill, Writing Master,' the very window-board exhibited by him. His fame as an expert penman spread far and wide. When John Taylor commenced the japanning of snuff-boxes, Baskerville, having a turn for painting, started in the same business, at 22 Moor Street, in 1740, when he effected a complete revolution in the manufacture of japanned goods. He became especially known for salvers, waiters, bread-baskets, and tea-trays, of new design and high finish. Rent was paid by Baskerville for the premises in Moor Street from 1740 to 1749. He made money rapidly, and in 1745 took a lease of a little estate of eight acres, a quarter of a mile north-west of the town as it then existed, to which he gave the name of Easy Hill, between Broad Street and Easy Row. He converted the place, says Hutton, 'into a little Eden, and built a house in the centre, but the town, as if conscious of his merit, followed his retreat and surrounded it with buildings' (*History of Birmingham*, 1838, p. 195). Here he continued his trade as japanner, and so successfully that he was soon able to purchase a pair of cream-coloured horses and set up a coach, of which the panels were characteristically painted with representations of branches of his business.

Baskerville began to occupy himself in type-founding about 1750, an art in which Caslon was his only competitor of importance. Several years passed in making experiments, and upwards of 600*l.* was spent before he could produce a letter to please his fastidious eye, 'and some thousands,' adds Hutton, 'before the shallow stream of profit began to flow' (p. 196). Having at length produced a type to his taste, Baskerville circulated, in 1756, proposals for printing an edition of 'Virgil,' with a specimen. There is reason to believe that he had the advice of his friend and neighbour Shenstone. The famous quarto 'Virgil,' the first of those 'magnificent editions' which, in the words of Macaulay, 'went forth to astonish all the librarians of Europe' (*History*, ch. iii.), appeared in 1757, and is not too highly praised by Dibdin as 'one of the most finished specimens of typography' (*Introduction to the Classics*, ii. 554).

Baskerville's success encouraged him to print an edition of Milton's poetical works in 1758. Another edition was published in 1759; the typography, paper, and ink of both equal, if not excel, those of the 'Virgil.'

The 'St. James's Chronicle' for 5 Sept. 1758 announces that 'the university of Oxford have lately contracted with Mr. Baskerville of Birmingham for a complete alphabet of Greek types, of the great primer size; and it is not doubted but that ingenious artist will excel in that character, as he has already done in the Roman and Italic in his elegant edition of "Virgil."' The Greek New Testament did not, however, appear until five years later.

In the preface to Milton, Baskerville informs us the extent of his ambition was 'a power to print an octavo Common Prayer Book and a folio Bible.' He was elected printer to the university of Cambridge for ten years from 16 Dec. 1758, according to articles of agreement dated 15 Dec., and began at once to prepare for editions of the Bible and Common Prayer. He wrote from Birmingham to Dr. Caryll, vice-chancellor, on 31 May 1759: 'I have at last sent everything requisite to begin the Prayer Book at Cambridge. . . . I propose printing off 2,000 the first impression, but only 1,000 of the State Holidays, &c., which the patentee has left out. The paper is very good, and stands me in 27 or 28 shillings the ream. I am taking great pains in order to produce a striking title-page and specimen of the Bible, which I hope will be ready in about six weeks. The importance of the work demands all my attention, not only for my own (eternal) reputation, but to convince the world that the university' had not misplaced its favours. He asked for the names of some gentlemen who might be engaged as correctors of the press, and procured a 'sealed copy' of the Prayer Book (1662) 'with much trouble and expense from the cathedral of Lichfield, but found it the most inaccurate and ill-printed work' he had ever seen, and returned it.

In May 1760 he circulated proposals for his subsequently published Bible (1763). In the summer of the same year Baskerville was visited by Samuel Derrick [q. v.], who writes about him to the Earl of Cork. Baskerville is described as living in a handsome house; he manufactures his own paper, types, and ink, and 'carries on a great trade in the japan way' (*Letters*, 1767, i. 2–3). Four different editions of the Prayer Book were issued by Baskerville in 1760, 'all lovely specimens of press-work,' says Dibdin. In 1761 he brought out a quarto 'Juvenal,' editions of Congreve and Addison (the three ranking with his best productions), and two octavo prayer-books. On 3 July articles of agreement were entered into between him and the university of Cambridge, alluded to in his subsequent letter to Horace Walpole. On 27 Dec. of the same year Bishop Warburton wrote to Hurd: 'I think the booksellers have an intention of employing Baskerville to print Pope in quarto' (*Letters*, 1809, 335). This was Warburton's own scheme apparently (see Walpole's *Letters*, 1857, i. lxxii). The project came to nothing. In 1762 appeared two more prayer-books, and the lovely 12mo 'Horace,' which Harwood calls 'the most beautiful book, both in regard to type and paper, I ever beheld. It is also the most correct of all Baskerville's editions of the classics; for every sheet was carefully revised by Mr. Livie, who was an elegant scholar' (*Editions of the Classics*, p. 226). Shenstone had some share in bringing it out; the engravings especially were under his supervision (Letter to Graves in *Works*, 1791, iii. 334).

Baskerville made small profit; the booksellers did not encourage the printer-publisher. He was also in trouble over a lawsuit, and at last wrote on 2 Nov. 1762 to Horace Walpole, as a patron of the arts, sending him a folio sheet with border, being 'specimens' of his various types, and asking for his support. The terms granted by Cambridge were extremely onerous; the success of his Bible, which had cost him 2,000*l.*, was doubtful, and he was anxious to sell his 'whole scheme' to the Russian or Danish courts, to whom he had sent specimens, unless he could obtain a subsidy from the English government.

In 1763 was published the book on which he had bestowed so much pains and money, one of the finest English bibles ever produced. Its beauty 'has caused the volume to find its way into almost every public and private library where fine and curious books are appreciated' (Cotton, *Editions of the Bible*, 1852, p. 96). In some respects Dibdin considered it inferior to the impressions of Field and Baskett, although he also styles it 'one of the most beautifully printed books in the world' (*Ædes Althorpianæ*, 1822, p. 81). Subscribers were requested to send for the volumes 'to Mr. Baskerville's Printing Office, at Mr. Paterson's at Essex House, in Essex Street in the Strand.' In the same year he produced at the Clarendon Press, Oxford, a quarto and an octavo Greek New Testament, following the text of Mill, with some variations. The type, without contractions, is a large and beautiful letter. The verses are numbered in the margin. Reuss points out that the two are really separate editions. We are told that the young king, George III, and his mother, the Princess Dowager of Wales, 'most graciously received' copies of his octavo Prayer Book in 1764. For the next three or four years he printed scarcely anything except an English edition of Barclay's 'Apology' for the booksellers, Andrews's 'Virgil,' and a small octavo 'Virgil' on his own account. The Bible had not been commercially successful, and his warehouses were full of unsold copies of his other speculations. He became greatly discouraged, and again thought of disposing of his entire printing and type-founding plant. On this occasion he sought the aid of his old friend and correspondent, Benjamin Franklin, to whom he wrote in Paris on 7 Sept. 1767. He had already offered the entire apparatus of his craft to the French ambassador, the Duc de Nivernois, for 8,000*l.*, but the price was too high. Hearing that the court was willing to resume negotiations, he desired Franklin to use his influence. 'I only want to set on foot a treaty; if they will not come to my terms, I may possibly come to theirs. Suppose we reduce the price to 6,000*l.* . . . Let the reason of my parting with it be the death of my son and intended successor, and, having acquired a moderate fortune, I wish to consult my ease in the afternoon of life.' Franklin replied 'that the French, reduced by the war of 1756, were so far from being able to pursue schemes of taste, that they were unable to repair their public buildings.'

On 8 June 1768 appeared the following advertisement: 'Robert Martin has agreed with Mr. Baskerville for the use of his whole printing apparatus, with whom he has wrought as a journeyman for ten years past. He therefore offers his service to print at Birmingham for gentlemen or booksellers, on the most moderate terms, who may depend on all possible care and elegance in the execution. Samples, if necessary, may be seen, on sending a line to John Baskerville or Robert Martin.' Martin printed 'The Christian's Useful Companion,' 1766, 8vo, and Somervile's 'Chace,' 1767, 8vo; an edition of Shakespeare, 1768, 9 vols. 12mo; a quarto Bible, with cuts, 1789; and editions of the Abbé d'Ancourt's 'Lady's Preceptor.' Martin's name as a printer then disappeared. Baskerville resumed work in 1769 with Jackson's 'Beauties of Nature.' A folio Old Testament, with plates and annotations, was brought out in unworthy rivalry with a Birmingham edition of the same year by Boden and Adams. A beautiful quarto 'Horace' appeared in 1770, and Baskerville again remained inactive for a couple of years, when he issued another somewhat inferior Bible with the Birmingham imprint. The 'Horace' seems to have sold fairly well. He was thus tempted in 1772 to bring out a series of quarto editions of Latin authors—Catullus, Tibullus, Propertius, Lucretius, Terence—and next year Sallust and Florus. These noble quartos are said to be incorrect texts; for their magnificence of type, paper, ink, and presswork there can only be unqualified praise. Nothing finer had yet been attempted in England. At the same time Baskerville published a duodecimo series, including Tibullus, &c., Lucretius, Horace, and Sallust. The two Molinis employed him in 1773 to print their octavo and quarto 'Ariosto,' of which Dibdin says, 'paper, printing, drawing, plates, all delight the eye and gratify the heart. . . . This edition has hardly its equal, and certainly not its superior' (*Library Companion*, 1824, p. 758). An adventure of his own in the same year was an edition of Shaftesbury's 'Characteristicks.' Franklin, writing to Baskerville 21 Sept. 1763, refers to this work, and says, 'you speak of enlarging your foundery' (*Works*, viii. 88).

In spite of repeated efforts to get rid of his printing business, love of the art in the end proved stronger than dislike of pecuniary loss. Baskerville went on printing nearly to the last months of his life, and one of the latest works produced under his care was the letterpress of Dr. William Hunter's great work on the human gravid uterus, 1774. He was much disappointed by the death of a son, who was to have been his successor.

Baskerville died on 8 Jan. 1775, in the sixty-ninth year of his age, and by his own direction was buried in a tomb of masonry, on the site of an old mill in his garden. He had designed a monumental urn, with this inscription:

Stranger,
beneath this cone, in *unconsecrated* ground
a friend to the liberties of mankind directed his body to be inurn'd.
May the example contribute to emancipate thy mind
from the idle fears of *Superstition*
and the wicked arts of Priesthood.

By a will dated 6 Jan. 1773 he left the chief part of his fortune, valued at 12,000*l.*, to his wife, and, besides different legacies to relations and friends, one of 500*l.* to the Protestant Dissenting Charity School, for building purposes. The last bequest was disputed by the executors.

The will professed open contempt for Christianity, and the biographers who reproduce the document always veil certain passages with lines of stars, as being 'far too indecent [*i.e.* irreverent] for repetition.' He had paid a handsome sum for the lease of his small estate, and had from first to last laid out nearly 6,000*l.* upon it. Instructions were left that the place should be sold. Mr. John Ryland, the purchaser, called it Baskerville House, and improved and enlarged it. The house suffered during the great riots of 1791, and was attacked by the mob on Friday, 15 July. Although the rioters were repulsed several times, the house was ultimately set on fire and gutted. In a series of views of those occurrences, published in 1793, the house is represented as a large mansion of three stories, with an avenue of trees and a pond; some of the old façade, now in ruins, may still be seen at the lower end of Broad Street; it forms part of a manufactory. Samuel Ryland, the next owner, leased the estate to a Mr. Gibson, who cut a canal through, and formed wharves. In 1820 some workmen came upon Baskerville's coffin, but it was covered up again. In May 1826, the land being wanted for building purposes, his remains, enclosed in a lead and a wooden coffin, were removed to the shop of Mr. Marston, a lead merchant, in Monmouth Street. The body was well preserved; on the breast lay a wreath of laurel, faded yet entire. There is a tradition that the body was placed in the vaults of Christ Church; but the 'Worcester Herald' for 12 Sept. 1829, quoting from a Birmingham journal, assures us that the remains were re-interred in a piece of ground adjoining Cradley Chapel, the property of a branch of Baskerville's family. We are also told that 'a surgical gentleman took a cast of the head.'

'His wife,' says Noble, 'was all that affectation can describe. She lived in adultery with him many years. She was formerly a servant. Such a pair are rarely met with' (*op. cit.* p. 362). Her maiden name was Ruston, and she was the wife of a Mr. Eaves, who had fled the country on account of some fraudulent practice. She had two children by him, a son and a daughter. Baskerville assisted the children and settled 2,000*l.* upon the mother, who married him upon the death of her first husband. She was handsomely provided for by the will, and carried on the printing business some time; two books bear the imprint of 'Sarah Baskerville.' In April 1775 she discontinued the printing business, but continued that of type-founding until February 1777. In 1776 Chapman used the Baskerville type for an edition of Sherlock's 'Practical Discourse on Death,' 8vo. Mrs. Baskerville died on 21 March 1788, and lies buried near the east end of St. Philip's Church, Birmingham.

Many efforts were made after Baskerville's death to dispose of his types. They were declined by the universities and by the London trade, who preferred the letters of Caslon and Jackson. Among the many ambitious schemes of Beaumarchais was one for a complete edition of Voltaire. For this purpose he founded a 'Société philosophique, littéraire et typographique,' consisting of himself alone. Great efforts were made to insure success; one agent was sent to Holland to study paper-making, and another to purchase (1779) for 150,000 livres [3,700*l.*] all the printing plant of Baskerville, as being the best in Europe. Two editions appeared at Kehl, one in ninety-two volumes, 12mo, 1785, and another in seventy volumes, 8vo, 1785–89. What became afterwards of the type is not known. Mr. Smart, a Worcester bookseller, and well known as a collector of Baskervilles (he called his house Baskerville House), told Dibdin that on the death of the printer he went at once to Birmingham and made large purchases from the widow—stated, in a 'Guide to Worcester' he published, to have extended to 1,100*l.* worth. Some of Baskerville's types were in use at Messrs. Harris's office at Liverpool in 1820.

The fame of Baskerville rapidly spread throughout Europe; but it cannot be denied that the opinion of contemporary experts was somewhat unfavourable to his type. Dr. John Bedford, writing to Richard Richardson on 29 Oct. 1758, says: 'By Baskerville's Specimen of his types you will perceive how much of the elegance of them is owing to his paper, which he makes himself, as well as the types and the ink also; and I was informed, whenever they come to be used by common pressmen, and with common materials, they will lose of their beauty considerably. Hence, perhaps, this Specimen may become very curious' (Nichols, *Illustrations*, i. 813). Benjamin Franklin told him in 1760 that a gentleman 'said you would be a means of blinding all the readers in the nation; for the strokes of your letters being too thin and narrow hurt the eye, and he could never read a line of them without pain.' Others complained of the gloss of the paper, but the letters themselves 'have not that height and thickness of the stroke which make the common printing so much the more comfortable to the eye.' E. R. Mores said: 'Mr. Baskerville of Birmingham, that enterprising place, made some attempts at letter-cutting, but desisted, and with good reason. The Greek cut by him or his for the university of Oxford is execrable. Indeed, he can hardly claim a place amongst letter-cutters; his typographical excellence lay more in trim glossy paper to dim the sight' (*English Typographical Founders*, 1778, 86). In a note upon this passage J. Nichols gave it as his view that 'the idea entertained by Mr. Mores of the ingenious Mr. Baskerville is certainly a just one. His glossy paper and too-sharp type offend the patience of a reader more sensibly than the innovations I have already censured.' William Bowyer, too, thought poorly of the Greek letter. A correspondent of the 'European Magazine' for December 1785 praises the ink and paper, but objects that the 'type was thicker than usual in the thick strokes and finer in the fine, and was sharpened in the angles in a novel manner; all these combined gave his editions a rich look,' but continued reading fatigued the eye. Since that date the feeling has changed to one of almost boundless admiration. 'The typography of Baskerville,' says Dibdin, 'is eminently beautiful. . . . He united in a singularly happy manner the elegance of Plantin with the clearness of the Elzevirs. . . . He seems to have been extremely curious in the choice of his paper and ink: the former being in general the fruit of Dutch manufacture, and the latter partaking of a peculiarly soft lustre, bordering on purple. In his italic letter, whether capital or small, I think he stands unrivalled; such elegance, freedom, and perfect symmetry being in vain to be looked for among the specimens of Aldus and Colinæus' (*Introd. to the Classics*, ii. 556). Another expert informs us that his method of presswork was to have 'a constant succession of hot plates of copper ready, between which, as soon as printed (aye, as they were discharged from the tympan), the sheets were inserted; the wet was thus expelled, the ink set, and the trim glossy surface put on all simultaneously. . . . This work will, in my opinion, bear a comparison, even to its advantage, with those subsequently executed by the first typographer of our age' (HANSARD, *Typographia*, p. 311). The secret of making good ink had been lost in England for two centuries until Baskerville's experiments. His recipe is given by Hansard (*op. cit.* p. 723). An authority of our own day says: 'Every book was a masterpiece; a gem of typographic art. Baskerville's type was remarkably clear and elegant. His paper was of a very fine thick quality, but rather yellow in colour. His ink had a rich purple-black tint, and the uniformity of colour throughout his books testifies to the care taken in printing every sheet' (*Printers' Register*, 6 Jan. 1876). We learn from Chambers that the name of the workman who executed the types was John Handy; he died 24 Jan. 1793.

The most graphic description of Baskerville we possess comes from the pen of another remarkable Birmingham citizen. 'In private life,' says Hutton, 'he was a humorist; idle in the extreme, but his invention was of the true Birmingham model, active. He could well design, but procured others to execute; whenever he found merit, he caressed it. He was remarkably polite to the stranger, fond of shew; a figure rather of the smaller size, and delighted to adorn that figure with gold lace. During the twenty-five years I knew him, though in the decline of life, he retained the singular traces of a handsome man. If he exhibited a peevish temper, we may consider good nature and intense thinking are not always found together. Taste accompanied him through the different walks of agriculture, architecture, and the finer arts. Whatever passed through his fingers bore the lively marks of John Baskerville' (*History of Birmingham*, p. 197). 'I was acquainted with Baskerville, the printer, but cannot wholly agree with the extracts concerning him, from Hutton's "History of Birmingham,"' objects the anonymous correspondent of the 'European Magazine' (December 1785) already quoted. 'It is true he was very ingenious in mechanics, but it is also well known he was extremely illiterate, and his jokes and sarcasms on the Bible, with which his conversation abounded, showed the most contemptible ignorance of Eastern history and manners, and indeed of everything. His quarto edition of Milton's "Paradise Lost," with all its splendour, is a deep disgrace to the English press' on account of its misprints. Archdeacon Nares wrote in a book on epitaphs: 'I heard John Wilkes, after praising Baskerville, add "But he was a terrible infidel; he used to shock me"' (*Notes and Queries*, 1st ser. viii. 203). If his atheism shocked Wilkes, it may have been because it was too mild; this 'terrible infidel,' however, printed three bibles, nine common prayers, two psalm-books, and two Greek testaments. He is said to have been illiterate, yet his letters are certainly not those of an uneducated person. At the commencement of his career he announced: 'It is not my desire to print many books; but such only as are *books of consequence*, of intrinsic merit, or established reputation.' When we recollect that he only worked for sixteen or seventeen years, producing but few works in the time, and these chiefly at his own risk, and that they included the writings of Milton, Addison, Congreve, Shaftesbury, Ariosto, Virgil, Juvenal, Horace, Catullus, Tibullus and Propertius, Lucretius, Terence, Sallust, and Florus, Baskerville can scarcely be looked upon as a man without taste and judgment in literature. His social virtues were considerable—a good son, an affectionate father and kinsman, polite and hospitable to strangers—he was entirely without the jealousy commonly ascribed to the artist and inventor. Birmingham has contributed many distinguished men to the industrial armies of England; but there are few of whom she has more reason to be proud than the skilful genius who was at once the British Aldus Manutius and the finest printer of modern times.

Messrs. Longman formerly possessed a portrait of Baskerville by Exteth, a pupil of Hogarth, which has been engraved; another was for many years a heirloom in the offices of Aris's 'Birmingham Gazette,' and a third passed into the possession of Mr. Joseph Parkes, formerly of Birmingham. The woodcut in Hansard's 'Typographia' was from one of these, by Miller, purchased by Mr. Knott at a sale of the effects of Baskerville's daughter-in-law, and said to have been considered a very excellent likeness by the family. A copper-plate by Rothwell (unpublished) is in Mr. Timmins's collection.

The following is believed to be a complete list of John Baskerville's publications. The works which may be found in the British Museum are indicated by an asterisk: 1. 'Proposals for Printing "Virgil" and Specimen,' 4to, copy in the Bodleian Library. 2.* 'Publii Virgilii Maronis Bucolica, Georgica et Æneis,' Birminghamiæ, typis Johannis Baskerville, 1757, royal 4to, frontispiece; reprinted in 1771, but with the date of 1757. The original issue may be known by p. 224 being printed 424, and the heading of the tenth book reading 'Liber decimus Æneidos.' The 1771 reprint is on inferior paper, and is less carefully printed. The heading of the tenth book is 'Æneidos liber decimus.' 3. 'Proposals for Printing the Poetical Works of John Milton,' 1757 and 1758, 8vo. 4.* 'Paradise Lost, a poem, in twelve books, the author John Milton, from the text of Thomas Newton, D.D.,' Birmingham, printed by John Baskerville for J. & R. Tonson, in London, 1758, small 4to, portrait by Vandergucht. *'Paradise Regain'd, a poem, in four books, to which is added Samson Agonistes, and poems upon several occasions, the author John Milton, from the text of Thomas Newton, D.D.,' Birmingham, printed by John Baskerville for J. & R. Tonson in London, 1758, small 4to, head from a seal by Ryland. 5.* 'Avon, a poem in three parts [by Rev. J. Huckell],' Birmingham, printed by John Baskerville, and sold by R. & J. Dodsley in Pall Mall, 1758, 4to. 6.* 'Paradise Lost' and 'Paradise Regain'd, &c.,' Birmingham, 1759, 2 vols. small 4to, not a mere reissue, but a totally new setting of the type. 7*–10. 'The Book of Common Prayer,' Cambridge, printed by John Baskerville, 1760, imp. 8vo. Four editions were issued, single lines plain and single lines with borders, double columns plain and double columns with borders. 11.* 'Edwin and Emma' [a poem by David Mallet], Birmingham, printed by John Baskerville for A. Millar, in the Strand, 1760, royal 4to. With a new title-page, *'Baskerville's original edition of "Edwin and Emma," first printed in the year 1760. The few remaining copies of this rare edition are illustrated by local subjects, drawn and etched by George Arnald, to which is added, the parish register of their deaths,' London, published by Longman, 1810, royal 4to, coloured plates. One hundred copies were thus reissued. 12. 'The Holy Bible,' Cambridge, printed by John Baskerville, 1760, imp. folio; there are a few copies with this date; 'Proposals,' dated 1760, for the Bible were issued. 13.* 'The Works of the late Right Honourable Joseph Addison, Esq.,' Birmingham: printed by John Baskerville, for J. & R. Tonson, 1761, 4 vols. royal 4to, portrait and plates by Grignion. 'A glorious performance,' says Dibdin (*Lib. Comp.* p. 604); unfortunately copies are nearly always stained. 14.* 'D. Junii Juvenalis et Auli Persii Flacci Satyræ,' Birminghamiæ, typis Johannis Baskerville, 1761, royal 4to, very fine. 15. 'An Ode upon the Fleet and Royal Yatch (*sic*) going to conduct the Princess of Mecklenberg to be Queen of Great Britain,' Birmingham, printed by John Baskerville and sold by R. & J. Dodsley, &c., 1761, 4to. Mr. Timmins's copy is believed to be unique. 16.* 'The Works of Mr. William Congreve, in three volumes, consisting of his Plays and Poems,' Birmingham, printed by John Baskerville for J. & R. Tonson, in the Strand, London, 1761, 3 vols. 8vo, portrait by T. Chambers, and three engravings by Grignion. 17.* 'Select Fables of Esop and other Fabulists, in three books,' Birmingham, printed by John Baskerville for R. & J. Dodsley, in Pall Mall, 1761, small 8vo. The paper is better and thicker than that of 1764, and it has eighteen more pages; the engravings are without names. 18.* 'The Book of Common Prayer,' Cambridge, printed by J. Baskerville, 1761, imp. 8vo, two editions, one single lines and one double lines, both with borders. 19.* 'An Account of the Expedition to the West Indies against Martinico, with the reduction of Guadelupe, and other the Leeward Islands, subject to the French King, 1759; by Capt. Gardiner, third edition,' Birmingham, printed by John Baskerville for G. Steidel, 1762, 4to, with four copperplates of the squadron and forts. 20.* 'Relation de l'expédition aux Indes-Occidentales, &c.,' Birmingham, &c., 1762, 4to. A French edition of the preceding; the only French book issued by Baskerville. 21.* 'The Book of Common Prayer . . . with the Psalter,' Cambridge, printed by John Baskerville, printer to the university, by whom they are sold and by B. Dod, bookseller, in Ave-

Mary Lane, London, 1762, royal 8vo, printed in long lines. 22.* The same, ib. 1762, 12mo, in double columns, without borders. There is an issue of this year with a slightly different title and priced 4*s.* 6*d.* instead of 5*s.* 23.* 'The whole Book of Psalms collected into English metre by T. Sternhold, John Hopkins, and others,' Birmingham, printed by John Baskerville, 1762, 8vo. 24.* 'A New Version of the Psalms of David fitted to the tunes used in Church,' by N. Brady and N. Tate, Birmingham, printed by John Baskerville, 1762, 8vo. Both sold at 1*s.* 6*d.* in sheets. They are frequently bound up with the C. P. of 1762. 25.* 'Quintus Horatius Flaccus,' Birminghamiæ; typis Joannis Baskerville, 1762, 12mo. Dedicated to Lord Bute by John Livie, frontispiece by Picart and Duflos, and vignette by Grignion, usually stained. 26.* 'The Virtues of Cinnabar and Musk, against the Bite of a Mad Dog, illustrated in a letter to Sir George Cobb, Bart. . . . by Joseph Dalby, surgeon,' Birmingham, printed by John Baskerville for the author, 1762, 4to. 27.* ''Η Καινὴ Διαθήκη, Novum Testamentum juxta exemplar Millianum,' typis Joannis Baskerville, Oxonii, e typographeo Clarendoniano, 1763, sumptibus Academiæ, 4to. Reuss says, 'editio splendida . . . typorum et chartæ nitore insignis. . . . Maschio hæc editio nostris in terris rarissima non innotuit' (*Bibliotheca Nov. Test. Gr.* 1872, p. 150). 28.* Another edition, Oxonii, 1763, 8vo; the lines are about half the length of those in the quarto. 29.* 'The Holy Bible,' Cambridge, printed by John Baskerville, printer to the university, 1763, royal folio; the large paper is a sumptuous book; some copies are dated 1760. 30.* 'Select Fables of Esop and other Fabulists, in three books,' Birmingham, printed by John Baskerville for R. & J. Dodsley, in Pall Mall, 1764, small 8vo, first edition published in 1761. 31.* 'An Introduction to the Knowledge of Medals, by the late Rev. David Jennings, D.D.,' London, printed by John Baskerville for T. Field, &c., 1764, small 8vo; second edition issued by Sarah Baskerville in 1775. 32. 'The Virtues of Cinnabar and Musk . . . by Joseph Dalby,' Birmingham, printed by John Baskerville, 1764, 4to, first edition published in 1762. 33.* 'An Apology for the True Christian Divinity . . . by Robert Barclay. The eighth edition in English,' Birmingham, printed by John Baskerville and sold by the booksellers of London and Westminster, 1765, royal 4to. 34.* 'A Vocabulary, or Pocket Dictionary, to which is prefixed a compendious grammar of the English language,' Birmingham, printed by John Baskerville and sold by Messieurs Dod, &c., 1765, 12mo. 35.* 'Odes, dedicated to Ch. Yorke, by Robert Andrews.' Birmingham, printed for the author by John Baskerville, 1761, royal 8vo. 35*a.* 'The Works of Virgil Englished by Robert Andrews,' Birmingham, printed by John Baskerville for the author, 1766, royal 8vo. 36.* 'Publii Virgilii Maronis Bucolica, Georgica, et Æneis.' Birminghamiæ, typis Jo. Baskerville,' 1766, sm. 8vo. This book is usually much foxed; the text is not so correct as that of 1757. It contains a frontispiece by Grignion and vignette. 37.* 'The Beauties of Nature, displayed in a Sentimental Ramble through her Luxuriant Fields, . . . by W. Jackson, of Lichfield Close,' Birmingham, printed by J. Baskerville for the author, 1769, 8vo; contains some Greek; printed on the worst coloured paper Baskerville ever used. 38.* 'The Holy Bible, with Annotations,' Birmingham, by J. Baskerville, 1769, folio, with Grignion's plates. The O.T. dated 1769, and N.T. 1771. 39. 'Sermon at Bromsgrove on the Death of Spilsbury, by T. Tyndal,' Birmingham, printed by J. Baskerville, 1769, 12mo. 40.* 'Quintus Horatius Flaccus,' Birminghamiæ, typis Johannis Baskerville, 1770, roy. 4to. 'A very beautiful and extremely scarce work, the rarest of all Baskerville's editions' (Dibdin, *Introd. to the Classics*, 1827, ii. 111). Gravelot's plates are usually to be found with it. 41. 'The Political Songster, addressed to the Sons of Freedom and Lovers of Humour, by J. Free,' Birmingham, printed for the author by J. Baskerville, 1771, 12mo. Mr. Timmins's copy is believed to be unique. 42.* 'The Holy Bible, . . . with Annotations,' Birmingham, printed by John Baskerville, 1772, folio (O.T. dated 1772 and N.T. 1771), with poorish plates; the paper and general appearance unsatisfactory. 43.* 'Titi Lucretii Cari de Natura Rerum libri sex,' Birminghamiæ, typis Johannis Baskerville, 1772, roy. 4to. 44.* 'Catulli, Tibulli, et Propertii Opera,' Birminghamiæ, typis Johannis Baskerville, 1772, roy. 4to; *the same, 1772, 12mo. 45.* 'Publii Terentii Afri Comœdiæ,' Birminghamiæ, typis Johannis Baskerville, 1772, roy. 4to. 46.* The same, 1772, 12mo. 47. 'Quintus Horatius Flaccus,' Birminghamiæ, typis Joannis Baskerville, 1772, 12mo. Much inferior to the other Horaces; Harwood calls it 'a paltry book.' 48.* 'Titi Lucretii Cari de Rerum Natura libri sex,' Birminghamiæ, typis Johannis Baskerville, 1773, 12mo. 49.* 'Orlando Furioso di Lodovico Ariosto,' Birmingham, da' Torchj di G. Baskerville, per P. Molini e G. Molini, 1773, 4 vols. 8vo, engravings by Bartolozzi and others. The only work in Italian printed by Baskerville. 50.* The same, 1773, 4 vols. roy. 4to. The impressions of the plates are inferior to those in the octavo form, especially as regards the first two volumes. Brunet says that certain copies of the first volume have a few bordered pages. 51.* 'Characteristicks of Men, Manners, Opinions, Times, in three volumes, by the Right Honourable Anthony, Earl of Shaftesbury; the fifth edition,' Birmingham, printed by John Baskerville, 1773, 3 vols. roy. 8vo; vignettes and head and tail pieces by Sim. Gribelin, usually stained. 52.* 'C. Crispus Sallustius; et L. Annæus Florus,' Birminghamiæ, typis Joannis Baskerville, 1773, roy. 4to. 53.* The same, 1774, 12mo. 54.* 'The Art of Angling and Compleat Fly Fishing, second edition, by Charles Bowlker,' Birmingham, printed by John Baskerville for the author, 1774, 12mo. 55.* 'Anatomia uteri humani gravidi tabulis (34) illustrata. In Latin and English, by Wm. Hunter, M.D.,' Birmingham, 1774, atlas folio; splendid line engravings by Strange and others; reprinted from lithographic transfers in 1828. He also issued, without dates, the following specimens: 'A Specimen by John Baskerville, of Birmingham,' nine sizes of Roman and Italic, with border; the same on larger folio, seven sizes of type, without border; 'Proposals to Print "Virgil" from Cambridge edition, with Specimens of Type,' on rough brown paper, 4to; 'A Specimen by John Baskerville of Birmingham,' sm. folio, the same as preceding, on firm thin (bank-note) paper.

Sarah Baskerville printed: 1.* 'An Introduction to the Knowledge of Medals, by the late Rev. David Jennings, D.D.,' second edition, Birmingham, printed by Sarah Baskerville, and sold by Joseph Johnson at 72 St. Paul's Churchyard, 1775, 12mo, a new setting up of type. The errata are corrected. 2. 'Quintus Horatius Flaccus,' Birminghamiæ, typis S. Baskerville, 1777, 12mo. This appears to be the 'Horace' of 1762 with new title-page.

[Much information has been obligingly contributed by Mr. Samuel Timmins from his extensive materials for a forthcoming Life of Baskerville. The leading facts used by the biographical authorities are drawn from Hutton's Birmingham. See lives in Kippis's Biographia Britannica (1778), 'from family information supplied by Mr. J. Wilkinson, merchant in Birmingham;' Chalmers's General Biographical Dictionary, 1812; Nichols's Lit. Anecd. 1812, iii. 450–61; Laird's Worcestershire (Beauties of England and Wales, xv.), 1814, pp. 66, 245; Chambers's Biog. Ill. of Worcestershire, 1820, p. 369, &c.; West's History of Warwickshire, 1830, pp. 260–272; Hutton's History of Birmingham, 1835, pp. 195–7; Dent's Old and New Birmingham, 1879, i. 114, 164, ii. 317, 372; Langford's Century of Birmingham Life, 1868, i. 99, 214, 302, ii. 358. For various miscellaneous facts see Nichols's Lit. Anecd. ii. 411, v. 653, viii. 447, 483; Nichols's Illustrations, i. 813, viii. 458; Noake's Rambler in Worcestershire, 1854; W. Hawkes Smith's Birmingham and its Vicinity, 1836; Timmins's Resources of Birmingham, 1866; articles by S. Timmins, Cuthbert Bede, W. G. Ward, and others in Notes and Queries, 1st ser., iv. 40, 123, 211, v. 209, 355, 618, viii. 203, 349, 423, 2nd ser., iii. 19, xii. 304, 382, 445, 3rd ser., iii. 403, viii. 518, xi. 314, 427, xii. 295, 337, 4th ser., ii. 296, iv. 141, 5th ser., v. 203, 373, 471. Copies of documents from the registry of Cambridge University have been supplied by Mr. R. Bowes. The Prattinton Worcester MSS., in the library of the Society of Antiquaries, include a number of cuttings. An elaborate unpublished bibliography of Baskerville, carefully compiled by Mr. John Bragg, has been consulted. The accessible sources on this branch of the subject are: E. R. Mores' Diss. upon English Typographical Founders, 1778; Harwood's View of Editions of Greek and Roman Classics, 1790; Dibdin's Library Companion, 1824; ib., Introduction to the Knowledge of Editions of the Greek and Latin Classics, 1827; Hansard's Typographia, 1825; Cotton's Editions of the Bible, 1852; Lowndes's Bibliographer's Manual, by H. G. Bohn, 1864; Bigmore and Wyman's Bibliography of Printing; Birmingham Free Public Libraries' Bibliography [Catalogue by J. D. Mullins], 1884, contains a list of Baskervilles; Loménie's Beaumarchais et son temps, 1856; Quérard's La France Littéraire, 1839, x. 375–6.]

H. R. T.

BASKERVILLE, Sir SIMON, M.D. (1574–1641), physician, son of Thomas Baskervile or Baskerville, apothecary, and sometime one of the stewards of Exeter, who was descended from the ancient family of the Baskerviles in Herefordshire, was baptised at the church of St. Mary Major, Exeter, on 27 Oct. 1574. After receiving a suitable preliminary education, he was sent to Oxford, and matriculated on 10 March 1591 as a member of Exeter College, where he was placed under the care of William Helm, a man famous for his piety and learning. On the first vacancy he was elected a fellow of the college before he had graduated B.A., and he did not take that degree till 8 July 1596. Subsequently he proceeded M.A. On the occasion of King James I's visit to the university, Baskervile was 'chosen as a prime person to dispute before him in the philosophic art, which he performed with great applause of his majesty, who was not only there as a hearer, but as an accurate judge.' Turning his attention to the study of physic, he graduated M.B. on 20 June 1611, and was afterwards created doctor in that faculty. He seems to have practised at Oxford for some years with considerable success. Then he removed to London, where he was admitted a candidate in the College of Physicians on 18 April 1614 and a fellow on 20 March 1614-15. He was censor of the college in 1615 and several subsequent years, anatomy reader in 1626, and consiliarius in 1640. He attained to great eminence in his profession, and was appointed physician to James I and afterwards to Charles I, who conferred on him the honour of knighthood 30 Aug. 1636. Dr. Baldwin Hamey says: 'Rex autem in Bibliotheca Oxoniensi, tanquam in acie sui generis instructissima eundem in Equestrem cooptavit' (*MS. Sloan.* 2149, p. 9). It is related that he had no fewer than a hundred patients a week, and that he amassed so much wealth as to acquire the title of 'Sir Simon Baskerville the rich.' Further it is recorded of him 'that he was a great friend to the clergy and the inferior loyal gentry,' insomuch that 'he never took a fee of an orthodox minister under a dean, nor of any suffering cavalier in the cause of Charles I under a gentleman of an hundred a year, but with physick to their bodies generally gave relief to their necessities' (Lloyd, *Memoires*, ed. 1677, p. 635).

He died on 5 July 1641, and was buried in St. Paul's Cathedral, where a mural monument, with a Latin epitaph, was erected to his memory.

[Prince's Worthies of Devon, 93; Biog. Brit. (Kippis), i. 670; MS. Addit. 34102, f. 204 *b*; Dugdale's St. Paul's, 106, 107; Wood's Fasti Oxon. (Bliss), i. 272, 316, 342, 343; Fuller's Worthies (1662), i. 276; Munk's Coll. of Physicians (1878), i. 158.] T. C.

BASKERVILLE, Sir THOMAS (*d.* 1597), general, was the son of Henry Baskerville, Esq., of the city of Hereford, and is described as of Good Rest, Warwickshire. He obtained a high reputation as a military commander. In the Harleian MSS. there is an account of his voyage after the great treasure at Porto Rico, when he was general of Queen Elizabeth's Indian armada. He was sent with Lord Willoughby to France to assist Henry IV in 1589. He was M.P. for Carmarthen borough in 1592. Subsequently he commanded the troops despatched to Brittany (1594) and Picardy (1596). He died of a fever at Picqueny, in Picardy, on 4 June 1597, and was buried in the new choir of St. Paul's, beneath a monument, consumed in the fire of London in 1666. He married Mary, daughter of Sir Thomas Throgmorton. He left a son, Hannibal [q. v.].

[Dugdale's Hist. of St. Paul's (ed. Ellis), 72; Life of Anthony à Wood (ed. Bliss), xxxiii, xxxiv; Harl. MS. 4762; Addit. MS. 14284, p. 66; Thomas's Hist. Notes, i. 393; Gent. Mag. xcv. (ii.) 315.] T. C.

BASKERVILLE, THOMAS (1630-1720), topographer, the fourth son of Hannibal Baskerville, the antiquary [q.v.], was born at Bayworth House, Sunningwell, near Abingdon, in 1630, since, according to the 'Visitation of Berkshire,' his age on 16 March 1664 was thirty-four. He wrote an account of a journey which, in 1677 and 1678, he made through several counties in England; and a part of his manuscript relating to Wiltshire, Oxfordshire, and Gloucestershire is still preserved in the Harleian Collection. This journal, though referred to by several of his contemporaries, mainly consists of short notes of the towns and places successively visited by the writer, interspersed with epitaphs copied in churchyards, and some doggerel verse. He died on 9 Feb. 1720.

[Harleian MSS. 1483, 6344, and 4716, 53 i.; Wood's Athenæ (Bliss), Life, xxxiii, xxxiv, p. 86; Granger's Letters, p. 264; Hearne's MS. xi. 38.] R. E. A.

BASKERVILLE, THOMAS (1812-1840?), botanical writer, was born on 26 April 1812, and served a four years' apprenticeship to Mr. Soulby, of Ash, Kent. From 1 Dec. 1829 to 9 April 1834 he attended lectures on anatomy under Jones Quain, dissection under Richard Quain, and surgery under Samuel Cooper. In November of the latter year he attended the North London Hospital, obtained the membership of the College of Surgeons on 22 Dec. 1835, and settled in practice at Canterbury. He was the author of 'Affinities of Plants, with some Observations upon Progressive Development,' London, 1839, 8vo. He is stated to have died in London in 1840, but his name appears in the college annual list of members so late as 1843.

[Records of Roy. Coll. Surgeons.] B. D. J.

BASKETT, JOHN (*d.* 1742), king's printer, is believed to have been the person of that name who addressed a petition to the treasury praying that since he was 'the first that undertook to serve his Maj^tie^ with parchment cartridges for his Maj^ties^ fleet, by which meanes he saved his Maj^tie^ severall thousand pounds,' he might be appointed 'one of the Com^rs^, Comptroller or Receiver,' being 'places to be disposed of by the late duty upon paper, &c.' (*Notes and Queries*, 2nd ser., viii. 65). The petition was not dated; but it must have been written about

1694, as the act for duties on vellum, paper, &c., was passed 5 William & Mary, c. 21 (*Cal. Treasury Papers*, 1556–1696, p. 416). The origin of the bible-patent dates from Christopher and Robert Barker [q. v.], in whose family it remained down to 1709. The patent was then held by Thomas Newcomb and Henry Hills, from whose executors John Baskett and some others purchased the remainder of their term. In 1713 Benjamin Tooke and John Barber were constituted queen's printers, to commence after the expiration of the term purchased by Baskett, that is, thirty years from 1709, or January 1739. Baskett bought from Tooke and Barber their reversionary interest, and obtained a renewal of sixty years, the latter thirty of which were subsequently conveyed by the representatives of the Baskett family to Charles Eyre and his heirs for 10,000*l.* A new patent was granted in 1799 to George Eyre, Andrew Strahan, and John Reeves; it has been renewed, and has come in course of time into the hands of its present possessors, Messrs. Eyre & Spottiswoode.

The first Bible printed by 'the assigns of Newcomb and Hills' appeared in 1710, and the name of John Baskett was first added to theirs upon a New Testament in 1712. Baskett began to print the Book of Common Prayer in the following year, when he brought out editions in quarto, octavo, and 12mo. He was made master of the Company of Stationers in 1714 and again in 1715. Four editions of the Bible (folio, quarto, octavo, and duodecimo) appeared with his imprint in 1715. His next publication was an edition in two volumes, imperial folio, printed at Oxford (the Old Testament in 1717 and New Testament in 1716), a work of great typographical beauty, styled by Dibdin 'the most magnificent' of the Oxford Bibles. It is known as 'The Vinegar Bible,' from an error in the headline of St. Luke, ch. xx., which reads 'The parable of the vinegar,' instead of 'The parable of the vineyard.' It is so carelessly printed that it was at once named 'A Baskett-full of printers' errors.' The large-paper copies contain frontispiece by Du Bosc and vignettes, &c., by Vandergucht. Three copies on vellum have been traced: one in the British Museum, one in the Bodleian Library, and a third formerly at Blenheim, which fetched 255*l.* at the Sunderland sale in 1881. Daniel Prince, writing on 4 June 1795, says: 'Great care was taken to preserve the waste of that book, and indeed of some few others of Basket's printing worth preserving. About the year 1762 all Basket's stock, &c., was removed to London; and I have often procured sheets of that Bible and also of the beautiful octavo Common Prayer Book, which were almost his only shining examples of paper and print' (Nichols, *Lit. Anecd.* iii. 708).

Dr. John Lee (*Memorial for the Bible Societies in Scotland*, 1824, p. 179, &c.), who calls Baskett 'one of the greatest monopolists of bibles who ever lived,' describes at length his Scotch lawsuits, commencing in 1715. In a vigorous pamphlet ('A Previous View of the Case between John Baskett, Esq., one of his Majesty's Printers, Plaintiff, and Henry Parson, Stationer, Defendant,' Edinburgh, printed by James Watson, one of his majesty's printers, 1720, 4to), probably written by Watson himself, it was contended that, as king's printer for Scotland, he had the right, under the Act of Union, of printing the Bible and of selling it anywhere in the United Kingdom. Baskett claimed the privilege of printing bibles and of selling them in Scotland, while he prosecuted Henry Parson, Watson's agent, for selling in England bibles produced in Edinburgh. The litigation continued until it was settled by a judgment of Lord Mansfield in favour of Baskett. The imprint of James Watson may be seen in bibles printed at Edinburgh during 1715, 1716, 1719, and 1722. In 1726 the name of John Baskett appears on an Edinburgh edition.

In 1731 the press syndics of the university of Cambridge leased their privilege of printing bibles and prayer-books for eleven years to W. Fenner, who, with the brothers James, was in partnership with W. Ged for carrying into operation stereotype printing invented by the latter. Ged (*Biog. Memoirs*, 1781) describes at length the intrigues of the king's printer (Baskett) with his own partners, with a view to damage the success of the innovation. Baskett shortly afterwards became bankrupt, and in 1732 his assignees filed a bill in chancery against W. Fenner and the university of Cambridge for printing bibles and prayer-books. The case came on again in August 1742, and was ultimately decided in the court of King's Bench, 24 Nov. 1758, in favour of the university. About the year 1738 Baskett's printing-office was burnt; and, as was the custom on such occasions, he was helped through his losses by gifts from his brethren of presses and money. The name of John Baskett is last seen on a 12mo New Testament of 1742. He died on 22 June of that year. His sons Thomas and Robert printed the Old Testament in 1743. The name of Thomas alone appears on bibles after 1744, and the imprint so continued down to 1769. He issued editions of the Prayer Book between 1746 and 1757.

We find that 'Mark Baskett and the assigns of Robert Barker' printed two quarto bibles at London in 1761 and 1763, and a folio prayer-book, 1766. With the name of Mark Baskett is connected a remarkable bibliographical mystery. Isaiah Thomas, our chief authority for the history of printing in North America, assures us that 'Kneeland and Green printed [at Boston about 1752], principally for Daniel Henchman, an edition of the Bible in small 4to. This was the first Bible printed in America in the English language. It was carried through the press as privately as possible, and had the London imprint of the copy from which it was reprinted, viz. "London: printed by Mark Baskett, printer to the king's most excellent majesty," in order to prevent a prosecution.' Thomas had often heard the story told when an apprentice. 'The late Governor Hancock was related to Henchman, and knew the particulars of the transaction. He possessed a copy of this impression,' of which between seven and eight hundred are said to have been struck off. Thomas also states that two thousand copies of a duodecimo New Testament had also been printed at Boston by Rogers & Fowle in the same disguised manner. 'Both the Bible and Testament were well executed.' 'Zechariah Fowle, with whom I served my apprenticeship, as well as several others, repeatedly mentioned to me this edition of the Testament. He was at the time a journeyman with Rogers & Fowle, and worked at the press' (I. THOMAS, *History of Printing in America*, 2nd ed., i. 107–8, 123). The story is minute and circumstantial; but no bibliographer, not even Thomas himself, has yet seen either of the books. No Bible dated 1752 from the press of Mark Baskett can be found. His name first appears in 1761. For these reasons O'Callaghan has included neither of the editions in his 'List of Editions of the Holy Scriptures printed in America,' Albany, 1860.

[Ames's Typogr. Antiq. 1749, pp. 360–2; Hansard's Typographia, 1825; Nichols's Lit. Anecd. i. 62, 72, 73, 74, 289, iii. 708, 718; Lea Wilson's Bibles, Testaments, Psalms, &c., 1845; Cotton's Editions of the Bible in English, 1852; Report from Select Committee of House of Commons on the Queen's Printer's Patent, 1860; Loftie's Century of Bibles, 1872; Eadie's English Bible, 1876, ii. 289; Stevens's Bibles in the Caxton Exhib. 1878; Bigmore and Wyman's Bibliography of Printing; Brit. Mus. Cat., headings Bibles and Liturgies.] H. R. T.

BASS, GEORGE (*d.* 1812?), the discoverer of Bass's Strait, was born at Asworthy, near Sleaford, in Lincolnshire. On the death of his father, who was a farmer, his mother removed to Boston, and after being apprenticed to a surgeon there he obtained his diploma in London, and was appointed surgeon on board H.M.S. Reliance. This vessel being ordered to Sydney in 1795, Bass there found ample opportunity to indulge his passion for exploring. In 1796 he sailed from Port Jackson, in a small whaling-boat, to examine the coast of New South Wales southwards, and having observed, after turning Cape Howe, that there was a strong swell rolling in from the south-west, he inferred the existence of a sea-passage at about the parallel 40° S. Next year Governor King allowed him a sloop of 25 tons, commanded by Lieutenant Flinders, in order to 'project' the coast of Tasmania; and in 1798 Bass not only sailed through the important ocean thoroughfare which has ever since borne his name, but circumnavigated Tasmania, thus first proved to be an island, and explored a considerable part of the coast. Two of the principal islands in Bass's Strait were named by him after Governor King and Lieutenant Flinders respectively. Except that he left Australia in 1799 to return to England, nothing certain is known of Bass's subsequent history. He probably died in South America. Part of his 'Journal' is printed in David Collins's 'Account of New South Wales,' 1798, 1802.

[Flinders's Voyage to Terra Australis, pp. cxvii, cxx, and Observations on Van Dieman's Land.] R. E. A.

BASS, MICHAEL THOMAS (1799–1884), brewer, was born on 6 July 1799. He was the son of M. T. Bass and grandson of William Bass, both of whom carried on extensive brewing establishments at Burton-on-Trent. Bass was educated first at the grammar school, Burton-on-Trent, and afterwards at Nottingham. On leaving school he joined his father in business and acted as a traveller. The opening up of the Trent and Mersey Canal gave the first great impetus to the trade of the Burton Breweries, and Messrs. Bass did not fail to utilise this and other developments of modern enterprise.

Bass's first official connection with the county of Derby was as an officer in the old Derbyshire yeomanry cavalry, in which capacity he assisted in quelling the local riots which occurred before the passing of the Reform Bill of 1832. He speedily acquired an important position in the county, partly from the extensive ramifications of his business, and partly from the interest he took in public affairs, and in 1848 he was requested to come forward as a candidate for Derby in the liberal interest. The sitting members had been unseated for bribery, and in the election which followed Bass was returned at the head of the poll. For the borough of Derby he continued to sit uninterruptedly until his retirement in 1883. Bass was a liberal. He was assiduous in the attention he gave to his parliamentary duties, but was not a frequent speaker. His personal character gained him the esteem of opponents and friends. He exhibited a lively concern in all questions bearing upon the welfare of the working classes, and in 1866 he requested Professor Leone Levi to institute a wide and methodical inquiry into the earnings of the working classes throughout the kingdom. Bass brought in a bill by which householders might require street musicians to quit the neighbourhood of their houses. A letter of thanks was addressed to him by a number of the most distinguished authors and artists in London, including Carlyle, Tennyson, Charles Dickens, J. E. Millais, Francis Grant (president of the Royal Academy), and others. Bass also took an active part in abolishing imprisonment for debt, but his popularity at Derby suffered a temporary check by reason of his opposition to the Ground Game Act. The constituency, however, never swerved from its allegiance, although between the time when he was first elected and the last occasion when he was returned to parliament the number of electors had increased tenfold.

An interesting statement, compiled under authority, shows that the foundation of the business of the Burton breweries was laid in 1777 by one William Bass. Fifty years later Bass & Co. still confined their trade in bitter beer to India. In 1827 they began to open up a trade in this country, but no great strides were made until the year (1851) of the Great Exhibition. From this date their reputation began to spread over the metropolis and throughout England. In 1880 the firm did as much business in three days as it was accustomed to do in twelve months fifty years before. It appears that in the year 1878 they paid for carriage alone to the railway and canal companies and other carriers the sum of 180,102*l.* Messrs. Bass's ale stores near St. Pancras Station cover three floors, each two acres in extent, and each containing 30,000 barrels of 36 gallons of ale. The firm possess other extensive stores, as well as the breweries at Burton, which are of enormous extent and employ a staff of three thousand persons. In 1882 the average annual amount of the business was assessed at 2,400,000*l.*, and the yearly amount paid in malt-tax and license duty was 286,000*l.* A calculation made in 1871 demonstrated that 'the yearly revenue derived from beer and British and foreign wines and spirits amounted to about twenty-eight millions sterling, being more than a third of the whole revenue, and towards this amount Messrs. Bass contributed upwards of 780*l.* per day.' A further compilation showed that 'the stock of casks necessary to carry on the business consisted of 46,901 butts, 159,608 hogsheads, 139,753 barrels, and 197,597 kilderkins, or in all 543,859 casks. The yearly issue of Bass's labels amounts to more than one hundred millions.'

When the agitation arose amongst railway servants in 1870 for a reduction in their oppressive hours of labour, Bass was their most powerful friend. By his instrumentality an agent was despatched throughout the country to gather information and organise plans for relieving the condition of railway servants and removing the grounds of their complaints. The facts made known led to the establishment of the Railway Servants' Orphanage at Derby.

The new church of St. Paul's, at Burton, was built and endowed by Bass. He also raised a smaller church near his residence, Rangemore, a chapel-of-ease, Sunday schools, and an institute and reading-rooms for the use of the working classes of Burton. The entire cost of his benefactions to St. Paul's parish in that town has been placed at not less than 100,000*l.* In addition to this, and to private charities almost innumerable, he presented the town of Derby with a large recreation ground and public swimming baths, at a cost of 12,000*l.*, as well as a free library involving an outlay of 25,000*l.*, and an art gallery upon which many thousands of pounds were expended.

Bass died at Rangemore Hall on 29 April 1884. He was extremely simple in his tastes and habits. He refused all offers of social distinction, declining a baronetcy and a peerage which were offered him by successive governments. As a mark of the general esteem, however, in which he was held, a baronetcy was conferred (during his own lifetime) upon his eldest son, Sir Michael Arthur Bass, M.P. for East Staffordshire.

[Fortunes made in Business, 1884; A Glass of Pale Ale, being a description of Bass & Co.'s Brewery, 1880; Street Music in the Metropolis, 1864; Wages and Earnings of the Working Classes, 1867; Times, 30 April 1884; Burton and Derby Gazette, 6 May 1884.] G. B. S.

BASSANTIN, JAMES (*d.* 1568), Scotch astronomer and mathematician, was the son of the laird of Bassendean in the Merse, Berwickshire, and was born in the reign of

James IV (1486–1513). He entered the university of Glasgow at an early age, and, after finishing his studies in *belles-lettres* and philosophy, applied himself specially to mathematics and kindred sciences, in which he acquired remarkable proficiency. He then travelled through the Low Countries, Switzerland, France, Italy, and Germany, and finally settled in Paris, where for several years he taught mathematics with great success. He returned to Scotland in 1562. On the way thither, according to Sir James Melville (*Memoirs* (Ballantyne Club), p. 203), he met Sir Robert Melville (Sir James's brother), and predicted to him as the result of his study of 'hich seyences' that there would be 'at length captivity and utter wreck' for Mary at the Queen of England's hands, and also that the kingdom of England would at length fall of right to the crown of Scotland, but at the cost of many bloody battles, at which the Spaniards would be helpers, 'taking a part to themselves for their labours, quhilk they will be laith to leave again.' The latter part of this prediction was so belied by events as totally to discredit the astrological claims which might have obtained feasible support by the fulfilment of the earlier part, although Mary's ruin could easily have been foreseen by many other persons. Bassantin, it may be added, was a keen politician, and a supporter of the regent Murray. He is said not to have been skilled in any language except his mother tongue and French. He wrote his books in the latter language, which he spoke with difficulty, and wrote very ungrammatically; but although the Latin, Greek, and Arabic books on astronomy were shut to him, and he thus depended for his knowledge in a great degree on his own observation, he had the reputation of being one of the chief astronomers of his time. His planetary system was, however, that of Ptolemy. He died in 1568. His principal work is his 'Astronomique Discours,' Lyons, 1557, a Latin translation of which, under the title 'Astronomia Jacobi Bassantini Scoti, opus absolutissimum,' was published at Geneva in 1559 by John Tornœsius, who, in an epistle addressed to Frederick IV, count palatine of the Rhine, gives a very eulogistic account of the author. In 1555 Bassantin published at Lyons a corrected edition of the work of Jacques Focard, 'Paraphrase de l'Astrolabe,' to which he added 'Une Amplification de l'usage de l'Astrolabe.' This work is erroneously referred to in all accounts of Bassantin as wholly his own. Another edition by Dominique Jacquinot appeared in 1598. Bassantin also wrote 'Super Mathematica Genethliaca,' or 'Calculs des Horoscops;' 'Arithmetica;' 'Musique selon Platon;' and 'De Mathesi in genere,' but probably these were never published, as their date is not given in any bibliographical work.

[Dempster's Hist. Eccl. Gent. Scot. (1627), pp. 107–8; Tanner's Bibl. Brit. 79; Mackenzie's Scottish Writers, iii. 81–99; Biog. Brit. (Kippis), i. 675–7; Melville's Memoirs, ut supra; Nouvelle Biographie Générale, iv. 696–7; Hutton's Math. Dict. i. 216; Edinburgh Advocates' Library Catalogue; Brit. Mus. Cat.]

T. F. H.

BASSE or **BAS, WILLIAM** (*d.* 1653?), poet, is described by Anthony à Wood in 1636 as 'of Moreton, near Thame, in Oxfordshire, sometime a retainer to [Sir Richard Wenman, afterwards] the Lord Wenman of Thame Park' (*Athenæ Oxon.* (Bliss), iv. 222). From the references made in Basse's poems to Francis, Lord Norreys (afterwards Earl of Berkshire), it has been inferred that the poet was at one time also attached to his household at Ricot or Rycote, Oxfordshire.

In 1602 two poems by 'William Bas' were published in London. The one was entitled 'Sword and Buckler, or Serving Man's Defence;' the other 'Three Pastoral Elegies of Anander, Anetor, and Muridella.' Of the former, which the author describes as his first production, a unique perfect copy is in the Bodleian Library; it was reprinted in J. P. Collier's 'Illustrations of Early English Popular Literature,' vol. ii., in 1864. The only copy known of the latter is in Winchester College library. In 1613 an elegy on Henry, prince of Wales, called 'Great Brittaines Sunnes-set, bewailed with a Shower of Teares, by William Basse,' was issued by Joseph Barnes at Oxford. It was dedicated by the author 'to his honourable master, Sir Richard Wenman, knight,' and was reproduced at Oxford by W. H. Allnutt from the perfect copy at the Bodleian in 1872. No other volume of Basse's poems was printed in his lifetime, but two manuscript collections, prepared for the press, are still extant. Of these one bears the title of 'Polyhymnia,' and has never been printed. The only copy of it now known belonged to Richard Heber, and afterwards to Thomas Corser; on the fly-leaf is the autograph of Francis, Lord Norreys, to whom the opening verses are addressed, and to whose sister, Bridget, countess of Lindsey, the collection is dedicated. Another manuscript of 'Polyhymnia,' described by Cole in his manuscript 'Athenæ Cantab.' and now lost, differed materially from the Corser manuscript. The second collection left by Basse in manuscript is now the property of

F. W. Cosens, Esq.; it consists of three long pastoral poems, of which the first is dedicated to Sir Richard Wenman; bears the date 1653, and was printed for the first time in J. P. Collier's 'Miscellaneous Tracts,' in 1872. To it is prefixed a poem addressed to Basse, by Ralph (afterwards dean) Bathurst [q. v.], who compares the author to an 'aged oak,' and says:

> . . . thy grey muse grew up with older times,
> And our deceased grandsires lisp'd the rhymes.

Bathurst's verses were printed in Warton's 'Life of Bathurst' (1761), p. 288, with the inscription 'To Mr. W. Basse upon the intended publication of his poems, January 13, 1651.'

Basse is best known by his occasional verse, which has never been collected, and chiefly by his 'Epitaph on Shakespeare.' The poem is in the form of a sonnet, and was first attributed to Donne, among whose poems it was printed in 1633. In the edition of Shakespeare's poems issued in 1640 it is subscribed 'W. B.,' and Ben Jonson makes a distinct reference to it in his poem on Shakespeare prefixed to the folio of 1623, which proves it to have been written before that date. In a manuscript of the reign of James I in the British Museum (*MS. Lansd.* 777, fo. 67 *b*), the lines are signed 'Wm. Basse.' Nine other manuscript versions are extant, and in five of these Basse is described as the author. There are minute variations in the copies, and the readings have been carefully collated by Dr. Ingleby and Miss Toulmin Smith in Shakespeare's 'Centurie of Prayse' (pp. 136–9, New Shaksp. Soc.). Basse also wrote a commendatory poem for Michael Baret's 'Hipponomie, or the Vineyard of Horsemanship' (1618), and he has been identified with the 'W. B.' who contributed verses to Massinger's 'Bondman' (1624), although William Browne has also been claimed as their author. In Izaak Walton's 'Compleat Angler' the piscator remarks, 'I'll promise you I'll sing a song that was lately made at my request by Mr. William Basse, one that hath made the choice songs of the "Hunter in his Career" and of "Tom of Bedlam," and many others of note; and this that I will sing is in praise of Angling.' Basse's 'Angler's Song,' beginning 'As inward love breeds outward talk,' then follows. Of the other two songs mentioned by Walton, a unique copy of 'Maister Basse, his careere, or the new hunting. To a new Court tune,' is in the Pepys collection at Cambridge; it is reprinted in 'Wit and Drollery' (1682), p. 64, and in 'Old Ballads' (1725), ii. 196. The tune is given in the 'Skene MS.' preserved in the Advocates' Library, Edinburgh, and a ballad in the Bagford collection in the British Museum, entitled 'Hubert's Ghost,' is written 'to the tune of Basse's Career.' Basse's second ballad, 'Tom of Bedlam,' has been identified by Sir Harris Nicolas in his edition of Walton's 'Angler,' with a song of the same name in Percy's 'Reliques,' ii. 357; but many other ballads bear the same title. In 1636 Basse contributed a poem to the 'Annalia Dubrensia.'

Basse's poetry, which was first collected by R. Warwick Bond in 1893, is characterised by a pleasant homeliness of language and versification and by a love of country life. It derives an historical interest from Izaak Walton's honourable mention of it, and from the homage paid to Shakespeare by its author.

The long interval of fifty-one years between the production of the first and last poems bearing Basse's signature led J. P. Collier to conjecture that there were two poets of the same name, and he attributes to an elder William Basse the works published in 1602, and to a younger William Basse all those published later. The internal evidence offered by the poems fails, however, to support this conclusion. 'Urania,' the last poem of the collection, bearing the date 1653, has all the metrical characteristics of the 'Sword and Buckler' of 1602; and Bathurst's verses prove that Basse followed his poetical career through many generations. A William Basse 'of Suffolk' entered Emmanuel College, Cambridge, as a sizar in 1629, and took the degree of B.A. in 1632, and that of M.A. in 1636, but it is highly improbable that this student was the poet. There was a family named Basse, of Benhall, Suffolk, in the seventeenth century, of whom a William died in 1607, aged 85, and left a son Thomas and a grandson William, probably the Cambridge student; but it is impossible to identify the poet with any member of this family. The fact that his 'Great Brittaines Sunnesset' was published at Oxford, and his intimate relations with two great Oxfordshire houses, seem to connect the poet with Oxfordshire rather than with Suffolk.

[Bond's Poetical Works of Basse, 1893; Cole's MS. Athenæ Cantab. in Brit. Mus.; Collier's Bibl. Acc. i. 54–7, ii. 332; Corser's Collect. Anglo-Poet. i. 199–208; Notes and Queries, 1st. ser. i. 200, 265, 295, 348; Walton's Angler (ed. Nicolas), 85, 88, 281–2.] S. L.

BASSENDYNE or **BASSINDEN, THOMAS** (*d.* 1577), printer of the earliest translation of the New Testament published in Scotland, carried on the business of a printer, conjointly with that of bookbinder and bookseller, at the Nether Bow, Edinburgh. There is a tradition that he at one time occupied the house still pointed out as that of John Knox, and support was claimed for the tradition from the fact that Society Close in the neighbourhood was formerly called Bassendyne's Close. This, however, is sufficiently accounted for by the fact that Bassendyne occupied a tenement at the Nether Bow on the south side of the High Street, nearly opposite Knox's house. The exact site of the building is placed beyond doubt by the evidence of George Dalgleish in reference to the murder of Darnley: 'efter they enterit within the [Nether Bow] Port, thai zeid up abone Bassyntine's house, on the south side of the gait' (Pitcairn's *Criminal Trials*, Supplement, p. 495). The tall narrow tenement which now occupies this site is of later date than the time of Bassendyne, although some of the rooms in the back part may have been occupied by him. In 1568 Bassendyne was enjoined by the general assembly of the 'kirk' to call in two books printed by him: 'The Fall of the Roman Kirk,' in which the king is called 'supreme head of the primitive kirk,' and a 'Psalme Booke,' with a 'bawdy song,' 'Welcome Fortune,' &c., printed at the end of it (Calderwood's *History of the Kirk of Scotland*, iii. 246). It would seem that Bassendyne held the office of king's printer, for in 1573 he printed 'The King's Majesty's Proclamation beiring the verie occasion of the present incumming of the English forces, with his hienes commandement for their gude treatment and friendly usage.' In 1574, while 'dwelland at the Nether Bow,' he printed his beautiful edition of the works of Sir David Lindsay, 'newly correctit and vindicated from the former errours.' Along with Alexander Arbuthnot [q. v.], merchant of Edinburgh, he, in March 1575, presented to the assembly certain articles for the printing of an English bible. The license to print was obtained from the privy council in July following, an obligation being entered into to have the book ready within nine months. That Bassendyne alone had the practical charge of the printing is evident from an order of the privy council, ordaining him to fulfil his agreement with a compositor he had brought from Flanders, in which he is styled 'maister of the said werk' (*Register of the Privy Council*, ii. 582); and another enjoining him to deliver to Arbuthnot 'with all possible diligence the werk of the Bybill ellis printed' (ii. 583). It was therefore probably owing to undue dilatoriness on the part of Bassendyne that the complete Bible was not published till 1579. The New Testament, with his name alone as the printer, appeared in 1576. Bassendyne died 3 Oct. 1577, before the work was completed. Among the debts mentioned as owing him in his will (printed from the Commissary Records, Edinburgh, in the *Bannatyne Miscellany*, ii. 191–204) is a sum of 400*l.* from Arbuthnot. From the list of his stock given in his will it would appear that he carried on a very extensive bookselling business. He was married to Katherine Norvell, who afterwards married Robert Smith, bookseller, and died in 1593. He had no sons, but in his widow's will (*Bannatyne Miscellany*, ii. 218–20) a daughter, Alesoun Bassendyne, is mentioned.

[Bannatyne Miscellany, ii. 191–204, 218–20; Wodrow's Collections on the Lives of the Reformers (Maitland Club), 1834, i. 214, 217, 509, 521; Calderwood's History of the Kirk of Scotland (Wodrow Society), i. 134, ii. 423, iii. 246; Register of the Privy Council of Scotland, ii. 544–6, 582, 583; Ames's Typogr. Antiq. (Herbert), pp. 1476, 1491, 1496, 1497, 1499; Wilson's Memorials of Edinburgh in the Olden Time, 2nd ed. pp. 258, 270, 271; Dr. Lee's Memorial for the Bible Societies of Scotland, 1824; M'Crie's Life of Melville; M'Crie's Life of Knox.] T. F. H.

BASSET OF CORNWALL, FAMILY OF. The Bassets were amongst the early Norman settlers in England (one Thurstan Basset appears in the roll of Battle Abbey), and they have been, from at least the days of the Plantagenets, associated with Tehidy, the seat of their present representative. According to Hals, a Basset held some military post in Cornwall as early as the time of Robert, Earl of Mortain; but Lysons (who had a good opportunity of forming a sound judgment, from his personal acquaintance in the early part of the present century with Sir Francis Basset, first Baron de Dunstanville) says that the Bassets (who seem to have been first settled in Oxfordshire and other of the midland counties) can scarcely be said to have become Cornish folk (although they may have held property in Cornwall earlier) until the marriage of Adeliza de Dunstanville with Thomas, Baron Basset of Hedendon, Oxfordshire, in the time of Henry II; her ancestor, Alan de Dunstanville, was lord of the manor of Tehidy as early as 1100. Mr. G. P. Scrope, M.P., in his 'History of the Manor of Castle Combe, Wilts,' corroborates this account. This Thomas Basset appears to have been a descendant (probably a great-grandson) of Henry I's justiciary (Osmund Basset), and himself held a like post under Henry III. Other members of the families of Basset and De Dunstanville also intermarried in the reign of Richard I; and in fact it is extremely difficult to trace the details of the first settlement of the Bassets in Cornwall.

But, once settled in the county, they have steadfastly remained there, at Tehidy, near Camborne, up to the present time; and the bones of many generations of Bassets lie in Illogan church. They intermarried with Trenouth, Trengove, Trelawny, Marrys, Enys, Carveth, Godolphin, Prideaux, Grenville, Pendarves, Rashleigh, and others, many of which families are now extinct, and their blood is thus intermingled with that of most of the prominent Cornish families. Amongst the early Cornish Bassets may be cited Sir Ralph, who was summoned from Cornwall to attend, with other knights, Edward I in the Welsh wars at Worcester in 1277, and it was probably he or one of his sons who obtained from Edward III a patent for certain markets and fairs for the neighbouring town of Redruth. He also procured a license to embattle his manor house of Tehidy in the year 1330–1 (*Rot. Pat.* 4 Ed. III, mem. 10), and Leland mentions it as 'a castelet or pile of Bassets.' The name of a William Basset appears in the time of Edward II (1324) amongst the 'nomina hominorum ad arma in com. Cornubiæ' (Carew), and another Basset of the same name held a military fee at Tehidy and Trevalga in 3rd Henry IV. During the reigns of the 6th, 7th, and 8th Henries the Bassets were frequently sheriffs of Cornwall; and during the reign of Edward IV, according to William of Worcester, a Sir John Basset held the castle, the ruins of which still stand, on the summit of Carn Brea, not far from Tehidy. Their 'right goodly lordship,' as Leland calls it, extended over the parishes of Illogan, Redruth, and Camborne, the advowsons of which pertained to the manor of Tehidy, and the livings were occasionally held by some member of the family; but their wealth has in later times been mainly derived from the enormous mineral riches of this part of Cornwall, albeit they likewise had considerable property in the north-eastern part of the county. The names of the earlier Bassets are little known in history, save that in the time of Henry VII a John Basset, then sheriff of Cornwall, found his *posse comitatus* too weak to suppress 'the Flammock rebellion.' About the middle of the sixteenth century the Bassets seem to have divided into two branches, one becoming a Cornish and the other a Devon family, the latter of which became extinct at the close of the last century; but the Cornish branch was continued by George Basset, M.P., whose son married a Godolphin, and whose mother was a Grenville of Stow. Amongst their descendants were the two most distinguished members of the Basset family, viz. Sir Francis, vice-admiral and sheriff of Cornwall [q. v.] in the time of Charles I; and another Sir Francis, first Baron de Dunstanville [q. v.] in the time of George III. The little port of Portreath was formerly named after this family, Basset's cove. The Bassets were staunch royalists during the civil wars, and held St. Michael's Mount till 1660, when it was acquired from them by the St. Aubyns. A most amusing account of Francis Basset (under the pseudonym of Bassanio), grandfather of the first Baron de Dunstanville, and a sketch of Tehidy life 150 years ago, will be found in Mrs. Delany's 'Autobiography,' vol. i. *passim*, and vol. iii. p. 431.

The present representative of the family is Gustavus Lambart Basset, Esq., of Tehidy (late lieutenant of the 72nd Highlanders).

[Notices of the Basset family will be found in Playfair's British Family Antiquity (1809), ii. 435, and a very full pedigree in Vivian's Annotated Visitations of Cornwall, in course of publication. See also in Mrs. Delany, iii. 450, iv. 300, v. 359.] W. H. T.

BASSET, ALAN (*d.* 1232–3), baron, was a younger son of Thomas Basset of Hedendon, Oxfordshire [see Basset, Thomas]. In favour alike with Richard I and with John, he received from the former the lordships of Woking and Mapledurwell, and from the latter those of Wycombe and Berewick. With his brothers Gilbert and Thomas he accompanied John to Northampton, when the king of Scots did his homage (22 Nov. 1200), which he tested (Rog. Hov. i. 142), and continued throughout John's reign in close attendance on the court, accompanying the king to Ireland in 1210 (*Rot. de Præst.*) and to Runnymede (15 June 1215), his name, with that of his brother Thomas, appearing in Magna Carta among those of the king's counsellors. At the accession of Henry III he was one of the witnesses to his re-issue of the charter (11 Nov. 1216), and on the royalist reaction his loyalty was rewarded by his being occasionally employed in the Curia Regis and sent to France on a political mission in 1219–20. He also acted as sheriff of Rutland from 1217 to 1229. Dying in 1232–3 (*Fin.* 17 *H. III*, m. 10) he left three sons: Gilbert, his heir [q. v.]; Fulk, afterwards bishop of London [q. v.]; and Philip, afterwards justiciary of England [q. v.]

[Dugdale's Baronage, i. 383; Foss's Judges of England (1848), ii. 216.] J. H. R.

BASSET, Sir FRANCIS (*d.* 1645) sheriff and vice-admiral of Cornwall, was recorder of St. Ives, and presented to that borough, in 1640, a loving-cup bearing the following inscription:—

> If any discord twixt my friends arise
> Within the borough of belov'd St. Ives,
> It is desirèd this my cup of love
> To euerie one a peace-maker may prove.
> Then am I blest to have given a legacie,
> So like my harte, unto posteritie.

His portrait by Vandyck is preserved at Tehidy. A jovial sportsman, he was much addicted to hawking and cock-fighting. He was M.P. for St. Michael's in the Short parliament of 1640. He married in 1620 Ann, daughter of Sir Jonathan Trelawny of Trelawne, and in the stress of the civil war in 1643 was busily engaged in the western part of Cornwall in raising money and drilling forces for the king. Letters of his to his wife 'at her Tehidy' are preserved, recording the royalist victories of Stamford Hill near Stratton, and of Braddock Down near Lostwithiel, at the latter of which (or at any rate very shortly after the fight) he, with most of the Cornish gentry, was present, and was knighted on the field. He records in another letter to his wife that after the battle 'the king, in the hearing of thousands, as soon as he saw me in the morning, cryed to mee "Deare Mr. Sheriffe, I leave Cornwall to you safe and sound"' (POLWHELE, *Traditions and Recollections*, i. 17–20). He was sheriff of the county, 1642–4, and there is a complaint against him in the Star Chamber, 18 May 1625 (*Brit. Mus. Add. MS.* 12496). Sir Francis died 19 Sept. 1645. The full vengeance of Cromwell fell upon his son John, though the latter had never taken up arms; and, compelled to compound for his estates, he had to sell St. Michael's Mount in 1660 to a member of the St. Aubyn family, in whose possession it has ever since remained. Sir Francis's second son, Francis, was a puritan, residing at Taunton, and in 1661 was accused of a conspiracy against Charles II, of which charge, however, he was honourably acquitted on a letter which he was alleged to have written being proved a forgery (cf. STANFORD, *Life of Joseph Alleine* (1861), p. 194).

[The authorities cited above.] W. H. T.

BASSET, FRANCIS, BARON DE DUNSTANVILLE of Tehidy and BARON BASSET of Stratton (1757–1835), patriot, political writer, and patron of science, literature, and art, was son of Francis Basset, M.P. for Penryn from 1766 to 1769 (MRS. DELANY, iii. 450, 455, and *Gent. Mag.*, 1769, xxxix. 558), and Margaret St. Aubyn, his wife. He was born at Walcot in Oxfordshire 9 Aug. 1757, and was educated at Harrow, Eton, and King's College, Cambridge, where he took his M.A. degree when twenty-nine years of age. Dr. Bathurst, afterwards bishop of Norwich, acted a tone time as his private tutor (*Memoirs of Dr. Bathurst*, 1837, i. 20). A tour on the continent, made with the Rev. William Sandys, son of a former steward of the family, and who had been specially trained for the purpose, completed his education, and he at once started in public life with every advantage that talents, education, and position could confer. Amongst his various political treatises are 'Thoughts on Equal Representation,' 1783; 'Observations on a Treaty between England and France,' 1787; 'The Theory and Practice of the French Constitution,' 1794; and 'The Crimes of Democracy,' 1798. His agricultural tracts included 'Experiments in Agriculture,' 1794; 'A Fat Ox,' 1799; 'Crops and Prices,' 1800; 'Crops in Cornwall,' 1801; and 'Mildew,' 1805; most of which appeared in Young's 'Annals of Agriculture.' He was chosen recorder of Penryn in 1778, and in 1779 he was created a baronet, and was M.P. for Penryn 1780-96. On his entrance into political life he joined Lord North's party, and was hurried into the coalition. The outbreak of the French revolution considerably modified his political views, and some angry correspondence in 1783 took place between him and the Duke of Portland (*Brit. Mus. Add. MS.* 21553, art. 34) in consequence of one of Sir Francis's *protégés* having been superseded as warden of the Stannaries. Mrs. Delany records some of his electioneering experiences in June and October 1784. In June 1782, though the two men were personally unknown to each other, he moved an address for 'a lasting provision' to be made for Admiral Rodney (*Life and Correspondence of Lord Rodney*, ii. 312, 335), but, at the instigation of the government, ultimately withdrew it. Rodney, however, wrote to him a very handsome letter of thanks on 1 Oct. 1782. Sir Francis opposed the peace with America with great energy, and in the same year seconded the address to the king's speech, declaring his confidence in the administration. In 1779, when the combined French and Spanish fleets threatened Plymouth, Sir Francis Basset marched into that town a large body of the Cornish miners' militia, and, with their aid, rapidly threw up additional earthwork batteries for the defence of the port; he also constructed about the same time some defences for the little harbour of Portreath on the north coast of Cornwall. His patriotic services on this occasion gained him his first title—his baronetcy, dated 24 Nov. 1779. On 17 June 1796 Pitt created him Baron de Dunstanville, and Baron Basset on 30 Oct. 1797; and he ultimately became what we should now term a conservative. In 1807 a private act was passed (47 Geo. III, sect. i. cap. 3) to relieve him of the disabilities which he had incurred by taking his seat in the House of Peers before taking the oaths. His princely income, derived mainly from the mines which lay almost within sight of his mansion of Tehidy, enabled him to devote considerable sums towards developing the mining interests of Cornwall and the moral and social welfare of the miner; he also improved the means of locomotion in that county, and, in 1809, laid the first rail of the tramway designed to connect Portreath on the north with Devoran on the south coast. He was also a liberal patron of the fine arts; and his edition of Carew's 'Survey of Cornwall,' enriched with Tonkin's notes and published in 1811, is one amongst many instances of his services to literature. The friend and patron of John Opie, R.A., he was one of the eminent Cornishmen who acted as pall-bearers at the great artist's funeral at St. Paul's in 1807 (Rogers, *Opie and his Works*, 1878, p. 71); and his own collection of pictures was extensive and valuable. He was seventy-seven years of age when he was seized with paralysis, at Exeter, on his way to parliament, and died at Stratheden House, Knightsbridge, on 5 Feb. 1835 (Davis, *Memorials of Knightsbridge*, 1859, p. 110); but he was buried at Illogan, the journey homewards of the funeral procession occupying no less than twelve days. There is a bust of him by Westmacott on his monument in Illogan church; a fine oil portrait in the Royal Institution of Cornwall at Truro; and a tall granite obelisk to his memory stands on the summit of Carn Brea hill, which overlooks the bulk of his mining estates, and commands views of the English and the Bristol channels. His first wife was Frances Susannah Coxe, of Stone Easton, Somersetshire (*Gent. Mag.* 1823, xciii. ii. 274); his second, whom he married 13 July 1824, and who survived him for nearly thirty years, was Miss Harriet Lemon of Carclew, Cornwall. His monumental inscription truthfully records that he was 'an elegant scholar, the patron of merit, and a munificent contributor to charitable institutions throughout the empire,' and that 'he proved himself the friend of his country and of mankind' (*Gent. Mag.* 1835, iii. 655, and *Annual Biography* for 1836, p. 35). He was succeeded in his estates by his only daughter (by his first wife) Frances, who, on her father's decease, became Baroness Basset of Stratton. She died at Tehidy on 22 Jan. 1855, in her 74th year—the last direct representative of her race (*Gent. Mag.* 1855, xliii. 304).

[Gent. Mag. (1865), xviii. 257; Redding's Past Celebrities (1866), i. 133; Wraxall's Historical Memoirs of his own Times (1836), iii. 133; Boase and Courtney's Bibl. Cornub.] W. H. T.

BASSET, FULK (*d.* 1259), bishop of London, was the second son of Alan Basset [q. v.], baron of Wycombe, and the elder brother of Philip Basset, whom Henry III appointed justiciar in 1261. Of the details of Fulk Basset's early life little seems to be known. His father died in 1232, and some seven years later (October 1239) the son was appointed dean of York. He also appears to have been provost of Beverley, but the date of this appointment is uncertain (Poulson's *Beverley*, 647), though from a document preserved in Rymer he held this office as early as 1235, in which year he was sent on a mission to France. Towards the middle of 1241 Fulk's elder brother Gilbert was killed by a fall from his horse, and, his death being speedily followed by that of his only son, the Basset estates devolved upon the dean of York by right of hereditary succession. In September of the same year Roger, bishop of London, died. As the archbishopric of Canterbury and the papacy were vacant at the same time, it was long before the empty see could be fully supplied. Towards Christmas, however, the canons of St. Paul's met and elected Fulk Basset their bishop somewhat to the chagrin of Henry III, who had begged the appointment for the bishop of Hereford. It seems probable from the words of Matthew Paris in describing this election that the high rank of the new bishop had as much to do with his election as his gravity of demeanour and the correctness of his morals. As the see of Canterbury remained vacant from the time of Edmund Rich's death (November 1240) till the consecration of Boniface (1245), it became necessary to ordain the new bishop of London in his own cathedral city. Boniface VIII issued a bull to this effect, but the chapter at Canterbury refused to recognise it, asserting that it was an infringement of their liberties. Finally, however, the ceremony was performed by William de Raleigh, bishop of Winchester, in the church of Holy Trinity at London, though not without Fulk's making a solemn protestation that this innovation should not be turned into a precedent (9 Oct. 1244). Within two years from this consecration Fulk became embroiled in a controversy with Pope Innocent IV, who in 1246 made a demand on all the beneficed clergy of England of one-third or one-half of their incomes for three years, and entrusted the bishop of London with the prosecution of the whole affair. Fulk Basset accordingly called a meeting in St. Paul's to treat concerning this contribution; and the king sent his messengers to be present with special instructions to forbid the payment of the whole charge. Apparently under Fulk's advice, the assembly of the clergy drew up a bold answer to the pope, enumerating the many evil results that would ensue from the payment of this imposition, and winding up with an appeal to a general council. Next year Fulk was probably suspended, in company with the other bishops belonging to the province of Canterbury, for his refusal to pay the first year's income of all vacant livings to the new archbishopric. In 1250 we read that the bishop of London crossed over to the continent about the same time that Grosseteste also left England on his famous journey to the pope at Lyons. Matthew Paris professes to be ignorant of the cause of the journey, but, according to the Tewkesbury annals (*Annales Monastici*, i. 141), which, however, may in this statement be slightly incorrect, it was in connection with the following incident. In the early part of this year Boniface, the archbishop of Canterbury, had determined to copy the example of Grosseteste, but to make a visitation not only of the abbots and clergy, but even of the bishops in his province. The intolerable exactions levied by the archbishop and his followers in these visitations seem to have been one of the chief causes of their unpopularity, and on this occasion Boniface's conduct may well have been more egregiously flagrant than usual. On 13 May he proceeded to visit the bishop of London. The canons of St. Paul's refused to receive him, and were simply excommunicated; but at St. Bartholomew's, where he was received with courtesy, he smote the sub-prior thrice with his fist, and in the scuffle exposed beneath his peaceful exterior garb the glitter of a mail-coat. In their powerlessness the aggrieved canons appealed to their own bishop Fulk, and he advised them to go up to Westminster at once, and lay their complaint before the king. Henry, however, refused to receive them, and supported the archbishop, who thereupon proceeded solemnly at Lambeth to renew his sentence against the recalcitrant canons, and even went so far as to involve the bishop of London for being the supporter of his own clergy. Both parties now prepared to make a final appeal to Rome; but as Basset well recognised the strength of the opposition against him, he seems to have lost no time in securing the most powerful friends he could, and Matthew Paris has preserved the letter which he wrote on this occasion to the abbot of St. Albans. In the course of the same year the bishop of London held a conference at Dunstable with Grosseteste and several other bishops, at which they signed a paper binding themselves to resist Boniface's claims to visit their dioceses. The Burton annals contain a decree of Innocent IV's with regard to this matter, in which he writes to Grosseteste, Fulk Basset, and the bishop of Wells, limiting the expenses of all church dignitaries in their visitations, and empowering these three prelates to see that this edict does not become a dead letter (July 1252). Before the end of the next year Boniface had succeeded in suppressing the claims of the canons of St. Bartholomew's, and was apparently prospering in his cause at Rome. Seeing this, Fulk, who began to fear lest the king's wrath should at the first opportunity descend not only upon him but upon his race, and result in the forfeiture of all their possessions, determined to make his submission to the archbishop, and, having so done, was absolved from the sentence of excommunication (1251). But it is only fair to remark that in the preceding year the pope had annulled Boniface's sentence against the dean and chapter of St. Paul's; and the words of Matthew Paris seem to imply that Boniface's attack upon the bishop of London had by this time assumed very much of a personal character ('quem—scilicet Fulconem—... nuper enormiter injuriando archiepiscopus excommunicaverat et excommunicatum longe lateque fecit denuntiari'). About the same time (1251) Henry de Bathe [q. v.], the justiciary, was accused of treachery to the king, who was so enraged that we read he refused to accept any clerkly surety in so important a case, and was only induced by the personal application of the bishop of London to entrust the offender to the care of twenty-four knights, who bound themselves to be answerable for his appearance at the stated time. It was probably some rumours of this approaching mishap that had determined Fulk to make his peace with the archbishop, and so, in some degree at least, to pacify the king also; for Henry de Bathe had married a Basset, and on his fall sent his wife round to all her relatives, begging them one and all to stand by him in his time of peril. Gifts were lavished profusely, and at last Henry de Bathe, seeing the dangerous position in which he stood, took Fulk and Philip Basset as his companions in an interview with the king's brother Richard, earl of Cornwall. In the course of conversation the justiciary threatened to raise an insurrection throughout the kingdom if the king aimed at his life, or even at the forfeiture of his estates. Fulk seems to have stood by his relative in all his trouble, so far that when Henry, at the parliament of London, uttered his hasty wish that some one would kill his enemy, John Mansel warned him that the bishop of London was prepared to exercise his spiritual powers against any such offenders. In 1252 we find Fulk amongst the bishops who supported Grosseteste's opposition to the tenth of the church revenues granted to Henry III by the pope. Next year his name again appears when the king's request was granted in return for the confirmation of Magna Charta (April 1253). Matthew Paris tells a curious story that in this year, on the night of Bishop Grosseteste's death, Fulk heard bells ringing in the air in token of what had just occurred (9 Oct. 1253). The death of Grosseteste left the English church without a leader to head them against the papal demands, and on one occasion at least (October 1255) Fulk seems to have assumed this position, when his bold declaration that he would rather lose his head than submit to such intolerable oppression nerved his fellow-prelates to resist the new demands just brought in by Rustand, who complained to the king that the whole resistance on this occasion was due to the influence of the bishop of London. It was on Henry's threatening him with the pope's displeasure that Fulk made his famous answer: 'The pope and the king may indeed take away my bishopric, for they are stronger than I; let them take away my mitre, and my helmet will remain.' Two years later (Lent 1257), when Richard of Cornwall left England to contest the imperial crown, he appointed Fulk the head overseer of all his possessions in England. This fact may point to some degree of reconciliation with the royal house, especially when coupled with the fact that during the course of the same year the bishop became one of the sworn advisers of the king, in which capacity he took a special oath not to betray the king's counsels. When the barons met at Oxford (June 1258) and forced the king and his son Edward to swear to grant their requests, Fulk seems to have held more or less aloof from the struggle, and Matthew Paris remarks that in this he blackened his fair fame, inasmuch as he was of nobler race than the other bishops. The exact ground for this charge seems to be that Fulk was the most prominent Englishman who absolutely refused his assent to the Oxford provisions; in fact the Tewkesbury annals draw no distinction between his conduct and that of the foreign favourites, who withdrew from Oxford to Winchester. Indeed, whatever may have been the exact course pursued by him on this occasion, he at least succeeded in breaking with the baronial and popular party, of which he had hitherto been one of the most prominent members. His name henceforward appears consistently on the king's side; it stands first on the list of the king's half of the commission of twenty-four appointed by the provisions of Oxford to draw up a constitution, first among the twelve commissioners of parliament, and second among the twenty-four appointed to treat of the king's aid. His brother, Philip Basset, is associated with him in the latter two lists, but it is worth noting that neither of the two was appointed a member of the king's perpetual council of fifteen (*Annales Monastici* (R.S.), i. 447, 449, 450, and STUBBS's *Const. Hist.* ii. 89). Fulk Basset did not live to see the utter breakdown of the new plans of reform. At Michaelmas he was present with the king and queen of England, Prince Edward, and many other bishops, when Boniface of Savoy dedicated the cathedral of New Sarum. Within seven months of this date Fulk was carried off by a severe pestilence which visited Paris, London, and other places, and was buried on 25 May 1259 in his own cathedral. Though he never seems to have taken so firm a position with regard to the papal exactions as Grosseteste had done, and though once in his life at least he allowed his baronial feelings to influence his conduct as servant of the king, yet on the whole he deserves the praise with which Matthew Paris dismisses him: 'A man noble and of high birth, who, had he not lately wavered, were the anchor of the whole kingdom and the shield of its stability and defence.' His name and that of his nearest relatives were long preserved in the records of his own cathedral by the many chantries which they endowed in connection with St. Paul's.

[Rymer, i. 342; Matt. Paris (R.S.), iv. 89, 171, 398, &c., v. 120–7, 190, 705, &c.; Burton, Tewkesbury, and Dunstable Annals in Luard's Annales Monastici (R.S.), i., ii., iii.; Simpson's Registrum Ecclesiæ S. Pauli; Milman's Annals of St. Paul's; Le Neve's Fasti, ii. 284, iii. 121.]

T. A. A.

BASSET, FULK DE (*d.* 1271), archbishop of Dublin. [See SANDFORD.]

BASSET, GILBERT (*d.* 1241), baronial leader, was the eldest son of Alan Basset [q. v.], baron of Wycombe. About 1231 he appears to have negotiated a truce with Llewellyn of Wales on behalf of Henry III. Alan Basset appears to have died in 1232, and Gilbert succeeded him in his barony. According to Dugdale (*Baronage*, i. 384), in 16 Henry III, 1231–2, he was made governor of St. Briavels Castle and the Forest of Dean. The same authority tells us that he married Isabel, daughter of William de Ferrers and niece to the Earl of Pembroke—a fact which helps to explain his intimate relations with the Earls Marshall. Gilbert Basset seems at once to have joined the popular party, then headed by Richard, Earl Marshall. When the barons were summoned to Oxford (June 1233), and refused to meet the king's foreign relations, he took a very prominent part in their councils; so much so that, according to Matthew Paris, Henry's wrath was specially kindled against him. For this conduct Gilbert forfeited a certain manor that he had received from King John, and on claiming it back from the king was called a traitor, and threatened with hanging unless he left the court. At the same time Richard Suard, Gilbert's nephew by marriage, was seized by the king's orders and detained captive—presumably as a hostage for his uncle's conduct. When, on the advice of Stephen Segrave, Henry summoned Gilbert Basset and the confederated nobles to meet him at Gloucester (August 1233) and they refused to come, they were promptly outlawed, and orders given for the destruction of the towns, castles, and parks belonging to them. In retaliation for this we find Basset and Suard setting fire to Stephen Segrave's villa of Alconbury, though the king himself was then staying at Huntingdon, some four miles distant. After the earl marshal's death Henry received both Basset and Suard into his favour, and gave them the kiss of peace towards the end of May 1234. At the same time their estates were restored to them, and when, a few days later, Gilbert, the new Earl Marshall, was installed in his brother's office, we read that the king received Herbert de Burgh, Gilbert Basset, and Richard Suard amongst the number of his most familiar councillors. There does not seem to be any evidence that Gilbert Basset was estranged from the king when Richard Suard was once more banished (1236); and, indeed, early in the next year he appears as distinctly on the king's side, when William de Raleigh demanded an aid from the barons. On this occasion the rashness of his speech drew down a well-merited rebuke on his head from one of the magnates present (see MATTHEW PARIS (Rolls Ser.), iii. 381–2). In the same year Basset's name appears as having taken part in a great tournament, held at Lent, of north against south ('Norenses et Australes'), in which the south won the day, but not before the contest had changed into a real battle. All the influence of the legate Otho was required to reconcile the contending parties. Four years later (Easter, 1241), Gilbert Basset figures as one of the two chief promoters of a grand tournament, which it was proposed to hold, of strangers against Englishmen. This engagement was, however, forbidden to take place by the king's orders. In the autumn of the same year Basset met with his death. While going out to hunt, his horse tripped on a root and threw its rider, who was taken up in a kind of paralysis ('dissipatis ossibus et nervis dissolutis'), from which he never recovered. Before the end of August his only son, Gilbert, also died, leaving the Basset estates to devolve upon his brother Fulk [q. v.]. There does not appear to be any authority for Collins's incidental statement that Gilbert Basset was justiciary (BRYDGES's *Collins's Baronage*, iii. 3).

[Matthew Paris (Rolls Ser.), iii. 292, 404, &c., iv. 88, 89; Dugdale's Baronage, i. 384; Foss's Judges; Rymer's Fœdera, i. 319.] T. A. A.

BASSET, JOHN (1791–1843), writer on subjects connected with mining, was son of the Rev. John Basset, rector of Illogan and Camborne, and Mary Wingfield of Durham, his wife, and was born 17 Nov. 1791. He was M.P. for Helston (1840) for a short time, and deeply interested himself in Cornish mining and the welfare of the miner. In 1837 he was sheriff of Cornwall. In 1836 he published some treatises on the mining courts of the duchy, and in the same year 'Thoughts on the New Stannary Bill.' In 1839 appeared his 'Origin and History of the Bounding Act,' and in 1842 his 'Observations on Cornish Mining.' But perhaps his most valuable contribution towards Cornish mining literature was a treatise, published in 1840, entitled 'Observations on the Machinery used for Raising Miners in the Hartz,' in the 'Report of the Royal Cornwall Polytechnic Society' for that year (p. 59), which had for its result the substitution of a man-engine for the nearly vertical ladders used by the miners as they ascended or descended the mine. John Basset died at Boppart-on-the-Rhine, 4 July 1843.

[Gent. Mag. (1855), xx. 323.] W. H. T.

BASSET, JOSHUA (1641?–1720), master of Sidney College, Cambridge, was born in or about 1641, being the son of John Basset, a merchant of Lynn Regis, in Norfolk, and probably an alderman of that borough. He was educated in his native town under the care of Mr. Bell, and on 13 Oct. 1657 he was admitted a sizar of Gonville and Caius College, Cambridge, under the tuition of Mr. Bolt, being then of the age of sixteen years. He was elected a junior fellow of that college in 1664, and became a senior fellow in 1673. The dates of his degrees are B.A. 1661, M.A. 1665, B.D. 1671. On the death of Dr. Richard Minshull, in December 1686, he was, by a royal mandate from James II, elected the fifth master of Sidney College, the taking of the usual oaths being dispensed with, and in January 1686–7 he 'declared himself a papist' (Luttrell, *Historical Relation of State Affairs*, i. 391). He had mass publicly said in his college, and Cole, the antiquary, remarks: 'I have met with several people in Cambridge who have been present during the celebration of it' (*MS. Collections for Cambridgeshire*, xx. 117). During his mastership he got the statutes of his college altered for the accommodation of members of his own communion. In reference to these innovations Sprat, bishop of Rochester, in a 'Letter to the Earl of Dorset' (1688, p. 13) justifying his sitting in the ecclesiastical commission, says: 'I absolutely resisted all the alterations in the statutes of Sidney College, and all other changes and abrogations of oaths that were then made or designed in the statutes of either university for the advantage of popish priests and students, and for the freer course of mandamuses in their favour.'

When Father Alban Francis, a Benedictine monk, went to Cambridge with a mandate from James II to the university authorities to confer on him the degree of M.A. without administering to him the usual oaths, the vice-chancellor took alarm, and refused to comply with the request. Basset happened to be one of the *caput*, and a grace to refuse granting it would certainly have been stopped in that body. To prevent this difficulty the academical authorities adopted another course, and sent a petition to the king through the Duke of Albemarle, their chancellor, praying that his majesty would recall his mandate. The story of its reception is told in Macaulay's 'History' (chap. viii.).

During his mastership the college chapel was not taken away from the fellows, and Basset was content to have mass in a private room in his own lodge, 'the altar-piece of which,' says Cole, writing apparently in 1748 (in the manuscript cited above), 'is to this day hanging over one of the doors in the audit-room, being only the I H S in a glory and cherubims about it. This, with much other of his furniture, at his leaving the college upon King James's revoking all the mandamuses in December 1688, was left here, as I have been informed by the present master. When, upon some occasion of congratulation in the next reign, his successor was in London, Basset, being in necessitous circumstances, desired that he might have his goods from the college, he was roughly made to understand that if he did not desist he would be informed against as a popish priest.' There is no reason to believe, however, that Basset ever took catholic orders.

The Rev. Joseph Craven, B.D., master of Sidney College, in a letter to Dr. Reynolds, bishop of Lincoln, 11 Jan. 1725–6, in reply to some inquiries concerning Basset, wrote as follows: 'As to his government, we found him a passionate, proud, and insolent man wherever he was opposed, which made us very cautious in conversing with him, who saw he waited for and catched at all occasions to do us mischief in what concerned our religion. I do not deny that he had learning and other abilities to have done us good; but his interest lay the contrary way, and therefore he procured from the commissioners our statutes to be altered, and whatever was in behalf of the protestant religion to be taken away. He threatened us several times to take the chapel to himself and his worship, or to divide it with us, and one 5th of November, because we refused to omit the service of the day, he shut the chapel door against us, and hindered divine service for that time. I think I may mention, as a great instance of injustice to us, that the king dispensed with his taking the oath of a master, and he never took any; and so was let loose upon us to do what he pleased with us. Before he came amongst us he had given a notable specimen of his violence in serving the ends of popery by prosecuting Mr. Spence, of Jesus, for a speech on the 5th of November before the university, wherein he had satirically enough treated the Church of Rome. By threatening him with the resentments of the court he brought him to a public recantation in the Senate House' (*MS. Lansd.* 988, f. 190). The writer of this letter alleges that Basset was 'a mongrel papist, who had so many nostrums in his religion that no part of the Roman Church could own him.'

Basset died in London, very poor, about 1720.

The only work which has his name on the title-page is 'Ecclesiæ Theoria Nova Dodwelliana exposita. Cui accessit Rerum quæ indiligentes Lectores fugiant Indiculus,' London, 1713, 8vo; but he is credited with the authorship of two other books of greater importance. Of these the first is 'Reason and Authority, or the Motives of a late Protestant's Reconciliation to the Catholick Church. Together with remarks upon some late Discourses against Transubstantiation,' London, 1687, 4to. This book, which is attributed to Basset in the Bodleian and Dublin catalogues, was answered by Dr. Thomas Bainbrigg in the same year, and in 1705 by Nathaniel Spinckes, M.A., and Edward Stephens. Dodd (*Church History*, iii. 482) ascribes the authorship to John Goter, but it can scarcely be the production of that eminent controversialist, because the writer represents himself as having been converted to catholicism after the publication of Tillotson's 'Discourse against Transubstantiation,' which appeared in 1685. Indeed, Dodd himself states elsewhere (*Certamen utriusque Ecclesiæ*, 16) that the treatise on 'Church Authority,' which was answered by Stephens, was the production of Basset's pen. It seems to be established also that Basset was the author of 'An Essay towards a Proposal for Catholick Communion. Wherein above sixty of the principal controverted points which have hitherto divided Christendom being call'd over, 'tis examin'd how many of them may and ought to be laid aside, and how few remain to be accommodated for the effecting a General Peace. By a Minister of the Church of England,' London, 1704, 1705, 1812, 1879, this last edition being entitled 'An Eirenicon of the Eighteenth Century,' and having a long introduction by the editor, Henry Nutcombe Oxenham, M.A. The reprint of 1705 is accompanied with a reply by the Rev. Edward Stephens, and the 'Essay' was also attacked by two nonjuring clergymen, viz. Samuel Grascome and Nathaniel Spinckes. Dodd (*Certamen utriusque Ecclesiæ*, 16) attributes the authorship to Thomas Deane, a catholic fellow of University College, Oxford; but Wood, who has given some account of Deane (*Athenæ Oxon.* ed. Bliss, iv. 450), does not include this essay among his other works. Mr. Oxenham is disposed to think that the real author was William Basset [q. v.], rector of St. Swithin's, London; but his ingenious theory is completely upset by the fact that this Basset died eight years before the 'Essay' was published (Newcourt, *Repertorium Ecclesiasticum*, i. 544). It must, however, be admitted that the following account of the author given by Michel le Quien (*Nullité des Ordinations Anglicanes*, Paris, 1725, i. introd. p. xxx) is, if correct, irreconcilable with the known date of Joshua Basset's conversion:—

'Tant s'en faut que les Anglois pensent aussi sérieusement qu'on voudroit le faire croire, à se réünir avec nous, qu'il y a peu d'années qu'un de leurs ministres, nommé M. Basset, qui le souhaittoit plus que les autres, ayant publié un Ecrit en maniere d'Essai ['An Essay towards a Proposal for Catholick Communion'] pour y parvenir, fut cité à comparoître devant la Convocation ou Assemblée du Clergé pour y rendre compte de ses sentimens et de sa doctrine; et sur le refus qu'il fit de se rétracter, il fut déposé du Ministere et de la Cure dont il joüissoit dans Londres; ensorte qu'ayant été obligé de chercher une retraitte à la campagne, il fut réduit à gagner sa vie en apprenant à lire aux enfans des paysans. Cette persecution a contribué à lui ouvrir les yeux: il a enfin abjuré absolument l'hérésie, et est entré dans la Communion de l'Eglise qu'il avoit long-temps desirée.'

Joshua Basset contributed verses to the 'Cambridge University Collections' on the death of the Duke of Albemarle (1670), the accession of James II (1684), and the birth of the Prince of Wales (1688).

[MS. Addit. 5821 f. 119, 5846 f. 447, 5864 f. 92; MS. notes in copy of Essay towards a Proposal for Catholick Communion (1705), in Brit. Mus.; MS. Lansd. 88 f. 40; Cooper's Annals of Cambridge, iii. 614, 616, 636, 642; Bibl. Hearniana, 25; Oxenham's Eirenicon of the Eighteenth Century, introd. 17; Jones's Cat. of Popery Tracts (Chetham Soc.), i. 148; Notes and Queries, 1st ser. v. 199, 3rd ser. iii. 140, xi. 479.]

T. C.

BASSET, PETER (*fl.* 1421), biographer of Henry V, is stated by Bale to have been the chamberlain and intimate friend of Henry V, and to have written in English a detailed and interesting life of his patron under the title of 'Acta Regis Henrici Quinti.' Tanner ascribes to Basset another historical work, called 'De Actis Armorum et Conquestus Regni Franciæ, ducatus Normanniæ, ducatus Alenconiæ, ducatus Andegaviæ et Cenomanniæ, etc. Ad nobilem virum Johannem Falstolf, baronem de Cyllyequotem.' Edward Hall, the chronicler of the wars of the Roses, writing before 1542, mentions 'Ihon Basset' among the English writers whose works he had consulted, and this reference almost certainly applies to Peter Basset, whom Pits likewise miscalls 'John.' Hall quotes 'Peter Basset, esquire, which at the time of his death was his chamberlayn,' as his authority for the statement that Henry V 'died of a plurisis.' Thomas Hearne, in the preface to his edition of Thomas Elmham's 'Vita et Gesta Henrici V' (1727, p. 31), describes, among the extant accounts of Henry V's actions in France, a work in manuscript entitled 'Petri Basseti et Christophori Hansoni adversaria.'

Both Tanner and Hearne speak of Basset's historical works as lying in manuscript at the College of Arms, but no distinct mention of them is made in W. H. Black's catalogue of the chief historical (the Arundel) manuscripts which are now preserved there. Mr. W. D. Macray is of opinion that an incomplete history of Henry V's wars in France, written in French, which is now in the College of Arms (*Arundel MS.* xlviii. art. 66), may possibly prove to be one of Basset's compilations. Both Bale and Tanner distinctly state, however, that Basset's history of Henry V was written in English. It is probable that Hall, who was obviously acquainted with Basset's work, made liberal use of it in his well-known chronicle.

[Bale's Script. Cent. 1557, p. 568; Tanner's Bibliotheca Brit.; Biog. Brit.; Notes and Queries, 2nd ser. ix. 424 (by J. G. Nichols), 512 (by W. D. Macray).] S. L.

BASSET, Sir PHILIP (*d.* 1271), justiciar and royalist baron, was third son and eventually—on the death of his brother Fulk [q. v.], bishop of London (1259)—heir of Alan Basset, lord of Wycombe, Bucks [see Basset, Alan]. Though the son of so staunch a royalist, he joined (together with his eldest brother) the opposition under the Earl Marshall [see Marshall, Richard] in 1233 (*Chron. Edward I and II*, i. 31–2), and took part in the liberation of Hubert de Burgh (*Claus.* 18 *Hen. III*, m. 34 dors.). For this they were both outlawed, but on the earl's death in the following year made their peace and were restored (*ib.* m. 21), their outlawry being annulled as illegal 8 June 1234 (*ib.* m. 19 dors.). Resisting misgovernment, in church as in state, he was chosen by the barons in 1244 to serve as one of the deputation from their parliament which attended the council of Lyons (July 1245) to protest, on behalf of the 'communitas,' against the papal policy in England (Matt. Paris, 666, 681). He was still active on the baronial side at the great crisis of 1258, being appointed by the provisions of Oxford one of the twelve 'a treter. . . pur tut le commun,' and one of the twenty-four 'a treter de aide le roi' (*Ann. Burt.*) He was also associated with the justiciar in the regency when Henry left for France in November 1259 (*ib.* 479). Belonging, however, to the moderate section, he now began, like Falkland, to lean towards the king, and when the baronial party split in two (1259–60), he separated from De Montfort and the extreme faction and went over with Gloucester to the royalists. He is found testing a writ *ex parte regis* 20 July 1260 (*First Report on the Dignity of a Peer*, p. 132), and he was in that year entrusted by the king with the castles of Oxford and Bristol (*Pat.* 44 *H. III*, m. 3, 14). The following year he was appointed sheriff of four counties, was entrusted with two more castles, Corfe and Sherburne (*Pat.* 45 *H. III*, m. 13), and, on the king resuming power into his own hands, was made justiciary of England, 24 April 1261 (Rishanger, 10; Wykes, pp. 125, 129), though he is not so styled when named by Henry, 5 July 1261, as one of those to arbitrate between him and Simon (*Pat.* 45 *Hen. III*, m. 9). The baronial justiciary, Hugh Despencer, was his son-in-law, and they seem for about a year to have acted concurrently. Thenceforth the royalists were in full power, and Basset acted alone. In July 1262 the king went to France, leaving the kingdom in the charge of Basset, who presided at a parliament held in October (Rog. Hov. ii. 217), and kept him informed of the state of affairs. On Henry's return (24 Dec.) Basset met him at Dover (*ib.* ii. 218) with news that the opposition were gaining strength, and eventually, on 15 July 1263, Hugh Despencer was restored to the justiciarship [see Despencer, Hugh] and Basset consoled with Devizes Castle (*Pat.* 47 *H. III*, m. 9) and the counties of Somerset and Dorset (*Pip.* 47 *H. III*). Eager to restore the supremacy of the royalists, he assisted the king and the prince in their attempted *coup de main* on Dover, 3 Dec. 1263 (Rog. Hov. ii. 229), and headed the forlorn hope of forty knights at the storm and capture of Northampton on 5 April 1264 (*ib.* ii. 234). Meanwhile (16 Dec. 1263) he had become one of the sureties for the king's acceptance of the Mise of Amiens. Additionally embittered by the loss of his mansion (*Ann. Osney*, 146), which had been sacked and burnt by the London mob (*circ.* 1 April), he fought at Lewes (13 May 1264) with the most determined gallantry, and when entreated to surrender by his son-in-law, foremost in the barons' ranks, replied that he would never yield so long as he could stand upright (*Ann. Worc.* 452). Nor was he made prisoner till his body had been covered with wounds:—

> Sir Philip Basset the gode knight worst was
> to overcome,
> He adde mo then tuenti wounde as he were
> inome.—Rob. Glouc.

Imprisoned by De Montfort in Dover Castle, he was restored to liberty by the victory of Evesham (4 Aug. 1265), and nobly exerted himself at once in favour of the vanquished barons. He protested, with the king of the Romans (*Ann. Wav.* 367), against the decree of 'exhæredation' (October 1265), and, according to Rishanger, was with him appointed mediator on the surrender of Ely

(28 Dec.) He was also one of the arbitrators by whom 'the dictum of Kenilworth' (31 Oct. 1266) was drawn up (*ib.* 376), and, on Gloucester inducing the citizens of London to admit the refugee barons (June 1267), Basset's second wife (Ela, daughter of William Longespée, earl of Salisbury, and widow of Thomas of Newburgh, earl of Warwick), interceded successfully with the legate for the citizens, while he himself reconciled Gloucester with the king (*Chron. of Edward I and II*, i. 77–8; Rog. Hov.) He was now again appointed sheriff of Somerset and Dorset (*Pip.* 52 *Hen. III*) and shortly after constable of the Devizes (*Fin.* 54 *Hen. III*, m. 5). In 1269 he took part in the translation of the Confessor (Wykes, 222), and he appears in February 1270 as a member of the king's council (Madox's *Exchequer*, ii. 170). After a public career of nearly forty years he died, a man 'bonæ memoriæ' (*Ann. Lond.* 82), on 29 Oct. 1271, and was buried at Stanley, Wilts. The chroniclers speak of him with enthusiasm 'as noble, discreet, and liberal' (Wykes, 247), 'mighty in counsel, zealous in war, noble and exceeding faithful, a man who greatly loved the English and the commonalty of the land' (*Ann. Osn.* 247). His daughter and sole heiress, widow of Hugh Despencer, was remarried to Roger Bigot, afterwards earl of Norfolk and marshal of England (*Esch.* 56 *H. III*, n. 31).

[Chronicles (Rolls series); Dugdale's Baronage, i. 384; Foss's Judges of England (1848), ii. 219.] J. H. R.

BASSET, RALPH (*d.* 1127?), justiciar, is mentioned by Orderic (*Hist. Eccles.* lib. xi. cap. 3) as one of those 'de ignobili stirpe' whom Henry I, early in his reign, selected for the members of his administration. He appears, from the signatures to Henry's charters, to have been in constant attendance on the court. The chronicle of Abingdon speaks of him as 'in omni Angliæ regno justitiæ habens dignitatem,' and Henry of Huntingdon describes his son and himself as 'viros clarissimos . . . justitiarios totius Angliæ.' His exact post is, however, somewhat doubtful. In 1106 he was one of the five arbitrators between the archbishop of York and the abbot of Ripon. He is mentioned by Orderic as presiding at 'Bricstan's' trial in 1115–6, and by the English chronicle as condemning forty-four men to be hanged for robbery in a 'géwitenemot' at Huncote in 1124. His name occurs in the Pipe Roll of 1129–30 as a justice of the forests and an itinerant justice in six counties, but he was dead at the time. He had died, probably some two years before, at Northampton, entering on his death-bed the fraternity of Abingdon, and leaving several sons from whom descended the great house of Basset.

[Ordericus Vitalis; Chronicle of Abingdon (Rolls series); Henry of Huntingdon (De contemptu Mundi), p. 318 (Rolls series); Rot. Pip. 31 Hen. I; Dugdale's Baronage, i. 378; Foss's Judges of England (1848), i. 98; Stubbs's Select Charters (1870), 94–5.] J. H. R.

BASSET, RALPH (*d.* 1265), baronial leader, was lord of Drayton in Staffordshire, and, joining the baronial party against Henry III, was appointed by them *custos pacis* for Shropshire and Staffordshire on 7 June 1264 (Rymer's *Fœdera*), and was summoned to Simon de Montfort's parliament on 4 Dec. 1264 as Ralph Basset 'de Drayton' (*Claus.* 49 *Hen. III*, m. 12 dors.). He fell at Evesham by De Montfort's side on 4 Aug. 1265 (*Chron. of Edward I and II*, i. 69), having refused, when urged by him, to seek safety in flight (Rishanger, 36–7).

> Sir Rauf the gode Basset did ther his ending.
> Robert Brune.

His lands were forfeited for rebellion, but restored to his widow Margaret, as the daughter of a royalist, Roger de Someri (*Pat.* 50 *Hen. III*, m. 46).

[Dugdale's Baronage, i. 379; First Report on the Dignity of a Peer, p. 145.] J. H. R.

BASSET, RALPH (*d.* 1282?), baronial leader, was lord of Sapcote, Leicestershire. By the Provisions of Oxford (1258) he was appointed constable of Northampton (*Ann. Burt.*), and he was one of the sureties *ex parte baronum* for the observance of the Mise of Amiens (December 1263). He was again entrusted by the barons with Northampton (*Pat.* 47 *Hen. III*, m. 5), and was appointed, after Lewes, *custos pacis* for Leicestershire (4 June 1264). As 'Radulfus Basset de Sapercote' he was summoned to Simon de Montfort's parliament (24 Dec. 1264), and fought at Evesham (4 Aug. 1265) in the ranks of the barons (*Esch.* 49 *Hen. III*, n. 3).

[Dugdale's Baronage, i. 382; First Report on the Dignity of a Peer, p. 145.] J. H. R.

BASSET, RICHARD (*d.* 1144?), justiciar, was son of Ralph Basset [see Basset, Ralph, *d.* 1127?], and associated with him in the administration. Henry of Huntingdon speaks of him as a 'justiciary of all England,' and Orderic (lib. xiii. cap. 26) asserts that, under Henry I, he had power 'utpote capitalis justitiarii,' and built himself a stately keep on his paternal fief of Montreuil (au

Houlme), which, however, was wrested from him on Henry's death. He appears in the Pipe Roll of 1129-30 as succeeding to his father's circuit, and as joint sheriff with Alberic de Vere for eleven counties. He married Maud, daughter of Geoffrey Ridel, the justiciary, and founded, with her, the priory of Laund, Leicestershire. Foss maintains (from the Pipe Roll of 1 Hen. II) that he was still living in 1154, but this roll does not exist, and he is mentioned as dead in the 'De Contemptu' of Henry of Huntingdon, which is attributed to 1145.

[Rot. Pip. 31 Hen. I; Ordericus Vitalis, xii. 26; Henry of Huntingdon (Rolls series); Dugdale's Baronage, i. 378; Foss's Judges of England, 1848, i. 101.] J. H. R.

BASSET, THOMAS (*d.* 1182?), judge, was son of Gilbert Basset (presumed to be a younger son of Ralph Basset, the justiciar (*d.* 1127?) [q. v.]). He received a grant of the lordship of Hedendon, Oxfordshire, for services in war, and served sheriff of Oxfordshire, 1163–4. In 1167–8 he was an itinerant justice for Essex and Hertfordshire, and in 1169 appears at the Exchequer. In 1175 he was again an itinerant justice (Rog. Hov. ii. 90) and in close attendance on the court, as he continued to be till 1181, and was specially named as a justice itinerant on one of the new circuits, 10 April 1179 (Rog. Hov.) He is last mentioned in August 1181, and at the close of 1182 he had been succeeded by his son Gilbert.

[Dugdale's Baronage, i. 383; Foss's Judges of England, 1848, i. 188; Eyton's Court and Itinerary of Henry II.] J. H. R.

BASSET, WILLIAM (*d.* 1185?), judge, was a younger son of Richard Basset [see Basset, Richard, *d.* 1154?], and grandson of Ralph Basset, who died about 1127. He acted as sheriff of Warwickshire and Leicestershire, 1163–1170 (*Rot. Pip. Hen. II*), till displaced, by the inquest of sheriffs, in 1170 (*Pip.* 19 *Hen. II*), and as sheriff of Lincolnshire 1177–84. He held pleas as a justice itinerant from 1168 to 1182 (Foss says wrongly till 1180), and sat in the Curia Regis, when not otherwise employed, from Michaelmas 1168 to 31 May 1185 (Foss says, wrongly, till 1184), after which he appears no longer. He settled at Sapcote, Leicestershire, and was father of Simon Basset, who appears as a justice itinerant in 1197–8.

[Dugdale's Baronage, i. 382; Foss's Judges of England, 1848, i. 189, 340; Eyton's Court and Itinerary of Henry II.] J. H. R.

BASSET, WILLIAM (*d.* 1249?), judge, was possibly son of Simon Basset, of Sapcote [see Basset, William, *d.* 1185? *ad fin.*], but his parentage is uncertain. Forfeited for rebellion in 1216, he was restored on returning to his allegiance in 1217. He assisted as a justiciar, in assessing the fifteenth for Derbyshire and Nottinghamshire in 1225 (*Fœdera*, i. 177), and was appointed a justice itinerant for these counties 27 May 1226. He again appears as a justice itinerant in 1227 and 1232, and he probably died about July 1249, when Robert, his heir, did homage. Another William Basset was an advocate under Edward II and Edward III, and was elevated to the bench of the Common Pleas about 1337. On 18 Oct. 1341 he was transferred to the King's Bench, where he sat till about 1350.

[Foss's Judges of England, 1848, ii. 222, iii. 394; Year Books.] J. H. R.

BASSET, WILLIAM (1644–1695), divine, son of Thomas Basset, minister of Great Harborough in Warwickshire, was baptised there 22 Oct. 1644, became a commoner of Magdalen Hall, Oxford, in 1660, and afterwards a demy of Magdalen College in the same university. He graduated M.A., and took orders, was beneficed first in Surrey, afterwards (1671) at Brinklow in his native county, and in July 1683 was presented by the Salters' Company to the rectory of St. Swithin in London. His death occurred in the beginning of the year 1695–6, as he was succeeded on 25 March 1696 in his rectory of St. Swithin by John Clark, M.A.

In addition to several sermons, he published: 1. 'Two Letters on Alterations in the Liturgy.' 2. A 'Vindication' of the previous work, 1689. 3. 'An Answer to the Brief History of the Unitarians, called also Socinians,' Lond. 1693, 8vo. John Biddle's 'History,' to which this is a reply, appeared anonymously in 1687.

[Newcourt's Repertorium Ecclesiasticum, i. 544; Wood's Athenæ Oxon. (ed. Bliss), iv. 779; Birch's Life of Abp. Tillotson, 2nd edit. 194; Oxenham's Introd. to An Eirenicon of the Eighteenth Century, 19; Watt's Bibl. Brit.; Bloxam's Register of Magd. Coll. Oxford, v. 251.] T. C.

BASSINGBOURNE, HUMPHREY de (*fl.* 1206), was an itinerant justice in the year 1206, when certain fines were acknowledged before him and Richard de Seing at St. Edmund's, Cambridge, and Bedford. On this occasion he is called Humphrey, archdeacon of Salisbury, and Foss has identified this Humphrey with the Humphrey de Bassingbourne who, according to Le Neve, was archdeacon of Sarum in various years from 1188 to 1222. The Rev. W. H. Jones, however, in his careful work, 'Fasti Ecclesiæ Sarisberiensis,' remarks that there were several archdeacons of the name of Humphrey in the diocese of Salisbury about this time, and that Le Neve is possibly confusing Humphrey, who was archdeacon of Wiltshire in 1214, with another Humphrey who was archdeacon of Salisbury in 1222. We learn from an entry in the Close Rolls for 1208 that in April this year the goods of the archdeacon of Sarum, which had been confiscated at the time of the interdict, were restored to him; and from the same authority we learn that in 1216 Humphrey, archdeacon of Sarum, received letters of protection from the king. It was probably just previous to this that he had incurred the king's displeasure, and been obliged to pay a fine of one hundred marks and a palfrey as the price of his restoration to the king's favour.

[Foss, ii. 37; Jones's Fasti Eccles. Sarisber. 158, 169; Le Neve's Fasti, ii. 622; Roll. Claus. John, i. 113, 251; Rot. de Finibus, 17 John, 582.]
T. A. A.

BASSNETT, CHRISTOPHER (1677?–1744), nonconformist minister, whose birthplace is unknown, is believed by Wilson to be related to Samuel Bassnett of Coventry (whose father was mayor in 1625). Samuel Bassnett was ejected from the lectureship of St. Michael's in 1662 as a congregationalist, and removed to Atherstone in 1665, where he died. Christopher entered the Rev. Richard Frankland's academy at Rathmel as student for the ministry on 1 April 1696. He was an intimate friend of Matthew Henry, who says in a manuscript diary, 20 July 1709, 'recommended Mr. Basnet to Liverpool,' and 1 Aug. 'he is inclined to accept.' He ministered to the congregation at Kaye or Key Street, Liverpool, then included in the Warrington presbyterian classis (meeting-house opened on 24 Nov. 1707). He was incapacitated by illness from 23 March 1711 to 26 Jan. 1712. He married, on 9 Feb. 1713, Mrs. Cheney of Manchester, daughter of the Rev. Samuel Eaton (*d.* 1729). He assisted in establishing a school for the free education of poor children in Liverpool in 1716. He had John Brekell as a colleague from 1728. He died on 22 July 1744, æt. 68. Bassnett was a homely, useful preacher, with puritan unction. He published: 1. 'Zebulun's Blessing opened and applied, &c.,' 1714 (eight sermons to seafaring men and traders, occasioned by the construction of a new dock, and memorable for the comment on Luke xiv. 20: 'But why could not the fool bring his wife along with him?' &c., p. 55); and 2. 'Church Officers and their Mission,' &c., 1717 (sermon at ordination of Henry Winder and Benjamin Mather at St. Helen's).

[Funeral Sermon (unprinted) by H. Winder, some of Bassnett's papers, and Minutes of Warrington Class, 1719–22, among Winder's MSS. in Renshaw Street Chapel, Liverpool; Wilson's MSS. in Dr. Williams's Library (esp. Biog. Coll. i. 99, Prot. Diss. Vitæ, 71, 73); Key Street Bapt. Register in Somerset House; Toulmin's Hist. View of Prot. Diss. 1814, p. 581; Thom's Liverpool Churches and Chapels, 1854, p. 6.] A. G.

BASTARD, JOHN POLLEXFEN (1756–1816), member of parliament for Devon, was born in 1756 at Kitley, near Plymouth. His family, settled in Devonshire since the Conquest, obtained the Kitley property about the end of the seventeenth century by the marriage of William Bastard with the heiress of Pollexfen of Kitley. John Pollexfen Bastard was the son of another William Bastard, who, as colonel of the East Devonshire militia, saved the arsenal of Plymouth when it was threatened by the approach of the French fleet in August 1779, and was gazetted a baronet on 4 Sept. following, but the title was never assumed by himself or his heirs. On the death of his father in 1782, Bastard succeeded to the family possessions, and to the colonelcy of the East Devonshire militia. In 1799 he prevented the destruction of the Plymouth docks and dockyards in a sudden revolt of the workmen. Without waiting for a requisition, he marched his regiment against the insurgents, and brought their rioting to an end. He received the thanks of the king and the ministry. He represented Truro in the House of Commons in 1783–4 and Devonshire from 1784 until his death, a period of thirty-two years, and approved Pitt's foreign policy, whilst occasionally opposing his domestic measures. In 1815 he went to Italy for his health, being conveyed in a vessel of the royal navy to Leghorn, where he died on 4 April 1816. His remains, brought back in a man-of-war, were buried in the family vault at Yealmpton, near Kitley, on 16 June, 1816. Colonel Bastard was twice married, but left no issue.

[Prince's Worthies of Devon, 1810; Gent. Mag. 1816; Généalogie de la Maison de Bastard, originaire du Comté Nantais, existant encore en Guienne, au Maine, en Bretagne et en Devonshire, fol., Paris, 1847.] A. H. G.

BASTARD, THOMAS (1566–1618), satirist and divine, the fortunes of whose family in England and France are traced in the privately printed 'Généalogie de la Maison de Bastard' (Paris, 1847) from the eleventh century to our own day, was born at Blandford, Dorsetshire, in 1566. The date is derived from the Oxford matriculation register, where he is described under 1586 as 'Pleb. fil. æt. 20' (Wood, *Athenæ*, ed. Bliss, ii. 227–9). He was sent to Winchester, whence he proceeded to New College, Oxford, as scholar, on 27 Aug. 1586. He contributed to the volume dedicated to the memory of Sir Philip Sidney, 'Peplus Illustrissimi Viri D. Philippi Sidnæi. Supremis honoribus dicatus, Oxonii, 1587,' and to the volume of Latin, Greek, and Hebrew elegies, written on the death of Ann, countess of Oxford, daughter of Lord Burghley, which is preserved in manuscript in the British Museum (*MS. Lansd.* 104, No. 78). In 1588 he was 'admitted perpetual fellow,' and in 1590 he proceeded B.A., and later M.A. While at the university Bastard, according to Anthony à Wood, 'being much guilty of the vices belonging to poets and given to libelling, was in a manner forced to leave his fellowship in 1591. So that for the present being put to his shifts, he was not long after made chaplain to Thomas, earl of Suffolk, lord treasurer of England.' The 'epistles dedicatory' of his later sermons show lifelong gratitude to the lord treasurer and to his wife. By the favour of his patrons he became vicar of Beer Regis and rector of Amour or Hamer, in his native county. These 'livings' were small and poor. Allusions in his books show that he had a 'little family,' and that his wife proved no great 'help-meet.'

His 'discourses were always,' says Wood, 'pleasant and facete, which made his company desired by all ingenious men.' He was clearly a genial, not to say jovial parson, after the type of Robert Herrick. He published his 'Chrestoleros: Seuen Bookes of Epigrames written by T. B.' in 1598. Dudley Carleton, writing to John Chamberlain, says: 'I send you the epigrams which I often told you of. The author is Bastard, who has the name of a very lively wit, but it does not lie this way; for in these epigrams, he botches up his verse with variations, and his conceits so run upon his poverty that his wit is rather to be pitied than commended' (*Cal. State Papers Add.*, 1580-1625, p. 385, where the letter is dated 13 Sept. 1597? The year is more probably 1598). The book paints the manners of the time, and alludes to many memorable occurrences and persons. Some of the epigrams are very bitter. A Latin poem by Bastard addressed to James I ('Serenissimo potentissimoque Monarchæ Jacobo . . .'), was issued in 1605. Bastard also contributed a commendatory poem to Coryat's 'Crudities' 1611.

The sad story of Bastard's last days runs thus in the 'Athenæ:' 'This poet and preacher being towards his latter end crazed, and thereupon brought into debt, was at length committed to the prison in Allhallows parish, in Dorchester, where, dying very obscurely and in a mean condition, was buried in the churchyard belonging to that parish on 19 April 1618, leaving behind him many memorials of his wit and drollery.' He had only reached his fifty-second year.

[Bastard's Poems, English and Latin, 1880, collected and edited by Dr. Grosart; Généalogie de la Maison de Bastard, Paris, 1847, where a good account of Thomas Bastard and of other members of the family is given; Hutchins's Dorsetshire; Wood's Athenæ (Bliss), ii. 227; Hunter's MS. Chorus Vatum in Addit. MSS. 24487–92; Sermons, 1615, &c., as in Introduction to Poems; Davies's Scourge of Folly; Sir John Harington's Epigrams.] A. B. G.

BASTON or **BOSTON, PHILIP** (*d.* 1320?), Carmelite, the brother of Robert Baston [q. v.], was born at Nottingham, in which town he became a Carmelite friar. From Nottingham Philip Baston proceeded to Oxford, where, according to Pits, after long application to philosophical and theological studies, he finally devoted himself to rhetoric and poetry, in both of which pursuits he gained great fame. At the same time he did not altogether neglect work of a more popular nature, but used very frequently to hold forth to the people. Tanner quotes from the register of Oliver Sutton, bishop of Lincoln from 1280 to 1300, an entry to the effect that a certain friar Phil. de Baston, of the Carmelite order, was ordained priest on 22 Sept. 1296. Philip Baston seems to have died about 1320, and to have been buried in his own convent at Nottingham. His biographers ascribe two works to his pen, the one being entitled 'Doctæ Conciones,' and the other a collection of letters.

[Bale; Pits, 411; Tanner's Bibl. Brit.; St. Etienne's Bibliotheca Carmelitana, 626; Bale's Heliades; Harl. MS. 3838, f. 47 *b*.] T. A. A.

BASTON, ROBERT (*fl.* 1300), a Carmelite monk and prior of the abbey of Scarborough, was born, according to Pits, of an illustrious race, and not far from Nottingham, where Bale tells us he was buried. He seems to have acquired a great reputation in his own age for elegant verses. At Oxford, says Pits, he was not unworthily crowned with laurel as a rhetorician and a poet. He is said to have been taken to Scotland by Edward I to sing his praises at the siege of Stirling (1304); and, according to Bale, he is Trivet's authority for his story of Edward's rash approach to the beleaguered garrison. But Trivet merely refers to a certain monk ('religiosus quidam') as having related the incident. He is certain that he was taken on a similar errand by Edward II, when setting out on the expedition to relieve Stirling, that resulted in the battle of Bannockburn. Scotch chroniclers gloat over the story of his capture by Robert Bruce, and tell how this king forced his prisoner to sing the defeat of his own countrymen as the price of his freedom. Baston's verses on this occasion are rhymed hexameters, with the rhymes disposed very irregularly. One couplet, describing Robert Bruce before the engagement, may serve as an example:—

> Cernit, discernit acies pro Marte paratas;
> Tales mortales gentes censet superatas.

Bower gives the verses in full as 'worthy for their goodness to be set on a candlestick;' but the Scotch writers of the next century are fully alive to their faults, which the English ascribed to the fact of their author's having penned them with an unwilling muse and against his conscience. Anthony à Wood tells us that it was owing to this Robert Baston that Edward II gave the Carmelites his mansion of Beaumont for their Oxford schools. As he narrates the story, Baston, when defeat was inevitable, assured the king of safety if he would only pray to the Virgin; and Edward thereupon promised to erect a house for the Carmelite brotherhood, if he reached home in safety—a vow which was fulfilled at the parliament of York in 1317, when the king gave the brethren his Oxford mansion outside the walls, just by the north gate of the city, with a provision for twenty-four friars (Wood, *Annals*, ed. Gutch, i. 248). Tanner quotes from a manuscript register that in 1318 friar Robert Baston, the Carmelite, was admitted to hear confessions in the Lincoln diocese. According to Bale and Pits, Baston was the author of various other poems besides the one just alluded to above, 'De Striveliniensi obsidione.' His other works consisted of poems on the second Scotch war, on the various states of the world—directed against popes, cardinals, and kings—works against the luxury of priests, a disputation concerning Dives and Lazarus, a book against 'artists' (contra artistas), poems and rhythms, tragedies and comedies, and a collection of 'Orationes Synodales.' Several of Baston's poetical works are to be found in the British Museum (*Cotton MSS.*, Titus A. xx.). Pits has committed several egregious mistakes in his account of this writer, making him die in 1310, four years before the battle of Bannockburn, which he celebrates in verse; and Bale's vaguer language leaves the impression that he too was labouring under a similar error. On the whole, it seems hard to escape from the conclusion that Robert Baston's biographers have made him present in Scotland on two occasions instead of one, and have confounded the siege of Stirling under Edward I with the siege of the same castle that, under Edward II, resulted in the battle of Bannockburn. Leland seems to have originated the mistake, and the rest have blindly followed him.

[Leland, 338; Bale, 369; Pits, 399; Bower and Fordun's Scotichronicon, ed. Goodall, 250–1; Triveti Annales, ed. Hog, 403; Major, De Gestis Scotorum, lib. i. c. 4; Boethius's Hist. Scot. 302; Hearne's Fordun, i. preface ccxxv, and v. 1570; Wood's Historia Univers. Oxon. 101; Tanner; Chron. of Geoffrey le Baker (Camden Society), 55–8.] T. A. A

BASTWICK, JOHN, M.D. (1593–1654), physician and ecclesiastical controversialist, was born at Writtle, in Essex, in 1593 (his portrait before his 'Flagellum Pontificis et Episcoporum' describing him as aged 47 in 1640). He was entered of Emmanuel College, Cambridge, on 19 May 1614, but remained there only a very short time. Leaving the university without a degree, he went 'on his travels,' and served for a time as a soldier, probably in the Dutch army. He afterwards studied medicine abroad, and took the degree of M.D. at Padua. Upon his return to England in 1623 he settled at Colchester, where he practised physic with success. But his strong puritan feeling soon led him into ecclesiastical controversy.

He was master of a fluent and classical Latin style, and in 1633–4 he published in Holland two Latin treatises—the one called 'Elenchus Religionis Papisticæ,' an answer to one Short, a Roman catholic, who maintained the pope's supremacy and the mass; the other called 'Flagellum Pontificis,' an argument in favour of presbyterianism. The latter came under the notice of Laud, and at his instance Bastwick was brought before the high court of commission; was convicted of a 'scandalous libel;' was condemned to pay a fine of 1,000*l.* and costs, and to be imprisoned in the Gatehouse until he should 'recant his errors.' But Bastwick was not silenced. In 1636 appeared his '*Πράξεις τῶν ἐπισκόπων*, sive Apologeticus ad Præsules Anglicanos,' written in the Gatehouse against the high commission court. In 1637, abandoning Latin, he produced in vigorous English the four parts of his 'Letanie of Dr. John Bastwicke,' in which bishops were denounced as the enemies of God and the tail of the beast. For this publication he was summoned before the Star Chamber. At the same time similar proceedings were taken against Prynne for his 'Histrio-Mastix,' and

Henry Burton for 'seditious sermons.' Bastwick's voluminous defence, which was published, aggravated his case. He was 'brought in' guilty, and along with his compeers sentenced to lose his ears in the pillory, to pay a fine of 5,000*l.*, and to be imprisoned for life. An account of the trial appears in Prynne's 'Canterburies Doome,' 1646, pp. 110–12. After the trial, Hollar published a famous portrait of Bastwick, and numberless broadsides kept his sufferings in popular memory. He bore his punishment in London with admirable fortitude, and was afterwards removed to St. Mary's Castle in Scilly. In November 1640 Bastwick was released by order of the Long parliament, and in December entered London in triumph. Reparation to the amount of the fines imposed was ordered to be made him (2 March 1640–1). In 1642 Bastwick was a captain of the Leicester trained bands, and on 22 July was taken prisoner by the king at Leicester, and sent prisoner to York. He appears to have been soon at liberty again, and published in 1643 a 'Declaration demonstrating . . . that all malignants, whether they be prelates, &c., are enemies to God and the church.' Hollar's portrait, which was reissued with the tract, is there subscribed 'A lively portraretture of M. John Bastwick, Dr. of Physick, late captayne of a foote company.' In 1648 Bastwick published two bitter tractates against the 'Independents,' and in defence of himself against Lilburn, with whom he had formerly been intimate. He died in 1654; Richard Smith, in his 'Obituary,' gives 6 Oct. 1654 as the date of his burial. 'The Remonstrance and Humble Petition of Susanna Bastwick (the distressed widow of John Bastwick, Doctor in Physick) and her children' was published late in October 1654. It was addressed to the high court of parliament, and stated that the lords had ordered Bastwick to receive 9,000*l.* in all out of the royalists' estates.

[Biogr. Britannica, i. 680–3 and authorities; Fuller's Church History (bk. xi.); Clarendon's History; Whitelocke's Memorials; Collier's Ecclesiastical History, ii. 771; Rushworth's Historical Collections, i. part ii. 380 (1680); State Trials; New Discovery of the Prelates Tyranny, 1641; Nalson's Collections, i. 499–501 et seq.; Gardiner's Hist. (1884), viii. ix. x.; Cat. of Prints in Brit. Mus., div. i. vol. i.]

A. B. G.

BATE, GEORGE (1608–1669), court physician, was born at Maids Morton, Buckinghamshire, in 1608. He began his studies at New College, Oxford, migrated to Queen's, and thence to St. Edmund Hall, graduating in 1626. He became M.B. 1629 and M.D. 1637, and soon obtained practice. He was at first thought a puritan, but on the establishment of the court at Oxford attached himself to the royal party, and was made physician to the king. He was elected a fellow of the College of Physicians in 1640, settled in London, and during the interregnum became physician to Oliver Cromwell. The Restoration found him a royalist again, and he was made physician to Charles II. He was one of the earliest fellows of the Royal Society, and lectured on anatomy at the College of Physicians. He had some share in the authorship of two medical books; first in the 'De Rachitide' (1650) of Glisson, who names him as one of the physicians who had worked out with him the observation of rickets; and, posthumously, in the 'Pharmacopœia Bateana' (1690), which professes to be a collection of his prescriptions. A political work is said to be entirely his own. It is entitled 'Elenchus Motuum nuperorum in Angliâ simul ac juris regii ac parliamentarii brevis narratio,' 1650. It was added to and republished more than once, and its bibliography is obscure. It is, in part at least, a Latin version of a work also attributed to him, 'The Royal Apologie, or the Declaration of the Commons in Parliament 11th February 1647 canvassed,' 4to, London, 1648. Both are defences of the king's acts in his quarrel with the parliament, and profess to be drawn up from authentic records. Bate praises Charles I with the warmth of a client, and Oliver perhaps thought that a man so grateful to one patron would appreciate another. Clarendon and others are said to have helped Bate with papers, but there is nothing in the 'Elenchus' to make its author respected among contemporary politicians or valuable to subsequent historians. Dr. Bate lived in Hatton Garden, and was buried in 1669 at Kingston-on-Thames with his wife Elizabeth.

[Munk's Roll, i. 228; Wood's Athenæ (Bliss), iii. 827.]

N. M.

BATE, HENRY (1745–1824), journalist. [See Dudley, Sir Henry Bate.]

BATE, JAMES (1703–1775), scholar, elder brother of Julius Bate [q. v.], was son of the Rev. Richard Bate, vicar of Chilham and rector of Wareham. He was born at Boughton Malherbe in Kent in 1703. His education was received at the King's school, Canterbury, and at Corpus Christi College, Cambridge, where he entered 4 July 1720, with Mr. Denne for his tutor. He passed B.A. 1723, and was elected fellow shortly after;

but he accepted later from the Bishop of Ely a fellowship in St. John's College. He commenced M.A. in 1727. In 1730 he became moderator of the university, and in 1731 one of the taxers. Bate accompanied Horace Walpole as chaplain when the latter went to Paris as ambassador. Upon his return home he was presented to the good living of St. Paul's, Deptford, on 23 June 1731, where he studied hard. His knowledge of Hebrew was very great, but his researches and speculations bore little fruit. His published books are: 1. 'An Address to his Parishioners on the Rebellion of 1745.' 2. 'Infidelity scourged, or Christianity vindicated against Chubb, &c.' (1746). 3. 'An Essay towards a Rationale of the literal Doctrine of Original Sin . . . occasioned by some of Dr. Middleton's Writings' (1752; 2nd ed. 1766). There are also occasional sermons, with some scholarly notes introduced. He died in 1775. The funeral sermon, preached by the Rev. Colin Milne at St. Paul's, Deptford, was published.

[Nichols's Literary Anecdotes, ii. 52, iii. 56–7; Masters's History of Corpus Christi College; Chalmers's Biog. Dictionary; writings in Williams's Library]. A. B. G.

BATE, JOHN (*d.* 1429), theologian and philosopher, was, according to Leland's account, born west of the Severn (inter Transabrinos), but seems to have been brought up in the Carmelite monastery at York, where his progress in learning was so great that he was despatched to complete his studies at Oxford. Philosophy and theology seem to have divided his attention, and on asking his master's degree in both these subjects he proceeded to add to his reputation by authorship. He was acknowledged to be an authority in his own university, and the news of his acquirements soon spread abroad. His name became known to the heads of his order, and at last his fellow-Carmelites of York elected him their prior. It was probably somewhat earlier than this that he was ordained sub-deacon and deacon in March and May 1415 by Clifford, bishop of London. Bate appears to have continued in his new office till February 1429, when he died, 'weighed down by a violent disease.' According to Bale (*Heliades*, f. 82), Walden, the great English provincial of the Carmelites, deputed to represent the English at the council of Constance, speaks of him with great praise. The principal works of this writer, whose titles have come down to our days, are treatises on the 'Parts of Speech,' on Porphyry's 'Universals,' and on Aristotle's 'Ethics.' Other works of Aristotle also seem to have engaged his attention. We are also told that he wrote a book on Gilbert de la Porée's 'Sex Prædicamenta.' A long list of his productions may be made out by comparing the various titles given by the biographers cited at the foot of this article. Both Leland and Bale declare that Bate was a good Greek scholar; but the latter assures us, with the zeal of a newly made convert, that Bate devoted his talents to propping up the blasphemies of Antichrist and disseminating evil dogmas. Bate died and was buried at York, where his tomb seems to have been extant in the days of Bale, who quotes one verse from the Latin epitaph inscribed upon it: 'Bati doctoris hæc condit petra cadaver.'

[Leland, 434; Bale, 567; Pits, 613; Tanner; Bale's Heliades, Harley MS. 3838 f. 82; St. Etienne's Bibliotheca Carmelitana, i. 791–2.] T. A. A.

BATE, JULIUS (1711–1771), divine, was born in 1711, being one of the ten children of the Rev. Richard Bate, by his wife, Elizabeth Stanhope. He entered St. John's College, Cambridge, became B.A. 1730, and M.A. 1740. He became a disciple of Hutchinson, and was a prominent member of the Hutchinsonian school, of which Bishop Horne and Jones of Nayland are the best known representatives. Hutchinson was patronised by the Duke of Somerset, who allowed him to appoint Bate to the rectory of Sutton, near the duke's seat of Petworth. Bate attended Hutchinson in his last illness (1737), and was associated with Spearman in the publication of Hutchinson's works. Bate, in 1745, wrote a pamphlet called 'Remarks upon Mr. Warburton's remarks, showing that the ancients knew there was a future state, and that the Jews were not under an equal providence.' It provoked some expressions of contempt from Warburton, who calls him (*Works*, xii. 58) 'Zany to a mountebank' (that is, to Hutchinson), and classes him with Dr. Richard Grey as an 'impotent railer.' Bate published various other pamphlets in defence of Hutchinson's fanciful mysticism, and on the corresponding interpretation of the Hebrew text. His chief work is 'Critica Hebræa, or a Hebrew-English Dictionary without points,' 1767, an objection to the 'hydra of pointing' being one of the characteristics of the school. Sufficient specimens may be found in the 'Monthly Review' (xxxvi. 355–61). Bate died at Arundel 20 Jan. 1771.

[Nichols's Literary Anecdotes, iii. 52; Spearman's Life of Hutchinson.] L. S.

BATECUMBE or **BADECUMBE, WILLIAM** (*d.* 1487?), mathematician, of whose personal history the little that is known has been preserved by Leland, the antiquary, and in the pages of Bale, would appear to have studied at Oxford. First applying himself to natural philosophy, he afterwards turned to mathematics, of which he is supposed to have been professor in the reign of Henry V. It has been suggested by the learned Tanner that he is identical with the person named in the following entry: 'Vicaria S. Trinit. Cantabr. vacabat per mortem mag. Will. Bathecumbe, ultimi vicarii, 10 Nov. 1487' (*Registro Alcock epis. Eliensis*, p. 15).

Batecumbe s writings, which were never published, were: 1. 'De Sphæræ concavæ fabrica et usu,' a copy of which was seen by Bale in the library of Dr. R. Recorde, a physician. 2. 'De Sphæra solida.' 3. 'De Operatione Astrolabii.' This, it is highly probable, was a transcript from the 'Compositio et operatio Astrolabii,' by the Jew Ma'shea Allah Al Misri (Messahallah), of which there are numerous examples by various copyists in the public libraries of both Oxford and Cambridge. It was from one or more of these texts that Chaucer compiled his 'Treatise on the Astrolabe for his son Lowys' in 1391. 4. 'De Conclusione Sophiæ.' To these may be added, 5. 'Tabula mediorum motuum Planetarum in annis collectis et expansis, composita a magistro Batecombe.' This manuscript is preserved, with others associated with his name, in the library of Magdalen College, Oxford. In a list of manuscripts formerly belonging to Dr. Dee of Mortlake, mention is made of 'Tabulæ Latitudinum secundum Bachecombe.'

[Bale's Scriptorum illustrium majoris Britanniæ Catalogus; Coxe's Cat. of Oxford MSS., pars lii. 82; Leland's Commentarii de Scriptoribus Britannicis, A. Hall edit., ii. 428; Tanner's Bib. Britannico-Hibernica, 80; Harl. MS. 1879.]
C. H. C.

BATEMAN, HEZEKIAH LINTHICUM (1812–1875), actor and theatrical manager, was born at Baltimore in Maryland, U.S.A., on 6 Dec. 1812. His father, Henry Bateman, died during his boyhood. His mother, whose maiden name was Catherine Evans, was a strict methodist. Having had her son carefully instructed at a private school in Baltimore, she placed him in the employment of a firm of mechanical engineers. In the winter of 1832–3, he threw up this position to become an actor, and played both with Ellen Tree (afterwards Mrs. Charles Kean) and with the elder Booth (Edmund Kean's reputed rival) in what is known as the leading juvenile business. On 10 Nov. 1839, at St. Louis, in Missouri, he married Sidney Frances [q. v.], daughter of a popular English low comedian, known as Joe Cowell. Eight children were born to them, and four daughters survived them both, three of whom were brought up to the stage. When the two eldest, Kate and Ellen, were no more than seven and eight years of age, they began their theatrical career, and, as the 'Bateman Children,' delighted immense audiences on both sides of the Atlantic. After the year of the first great international exhibition (1851), both parents devoted themselves almost entirely to the dramatic education of their children, who achieved an extraordinary success all over the United States, in California, and throughout Great Britain and Ireland.

In 1855 Bateman became manager of the St. Louis theatre, and in 1859 removed with his family to New York. There he superintended the reappearance on the stage of his daughter Kate, who had retired to complete her education; and after her marriage to Mr. George Crowe, in 1866, acted as manager in her various engagements.

In 1870, Bateman returned to England, and took the Lyceum, selecting the best actors that he could find, and among them Mr. Henry Irving, whose future success he confidently foretold. Extraordinary pains were taken by Bateman to insure Mr. Irving's first success at the Lyceum—that won by his first appearance, on 25 Nov. 1871, as Mathias in 'The Bells.' 'The Bells' ran uninterruptedly for 151 nights; but Bateman strove by reviving the Shakespearean drama to improve public taste, and a very few days before his unexpected death he said that the success of Mr. Irving's 'Hamlet' realised one of the dearest wishes of his heart. He arranged for the production of Tennyson's play 'Queen Mary.' But before the first performance he died suddenly, of heart disease, in the sixty-third year of his age, on 22 March 1875.

[Times, 24 March 1875, p. 8; Athenæum, 27 March 1875, p. 436; Academy, same date, p. 333; Era, 28 March 1875, 4 & 11; Era Almanack for 1876, 1–7; Annual Register for 1875, vol. cxvii. part ii. 34–5.]
C. K.

BATEMAN, SIDNEY FRANCES (1823–1881), actress, was born in New York on 29 March 1823. Her father, Joseph Cowell, was an English low comedian, who settled in America, and was popular as an actor there. Her mother, who died in

Sidney's infancy, was a Frenchwoman by birth. She was brought up at first on a farm purchased by her father in the wilds of Ohio, and went at a later date for a few years to a school in Cincinnati. During her residence on her father's farm, she was an especial favourite of the elder Booth (one of Cowell's most intimate friends). She married Hezekiah Linthicum Bateman [q. v.] on 10 Nov. 1839, at St. Louis in Missouri.

Mrs. Bateman wrote several popular plays. Chief among them were a comedy entitled 'Self,' produced at the People's Theatre in St. Louis on 6 April 1857, and a tragedy in blank verse, called 'Geraldine, or the Master Passion,' originally performed in 1859 at Philadelphia. Both were played for many years by the leading artists of the day; the dramatist's husband achieved great success as the original impersonator of John Unit in 'Self,' and, on 12 June 1865, appeared for the first time before an English audience as David of Ruthin in 'Geraldine,' at the Adelphi. Both parents gave themselves up, from an early period, to the dramatic education of their children. Upon her husband's death in 1875, Mrs. Bateman successfully continued the management of the Lyceum for four years, but in August 1878 she gave up (instead of selling) her lease of the theatre to Mr. Irving. Mrs. Bateman then purchased a long lease of old Sadler's Wells theatre, entirely rebuilt it, and opened it, on 9 Oct. 1879, with a revival of the dramatic version of 'Rob Roy.' Mrs. Bateman's management continued there until the date of her death, 13 Jan. 1881. During her brief management she brought over to England an entire American company, with an essentially American play, 'The Danites,' by the poet Joaquin Miller.

[Times, 14 Jan. 1881, p. 10; Era, 15 Jan. 1881, p. 8, and 22 Jan. 1881, p. 14; Academy, No. 455, pp. 70, 71; Athenæum, No. 2779, p. 173; Annual Register, 1881, p. 460.] C. K.

BATEMAN, STEPHEN (*d.* 1584), translator and author. [See BATMAN.]

BATEMAN, THOMAS (1778–1821), physician, chiefly distinguished for his knowledge of diseases of the skin, was born at Whitby, Yorkshire, and was the son of a surgeon. He was educated at private schools, apprenticed for three years to an apothecary in Whitby, and in 1797 began his studies in London at the Windmill Street School of Anatomy, founded by William Hunter, where, at that time, Baillie and Cruikshank were the lecturers. At the same time he attended the medical practice of St. George's Hospital. He afterwards studied in Edinburgh, and took the degree of M.D. with an inaugural dissertation 'De Hæmorrhœa Petechiali' in 1801. He then returned to London for the purpose of starting in practice, and became a pupil of Dr. Willan at the Public Dispensary, to which institution he was himself, in 1804, elected physician. In the same year he was appointed to the Fever Institution, now called the Fever Hospital. In 1805 he was admitted a licentiate of the College of Physicians.

Dr. Bateman joined with Dr. Duncan, jun., of Edinburgh, and Dr. Reeve, of Norwich, in establishing the 'Edinburgh Medical and Surgical Journal,' which still continues as the 'Edinburgh Medical Journal.' Among other contributions of Dr. Bateman's own were a series of reports on the diseases of London and the state of the weather, continued from 1804 to 1816, which he afterwards collected into a volume, and which form an important memorial for the history of epidemics. His experience at the Fever Hospital supplied the materials for these reports. In his work at the Public Dispensary he soon, like his master, Dr. Willan, began to pay special attention to diseases of the skin. In this subject Willan was a pioneer, and may be regarded as the founder of the modern school, being the first to describe those diseases in a positive scientific manner, without being swayed by theoretical and formulistic conceptions. Bateman followed in the footsteps of Willan; he extended and perfected his natural history method. When Willan retired from practice, and went to Madeira in 1811, Bateman became the principal authority in London on all questions relating to affections of the skin, and soon acquired a large and lucrative practice. The relation of these two physicians is interesting, and such as has been occasionally seen in science and literature when a younger writer has become the expositor and, in a sense, the literary executor of an older. Bateman published in 1813 his 'Synopsis of Cutaneous Diseases according to the arrangement of Dr. Willan,' and completed the series of delineations in coloured plates which Willan had commenced. The pupil borrowed from his master his original views and many of his observations. He repaid the debt by establishing his master's fame; for it may safely be said that, without Bateman's exposition, Willan's signal services to the science of medicine would be less thoroughly appreciated than they are. Bateman's synopsis had an extraordinary success; it was translated into the French, German, and Italian languages, and, penetrating as far as St. Petersburg, procured for its author a remarkable compliment from the Emperor of Russia. The czar conveyed a request to Dr. Bateman to send him any other works he might have written, and sent to the London physician in return a ring of the value of one hundred guineas.

About the year 1816 Bateman's health began to give way, and the sight of one eye failed. The malady was aggravated by the administration of mercury in accordance with the practice of the day, and a train of symptoms produced, which he himself thought it right to relate in a paper in the 'Medico-Chirurgical Transactions,' ix. 220. He obtained some benefit from a rest of several months, but returned to his duties at the Fever Institution on the occasion of a severe epidemic of fever in London in 1817. In the following year, however, he was compelled by ill-health to resign his appointment at that hospital, and, in 1819, the physicianship to the Public Dispensary. He shortly afterwards retired to Yorkshire, and died in his native town, Whitby, 9 April 1821.

Dr. Bateman was a skilful physician and excellent medical writer, whose works on skin diseases are still important. His writings not only show practical knowledge, but are remarkable for their learning, complete references being given to ancient and modern writers. Besides his larger books, he wrote a number of smaller papers, 'all the medical articles in Rees's "Cyclopædia" from the letter C onwards, with the exception of that on the "History of Medicine," being written by him.' His habits of composition show him to have been a diligent and accurate literary workman. As the first librarian of the Royal Medical and Chirurgical Society, he assisted in founding the splendid library of that society, and compiled its first catalogue.

He wrote: 1. 'Practical Synopsis of Cutaneous Diseases according to the arrangement of Dr. Willan,' fifth (standard) edition, London, 1819, 8vo; edited by Dr. A. Todd Thompson, London, 1829. 2. 'Delineations of Cutaneous Diseases' (a continuation of Willan's work), with 70 plates, London, 1817, 4to; by Dr. Tilbury Fox, with additions, as 'Atlas of Skin Diseases,' London, 1877, 4to. 3. 'A Succinct Account of the Contagious Fever of this country, in 1817 and 1818,' London, 1818, 8vo. 4. 'Reports on the Diseases of London,' London, 1819, 8vo.

[Some Account of the Life and Character of the late Thomas Bateman, M.D., F.L.S. (anonymous, but by Dr. J. Rumsey), London, 1826, 8vo.]
J. F. P.

BATEMAN, THOMAS (1821–1861), archæologist, born 8 Nov. 1821 at Rowsley, Derbyshire, was the only son of William Bateman, of Middleton by Youlgrave, in the same county, by his wife, Mary, daughter of James Crompton, of Brightmet, Lancashire. A country gentleman of large property, situate in one of the most beautiful portions of the Peak, he devoted his time and wealth to antiquarian and ethnological pursuits. This taste was inherited from his grandfather and father, who severally laid the foundation of a fine library and museum. Bateman himself crowned their work by adding greatly to both, and by an extensive series of excavations in the tumuli of Yorkshire, Staffordshire, and Derbyshire, but more especially in the latter county. It has been well remarked that he did for Derbyshire what Sir R. C. Hoare did for Wiltshire in the last century. The results of his researches were published in three several volumes: 1. 'Vestiges of the Antiquities of Derbyshire, and the Sepulchral Usages of its Inhabitants,' 8vo, London, 1848, in which he was assisted by Mr. Stephen Glover; 2. 'A Descriptive Catalogue of the Antiquities and Miscellaneous Objects preserved in the Museum at Lomberdale House,' 8vo, Bakewell, 1855; 3. 'Ten Years' Diggings in Celtic and Saxon Grave-hills,' 8vo, London, 1861. This last work, which was issued about a fortnight before its author's death, gives a detailed account not only of his own investigations, but of those of his friends, Mr. Samuel Carrington, of Wetton, and Mr. James Ruddock, of Pickering. Besides his separate publications Bateman contributed very largely to the 'Archæological Journal,' the 'Journal of the British Archæological Association,' and various other antiquarian periodicals. He was an early fellow of the Ethnological Society, as originally constituted. Although never a fellow of the Society of Antiquaries, he acted from 1854 to 1860 as its local secretary for Derbyshire. He died 28 Aug. 1861 at his seat, Lomberdale House, near Bakewell, after two or three days' illness. At the time of his premature death Bateman was preparing for the press a catalogue of the manuscripts in his library, with palæographic and bibliographical notes; and he was engaged upon a second volume of the catalogue of his museum. Both library and museum, it is gratifying to know, are strictly entailed. The latter collection is justly ranked as one of the wonders of the Peak. 'It is rich in Greek, Roman, Mexican, and mediæval antiquities; and its collection of Samian ware, particularly that part of it which once belonged to the Cook collection at York, is very fine. But it is in prehistoric Celtic, and to a degree in Anglo-Saxon antiquities, that it chiefly excels other private museums.'

Thomas Bateman's father, **William Bateman**, F.S.A. (1787–1835), following in the footsteps of Pegge and Major Rooke, made excavations into several of the barrows of the Peak district, and communicated some of the results to the 'Archæologia.' His memoranda of the 'Opening of Tumuli, principally at Middleton by Youlgrave, from 1821 to 1832,' were arranged by his son, and published in vol. i. of C. R. Smith's 'Collectanea Antiqua.' William Bateman died 11 June 1835, when within a month of completing his forty-eighth year.

[Athenæum, 7 Sept. 1861, pp. 321–2; Reliquary, ii. 87–97; Gent. Mag. (1861), xi. 450–2; Journ. Brit. Archæol. Assoc. xviii. 362–7; Cox's Churches of Derbyshire, vol. ii. *passim.*] G. G.

BATEMAN, WILLIAM (1298?–1355), bishop of Norwich, who is also called, from his birthplace, **William of Norwich**, was born about 1298. His parents' names were William and Margery. His father was one of the principal citizens of Norwich, having no less than eleven times filled the office of bailiff of the city (Norwich had no mayor till 1403), of which he sat as the representative in the parliament of 1326–7. The future bishop had two elder brothers, both of whom attained eminence. The first-born, Sir Bartholomew Bateman, of Flixton, Norfolk, was knighted by Edward III for his martial prowess in the French wars. The second became an abbot. William, the third son, received his education in his native city, probably in the school attached to the priory of Norwich. Thence he passed to Cambridge, where he devoted himself to the study of canon and civil law, proceeded as doctor of civil law at an early age, and in his thirtieth year was collated by Bishop Ayreminne [q. v.] to the archdeaconry of Norwich, 8 Dec. 1328 (Le Neve, *Fasti* (ed. Hardy), ii. 479). He was introduced by Ayreminne to the court of Pope John XXII at Avignon. The young civilian's ability soon manifested itself, and the pope endeavoured to bind to himself one who seemed likely to fill an influential place in English politics. By his desire Bateman took up his residence at the papal court, where he rose through various lucrative and dignified offices until finally, in that or the succeeding pontificate, he was appointed auditor of the palace. He is said to have fulfilled the duties of this office with such inflexible justice and solidity of judgment that he was regarded both by the pope and his court as 'the flower of civilians and canonists' (Warren's *Book*; Peck's *Desiderata Curiosa*, lib. vii. p. 240). He retained the same high reputation with John's successor, Benedict XII (1334), by whose provision he was made dean of Lincoln, which dignity we find him holding in 1340 (Le Neve, ii. 32; Peck, *u.s.* p. 240). Edward III's wars with France had now begun, and Bateman speedily entered on the long series of diplomatic negotiations which characterised the last decade of his life. Bateman's vigorous mind, business-like habits, and intimate knowledge of law in both its provinces, specially fitted him for diplomatic employment. He was on two occasions despatched from Avignon by the pope to endeavour to effect a reconciliation between the French and English monarchs (Peck, *u.s.*), and on 20 May 1343 he was empowered, with Hugh Despenser and others, by Edward III to negotiate for a peace with the French ambassadors before Clement VI, the king declaring that he was unable to send a solemn embassage until he had received satisfaction from Philip of Valois for his breaches of the truce. The same year, 19 Dec., the see of Norwich became vacant by the death of Bishop Antony Beke, and Clement gave Bateman the bishopric by 'provision.' He was consecrated by the pope at Avignon on 23 May 1344 (Le Neve, ii. 464). A few months after his consecration he was commissioned by the king to present letters to Clement for a final peace, and once more to treat with the ambassadors of Philip before the pope as mediator (Rymer's *Fœdera*, iii. pt. i. 19). The limits of this article forbid the attempt to particularise all the repeated and for the most part fruitless negotiations, in the prosecution of which the Bishop of Norwich was during the next ten years repeatedly crossing the sea accompanied by other ambassadors. To do this would be to give a summary of the history of the period. Suffice it to say that we find him thus employed on 28 July, 25 Sept., and 11 Oct. 1348; 10 March, 13 April 1349; 15 May 1350; 27 June, 26 July 1351; 19 Feb. 1352; 30 March, 28 Aug., and, finally, 30 Oct. 1354—an embassy in the fulfilment of which he terminated his life (Rymer's *Fœd.* iii. pt. i. 19, 62, 165, 173, 175, 182, 183, 184, 196, 225, 227, 253, 275, 283, 289). His repeated selection by the king for these difficult and delicate negotiations is an evidence of the confidence reposed in his wisdom, statesmanship, and intimate acquaintance with the tortuous policy of the papal court. On his consecration Bishop Bateman at once carried out a visitation of his diocese with remarkable courage and vigour. He fearlessly asserted his visitatorial authority over the great abbey of St. Edmundsbury. The claim was as strenuously resisted by the abbot. It was an old quarrel, inherited by both parties from their predecessors. It embittered the first three years of Bishop Bateman's episcopate, and brought him into direct collision with the judicial power. He excommunicated the abbot's attorney, who served a process on him. The attorney brought an action against the bishop, who was cast in this as well as in the more important suit with the abbot. A writ of error sued for by the bishop only resulted in the confirmation of the judgment. Bateman, however, stoutly repudiated the authority of a temporal court over spiritual persons, and refused either to pay the fine imposed or to absolve the attorney. His cattle and goods were consequently distrained, his temporalities seized, and his person was threatened with arrest (Rymer's *Fœd.* iii. pt. i. 118; *Bury Registers*, apud Blomefield; *Hist. Norf.* ii. 360). Unwearied in the assertion of his episcopal immunities he appealed to the council called by Archbishop Stratford at St. Paul's, 25 Sept. 1347, against this scandalous invasion of the privileges of the spirituality by the temporal power. How the matter ended appears not to be recorded.

The same undaunted assertion of his rights was shown in his excommunication of Robert, Lord Morley, the lord-lieutenant of the county, for the crime of poaching on the episcopal manors. Equally unmoved by the entreaties and the threats of the king and the nobles, he compelled the offender to do public penance, by walking with bare head and feet through the streets of Norwich to the cathedral, carrying a huge wax taper, which, after openly confessing his crime and humbly asking absolution, he offered on the high altar (Godwin, *De Præsul.* (ed. Richardson), ii. 14; Wharton, *Anglia Sacra*, i. 415). A dispute with the commonalty of Lynn as to certain municipal rights ended in a compromise, the substantial victory remaining with the bishop (Blomefield, ii. 364).

In 1349 England was visited by 'the black death.' No part of the country suffered more severely than Norfolk and Suffolk, comprising the diocese of Norwich. The mortality among the clergy was frightful. The annual average of institutions to benefices for the five years from the Lady-days of 1344 and 1349 had been 81. During the year ending Lady-day 1350 the number amounted to 831. The number of clergy swept away in the diocese of Norwich alone cannot be set at less than 2,000. The bishop's brother, Sir Bartholomew Bateman, died in this year, and presumably of the plague. During the whole of this time of pestilence Bishop Bateman remained unflinchingly at his post, never leaving his diocese for a single day, often instituting as many as twenty clergy at once. Till the plague was stayed he travelled through his diocese, never staying long in one place, and 'followed by the troops of clergy who came to be instituted to the benefices vacated by death. So many parishes being left without incumbents, there was a fear lest the supply of clergy should be inadequate to the draught upon it. Bishop Bateman applied to Pope Clement VI for direction, who issued a bull authorising him to ordain sixty young men two years under the canonical age, a permission of which he availed himself to a very small extent' (Jessopp, *Diocesan Hist. Norwich*, pp. 118–21).

One important outcome of this appalling calamity was the foundation in the following year, 1350, by Bishop Bateman of the college at Cambridge, to which, as a mark of his special devotion to the blessed Trinity, he gave the name of Trinity Hall. The bishop's object in this foundation, which was designed solely for students of canon and civil law, was to recruit the thinned ranks of the clergy of his diocese with men trained in those studies. For this purpose he became possessor of a hostel which had been purchased by John of Crawden, prior of Ely, as a place to which the monks of his house might retire for study, giving them in exchange six rectories in his diocese. His intention had been to found a master and twenty fellows, besides scholars, who were each to say a prescribed office, 'De Trinitate,' on rising and going to bed, always to speak Latin, to dispute three times a week on some point of canon or civil law, and have the Holy Scripture read aloud during meals. The royal charter of foundation bears date 20 Nov. 1350. Bateman's death in 1355 prevented the full accomplishment of his scheme. At that time the body consisted only of the master, three fellows, and two scholars. A license for building a chapel was given by the bishop of Ely on 30 May 1352, to which the founder bequeathed vestments, jewels, and plate. In the list of books given by the bishop to his new college theology is represented only by a small Bible, together with a Compendium and a Recapitulation of the Bible, all the rest being books of canon or civil law. His own private library, however, reverting to the college after his death, was more adequately furnished with theological works. Two years previously, 1348, a clergyman of Bateman's diocese, Edmund Gonville, rector of Terrington, had obtained license from Edward III to found a college for twenty scholars in honour of the Annunciation of the Blessed Virgin. Gonville died before his foundation had been fully established, and had he not named Bishop Bateman as his executor the whole design would probably have collapsed. Bateman carried out Gonville's scheme as a second founder, though with some important changes in its character, 21 Dec. 1351. He removed the college to its present site, near his earlier foundation, and substituted for Gonville's statutes a selection from those of Trinity Hall, by which the requirement of an almost exclusively theological training was abolished. On 17 Sept. 1353 Bateman, as founder of the two societies, ratified an agreement of fraternal affection and mutual help between them 'as scions of the same stock,' the precedence, however, being assigned to the members of Trinity Hall, 'tanquam fratres primogeniti' (WARREN'S *Book*; MULLINGER'S *Hist. of Univ. of Cambridge*, i. 246; COOPER'S *Memorials of Cambridge*, i. 99). Bateman's interest in the university of Cambridge, in which in his own words he had 'received the first elements of learning, and, though undeservedly, the doctor's degree,' had been shown at an earlier period by a gift of 100*l.* (equal to 1,500*l.* of our present money), as a sum from which members of the university might borrow on pledges up to 4*l.* Such donations were at that period not at all rare (CAIUS'S *Hist. Acad.* 133; COOPER'S *Memorials*, i. 100).

The last year of Bateman's busy life was marked by no less than three of those diplomatic missions on which he had so often, and on the whole so fruitlessly, crossed the Channel. He was again commissioned, 30 March 1354, with Clinton, earl of Huntingdon, and others, to negotiate a final peace with France (RYMER'S *Fœd.* iii. pt. i. 275); and again, on 28 Aug. of the same year, to treat with the French ambassadors before the pope (*ibid.* p. 283). But Edward's terms were refused by the French king. Once again, and for the last time, 30 Oct., Bishop Bateman set out on his familiar journey, accompanied by Henry, duke of Lancaster, and Michael Northburgh, bishop of London, to treat before the pope concerning the king's castles and lands in France (*ibid.* p. 289). The negotiations were prolonged. The new year found the commissioners still at Avignon. The delay was fatal. A sudden sickness, popularly attributed to poison, attacked the bishop, and he died on the festival of the Epiphany, 6 Jan. 1355. He was buried before the high altar of the cathedral at Avignon, the patriarch of Jerusalem officiating, and the whole body of cardinals attending the obsequies with the exception of one detained by illness (ROBERT OF BOSTON, *Chron. Angl.* inter Scriptor. Petroburg. p. 135). Trinity Hall still preserves their founder's cup and cover of silver-gilt, bearing his arms. An image of the Trinity in a tabernacle, silver-gilt, given by him to the high altar of Norwich Cathedral, as well as a smaller one, shared the fate of superstitious images at the Reformation (WHARTON, *Angl. Sacr.* i. 414). Of the two mezzotint portraits of Bishop Bateman, that by J. Faber in his series of Founders (1714) is entirely a fancy production. That by W. Robins (*c.* 1781), according to Warren's Book, was taken from an impression of his episcopal seal.

[De Vita et Morte Willielmi Bateman, apud Peck, Desiderat. Curios. lib. vii. pp. 239-42; Warren's Book, MS. at Trinity Hall; Godwin, De Præsul. (ed. Richardson), ii. 14; Wharton's Angl. Sacr. i. 414; Blomefield's Hist. of Norfolk, ii. 359 sq.; Rymer's Fœdera, vol. iii. pt. i.; Mullinger's University of Cambridge, i. 239-47; Cooper's Memorials of Cambridge, i. 99-101; Masters's Hist. of C. C. C., by Lamb, p. 29; Jessopp's Hist. of Dioc. of Norwich, pp. 117-23.]

E. V.

BATES, JOAH (1741-1799), musician, born at Halifax 19 March 1740-1, received his early education at Dr. Ogden's school, and learned music from Hartley, organist of Rochdale. He went afterwards to Manchester to Dr. Parnell's school, and while there he was much struck by the organ-playing of Robert Wainwright, organist of the collegiate church. He was subsequently sent to Eton, where, on 2 Aug. 1756, he obtained a scholarship. While he was at Eton he was deprived of music altogether, but he kept up his practice by playing on imaginary keys on the table. One of the masters, Mr. G. Graham, discovered his passion for music, and, being himself an enthusiastic amateur, gave him much encouragement. On 31 July 1758 he was nominated for a scholarship at King's College, Cambridge. But he was not admitted to the college till 4 May 1760. About this time he obtained a university scholarship. He took the degree of B.A. in 1764, and of M.A. in 1767. During his term of residence in Cambridge he got up and himself conducted a performance of the 'Messiah' in his native town, that occasion being the first on which an oratorio had been performed north of the Trent. In his orchestra Herschel, the astronomer, played first violin. Shortly afterwards he succeeded to a fellowship at King's and was appointed college tutor. The attention of Lord Sandwich, the first lord of the admiralty, whose second son was a pupil of Bates, was at this time attracted to his wonderful musical and general talents, and he made him his private secretary, and procured for him a small post in the post-office worth 100*l.* a year. He was a commissioner of the sixpenny office 1772–6, and of Greenwich Hospital from 1775 till his death. In March 1776 he obtained the more lucrative post of commissioner of the victualling office through the same interest, and in the same year became conductor to the Concerts of Ancient Music, which had just been started. By this time he had written a 'Treatise on Harmony,' which was translated into German. On 21 Dec. 1780 he married his pupil, Miss Sarah Harrop [see Bates, Sarah]. In 1783, in conjunction with Lord Fitzwilliam and Sir Watkin Williams Wynn, he set on foot the commemoration of Handel, which took place in Westminster Abbey in May and June 1784. At these performances he held the post of conductor. In 1785 the king appointed him a commissioner of the customs, and about the same time his name appears as vice-president of Westminster Hospital. He subsequently invested all his own and his wife's fortune in the unfortunate project of the Albion Mills, and when these were burnt in 1791, he was nearly ruined. The vexation and trouble resulting from this mischance brought on (says Burney) a complaint in his chest which finally proved fatal. In 1793 he resigned the conductorship of the Ancient Concerts, and on 8 June 1799 he died. A portrait of Joah Bates and his wife, by F. Coates, R.A., is in the possession of H. Littleton, Esq.

[Burney's History of Music; Rees's Cyclopædia (1819); Burney's Account of the Commemoration of Handel (1785); Harmonicon for 1831; Busby's Concert-room Anecdotes; Grove's Dictionary of Music and Musicians; Documents and Registers of King's and Christ's Colleges, Cambridge; Gent. Mag. vol. lxix. pt. i. p. 532; Brit. Mus. Add. MSS. 5863 and 6402; information from Mr. W. H. Husk.] J. A. F. M.

BATES, JOSHUA (1788–1864), for many years head of the banking house of Baring, was born at Weymouth, near Boston, U.S.A., in 1788. He was the only son of Colonel Joshua Bates of that place, and his family was among the first of those that emigrated to New England from the mother country.

At the age of fifteen, Joshua Bates entered the counting-house of W. R. Gray, a merchant of high position and large business in Boston, and was shortly afterwards received into the office of Gray's father, with whom he remained till he was twenty-one. Upon coming of age he opened business in partnership with a Mr. Beckford, who had been a shipmaster in Gray's service. Upon the declaration of war with England in 1812, many business houses collapsed, and the young firm of Bates & Beckford fell in the general crash. Gray, who was at that time the largest shipowner in the country, at once offered Bates re-employment, and despatched him to Europe as his general agent for the superintendence of his affairs. Bates then, making London his residence, visited the various great ports of the continent in the course of his duties. On one of these occasions he made the acquaintance and won the respect of Mr. Peter Labouchere by a disinterested action. Shortly after this, on the failure in London in 1826 of Samuel Williams, an American banker, Bates wrote for counsel to Labouchere, who advised him to wait, but placed 20,000*l.* to his credit at Baring's. Bates shortly afterwards formed a partnership with John Baring (third son of Sir Thomas), and the American business rapidly fell into their hands. This connection lasted two years, at the end of which time they were both admitted partners in Baring Brothers, in which firm, in course of time, Bates became senior partner.

In 1854 a joint commission was proposed by the English and American governments for the final consideration of certain claims arising from the peace of 1815. Bates was chosen as appellant arbitrator, and succeeded in discharging the delicate functions of his office to the satisfaction of both governments. Some of his decisions contain compendious discussions of important questions of international law. The amounts in private claims run into millions of dollars.

Bates was a benefactor to the city of Boston, having practically founded the Boston Public Library as it now exists. The nucleus of a library, with a few books, had existed before, but in 1852, on receiving the report of a committee appointed to consider the question of raising a public library in the city, Bates at once offered to make a donation sufficient to enable the institution to be immediately established, and gave the sum of 50,000 dollars for the purchase of books, on condition that the city provided a suitable building for their reception. This sum was funded, and the interest only used for the purchase of books. He afterwards made a second donation of nearly 27,000 books, costing even more than the amount of his first gift. The library was opened in 1854; and the large hall of the building has been named after its benefactor the Bates

Hall. With respect to this library, Bates remarks in one of his letters to the mayor of Boston, that his own experience as a poor boy convinced him of the great advantages of such an institution. He says: 'Having no money to spend and no place to go to, and not being able to pay for a fire or light in my own room, I could not pay for books, and the best way I could pass my evenings was to sit in a book store and read, as I was kindly permitted to do.'

Bates married, in 1813, a member of the Sturgis family of Boston. An only son was accidentally killed when out shooting. His only daughter married M. Sylvan Van de Weyer, long the Belgian minister in London, and survived her father. He died 24 Sept. 1864, at the age of seventy-six.

[American Journal of Education, vol. ii. and vol. vii.; Article by G. Ticknor in North American Review, vol. xciii.; Lippincott's Magazine, vol. iii.; Boston Town Council Memorial to Bates.] R. H.

BATES, SARAH (*d.* 1811), wife of Joah Bates [see Bates, Joah, 1741–1799], was born in an obscure place in Lancashire, of humble parents named Harrop. She was educated in Halifax, the birthplace of her husband, and worked for some time in a factory in that town. On one occasion she sang in public there, and was heard by Dr. Howard, of Leicester, who prophesied that 'she would one day throw all the English, nay even the Italian, female singers far behind her.' While she resumed her ordinary occupations, Dr. Howard sounded her praises in London, until at last the Sandwich Catch Club deputed him to bring her to London, where she met with very great success. Here she studied Italian music under Sacchini, and the compositions of Handel and the older masters under her future husband. She was a successful concert singer, both before and after her marriage with Joah Bates, which took place in 1780. Her chief success was made in sacred music, which she delivered with much impressiveness. Among her secular songs the most famous was Purcell's 'Mad Bess.' She is said to have brought her husband 6,000*l.* or 7,000*l.* as a marriage portion, the tangible results of her popularity as an artist. Her success, it is said, gave a great impetus to the cultivation of music among the factory girls in the north of England. Mrs. Bates died at Foley Place on 11 Dec. 1811.

[Authorities as given under Bates, Joah; Dibdin's Musical Tour; Cambridge Chronicle for 6 Oct. 1781; Gent. Mag. vol. lxxxi. part ii. p. 597.] J. A. F. M.

BATES, THOMAS (*fl.* 1704–1719), surgeon, appears from the preface to his 'Enchiridion of Fevers common to Seamen in the Mediterranean,' 12mo, published in London in 1709, to have served for five years as a naval surgeon in that part of the world. Subsequently he practised in London, and distinguished himself by his patriotic and enlightened efforts during the cattle plague of 1714. This epidemic, which is said to have destroyed a million and a half of cattle in western Europe in 1711–14, had made its appearance in England, where it had been unknown for centuries, and had reached the Islington cowyards. The energetic measures adopted by the privy council on Bates's suggestions proved so effectual that, at a sacrifice of six thousand head of cattle, it was stamped out within three months, to the astonishment of continental nations (Fleming, *Animal Plagues*, vol. i.). The reports are preserved among the Treasury Papers; and a 'Brief Account of the Contagious Distemper among Cows in 1714,' by Thomas Bates, appears in 'Phil. Trans.' 1718 (abrd. ed. vi. 375). Bates was elected a fellow of the Royal Society in December 1718, and was admitted into the society 8 Jan. 1719. The date of his death is uncertain.

[Preface to Bates's Enchiridion, 12mo (London, 1709); Calendar of State Papers, Treasury, 1709–16; Fleming's Hist. Animal Plagues, vol. i. (London, 1870), pp. 257–324; Dict. Usuel de Méd. et Chirurg. Vétérinaire (Paris, 1859), p. 362; Books of Royal Society at Burlington House.] H. M. C.

BATES, WILLIAM, D.D. (1625–1699), who has been called the 'silver-tongued' divine, was born in London in November 1625. All the authorities state that he was the son of a distinguished physician, author among other things of 'Elenchus Motuum nuperorum in Anglia simul ac Juris Regii et Parliamentarii brevis Narratio' (Paris, 1649; Frankfort, 1650). But the 'Elenchus' is by George Bate [q. v.]. Hence this paternity must be dismissed. Bates was educated at Cambridge, and was of Emmanuel College originally and of King's College later (1644). In 1647 he proceeded B.A. He was a presbyterian. His first living was St. Dunstan's-in-the-West, London, one of the richest in the church. Here he remained as vicar until the Act of Uniformity was passed, when he threw in his lot with the 'two thousand' of 1662.

Contemporaneously with his ministry at St. Dunstan's, he united with certain of the 'evangelical' clergy in carrying on a lecture in Cripplegate church under the name of 'Morning Exercise.'

In the negotiations for the restoration of Charles II, Bates took part. Royal favour came to him, and he was appointed one of the royal chaplains. In 1660 he acted as one of the commissioners of the abortive Savoy conference. In 1661 his own university (of Cambridge) conferred on him the degree of D.D. by royal mandate. At the same time he was urged to accept the deanery of Lichfield and Coventry, but like Baxter, Calamy, Manton, and others, he declined office of the kind. Later, Bates conducted the discussion between the nonconformists and Bishops Pearson, Gunning, and Sparrow. In 1665 Bates took the oath imposed by the parliament which met at Oxford 'that he would not at any time endeavour an alteration in the government of church or state.' In this he was supported by John Howe and Matthew Poole, although Richard Baxter refused it.

In 1668 some of the more moderate churchmen endeavoured to work out a scheme of comprehension. In this Bates, Baxter, and Manton co-operated. But the bishops marred all by their uncompromising attitude. A little later he joined in the presentation of a petition to the king for 'relief of nonconformists.' His majesty received him graciously, but nothing came of it. Again in 1674, under the conduct of Tillotson and Stillingfleet, a fresh effort was made towards comprehension through Bates, but once more the bishops violently opposed it. After the accession of James II, the disabilities and sufferings of the nonconformists increased. Bates was at Baxter's side when Jeffreys browbeat and insulted Baxter and his associates.

Of his private influence in 'high places' one evidence remains in his successful intercession with the archbishop (Tillotson) in behalf of Nathaniel, Lord Crewe, bishop of Durham, who had been excepted from the act of indemnity of 1690.

On the accession of William III and Mary, Bates delivered two speeches to their majesties in behalf of the dissenters. In the last years of his life he was pastor of the presbyterian church of Hackney. He died there 14 July 1699, aged seventy-four, having outlived and preached the funeral sermons of Baxter, Manton, Jacomb, and Clarkson.

His works issued 'occasionally' were first collected into a folio in 1700; the modern edition is in 4 vols. 8vo. They all treat theology practically. The chief of them are: 1. 'Harmony of the Divine Attributes' (1697). 2. 'Considerations on the Existence of God and Immortality of the Soul' (1676). 3. 'Four Last Things—Death, Judgment, Heaven, and Hell' (1691). 4. 'Spiritual Perfection' (1699). 5. 'Vitæ Selectorum aliquot Virorum' (London, 1681). As a preacher he was held to be the 'politest' of all the nonconformists. John Howe's funeral sermon to Bates's memory, printed with Bates's works, remains his most durable monument.

[Palmer's Nonconformists' Memorial, i.115–20; Kippis's Biogr. Britannica; Wilson's History of Dissenting Churches; Cunningham's Englishmen, iv. 191–4; Williams's Library MSS.]

A. B. G.

BATESFORD, JOHN DE (*d.* 1319), judge, was sent with William Haward as justice of assize into the counties of York, Northumberland, Westmoreland, Lancaster, Nottingham, and Derby in 1293. The commission of justice of assize was a temporary expedient intended to relieve the pressure of business, which began to weigh heavily upon the regular justices itinerant at the close of the reign of Henry III. The first commission was issued by Edward I in 1274, and was succeeded by others at irregular intervals until 1311, when the last of these special commissions was issued. The commission was in force for a year. In 1301 Batesford was sent by the king into the counties of Southampton, Surrey, and Sussex with a special mandate empowering him to treat with the knights, 'probi homines,' and 'communitates' of these counties for a supply of grain required by the king. In 1307 he was put on the commission of Trailbaston, a special commission issued for the trial of a peculiar class of criminals who went about in gangs armed with clubs (baston, bâton), 'beating, wounding, maltreating, and killing many in the kingdom' for hire. In 1308 he was summoned with the rest of the justices to attend the king's coronation. In 1310 he was placed on the commission of oyer and terminer for the counties of Warwick and Leicester, for the trial of offenders indicted before the conservators of the peace. In 1311 he was sent as a justice of assize into Hampshire, Wiltshire, Somersetshire, Cornwall, and Devon, and in the same year, having quitted parliament without obtaining permission from the king, he was peremptorily recalled, and ordered not to absent himself in future without the king's license. Between 1295 and 1318 he was regularly summoned to parliament, and from the fact that his name does not occur in the writ issued to summon the parliament of 1319, it may be inferred that he was then dead. In 1320 his executors were ordered to cause the records of the proceedings before him as justice of assize or otherwise to be transmitted to the exchequer.

[Rot. Parl. i. 99, 408; Parl. Writs, ii. div. ii. pt. i. 3, 17, 57, 400–2, 404, pt. ii. 33, 38, 148; Dugdale's Chron. Ser. 35.] J. M. R.

BATESON, THOMAS (1580?–1620?), musical composer, was one of the greatest of the Elizabethan madrigal composers. The first fact that can be ascertained with certainty concerning him is that in 1599 he was appointed organist of Chester Cathedral. To the collection of madrigals in praise of Queen Elizabeth, known as the 'Triumphs of Oriana,' he was to have contributed 'When Oriana walkt to take the ayre,' but his composition was sent in too late, and was therefore included in the collection of his own works, published in 1604, and entitled 'First Set of Madrigals.' In the dedication to Sir William Norres he alludes to his composition in terms which imply that he was quite young at this time. He calls himself 'practitioner in music.' On 24 March 1608–9 he was appointed vicar-choral of the cathedral of the Holy and Undivided Trinity, Dublin, and on 5 April of the same year he is described as 'vicar and organist of this church.' Thus the date 1611, commonly given as that in which he left Chester, must be too late. At this time he was much patronised by Lord Chichester. In 1618 he published a 'Second Set of Madrigals,' and on the title-page he is described as 'bachelor of musick, organist, and master of the children of the cathedral church of the Blessed Trinity, Dublin.' He must thus have taken a musical degree by this time, and it is supposed that he was the first person to receive such a degree in the university of Dublin. Besides the published madrigals, manuscript compositions by Bateson are contained in the British Museum (*Eg. MSS.* 995, *Add. MSS.* 31398), and a number of madrigals in the handwriting of John Immyns are in the Fitzwilliam Museum at Cambridge.

[Hawkins's History of Music; Barrett's Glee and Madrigal Writers; manuscript music in the British Museum and Fitzwilliam Museum; Grove's Dictionary of Music and Musicians.] J. A. F. M.

BATESON, WILLIAM HENRY (1812–1881), master of St. John's College, Cambridge, was born at Liverpool, 3 June 1812, and was a son of Richard Bateson, a merchant of that town. He was educated at Shrewsbury School under Dr. Samuel Butler, was entered at St. John's College, Cambridge, 12 June 1829, and came into residence in 1831. He took his degree in 1836 as senior optime in mathematics, and third in the first class of the classical tripos. He was elected to a fellowship in February 1837, and became second master of a school at Leicester. He was afterwards elected head master, but never took up the office. He at first intended to go to the bar, but he took orders and returned to Cambridge. In 1840 he became chaplain of Horningsea, and a few years later vicar of Madingley. During this time he examined for the classical tripos, and took private pupils, one of whom was Charles Kingsley. In 1846 he was appointed senior bursar of his college, and applied himself to reform abuses which had crept into the administration of the revenues. In October 1848 he was elected public orator after a contest with Rowland Williams, of King's College. In 1850 he was made secretary of a commission to inquire into the state, discipline, studies, and revenues of the university and the colleges of Cambridge. In 1857 he was elected master of his college and married. In 1858 he became vice-chancellor. He took an active part in university business as a member of the council of the senate, to which in his later years he was secretary. He was generally regarded as the head of the liberal party in academical matters. He worked very hard as a member of the governing bodies of Shrewsbury, Rugby, and the Perse schools, and he exerted himself in promoting the higher education of women. In 1872 he was appointed, with many others, as a member of a commission to inquire into the property and income of the universities of Oxford and Cambridge, and in 1880 he succeeded Chief-Justice Cockburn as member of the executive commission of 1877. He gave valuable evidence before parliamentary committees on the admission of non-collegiate students to the university, and on the abolition of university tests. Within the walls of his own college he took a prominent share in framing the new statutes of 1881, and he developed its educational resources by unobtrusive generosity. He was distinguished by an acute judgment and a remarkably sweet and tender character. His patience and industry made him an excellent man of business. He died on 27 March 1881, from a sudden attack of spasmodic bronchitis.

[Eagle, No. lxv. 1881; Cambridge Review, 30 March 1881; private information.] O. B.

BATH, MARQUISES OF. [See THYNNE, THOMAS, first MARQUIS, 1734–1796; THYNNE, JOHN ALEXANDER, fourth MARQUIS, 1831–1896.]

BATH, EARLS OF. [See GRENVILLE, JOHN, 1628–1701; PULTENEY, WILLIAM, 1684–1764.]

BATHE or BATHONIA, HENRY DE (*d.* 1260), judge, is said to have been a younger brother of Walter de Bathe, and to have been born at the family seat, Bathe House, North Tawton, Devon (PRINCE, *Worthies of Devon*, p. 55; POLWHELE, *History of Devon*, i. 243), but Foss throws doubt on these statements. On 18 Aug. 1236 he is entered in the Fines Rolls as succeeding to the chattels of Hugh de Bathonia 'clericus' (probably therefore his uncle, though he himself, a layman, is once called 'clericus'), and officer of the king's wardrobe under John, sheriff of Buckinghamshire 7 Henry III, and of Berkshire 11 Henry III, and justice of the Jews. In 1226 Henry de Bathonia was engaged as attorney for Warin le Despenser in a suit against Nicholas de St. Bridget for a debt of 4½ marks. He was a judge of the common pleas (POLWHELE) from midsummer 1238 to 1250. In 1240 he was on the commission of assize for Hertford and the southern counties, being next in rank to William of York, 'præpositus de Beverley,' and holding the office 'a die nativ. D. Jo. Bapt.' (DUGDALE, *Orig. Juridic.* (Chron. Series), sub anno). Thenceforth he was a busy judge. Dugdale describes him as 'justiciarius de banco' with Hugh Giffard in 1247, and in November of that year an amerciament was made before him and other judges (*Rot. Fin.* ii. 23). From 1247 onwards he was in various commissions of assize, usually as presiding judge; in 1248 he filled that post in Surrey and Essex; in 1249 in Kent, Middlesex, Southamptonshire, and Wiltshire; and in the next year in Lincolnshire. In 1250 100*l.* a year was granted him 'in officio justiciarii.' Dugdale refers him at this date to the court of common pleas. He was certainly at the time senior judge, but that he was chief justiciary is doubtful. That office was probably vacant from Stephen de Segrave's resignation in 1234 to Hugh Bigot's appointment in 1258. Bathonia was charged in November 1250 with extortion, taking bribes, letting a convicted criminal escape, and raising the barons in revolt against the king, by one Sir Philip d'Arcy or Darcy, and twenty-four knights gave bail for his appearance before parliament on 17 Feb. 1251. 'If any man will slay Henry de Bathonia,' said the king, 'he shall not be impeached of his death, and I now pronounce his pardon.' But John Mansel and Fulk Basset, bishop of London [q. v.], saved his life. Richard, earl of Cornwall, made interest for him, and Sir W. Pole says (*Devon*, p. 86), 'Bathe's wife feed yᵉ great men in those days 2,000 marks' to procure his pardon. He was fined 2,000 marks, part of which was still unpaid at his death. He was restored to favour in 1253, and had a grant of land; and in August of that year was 'justiciarius assignatus ad tenendum placita coram rege' (POLWHELE and DUGDALE). In 1260 he went circuit 'per provisionem magnatum Angliæ qui sunt de concilio regis ad meliorationem status totius regni' (DUGDALE, *Origines Juridic.* (Chron. Ser.)), and presided over the commission in Huntingdon, Norfolk, Suffolk, and Cambridgeshire. At the end of this year he died. Though he left a large fortune, his son John on his death was allowed time by the king in which to pay the remainder of his fine. His wife, a lady descended from the Bassets and Sandfords, afterwards married Nicholas de Yatingdon.

[Foss's Lives of the Judges, sub tit. and preface to vol. iii.; Matthew Paris (Rolls ser.) iv. and v.; Polwhele's Devon and Pole's Devon; Madox's Excheq. i. 234.] J. A. H.

BATHE, JOHN (1610–1649), jesuit, born at Drogheda in 1610, was son of Christopher Bathe, mayor of that town, and his wife, Catherine Warine. He studied at the English Jesuit College at Seville, and was ordained in Spain. After spending a year as confessor at Drogheda, he was admitted in 1638 to the Society of Jesus at Dublin, and sent to the novitiate at Mechlin in the following year. Afterwards he was a missioner in the 'residence' of Drogheda. When that town was sacked by the Cromwellian forces, Father Bathe and his brother, a secular priest, were conducted by the soldiers to the market-place and deliberately shot on 16 Aug. 1649.

[Tanner's Societas Jesu usque ad sanguinis et vitæ profusionem militans, 138; Hogan's Cat. of Irish Jesuits, 42; Foley's Records, vii. 41.] T. C.

BATHE, WILLIAM (1564–1614), jesuit, was born at Dublin on Easter Sunday, 1564, being son of John Bathe, a judge, and his wife Eleanora Preston. He belonged to a branch of a very ancient family in the counties of Dublin and Meath, was immediately descended from the Bathes of Dullardston, and was heir to Drumcondra castle. He was brought up in the protestant religion, but, being placed under the care of a catholic tutor, he imbibed the principles of catholicism, to which he afterwards always adhered. Wood tells us that he studied for several years in Oxford University with indefatigable industry, but it does not appear of what college or hall he was a member, or whether he took a degree. Afterwards, 'under pretence of being weary with the heresy professed in England,' he withdrew to the continent, was admitted to the Society of Jesus at Courtrai by Father Duras, provincial of Belgium, and entered the novitiate of Tournai in 1595 or 1596. He studied at Louvain and Padua; was then appointed rector of the Irish college at Salamanca; and died at Madrid on 17 June 1614, just as he was about to retreat to the court of Philip III. Wood says 'he was endowed with a most ardent zeal for the obtaining of souls, and was beloved of, and respected by, not only those of his own order, but of other orders, for his singular virtues and excellencies of good conditions.'

His works are: 1. 'A brief Introduction to the true Art of Musicke, wherein are set downe exact and easie rules for such as seeke but to know the trueth, with arguments and their solutions, for such as seeke also to know the reason of the trueth; which rules be meanes whereby any by his owne industrie may shortly, easily, and regularly attaine to all such thinges as to this art do belong; to which otherwise any can hardly attaine without tedious difficult practise, by meanes of the irregular order now used in teaching.' Lond. 1584, small obl. 4to, black letter. Dedicated to his uncle, Gerald Fitzgerald, earl of Kildare. This work the author wrote over again in such a manner as scarcely to retain a single paragraph of the original edition. The second edition is entitled 'A briefe Introduction to the Skill of Song: concerning the practise. In which work is set downe x. sundry wayes of 2. parts in one upon the plain song. Also a Table newly added of the comparisons of cleves, how one followeth another for the naming of notes; with other necessarie examples to further the learner,' Lond. n. d. 8vo. Sir John Hawkins says these books are written in an obscure style, and the best that can be said of the rules is that there is nothing like them to be met with in any other work on music. 2. 'Janua Linguarum, seu modus maxime accommodatus quo patefit ad omnes linguas intelligendas.' Salamanca, 1611, 4to. This book, adapted in the first instance to the Latin language, was published by the care of the Irish Jesuits at Salamanca. Subsequently it was edited about twenty times, and once in eight languages. An English version appeared under the title of 'Janua Linguarum quadrilinguis, or a messe of tongues; Latine, English, French, and Hispanish, with 1200 proverbes in the above languages,' Lond. [1617?] 4to. From a German edition, John Comenius took the idea and the general plan of his famous book published under the same title. One of the censors of the original work, a professor in the university of Salamanca, testifies that by this method he has seen scholars make, in three months, as much progress in the study of Latin as others made in three years by the usual mode of learning the rudiments. 3. 'Appareios para administrar el Sacramento de la Penitencia,' Milan, 1614; published by Father Joseph Cresswell, under the name of Peter Manrique. 4. 'A methodical Institution concerning the chief Mysteries of Christian Religion,' in English and Latin. 5. 'Method for the Performing of general Confession.' 6. 'Mercurius Bilinguis. Hoc est nova facilisque ratio Latinæ vel Italicæ linguæ intra vertentem annum addiscendæ in usum eorum, qui alterutram linguam intelligunt,' Venice, 1659, 8vo.

[Wood's Athenæ Oxon. (ed. Bliss), ii. 146; Biog. Brit. ed. Kippis; Ware's Writers of Ireland (ed. Harris), 101; Ames's Typogr. Antiq. (ed. Herbert), 1021, 1161; Foley's Records, vii. 41; Hogan's Cat. of Irish Jesuits, 9; Oliver's Jesuit Collections, 233; Southwell's Bibl. Scriptorum Soc. Jesu, 313; Backer's Bibl. des Ecrivains de la Compagnie de Jésus (1869), i. 446; Biog. Universelle; Irish Ecclesiastical Record, x. 524–7; Cat. of Printed Books in Brit. Mus.; Lowndes's Bibl. Man. ed. Bohn; Hawkins's Hist. of Music, iii. 356–60.] T. C.

BATHER, EDWARD (1779–1847), archdeacon of Salop, was the eldest son of the Rev. John Bather, M.A., vicar of Meol, Shrewsbury, by Martha Hannah, daughter of the Rev. James Hallifax, D.D., rector of Whitchurch, Salop. He was educated at the Royal Free Grammar School, Shrewsbury, at Rugby, and at Oriel College, Oxford (B.A. 1803, M.A. 1808). In 1804 he was presented to the vicarage of Meol-Brace by his mother, an executrix of his father, and in 1828 he was collated to the archdeaconry of Salop and the prebend of Ufton in the church of Lichfield. He died at Meol Brace on 3 Oct. 1847. He married, first, in 1805, Emma, daughter of the Rev. Robert Hallifax of Standish, Gloucestershire (she died in 1825); and, secondly, in 1828, Mary, eldest daughter of Samuel Butler, D.D., headmaster of Shrewsbury School, and afterwards bishop of Lichfield. He had no issue by either of these marriages. A portrait of Archdeacon Bather, painted by William Etty, R.A., and engraved by Samuel Cousins, A.R.A., was published in 1838.

He enjoyed a high reputation as a preacher, and published 'Sermons, chiefly Practical,' 3 vols., London, 1827–40, 8vo; also many miscellaneous discourses, including a funeral sermon on the death of Bishop Butler, his father-in-law, and fourteen charges delivered to the clergy of the archdeaconry of Shrewsbury. A posthumous work by him, 'Hints on the Art of Catechizing,' was published at London by his widow in 1848 (3rd edit. 1852); a collection of 'Sermons on Old Testament Histories,' selected from his parochial discourses, appeared in 1850; and a selection from his charges, 'On some Ministerial Duties: Catechizing, Preaching, &c.,' was edited, with a preface, by Charles John Vaughan, D.D., master of the Temple, London, 1876.

[Gent. Mag. N.S., xxviii. 542; Cat. of Oxford Graduates (1851), 40; Le Neve's Fasti (Hardy), i. 575, 635; Cat. of Printed Books in Brit. Mus.] T. C.

BATHER, LUCY ELIZABETH (1836–1864), writer for children, known as 'AUNT LUCY,' the fourth daughter, by his second marriage, of Dr. Blomfield, bishop of London, was born at Fulham, 31 March 1836. Her education, like that of her brothers and sisters, was watched, and even to some extent conducted, by their father, and she learned something of the classical languages (*Memoir of Bishop Blomfield*, ii. 225). On 29 Aug. 1861, Lucy Blomfield became the wife of Mr. Arthur Henry Bather, of Meol Brace, Shropshire, fourth son of John Bather, Esq., recorder of Shrewsbury. She died at The Hall, Meol Brace, near Shrewsbury, after a very short illness, on 5 Sept. 1864. She possessed the happy faculty of interesting the young by apt and attractive instruction, and wrote a number of stories for juvenile readers, and a volume entitled 'Footprints on the Sands of Time. Biographies for Young People. Dedicated to her Nephews and Nieces, by L. E. B.,' 12mo, Oxford and London, 1860. The Introduction, addressed to 'My dear Young Friends,' is subscribed 'Aunt Lucy,' the pseudonym by which the authoress was best known.

[Morning Post, 2 Sept. 1861; Record, 9 Sept. 1864; Gent. Mag. October 1864; Blomfield's Memoir of Charles James Blomfield, D.D., Bishop of London, &c., 1863.] A. H. G.

BATHILDA, BALTECHILDIS, BALDECHILD, or BALDHILD (*d.* 678?), the wife of one and mother of three Frankish kings, was, according to her contemporary biographers, of noble birth. The same authorities state that while yet of tender years she was carried off by pirates, who sold her to Erchinwald, mayor of the palace (640–*c.* 658), in the times of Dagobert and his son Clovis II. From a comparison of texts it would appear that she was of English, or rather of Saxon birth, for both the anonymous lives above alluded to say that she came from parts beyond sea ('de partibus transmarinis'), while one of them adds that she was a Saxon by race—a statement which is corroborated by nearly all the chronicles of the age (compare Fredegarius ap. DU CHESNE, i. 767, *Gesta Reg. Franc.* 568, and *Chronicon Adonis*, 669, ap. DOM. BOUQ. ii., with *Vita Bath.* ci. ap. BOLL. For 'transmarinus' used of an Englishman see EDDIUS, *Vit. Wilfr.* ch. vi.). On being received into Erchinwald's household her industry and humility were so pleasing to the mayor of the palace that he first appointed her to bring him his evening draught, and afterwards, on his wife's death, determined to marry her. But Bathilda, we are told, hid herself among the rushes till her lord had secured another partner. Later, about 649, she married Clovis II, to whom she bore three sons, all destined in their turn to rule over the kingdom of the Franks. It was now that Bathilda had her first opportunity of showing that lavish generosity for which her name is famous in French ecclesiastical history. But she seems to have been exemplary in all the other duties of her station, 'obeying the king as her lord, showing herself as a mother to the chiefs, a daughter to the priests, and encouraging the young in all studies.' Clovis II was ready to help her in so pious a work, and gave her Genesius, afterwards archbishop of Lyons, to be her almoner. In a short time her power in the kingdom was probably increased by the sudden madness which befell her husband in the last two years of his reign—a misfortune which has variously been attributed to sacrilege, to over-devotion, and to intemperance. On Clovis II's death (656) his young son, Clothaire III, a boy of but some seven years of age, was recognised as king over both Austrasia and Neustria; but the chroniclers are explicit in saying that his mother ruled with him (*Gesta Reg.* apud DOM. BOUQUET, ii. 569; Fredegarius apud DU CHESNE, i. 767). The next few years seem to have been comparatively peaceful, and were spent by the queen in all kinds of good works. She was urgent in building or enlarging churches and monasteries, and in reforming the abuses of the time. She endeavoured in every direction to enforce obedience to monastic vows, to suppress simony, to encourage learning, and to put down slavery. She purchased the freedom of several captives, and emancipated many children of both sexes to be trained up for a life of prayer. Her biographer adds that she was particularly kind to those of her own Saxon or Anglian race. In the meanwhile Bathilda had been founding many churches and monasteries, and several of the most famous abbeys of France were largely indebted to her generosity. To the abbeys of Jumièges, of Fontenelle, and of

Troyes she was a generous protector; while for that of Corbie she took off the girdle from her waist as a gift to the brethren there. To Luxeuil and the other Burgundian monasteries she was a lavish patron, and it was she who called St. Leger from his uncle's see, and who, later, when the rival bishops were shedding blood in the streets of Autun, appointed him to the vacant post. The most cherished of all her labours was the reconstruction of the great nunnery at Chelles, not far from Paris, on the site of the ruined buildings which the wife of the first Clovis had founded more than 150 years before, and which she, the wife of the second, was to restore to far greater splendour. Here in 648 Hereswitha, the mother of Ealdwulf, king of the East Angles, had already settled; and here her sister Hilda, Caedmon's patroness, who afterwards founded the great abbey of Whitby, once had thoughts of going. Its possessions and rights were confirmed by her own hands and those of her sons, and curses were solemnly invoked on any abbess who in future times should diminish its estates, or alienate any part of its domains as a benefice. 'Which document,' says one of her contemporary biographers, 'whoever cares may see in the archives of the church.' To rule over this large nunnery she begged from the abbess of Joaire one of the nuns there, Bertila, whose fame had reached the court, and who was accordingly appointed abbess. The churches of St. Denys, St. Germains, St. Medard (at Soissons), St. Martin's (at Tours), and many others shared her care.

In an interesting passage from the life of St. Eligius, which claims to have been written by his fellow-saint, St. Audoen, we see Bathilda almost face to face in all her religious enthusiasm and devotion. She seems to have held St. Eligius in greater regard than any other churchman of the age. It was he who, a few years back, had calmed her fears lest her first-born should be a girl, who fixed its name before its birth, and had, with that artificer's skill in which he surpassed all his contemporaries, devised a special cradle for the child. He is likewise said to have predicted Bathilda's regency, her eldest son's decease, and other events. When, in the night of 30 Nov. 659, Eligius died at Noyon, the queen came early next morning, accompanied by her three young sons, her chief nobles, and a great host of people. Kissing the dead saint's face and stroking his hands, she burst into tears, and tradition told how, despite the December frost, the blood gushed from the nostrils of the corpse at the queen's touch. For three days Bathilda enjoined and kept a strict fast, hoping to remove the body to her monastery at Chelles. But for no efforts, so ran the legend at the time, could the bier be moved, not even when the queen herself put her hands to the task. She then reluctantly consented that the saint should be buried outside the walls of his own city. Bathilda followed the funeral cortege on foot, and could not be persuaded to use her horse-chariot, although the winter had made the country a huge morass. Later, at the saint's bidding, she stripped herself of all her ornaments except the golden bracelets on her arm, making of them a gold and silver vault ('crepa') to enshrine the body of the dead artificer, which she carefully wrapped in garments of unmixed silk ('holo-serica') prepared by her own hands.

In other pages of her own or the next century she appears as the persecutor and the murderess. Eddius tells us how St. Wilfrid on his journey to and from Rome was kindly received by Dalphinus, the archbishop of Lyons, who offered to make the young Englishman his heir and to give him his daughter in marriage. 'But at that time,' Eddius continues, 'an evilly-disposed queen, Baldhild by name, persecuted the church of God. As the most wicked Jezebel of old, who slew God's prophets, so she bade slay ten bishops, of whom this Dalphinus was one.' Bathilda seems to have given orders for him to be brought to the court, and to have had him slain on the way. Wilfrid, we read, was desirous of sharing his patron's fate, but the murderers, on hearing that he was an Englishman, appear to have been afraid to take away the life of one who was of their queen's race. The whole question, however, is full of obscurity. No Dalphinus is to be found in the list of the archbishops of Lyons, though certain old breviaries belonging to that diocese have preserved the name of a Count Dalphinus and his brother, Bishop Annemund, who, having been unable to attend a gathering of the Frankish chiefs at Orleans, was slandered to the king as a traitor, and privily put to death at Chalons by his enemies. It seems probable either that Annemund and Dalphinus were one and the same, or that Annemund the archbishop had a brother Dalphinus, and that Eddius has confused the two. The French hagiographers are much concerned to explain away Bathilda's action in slaying a bishop, and are glad to refer the whole occurrence to the machinations of Ebroin, who had succeeded to Erchinwald about the year 658. Many manuscripts read Brunechilde for Baldhild—a palpable error, as Brunechilde was dead before Wilfrid's birth (see original passages, EDDIUS, iv.–vi.; BEDE, v. 19; WILL. MALM. iii. 100; and the whole question discussed, *Acta Sanct.* 26 Jan., p. 737; Ste-Marthe's *Gallia Christ.* iv. 43–7; Mabillon's *Annal. Benedict.* i. 425).

But, besides being a church patron, Bathilda was a stateswoman, and it may be that it is in the last capacity that she appears in the preceding paragraph. In 660, mainly, we are told, by her management and that of her councillors, Bishop Chrodobert of Paris, Audoen of Rouen, and Ebroin, her second son, Childeric, was appointed king of Austrasia, an event which seems to have led to a more or less settled peace between the two countries. Some four years later (664 or 665?), when her eldest son was of fit age to govern, Bathilda at last found herself able to carry out her long-cherished desire of retiring from the world. Her nobles had been strongly opposed to this step, for 'the Franks,' we are told, 'loved her very greatly,' and it was only by an accident that she finally accomplished her wish. A certain Sigoberrand, apparently one of her most trusted councillors, had given offence to his fellow Franks, and they, conspiring together, put him to death without due trial ('contra legem'). Fearing lest Bathilda should take vengeance for her friend's murder, they now consented to her retirement; and she, having first taken counsel with the priests, pardoned the offenders.

From this time the queen's life seems to have been spent in works of piety. In the nunnery of Chelles she submitted to the rule of that Bertila whom she had herself made abbess. Nor did the lowliest offices of the household or the kitchen shock her. Sometimes, however, she would revisit the outside world. At the request of Bertila she would carry the 'eulogia' or gifts to the royal court, so that the king and his nobles might protect her favourite foundation. She took the poor and the stranger guests under her special care; and so continued her pious life till (*c.* 678) she fell sick of an internal disease, 'quod medici ileos vocant,' and had to entrust herself to a physician's hands. As her last hours drew on, she refused to let the sisters call up the aged abbess to her bedside, because, being so infirm, the shock might kill her. From her dying couch she gave orders that her little godchild, Radegunde, should be placed beside her in the tomb, and so died, seeing, according to the pious fancy of the times, her old friend Genesius with a choir of angels waiting to receive her soul. She was buried at Chelles in the church of the Holy Cross, where the remains of her eldest son, Clothaire III, had lain since 670. Some hundred and fifty years later her body was removed to the church of St. Mary, by order of Hegilwich, abbess of Chelles, and mother of Judith, wife of Louis the Pious.

There are two early lives of St. Bathilda, of which the first seems, from internal evidence, to have been written shortly after her death. The second, which is very largely based upon the former, is considered by the Bollandist fathers to be nearly contemporary, but is assigned by Mabillon (*Annal. Benedict.* 555) to the middle of the eighth century.

[Act. Sanct. 26 Jan. 732–49; Fredegarius apud Dom. Bouquet, 449, &c.; Gesta Reg. apud Dom. Bouq. ii. 569, &c.; Vita S. Leodegarii apud Dom. Bouquet, ii. 612, &c.; Vita Bertilæ ap. Du Chesne, i. 669, 618; Acta Sanct. apud Bolland in Vita Wandregesil, 22 July, 276; Vita Frodoberti, 8 Jan. 508; Vita Ansberti, 9 Feb. 347; and Vita Philiberti, 20 Aug. 76; Mabillon's Annales Benedict. i.; D'Achery's Acta Sanct. Benedict. sæc. ii. 994; Le Cointe's Annales Eccles. Franc. iii.; Ghesquière's Acta Sanct. Belg. in Vita S. Eligii, iii. 286–9; Bede's Hist. Eccles. iv. c. 23, iii. 8; Barthélemy's Vie de St. Eloi; Binet's Vie de Ste. Bathilde; and authorities cited above.]

T. A. A.

BATHURST, ALLEN (1684–1775), first Earl Bathurst, statesman, was the eldest son of Sir Benjamin Bathurst, governor of the East India Company 1688–9, treasurer to Princess Anne of Denmark on the establishment of her household, and cofferer from her accession until her death. Sir Benjamin died on 27 April 1704; his widow, Frances, second daughter of Sir Allen Apsley of Apsley, Sussex, survived until August 1727; both lie buried in the church of Paulerspury, Northamptonshire. Allen Bathurst was born at St. James's Square, Westminster, on 16 Nov. 1684, and educated at Trinity College, Oxford, where his uncle, Dean Bathurst, was president, but his degree is not recorded. He represented Cirencester in parliament from May 1705 until January 1712, when he was created Baron Bathurst, being one of the twelve tory gentlemen who were raised to the peerage at the same time. Throughout life he was an ardent supporter of the principles of his party, and became conspicuous whilst in the upper house by his zealous advocacy of Bishop Atterbury and by his keen criticisms of Sir Robert Walpole. On the latter's fall from office Lord Bathurst was made a privy councillor and captain of the band of pensioners, an office which he retained from the summer of 1742 to the end of 1744. Shortly after the accession of George III a pension of 2,000*l.* a year on the Irish revenues was granted to him, and on 12 Aug. 1772 he received a further mark of royal favour in his elevation to an earldom. He died near Cirencester on 16 Sept.

1775 in his ninety-first year, and was buried in its church. He had married (6 July 1704) his cousin Catherine, daughter of Sir Peter Apsley, and had issue four sons and five daughters. She died on 8 June 1768, aged 79, and was buried at Cirencester. Lord Bathurst's working life covered three parts of the eighteenth century, and from youth to age he sought the society of wits and poets. Pope addressed to him the third of his 'Moral Essays,' that on the use of riches. Pope and Swift corresponded with him, and Congreve and Prior were his friends. When Sterne became a familiar figure in fashionable life, Lord Bathurst introduced himself to him, and Sterne drew his admirer's portrait in the third of his 'Letters to Eliza,' 1775, pp. 5–9. In the closing days of Lord Bathurst's life Burke, in moving certain resolutions for conciliation with America (22 March 1775), drew attention, in words which have been much admired, to the fact that the aged peer's life was conterminous with the development of England's colonial prosperity. Lord Bathurst's name and his letters are of frequent occurrence in J. J. Cartwright's selections from the 'Wentworth Papers,' and the letters which passed between him and Pope are in the third volume of the latter's correspondence (8th vol. of *Works*, 1872), pp. 321–65. Many of the references to this vivacious peer show his love of gardening.

[Baker's Northamptonshire, ii. 202–3; Campbell's Chancellors, v. 433–36; Walpole's Letters, i. p. cxviii, 176, 334; Stanhope's History, vi. 33–34; Annual Register (1775), Characters, pp. 22–25; Lady M. Wortley Montagu's Letters, i. 484–91.] W. P. C.

BATHURST, BENJAMIN (1784–1809), diplomatist, born in London on 14 March 1784, was the third son of Henry Bathurst [q. v.], bishop of Norwich. He is worthy of notice on account of his mysterious death. At an early age he was employed in diplomatic missions, holding at one time the post of secretary of legation at Leghorn. In 1809, when acting as envoy to the court of Vienna, Bathurst was returning to England with important despatches. He left Berlin with passports from the Prussian government, and travelled towards Hamburg without a servant. On the road he disappeared. The only clue to his fate was a portion of his clothing discovered near Lützen. The prevailing idea was that Bathurst was assassinated by French soldiers for the sake of the despatches, but his death remains a mystery. He married, 25 May 1805, Phillida, daughter of Sir William Pratt Call, by whom he had one daughter.

[European Magazine, lvii. 67; Foster's Peerage; Memoirs of Dr. Bathurst, by Mrs. Thistlethwaite, 1853.] A. G-N.

BATHURST, HENRY (1714–1794), second EARL BATHURST, lord chancellor, was the second but eldest surviving son of Allen, first Earl Bathurst, and was born on 2 May 1714. He matriculated at Balliol College, Oxford, 14 May 1730, and graduated B.A., according to Foss, in 1733. He was called to the bar at Lincoln's Inn in 1736, becoming K.C. in Jan. 1745–6. Through the influence of his family he sat in parliament for Cirencester from April 1735 to April 1754, allying himself with the opposition until the death of Frederick, prince of Wales, when he ranked with the supporters of the Pelham ministry. His attachment to the former party was rewarded by the offices of solicitor-general (1746) and attorney-general (1747) to the prince, and on Lord Hardwicke's recommendation his support of the Pelhams was acknowledged by his appointment as a judge of the common pleas on 2 May 1754. On the sudden death of Charles Yorke the great seal was entrusted to three commissioners on 21 Jan. 1770, of whom Justice Bathurst was the second, and to the surprise of the world he was in the following year, on 23 Jan. 1771, created lord chancellor and raised to the peerage as Baron Apsley, whereupon it was remarked that three judges who were unequal to the discharge of their duties were superseded by the least competent of the three. This high office he retained until June 1778, when he was called upon to resign so that Lord North's cabinet might be strengthened by the presence of Thurlow; but Earl Bathurst—for he succeeded to the earldom on his father's death in 1775—again became a member of the ministry in November 1779 as lord president of the council, and continued in that position until Lord North's fall in 1782. After this event he gradually withdrew from public life, and died at Oakley Grove, near Cirencester, on 6 Aug. 1794. His first wife, whom he married on 19 Sept. 1754, was Anne, daughter of Mr. James and widow of Charles Philips, and she died on 8 Feb. 1758. In the next year, on 7 June 1759, he took to wife Tryphena, daughter of Thomas Scawen of Northamptonshire; by her, who died at Abb's Court, Surrey, on 2 Dec. 1807, he had issue two sons and four daughters. The 'Case of the unfortunate Martha Sophia Swordfeager' (1771), an unhappy woman who was apparently entrapped into a pretended marriage, is attributed to the pen of Lord Bathurst, and the work on the 'Law relative to Trials at Nisi Prius,' which bears the name of Justice Buller, is sometimes said to have been founded on the collections of the older lawyer. Bathurst's judgments whilst in the court of common pleas are in the reports of Serjeant G. Wilson; his decrees whilst presiding in chancery are preserved in the reports of Mr. John Dickens. By a universal consensus of opinion Earl Bathurst is pronounced to have been the least efficient lord chancellor of the last century, his successor, Lord Campbell, not shrinking from the statement that the building of Apsley House was 'perhaps the most memorable act in the life of Lord Chancellor Bathurst;' but it is recorded to his honour that his patronage was distributed fairly and judiciously, both in the law and the church. Among those upon whom he conferred office was Sir William Jones, who in return dedicated to Earl Bathurst his translation of the speeches of Isæus. As a politician he concurred in all the acts of the North ministry, and on Chatham's death was one of the four peers who signed the protest against the grant of an annuity to the successors of that title.

[Foss, viii. 239–43; Campbell's Chancellors, v. 436–72; Gent. Mag. (1794), lxiv. 771; Walpole's Letters, vi. 299; Correspondence of George III and Lord North, ii. 175; Wraxall, ii. 202–3; Stanhope's Hist. of England, v. 292, vi. 233.]

W. P. C.

BATHURST, HENRY (1762–1834), third Earl Bathurst, statesman, son of Henry Bathurst, second Earl Bathurst [q. v.], was born 22 May 1762. His mother was daughter of Thomas Scawen, Esq., of Manwell, in the county of Northampton. Bathurst married, April 1789, Georgina, daughter of Lord George Henry Lennox, and succeeded to the family honours on 6 Aug. 1794. He was M.P. for Cirencester 1793–4, and from 1790 till death he was a teller of the exchequer. He was a personal friend of Pitt, was lord of the admiralty (1783–9), lord of the treasury (1789–91), and commissioner of the board of control (1793–1802). On the formation of Pitt's second ministry in 1804 he accepted the mastership of the mint. Subsequently he became president of the board of trade under the Duke of Portland (1807–9) and under Perceval (1809–12), holding concurrently the mastership of the mint. From Oct. to Dec. 1809 he was also foreign secretary. In Lord Liverpool's ministry he occupied the responsible position of secretary for war and the colonies, and finished his political career under the Duke of Wellington, 1828-30, as lord president of the council. He was made K.G. in 1817. He was an able and useful minister, and for the improvement in the conduct of the Peninsular war which began contemporaneously with his acceptance of the secretaryship he must be allowed his share of credit. His correspondence with the Duke of Wellington, to be found in the 'Wellington Despatches,' is very interesting, and shows great quickness in apprehending the military questions brought before him, as well as promptitude in dealing with them. It likewise devolved upon Lord Bathurst to defend the policy of the government in their treatment of the first Napoleon, which was bitterly assailed by Lord Holland in the House of Lords in the year 1817. His speech on that occasion was clever and simple, but was thought by the friends of the ex-emperor to savour too much of pleasantry for so solemn a subject. His name of course will frequently be found in connection with the slave trade; and he was one of the tories who supported in principle the repeal of the Roman Catholic disabilities. In politics he was a tory of the old school, and ceased to take any active part in parliament after the passing of the Reform Bill. He spoke and voted against the second reading of that measure on the ground that it would not reform but destroy the constitution. He was through life, however, a man of moderate views, and enjoyed the esteem and respect of his contemporaries of both political parties. He died 27 July 1834.

[Castlereagh's Correspondence; Wellington Despatches; Lord Colchester's Diary; Courts and Cabinets of George IV; Hansard's Parliamentary Debates.]

T. E. K.

BATHURST, HENRY (1744–1837), bishop of Norwich, seventh son of Benjamin, younger brother of Allen, first Earl Bathurst, was born at Brackley, Northamptonshire, on 16 Oct. 1744, and was educated at Winchester, and New College, Oxford. He became rector of Witchingham in Norfolk; in 1775 was made canon of Christ Church, Oxford; and in 1795 prebendary of Durham. In 1805, on the translation of Dr. Manners-Sutton to Canterbury, he was consecrated bishop of Norwich. Dr. Bathurst died in London, 1837, and was buried at Great Malvern. He was distinguished throughout his life for the liberality of his principles, and for many years was considered to be 'the only liberal bishop' in the House of Lords. He warmly supported Roman catholic emancipation, both by his speeches in the house, and by his presentation of a petition in favour of that movement from the Roman catholics of Tuam. In 1835, when over ninety, he went to the house to vote in support of Lord Melbourne's government. He died 5 April 1837.

Though his published writings were but scanty, comprising only a few sermons, two of his charges (1806, 1815) and a 'Letter to the late Mr. Wilberforce on Christianity and Politics, how far they are reconcilable' (1818), Dr. Bathurst's love of literature was great, and his literary instinct just: he refused to believe in the authenticity of the Rowley poems, which, he said, had no mark of antiquity, but might pass for a modern work, if the spelling and obsolete words were taken away.

The bishop married a daughter of Charles Coote, dean of Kilfenora, and brother of Sir Eyre Coote. His eldest son, **Henry Bathurst**, was fellow of New College, Oxford, became chancellor of the church of Norwich in 1805; held the rectories of Oby (1806), North Creake (1809), and Hollesley (1828); and was appointed archdeacon of Norwich in 1814. His chief work was 'Memoirs of the late Dr. Henry Bathurst, Lord Bishop of Norwich,' 1837, in the appendix to which appeared a charge (1815) and a sermon (1816) by himself. He issued in 1842 a supplement, with additional letters of his father, entitled 'An Easter Offering for the Whigs . . . being a Supplement to the Memoirs of the late Bishop of Norwich,' 1842, in which he sought to expose the injustice of the whig party in constantly refusing to promote his father to a richer see. Archdeacon Bathurst died 10 Sept. 1844 (*Gent. Mag.* xxii. (new ser.), p. 652). The bishop's third son, Benjamin [q. v.], is believed to have been murdered; his elder daughter, Mrs. Thistlethwayte, rewrote her father's memoirs from her eldest brother's papers.

[Memoirs and Correspondence of Dr. Bathurst, by Mrs. Thistlethwayte, 1853; Gent. Mag. vol. vii., new series.] E. I.

BATHURST, JOHN, M.D. (1607–1659), physician to Oliver Cromwell, was the second son of Dr. John Bathurst, of Goudhurst in Kent, a connection of the old family of Bathursts settled in that place, and the ancestors of Lord Bathurst. He was born in Sussex, his mother being Dorothy, daughter of Captain E. Maplesden of Marsden, a naval officer. In December 1614 Bathurst entered the university of Cambridge as a sizar at Pembroke College, took the degree of B.A. in 1617–8, and that of M.A. in 1621. In 1637 he obtained the degree of M.D., and in the same year, on 22 Dec., was admitted at once candidate and fellow of the Royal College of Physicians, of which he was afterwards twice censor, in 1641 and 1650. On 1 Feb. 1642–3 he was incorporated M.A. at Oxford. We hear of him in 1653 as attending the sick seamen of the fleet after Blake's prolonged engagement with the Dutch in February of that year. He represented Richmond, Yorkshire, as burgess in the parliament summoned by Cromwell in 1656, and again in Richard Cromwell's parliament in 1658. In July 1657 he was named elect of the College of Physicians in the room of the great Harvey. Bathurst was physician to Cromwell and to the family of Sir Richard Fanshawe. When the latter, after his capture at the battle of Worcester, was kept a prisoner in London, he fell 'very sick of the prevailing scorbutic,' and Bathurst interceded for him with the Protector, who, on the strength of the doctor's medical certificate, obtained at the council chamber the order for Fanshawe's liberation, overruling the strenuous objections of Sir Harry Vane. He was very charitable, and yet was said to have accumulated a fortune of 2,000*l.* a year.

Bathurst married Elizabeth, daughter and coheiress of Brian Willance, Esq., of Clint, Yorkshire, and had a numerous family. He died on 26 April 1659, aged 52.

[Munk's Roll of the College of Physicians, i. 222; Lady Fanshawe's Memoirs; Calendar of State Papers, 1653; Wood's Athenæ (Bliss), iii. 1000; Fasti, ii. 11.] R. H.

BATHURST, RALPH (1620–1704), dean of Wells and president of Trinity College, Oxford, was born at Hothorpe, in the parish of Thedingworth, Northamptonshire, not far from Market Harborough. He was educated at the free school in Coventry. He was one of a family of seventeen, fourteen of whom were sons, and six of them lost their lives in the service of King Charles I. One of Ralph's brothers was Sir Benjamin, father of Allen, first Earl Bathurst [q. v.]. At the age of fourteen he went to Gloucester Hall (now Worcester College), Oxford; but within a few days he migrated to Trinity, of which college Dr. Kettel, his grandfather by marriage, was then president. He lived at Dr. Kettel's lodgings (which are still called Kettel Hall) for two years. In 1637 he was elected scholar of his college, and having taken his B.A. degree in 1638 gained a fellowship at Trinity in 1640. In 1644 he was ordained priest by Bishop Skinner; when he received deacon's orders is unknown. On the breaking out of the civil war he was compelled, like many of his clerical brethren, to seek lay work. He studied medicine, and in 1654 took an M.D. degree, and practised as a physician at Oxford. He became a great friend of Dr. Thomas Willis, whose fortunes and sentiments resembled his own; and the two friends used to attend regularly Abingdon market every Monday. Dr. Bathurst attained to considerable eminence in his profession, and in spite of being a royalist was employed by the state as physician to the sick and wounded in the navy, in which capacity he is said to have given great satisfaction 'both to the sea commanders and the admiralty.' He did not, however, forget his clerical calling, one branch of which he exercised with imminent risk to himself. Robert Skinner, the ejected bishop of Oxford, was allowed to hold the rectory of Launton near Bicester, where, notwithstanding the danger of so doing, he was wont to confer holy orders. On these occasions Dr. Bathurst used to act as his archdeacon, the proximity of Oxford enabling him to visit Launton under the pretence of attending his patients. It is said that the ordinations were sometimes held in the chapel of Trinity College, where Dr. Bathurst still retained his fellowship, having submitted to a temporary compliance with the conditions of the parliamentary visitation of 1648. As fellow of Trinity he was able to do good service to an old friend; for after the death of Cromwell he persuaded a majority of the fellows to elect Dr. Seth Ward as president, though disqualified for the office by the college statutes. Dr. Bathurst took a prominent part during the rebellion in the formation of that little band of scientific men at Oxford which was the germ of the Royal Society. Bishop Sprat mentions him among 'the principal and most constant of those who met in Dr. Wilkins his lodgings in Wadham College, which was then the place of resort for vertuous and learned men.' In 1650 he prefixed a recommendatory copy of Latin iambics to Hobbes's 'Treatise of Human Nature;' but it is clear that at this time (1650) Hobbes was not regarded by churchmen as a dangerous writer, for Seth Ward also wrote a commendation of Hobbes. These iambics recommended Bathurst to the notice of the Duke of Devonshire, eldest son of that Earl of Devonshire who was Hobbes's patron, and it was through the duke's interest that he subsequently obtained the deanery of Wells.

Upon the Restoration he abandoned medicine and openly resumed his clerical character. In 1663 he was made chaplain to the king, and in 1664 president of Trinity; in the same year he married Mary, widow of Dr. J. Palmer, warden of All Souls. He was elected fellow of the Royal Society in 1663, and in 1688 president of the branch of it established at Oxford. In 1670 he was made dean of Wells, still retaining his presidentship; from 1673 to 1676 he was vice-chancellor of Oxford, and in 1691 he refused the offer of the bishopric of Bristol, with license to keep the deanery and headship *in commendam*, because he thought it would interfere with his work in college. The work referred to was 'the repairing, adding to, and beautifying of the college buildings.' Trinity is deeply indebted to him both for his pecuniary and his personal help in this matter. The college chapel, which had been injured in the civil war, was rebuilt through his means; he completed the shell entirely at his own cost (2,000*l.*), while the furniture and internal decorations were supplied through collections which he made. The architect was probably his friend, Dean Aldrich, but the original plan received some improvements from Sir Christopher Wren. It is supposed that this chapel was built in imitation of the chapel at Chatsworth erected by Bathurst's patron. The new quadrangle facing the fellows' garden was also built through his exertions. Wren was the architect, and it was finished in 1668. Nor were these the only college buildings which were due to his liberality and energy; he is said to have spent nearly 3,000*l.* of his own money, besides purchasing for 400*l.* the rectory of Oddington in Otmoor, near Oxford, for the Trinity fellows. He lived on terms of intimacy with all the great Oxford churchmen of his time—Skinner, Fell, Aldrich, South, Allestree, and, above all, Seth Ward, who calls him 'one of the worthiest men his time affords.' Hence it is not probable that there is any truth in the report that he was unsettled in his religious views, a report which perhaps arose from the fact of his having written favourably of Hobbes. He had evidently, however, wide sympathies, for Calamy tells us of an ejected nonconformist who resided at Oxford, and 'was very great with Dr. Bathurst, whom he would often speak of as a very polite catholic-spirited person, and of great generosity.' There is reason to believe that Bathurst helped this good man pecuniarily

Bathurst was an eminently successful president of Trinity, raising the college both intellectually and socially. No doubt the fact of his being connected with the aristocracy attracted young aristocrats to Trinity. Among others was his own nephew, the well-known Earl Bathurst, Pope's friend, who has given us an amusing account of his uncle's rule. Though the nephew was only fifteen when he entered at Trinity, while the uncle was beyond eighty, the earl told Bathurst's biographer that 'he well remembered being charmed with his uncle's conversation;' and he adds, 'although he maintained the most exact discipline in his college, his method of instruction chiefly consisted in turning the faults of the delinquent scholars into ridicule; all the young students admired and loved him.' The fact is, he was fond of the society of young men, who generally respond to the affection of their elders. Among his young protégés were John Philips, the author of the 'Splendid Shilling,' and the famous Lord Somers, who never lost his affection for Trinity and its genial head, and at Bathurst's request was a liberal contributor to the improvements of the college buildings; it was through Lord Somers's influence that the bishopric was offered to Bathurst. It gives us a curious picture of the times when we hear that Bathurst 'liked to surprise scholars walking in the grove at unseasonable hours, on which occasions he frequently carried a whip.' He regularly attended the early prayers (5 a.m.) in the college chapel up to the age of eighty-two. In his last years he became blind, but was still able to walk alone in the college gardens; this, however, was the cause of his death, for one day while walking there he stumbled over an obstacle, fractured his thigh-bone, and never recovered from the accident.

Dr. Bathurst is termed in biographical notices 'a distinguished wit, philosopher, poet, and theologian;' but his 'Literary Remains,' published by Thomas Warton, who was a fellow of Trinity some years after Bathurst's time, contain all that is extant of his writings, and they are not very extensive or important. They consist of several 'Orationes' in Latin, most of them held in the Oxford Theatre; some 'Prælectiones et Quæstiones Medicæ,' also in Latin; some 'Poemata Latina,' chiefly in the hexameter, but some in the iambic, and some in the elegiac metre. All these prove him, as he is reported to have been, a good Latin scholar, with a considerable fund of humour; a few short English poems of not a very high order of merit make up the volume. Denham attributes to him a curious work entitled 'News from the Dead' (1651?), which gives an account of a certain Anne Green, who had been hanged at Oxford for child-murder, and was restored to life by Drs. Petty (afterwards Sir William), Willis, Clark, and Bathurst. The real author was Richard Watkins of Christ Church. Bathurst only prefixed some verses to the tract. He is also said to have been the author of 'Prælectiones tres de Respiratione' (1654). He projected, as we learn from a letter of his own to his friend, Seth Ward, a 'History of Ceremonies, together with their usefulness, or rather necessity, in divine worship,' and a 'History and genuine Notion of Preaching, which,' he adds, 'perhaps might serve a little to take off that erroneous and superstitious conceit of sermons which obtains so among the vulgar that it has almost cast all other religion out of doors;' but the projects were never carried out. He would never allow any sermons of his own to be published, and inserted a special clause in his will, forbidding the publication of his manuscript sermons. He left some coins and portraits to the Bodleian. Several of his poetical pieces are published in the 'Musæ Anglicanæ.'

[Life and Literary Remains of Ralph Bathurst, &c. by Thomas Warton (1761).] J. H. O.

BATHURST, RICHARD (*d.* 1762), essayist, was born in Jamaica, and sent to England to study medicine. His father, Colonel Bathurst, brought to England in 1750 the negro, Francis Barber, who became famous as Dr. Johnson's black servant. 'My dear friend, Dr. Bathurst,' said Dr. Johnson, with a warmth of approbation, 'declared he was glad that his father, who was a West India planter, had left his affairs in total ruin, because, having no estate, he was not under the temptation of having slaves' (Boswell, vii. 375). He took the degree of M.B. at Peterhouse, Cambridge, in 1745, and afterwards studied medicine in London, where he made the acquaintance of Dr. Johnson, and was a member of the club at the King's Head. 'Dear Bathurst,' Johnson used to say (Piozzi's *Anecdotes*) 'was a man to my heart's content; he hated a fool and he hated a rogue, and he hated a whig: he was a very good hater.' Bathurst was a contributor to the 'Adventurer,' conducted by Hawkesworth, with the assistance of Johnson and Joseph Warton. In September 1754 Bathurst was elected physician to the Middlesex Hospital, but went to Barbadoes, whence he wrote two letters to Johnson in 1757 (published by Croker), and became an army physician in the expedition against Havannah, where he died of fever in 1762. 'The Havannah is taken; a conquest too dearly obtained,' exclaimed Johnson, 'for Bathurst died before it. *Vix Priamus tanti totaque Troja fuit.*' Boswell says, on Mrs. Williams's authority, that Dr. Johnson dictated the essays in the 'Adventurer' signed 'T.' to Bathurst, who wrote them down and sold them for two guineas each to his own benefit. Johnson would not acknowledge them, but smiled when he said he did not *write* them. It is a curious fact that Dr. Johnson often named Bathurst in his prayers after the death of the latter.

[Boswell's Life of Johnson; Hawkins's Johnson, pp. 219, 234.] R. H.

BATHURST, THEODORE (*d.* 1651), Latin poet, descended from an ancient family of Hothorpe in Northamptonshire, and a relative of Dr. Ralph Bathurst [q. v.], the famous English physician, scholar, and divine, was a student of Pembroke College, Cambridge, the college to which Edmund Spenser belonged, and while there executed his translation of that poet's 'Shepherd's Calendar.' This translation had the honour of being highly commended by Sir Richard Fanshawe, who has himself left us specimens of Latin translations of English verse. Bathurst led a private life, and was a man of little ambition. So much the more, says one of his editors, he deserved honour as he desired it less. Bathurst's translation was edited first by Dr. William Dillingham, of Emmanuel College, and dedicated to Francis Lane. It was republished by John Ball, who, in his address to the reader, says he had much and long labour in procuring a copy of Bathurst's work. It was then already rare among the booksellers. Dillingham's edition is not to be found in the British Museum. Ball's edition is accompanied by the original eclogues on the opposite pages. He speaks of Bathurst, in the address above mentioned, as 'poeta non minus ornatus quam gravis idem postea theologus, qui has eclogas ita Latinè vertit ut obscuris lucem, asperis lævitatem, atque omnibus fere nitorem et elegantiam fœneraverit.' He added a Latin dissertation, 'De vita Spenseri et scriptis,' Lond. 8vo, no date and 1732. The precise title of Bathurst's book is 'Calendarium Pastorale sive Eclogæ duodecim totidem anni mensibus accommodatæ Anglicè olim scriptæ ab Edmundo Spenser Anglorum poetarum principe; nunc autem eleganti Latino carmine donatæ a Theodoro Bathurst Aulæ Pembrochianæ apud Cantabrigienses aliquando socio,' Lond. 8vo, 1653.

[Cooper's Athenæ Cantab. ii. 262; Brit. Mus. Catal.] J. M.

BATHURST, WALTER (1764?–1827), captain in the royal navy, was a nephew of Dr. Henry Bathurst, bishop of Norwich [q. v.], being a son of another of the thirty-six children of Benjamin, younger brother of Allen, first Earl Bathurst. After being borne on the books of the guardship at Plymouth for more than a year, he was, on 5 Oct. 1781, appointed to the Yarmouth, which, in the beginning of 1782, accompanied Sir George Rodney to the West Indies, and participated in the glorious victory to leeward of Dominica 12 April. He afterwards served in the Perseus frigate, was made lieutenant on 15 Nov. 1790, and in April 1791 was appointed to the Ferret brig on the home station. He continued in her for nearly three years, and on 30 Dec. 1793 was appointed to the Andromache frigate, in which he served on the Newfoundland station, and afterwards with the fleet off Cadiz under Lord St. Vincent. In May 1797 he was transferred to the Ville de Paris, and on 3 July 1798 was appointed captain of the same ship by order from Lord St. Vincent. His promotion was not confirmed till 24 Oct. 1799; but he continued to command the Ville de Paris till May 1800, and for a great part of the time with Lord St. Vincent's flag at the main. He afterwards commanded the Eurydice frigate, the Terpsichore, and the Pitt, in the East Indies, in all of which he was fortunate in making several rich prizes. Having brought home the Pitt, rechristened Salsette, he still commanded her up the Baltic in 1808, and in July 1809 was employed in escorting part of Lord Chatham's army to Walcheren. The following year he was appointed to the Fame, 74 guns, in which he went out to the Mediterranean, and stayed there till the end of the war. He had no further service till 1824, when he commissioned the Genoa, 74 guns, which, on 20 Oct. 1827, formed part of the fleet commanded by Sir Edward Codrington at Navarino. The accident of position caused the Genoa's loss to be very heavy; her list of killed considerably exceeded that of any other ship in the fleet, and included the name of Captain Bathurst. It is sufficiently well known that the lord high admiral was to a great extent personally responsible for this action having been fought, and that he felt the most lively interest in the result; he was thus prompted to write, with his own hand, a letter of condolence to Bathurst's widow, the mother of five children. One of these, following his father's steps, entered the navy, and had attained the rank of commander, when he died at a comparatively early age.

[Gent. Mag. xcvii. ii. 563; Official Papers in the Public Record Office.] J. K. L.

BATMAN, JOHN (1800–1840), the reputed founder of the colony of Victoria, was born at Paramatta, New South Wales, in 1800, and early in life became a settler in Van Diemen's Land. In 1827, conjointly with another settler, J. T. Gellebrand (afterwards lost in the South Australian bush), Batman applied for a grant of land at Port Phillip Bay. A convict settlement attempted there in 1803 by Lieutenant-colonel D. Collins, of the Royal Marines, had been immediately abandoned, and Port Phillip, by reason partly of the alleged predominance of 'scrub' and scarcity of water, had remained unoccupied; but in 1826, in consequence of a rumour that the French designed to form settlements at unoccupied points on the Australian coasts, a detachment of troops had been sent from Sydney to Port Western, Batman and his colleague stated that, on receiving a grant in that locality, they were prepared to ship thither from Launceston 1,500 to 2,000 sheep, and 30 head of choice cows and horses, &c., 'the whole, to the value of 3,000*l.* to 4,000*l.*, being under the direction of Mr. John Batman, a native of New South Wales.' The New South Wales government replied that 'no decision had yet been come to in respect of Port Western, and therefore the request could not be complied with.' After this Batman, who had a thriving farm in Van Diemen's Land, rendered useful service to the authorities there in the 'black war.' In 1835 the former project was renewed. An association or company for colonising Port Phillip was formed in Van Diemen's Land, and Batman, as its head, was sent over from Launceston secretly to report on the climate and general capabilities of the district for grazing and agricultural purposes. He proceeded thither with his family and a small party, and on 6 May 1835, within view of what now is known as Collingwood Flat, made a treaty with certain chiefs of the aborigines, whereof the estimated number in the locality was 7,000, by which, in consideration of some small gifts and a promised annual tribute of knives, scissors, axes, and slop-clothing, they agreed to make over to him two tracts of land of the aggregate area of 600,000 acres, which included the present site of the city of Melbourne. The text of one of the deeds of conveyance, with which Batman had provided himself beforehand, will be found in Heaton's 'Australian Dictionary of Dates,' setting forth that the chiefs Jagajaga, Cooloolick, and others 'agree to give, grant, enfeoff, and confirm to the said John Batman, his heirs, executors, and assigns' the lands in question. A curious illustration of the way in which the signatures were obtained is afforded by the following extract from Batman's private diary, given in the same work: 'Sunday, 7 June. Detained this morning drawing up triplicates of the deeds of the land I have purchased, and delivering over to them (the natives) more property. Just before leaving, the two principal chiefs (described by Batman in another place as over six feet high and very handsome men) came and laid their cloaks or royal mantles at my feet, wishing me to accept the same. On my consenting to take them, they placed them on my neck and over my shoulders, and seemed quite pleased to see me walk about with them on. I had no trouble to find out their secret marks. One of my natives went to a tree, out of sight of the women, and made the Sydney natives' mark. After this was done, I took with me two or three of my natives to the principal chief and showed him the mark on the tree. This he knew immediately, and pointed to the knocking out of the teeth. The mark is always made when the ceremony of the knocking out of the teeth in front is done. However, after this I desired, through my natives, for him to make his mark, when, after looking about some time, and hesitating for a few minutes, he took the tomahawk and cut out in the bark of the tree his mark, which is attached to this deed, and is the signature of the country and tribe.' The Australian biographer says that only those acquainted with the natives' ways can understand this, and charitably suggests that although others may regard him as a self-deluded enthusiast or worse, to Batman himself, who was a favourite with the natives and had been initiated into some of their mysteries, it all had a satisfactory and sufficient meaning. The colonial authorities did not see matters in the same light. The governor of Van Diemen's Land, to whom on his return Batman sent copies of the deeds, had no authority on the mainland, even had he approved the transaction. The Sydney authorities held that the sovereignty of Australia was vested in the British crown, and that acts, real or alleged, of the native chiefs could not be recognised. Some of Batman's party, however, remained at Port Phillip, and another settler, G. Fawkner, whom Batman appears to have regarded as an interloper, and who was a rival claimant to the honour of having founded the settlement, also established himself there, the first house on the present site of Melbourne being erected in November of the same year. In 1836 the Batman Association wound up its affairs, selling whatever interest it had to two of its members, who proceeded to Sydney, and in October of that year succeeded in obtaining a sum of 7,000*l.* from the government 'in consideration of the expenses incurred in the first settlement.' A resident magistrate, and a party of convicts under a guard of the 4th foot, were sent to Port Phillip. A census of the settlement, taken at the same time, showed a total population of 168 males and 38 females. The town of Melbourne (it was originally named Glenelg) was laid out in the year after, 1837. Batman removed from Van Diemen's Land to Melbourne, and died there in May 1840, whilst what is now the colony of Victoria was still an outlying district of New South Wales.

[Heaton's Australian Dictionary of Dates; Fox-Bourne's Origin of British Colonies.]

H. M. C.

BATMAN, STEPHEN, D.D. (*d.* 1584), translator and author, was born at Bruton in Somersetshire, and, after a preliminary education in the school of his native town, went to Cambridge, where he had the reputation of being a learned man and an excellent preacher. It is supposed he was the Bateman who in 1534 took the degree of LL.B., being at that time a priest and a student of six years' standing. Afterwards Archbishop Parker selected him as one of his domestic chaplains, and employed him in the collection of the library now deposited in Corpus Christi College, Cambridge. Batman asserts that he collected 6,700 books for the archbishop, though this is probably an exaggeration. In 1573 he was rector of Merstham in Surrey. He was also D.D. and parson of Newington Butts in the same county. In 1582 he was one of the domestic chaplains of Henry Cary, Lord Hunsdon. He resided for some time at Leedes, in Kent. His death occurred in 1584.

He wrote: 1. 'Christiall Glass for Christian Reformation, treating on the 7 deadly Sinns,' Lond. 1569, 4to. 2. 'Travayled Pilgreme, bringing Newes from all Parts of the Worlde, such like scarce harde before' [London, by John Denham], 1569, 4to. An allegorical-theological romance of the life of man, in verses of fourteen syllables, in which are introduced characters and historical incidents relative to the reigns of Henry VIII, Edward VI, Mary, and Elizabeth. 3. 'Joyfull Newes out of Helvetia, from Theophr. Paracelsum, declaring the ruinate fall of the papal dignitie: also a treatise against Usury,' Lond. 1575, 8vo. 4. 'The golden booke of the leaden goddes, wherein is described the vayne imaginations of heathen Pagans and counterfaict Christians: wyth a description of their several Tables, what ech of their pictures signified,' Lond. 1577, 4to. This curious volume, which is dedicated to Lord Hunsdon, contains first the description of a considerable number of the heathen deities for gods of the gentiles. An account of the gods of superstition, as belonging to the Roman catholic church, follows, among which are the names of Arrius, Donatus, Henry Nicolas, &c., with 'certaine vpstart Anabaptisticall Errours.' At the head of the sectarian gods is placed the pope for his heresy. Shakespeare is supposed to have consulted this book. 5. Preface to I[ohn] R[ogers]'s 'Displaying of an horrible Secte of grosse and wicked Heretiques naming themselves the Family of Love,' 1579. 6. 'The Doome warning all men to the Judgement: Wherein are contayned for the most parte all the straunge Prodigies hapned in the Worlde, with divers secrete figures of Revelations tending to mannes stayed conversion towardes God: In maner of a generall Chronicle, gathered out of sundrie approved authors,' Lond. 1581, 4to. Dedicated to Sir Thomas Bromley, knight, lord chancellor of England. 7. 'Batman uppon Bartholome, His Booke De Proprietatibus Rerum; newly corrected, enlarged, & amended, with such Additions as are requisite, unto every severall Booke. Taken foorth of the most approved Authors, the like heretofore not translated in English. Profitable for all Estates, as well for the benefite of the Mind as the Bodie,' Lond. 1582, fol. Dedicated to Lord Hunsdon. 8. Notes upon Richard Robinson's 'Auncient Order, Societie, and Unitie Laudable, of Prince Arthure and his knightly Armory of the Round Table,' 1583. 9. 'The new arrival of the three Gracis into Anglia, lamenting the abusis of this present age,' Lond. n. d. 4to.

[Brydges's British Bibliographer, i. 114, 125, iv. 40–45; Tanner's Bibl. Brit. 80; MS. Addit. 5863, f. 67; Warton's Hist. of Engl. Poetry (1840), iii. 393; MS. Baker, xxxix. 46; Cooper's Athenæ Cantab. i. 508; Manning and Bray's Surrey, ii. 263; Ames's Typog. Antiquities, ed. Herbert; Lowndes's Bibl. Man. ed. Bohn, i. 128; Huth Library, i. 117; Cat. of the Library at Chatsworth, i. 133.] T. C.

BATMANSON, JOHN (*d.* 1531), prior of the Charterhouse in London, studied theology at Oxford, but there is no evidence of his having taken a degree in that faculty, 'though supplicate he did to oppose in divinity.' Whether the John Batemanson, LL.D., who was sent to Scotland in 1509 to receive James IV's oath to a treaty with England, and who acted on several commissions to examine cases of piracy in the north of England from that date till 1516, is the same man, is doubtful, but probable, as the name is by no means a common one. In 1520 he was already a Carthusian, and was employed by Edward Lee (afterwards archbishop of York) in connection with his critical attack upon Erasmus. Erasmus (from whose letters we learn this fact) gives a spiteful sketch of his character—'unlearned, to judge from his writings, and boastful to madness.' In 1523, according to Tanner, on the authority of a manuscript belonging to Bishop Moore, he was prior of the Charterhouse of Hinton in Somerset; but his name has escaped the researches of Dugdale and his later editors, both in connection with Hinton and London. On the death of William Tynbigh, prior of the London Charterhouse, in 1529, Batmanson was elected to succeed him. He died on 16 Nov. 1531, and was buried in the convent chapel. This is the date given by

Theodore Petre, the biographer of the Carthusians. If the statement of Maurice Chauncy, a contemporary of Batmanson's, that his successor Houghton, who was executed for refusing the oath of supremacy, died on 4 May 1535, 'in the fifth year of his priorate,' be correct, Batmanson must have resigned the office some months before his death. The character given of him varies with the opinions of the writer. Pits and Petre speak of his great learning and angelic life, while Bale calls him supercilious and arrogant, and fond of quarrelling, though he allows that he was a clear writer. The only incident of his rule that has come down to us shows him in a favourable light. One of his monks was so affected by the solitary life that he was on the point of committing suicide when the prior discharged him from the order.

The following is a list of his works: 1. 'In Cantica Canticorum,' lib. i. 2. 'In Salamonis Proverbia,' lib. i. 3. 'In Evangelium illud "Missus est,"' lib. i. 4. 'De Christo duodenni, Homilia una (Cum factus esset Jesus annorum duodecim).' 5. 'Institutiones Novitiorum,' lib. i. 6. 'De Contemptu Mundi,' lib. i. 7. 'De unica Magdalena, contra Fabrum Stabulensem,' lib. i. 8. 'Contra annotationes Erasmi Rotterdami,' lib. i. 9. 'Contra quædam Scripta Martini Lutheri,' lib. i. 10. 'Retractatio quorundam Scriptorum suorum,' lib. i. None of these appear to exist in print, or in any of the more important collections of manuscripts in England.

[Petreius's Bibliotheca Cartusiana, 157; Chancæus, De Vitæ Ratione et Martyrio xviij Carthusianorum, ii. 51, 83; Erasmi Epist. xii. 20; Cal. of State Papers, Hen. VIII; Pits, De Scriptoribus Angliæ, 1531; Bale's Scriptorum Illustrium Majoris Brytanniæ Cent. ix. n. 14, xi. n. 95; Wood's Athenæ Oxon. (Bliss), i. 60.] C. T. M.

BATT, ANTHONY (*d.* 1651), was a Benedictine monk, who resided for some years in the English monastery of his order at Dieulwart, in Lorraine. Weldon (*Chronological Notes*) says his death occurred 12 Jan. 1651, and adds that 'he was a great promoter and practiser of regular discipline, a famous translator of many pious books into English. He wrote a most curious hand, and spent much of his time at La Celle, where there is a Catechism of a large size, which he composed at the instance of some of the fathers in the mission.' His published works are: 1. 'A HeavenlyTreasure of Confortable Meditations and Prayers written by S. Augustin, Bishop of Hyppon. In three severall Treatises of his Meditations, Soliloquies, and Manual,' translation, St. Omer, 1624, 12mo. 2. 'A Hive of Sacred Honie-Combes, containing most sweet and heavenly counsel, taken out of the workes of the mellifluous doctor S. Bernard, abbot of Clareual,' Douay, 1631, 8vo. 3. 'A Rule of Good Life,' translated from St. Bernard, Douay, 1633, 16mo. 4. 'Thesaurus absconditus in Agro Dominico inventus, in duas partes; 1° Precationes, 2° Meditationes,' Paris, 1641, 12mo.

[Oliver's History of the Catholic Religion in Cornwall, 506; Cat. of Printed Books in Brit. Mus.; Weldon's Chronological Notes, 188, append. 15.] T. C.

BATT, WILLIAM, M.D. (1744–1812), was born at Collingbourne, in Wiltshire, on 18 June 1744, and was for some time a student at Oxford University. He then attended courses of medical instruction in the London schools, after which he went to Montpellier, where he took his doctor's degree in 1770. His name also appears, under date 5 Oct. 1771, among the students who studied at Leyden. On completing his studies he returned to England, but on account of his health he subsequently removed to Genoa, where he obtained an extensive medical practice, and in 1774 was appointed professor of chemistry in the university. Previous to this the study of chemistry in the university of Genoa had been much neglected, but soon after his appointment the lectures were thronged with pupils. He also made a special study of botany, and gathered an extensive collection of rare plants. His wide and varied acquirements and his public spirit won him the general esteem of his fellow-citizens, which was greatly increased by his self-sacrificing attentions to the sick during the severe epidemic of 1800. He resigned his professorship in 1787 on account of a prolonged visit to England. He died at Genoa on 9 Feb. 1812. He was the author of a considerable number of treatises on medical subjects, the principal of which are: 'Pharmacopea,' 1787; 'Storia della epidemia che fece strage in Genova all' epoca del blocco,' 1800; 'Reflessioni sulla febbre degli spedali,' 1800; 'Considerazioni sull' innesto della vaccina,' 1801; 'Alcuni dettagli sulla febbre gialla,' 1804; 'Memoria sulla Scarlattina perniciosa,' 1807; and 'Storia di una epidemia che regnò in Genova nel 1808,' 1809. A large number of his papers are in the 'Transactions of the Medical Society of Genoa.'

[Celesia's Continuation of Isnardi's Storia della Università di Genova, 2nd part (1867), pp. 19–22; Peacock's Index to English-speaking students who have graduated at Leyden, p. 7; Brit. Mus. Catalogue.]

BATTEL, ANDREW (*fl.* 1589–1614), traveller, was born in Essex about 1565. On

20 April 1589 he sailed with Captain Abraham Cocke for Rio de la Plata. After a troublesome voyage they reached the mouth of the river in the autumn, but were forced by hunger and adverse winds to return along the coast of Brazil. Landing at the island of St. Sebastian (the site of the present Rio Janeiro), the crew was separated, and Battel with five companions was carried off by the Indians to the river Janeiro and delivered to the Portuguese. After four months' imprisonment he was transported to St. Paul-de-Loanda, the Portuguese settlement in Angola. He was imprisoned in that town for four months, and then sent 150 miles up the river Quansa and confined in a fort, till, through the death of the Portuguese pilot, he was employed to take the governor's pinnace down to Loanda. After an illness of eight months Battel was sent by the governor of Loanda, Hurtado de Mendoça, to Zaire, on the Congo, in a pinnace to collect ivory, wheat, and palm-tree oil. He was successful, and continued to trade for the Portuguese at Longo, but, attempting to escape on a Dutch vessel, he was thrown into prison for two months and then banished to Massangano in the interior, where he spent six years. After another abortive flight and consequent imprisonment, he was enrolled in a mixed force of Portuguese and natives and sent on an expedition to Elambo. In this campaign, which was successful, Battel received a severe wound in the leg. Afterwards he was employed in trading expeditions along the coast, and on one occasion he was left by the Portuguese as a hostage for two months with the Gagas. He was equipped with a musket, and by his shooting gained the favour of this tribe. He gives a full and striking account of the strange customs and superstitions which he observed among them, particularly of the human sacrifices of which he was an eye-witness. He managed to return to the Portuguese at Massangano, and for his services was made a sergeant. Hearing from some Jesuits that by the accession of James I peace was restored between England and Spain, he obtained the governor's consent to return to England. The promise was retracted, and Battel fled into the woods, resolved to wait for a new governor. At length he fell in with a pinnace belonging to an old messmate; he embarked, and was put down at the port of Longo. Here, by virtue of his shooting, he gained the goodwill of the king. At this point the narrative ends with a full description of the different regions of Longo, their natural features, and the customs of the negroes. After three years spent in this district Battel returned to England, having been absent eighteen years, and settled at Leigh in Essex. His veracity has been questioned, but his narratives have been partly confirmed by the similar account of the Congo district given by the traveller Lopez in 1591. Purchas refers to Battel as his neighbour, and testifies to his intelligence and honesty. He speaks of him as still living in his 'Pilgrimage,' the first edition of which was published in 1614.

[The account orally delivered by Battel to Purchas is contained in Purchas's 'Pilgrimes,' pt. ii. bk. vii. ch. iii., and reprinted in Pinkerton's 'Voyages and Travels,' vol. xvi. The title is 'The Strange Adventures of Andrew Battel, of Leigh, in Essex, sent by the Portuguese prisoner to Angola, who lived there and in the adjoining regions near eighteen years.' In the seventh book of his 'Pilgrimage,' Purchas frequently cites the authority of Battel for statements concerning Africa.] A. G-n.

BATTELEY, JOHN, D.D. (1646–1708), a Kentish antiquary and archdeacon and prebendary of Canterbury, was the son of Nicholas Batteley, an apothecary, and was born at St. Edmundsbury in Suffolk in 1646. He matriculated at Trinity College, Cambridge, on 5 July 1662. His tutor was Mr. Pulleyn, who in the previous year had exercised the same authority over Isaac Newton. Batteley was subsequently elected a fellow of his college, and was himself for several years one of the tutors. He was appointed domestic chaplain to Archbishop Sancroft, and acted later in the same capacity for Archbishop Tillotson, whose sermons he published after the primate's death.

In 1683 Batteley became rector of Hunton; in 1684 was collated by Archbishop Sancroft to the rectory of Adisham in Kent, and appointed chancellor of Brecknock. He was collated to the archdeaconry of Canterbury on 23 March 1687, and was installed on the following day, in succession to Dr. Samuel Parker. On 1 Sept. 1688 he was inducted master of King's Bridge (or Eastbridge) Hospital, and it is recorded of him that he was a good and generous benefactor to this hospital, 'as well in the extraordinary reliefs which he afforded the poor of it, as in the repairing and beautifying the buildings, chapel, and hall of it.' He rebuilt in 1708 three of the sisters' lodgings, and renovated other parts of the building, and at his death left by his will to the in-brothers and sisters 100*l.*, the interest of which he ordered should be proportioned by Mr. John Bradock of St. Stephen's (who afterwards became master), and Mr. Somerscales, vicar of Doddington. Batteley was collated by Archbishop Sancroft to a prebend of Canterbury on 5 Nov. 1688.

He was a good scholar and was able to render useful service to Bishop Fell and others in collating manuscripts; the bishop mentions his services several times in his writings. Batteley was the author of 'Antiquitates Rutupinæ,' published in 1711 at Oxford, after his death, by Dr. Thomas Terry, canon of Christchurch. The work is composed in Latin in the form of a dialogue between the author and his two friends and brother chaplains, Dr. Henry Maurice and Mr. Henry Wharton, the subject being the ancient state of the Isle of Thanet. A second (quarto) edition of the original was published later, in 1745, together with the author's 'Antiquitates S. Edmundburgii,' an unfinished history of his native place and its ancient monastery down to 1272. This was published by his nephew Oliver Batteley, with an appendix and the list of abbots continued by Sir James Burrough. In 1774 Mr. John Duncombe published a translation of the 'Antiquitates Rutupinæ,' under the title of 'Antiquities of Richborough and Reculver, abridged from the Latin of Mr. Archdeacon Batteley,' London, 1774, 12mo. Batteley also published, in 1726, 'The original Institution of the Sabbath: and the observation due to it, consider'd,' and a 'Sermon preach'd before the Queen' in 1694. Dr. Batteley was twice married, but left no issue. His second wife, a daughter of Sir Henry Oxenden of Deane, survived him thirty years. He died on 10 Oct. 1708, aged 61, and is said to have declared himself on his deathbed very uneasy on account of having held pluralities. He was buried at Canterbury in the lower south wing or cross aisle of the cathedral, where, in the corner between the south door and St. Michael's Chapel, a mural monument is erected to his memory. His epitaph describes him as 'vir integerrimâ in Deum pietate, honestissimus et suavissimus.'

[Hasted's History of Kent, iv. 606, 630, 787; Antiquitat. Rutup.; Wood's Athenæ (ed. Bliss), iv. 235; Duncombe's preface to Antiq. of Richborough; Nichols's Illustrations of Literature, iv. 85.] R. H.

BATTELEY, NICHOLAS (1648–1704), antiquary, younger brother of Archdeacon John Batteley [q. v.], was born at St. Edmundsbury in 1648. He went to Cambridge, and was admitted on 30 March 1665 a pensioner of Trinity College, where his tutor was the same Mr. Pulleyn in whose hands his brother had been. Nicholas took the degree of B.A. in 1668, and, moving afterwards to Peterhouse, proceeded M.A. in 1672. On 15 Oct. 1680 he was presented by the Earl of St. Albans to the rectory of Nowton, and became afterwards vicar of Beakesbourne, alias Livingsbourne, in Kent, to which living he was presented by Archbishop Sancroft on 24 Aug. 1685. At the same time he held the rectory of Ivychurch. In 1703 Batteley published a folio volume of the 'Antiquities of Canterbury, or a Survey of that ancient City with its Suburbs, Cathedral, &c., sought out and published by the good will and industry of William Somner; the second edition revised and enlarged by Nicholas Batteley, M.A. Also Mr. Somner's discourse, called Chartham News, a relation of some strange bones found at Chartham in Kent; to which are added some observations concerning the Roman Antiquities of Canterbury, and a preface, giving an account of the works and remains of the learned antiquary, Mr. William Somner, by N. B. The second part is called Cantuaria Sacra, or the Antiquities (i.) of the Cathedral and Metropolitical Church; (ii.) of the Archbishopric; (iii.) of the late Priory of Christchurch and of the present Collegiate Church founded by King Henry VIII, with a catalogue of all the Deans and Canons thereof; (iv.) of the Archdeaconry of Canterbury; (v.) of the Monastery of St. Augustine and of the parish churches, hospitals, and other religious places, &c. &c., enquired into by N. B.' The work was illustrated. Batteley also left in manuscript a history of Eastbridge Hospital, which, after having been partially printed in Strype's 'Life of Whitgift,' was published in Nichols's 'Bibliotheca Topographica Britannica,' vol. i. (1780). Some valuable notes by Batteley in an interleaved copy of Dugdale's 'Monasticon' were used by Lewis in his 'History of Faversham,' 1727. Batteley died on 19 May 1704, and a memorial was erected to him in Beakesbourne Church. His son, Oliver Batteley, born in 1697, was educated at Westminster School; proceeded to Christ Church, Oxford, in 1716; took the degrees of B.A. 1720, M.A. 1723, and B.D. 1734; became rector of Iron Acton, Gloucestershire, in 1736, and prebendary of Llandaff in 1757; and died in 1766. He edited in 1745 the works of his uncle John Batteley [q. v.]

[Hasted's History of Kent, iii. 500, 719; Nichols's Illustrations of Literature, iv. 92; Gage's Thingoe Hundred; Gough's Brit. Topogr. i. 452, 468; Welch's Alumni Westmon. (1852), 268.] R. H.

BATTELL, RALPH, D.D. (1649–1713), divine, son of Ralph Battell, M.A., rector of All Saints' and St. John's, Hertford, was born on 11 April 1649, and received his education at Peterhouse, Cambridge (B.A., 1669; M.A., 1673; D.D., *comitiis regiis*, 1705). He became rector of St. Peter's Church, Canterbury, and of Edworth, Bedfordshire; subdean of the Chapel Royal; sub-almoner to Queen Anne; and prebendary of Worcester (1680). He died on 20 March 1712-13, and was buried in the cemetery of All Saints', Hertford. There is a mezzotint engraving of him by J. Simon from a painting by Dahl.

His works are: 1. 'Vulgar Errors in Divinity removed,' London, 1683, 8vo. William Haworth, in his 'Absolute Election of Persons, not upon foreseen conditions, stated and maintained' (London, 1694, 4to), animadverts on some of the 'Pelagian errors' contained in this book. 2. 'A Sermon on Matt. vii. 12,' 1684, 4to. 3. 'The Lawfulness and Expediency of Church-Musick asserted,' in a sermon on Ps. c. 1, 2, London, 1694, 4to.

[Clutterbuck's Hertfordshire, ii. 162; Noble's Continuation of Granger, i. 101; Kennett's Register and Chronicle, 830; Cantabrigienses Graduati (1787), 27; Evans's Cat. of Engraved Portraits, 742; Watt's Bibl. Brit.; Cat. Lib. Impress. Bibl. Bodl. (1843) i. 201; Cat. of Printed Books in Brit. Mus.; Le Neve's Fasti (Hardy), iii. 81.] T. C.

BATTEN, ADRIAN (*fl.* 1630), organist of St. Paul's, the dates of whose birth and death cannot be ascertained, was educated in the choir of Winchester Cathedral under John Holmes. As Holmes left Winchester in 1602, the date 1592 is the latest that can reasonably be assigned for Batten's birth. In 1614 he was appointed vicar-choral of Westminster, and in 1624 he removed to St. Paul's, where he held the post of organist in addition to that of vicar-choral. He composed a large number of anthems, and a morning and evening service. Of printed compositions by him there are six contained in Barnard's collection and two in Boyce's 'Anthems.' Manuscripts of his compositions are contained in the British Museum (*Harl. MS.* 7337), in the libraries of Christ Church and the Music School, Oxford, of St. Peter's College, Cambridge, and in Purcell's and Blow's collections in the Fitzwilliam. There is no doubt that Batten's works show great contrapuntal skill and considerable ingenuity and inventiveness; though Burney's depreciatory remarks on them would lead us to suppose that they were in no way remarkable. Batten is commonly supposed to have died about 1640; but Burney, on what authority we know not, states that he flourished during the reigns of Charles I and II, which would place his death at least twenty years later.

[Burney's History; Grove's Dictionary of Music and Musicians; manuscript music in British Museum and in collections in Oxford and Cambridge.] J. A. F. M.

BATTEN, Sir WILLIAM (*d.* 1667), admiral, is stated by Burke to have been the son of Andrew Batten, of Easton St. George, near Bristol; though his career, so far as we can now trace it, connects him rather with the east country. Andrew Batten served for many years as master in the royal navy (*Calendar of State Papers, Domestic*, 3 April 1621; 14 Jan. 1627–8), and was on 27 Feb. 1626–7 ordered by the special commissioners for inquiring into the state of the navy to complete the survey of cordage at Chatham. Afterwards he engaged in commerce, and (13 Dec. 1632) is described as master of the Salutation of Yarmouth. We may thus identify William Batten, the son of Andrew, with the William Batten who, on 24 Aug. 1626, obtained letters of marque for the Salutation, then called of London, owned by Andrew Hawes and others, and who, in conjunction with Andrew Hawes and others of Yarmouth, was ordered (1 April 1629) 'to enter into a bond of 1,000*l.* that the Salutation of Yarmouth should not make any voyage for whale fishery to any countries within the compass of the Muscovy Company's patent' [see Baffin, William]. There is no further mention of him till his appointment in 1638 as surveyor of the navy. 'On Sunday last' (16 Sept.), wrote the Earl of Northumberland's secretary to Sir John Pennington, 'Captain Batten kissed his majesty's hand for the surveyor's place. His patent is drawing "during pleasure only," as all patents must run hereafter. Here has been much striving for the place, Sir Henry Mainwaring, Captain Duppa, Mr. Bucke, *cum multis aliis*; but the king, with the help of somebody else, thought him the fittest man' (19 Sept. 1638). The way in which Batten's name is thus introduced shows that he was far from being the 'obscure fellow unknown to the navy' described by Clarendon; and though the reference to 'the help of somebody' confirms Clarendon's more direct statement that he was made surveyor 'for money,' it was merely in accordance with the custom of the age, in which the price of the post was almost publicly quoted at 1,500*l.* (Monson's 'Naval Tracts' in *Churchill's Voyages*, iii. 331 *b.*) It does not appear whether Batten had held any naval command before his appointment as surveyor; it is not improbable that he had, for in March 1642 he was appointed second in command of the fleet under the Earl of Warwick.

During the years immediately following, the action of the navy was for the most part purely national: as between the king and the parliament, it remained, to a great extent, neutral; but it resolutely prevented foreign interference, and readily obeyed the orders of parliament 'to prevent the bringing over soldiers, money, ordnance, and other ammunition from beyond the seas to assist the king against the parliament of England' (29 Nov. 1642, Penn, i. 71). About the middle of February 1642–3 Batten, in command of four ships at Newcastle, learned that a vessel had sailed from Holland with a quantity of arms and ammunition, which she intended to land at Bridlington quay. He at once went there, and finding the boats engaged in landing these stores, he opened fire on them; with what success does not appear. Queen Henrietta Maria had taken a passage from Holland in this same vessel, and was in the village at the time. According to Clarendon: 'Finding that her majesty was landed, and that she lodged upon the quay, Batten, bringing his ships to the nearest distance, being very early in the morning, discharged above a hundred cannon (whereof many were laden with cross-bar shot) for the space of two hours upon the house where her majesty was lodged; whereupon she was forced out of her bed, some of the shot making way through her own chamber, and to shelter herself under a bank in the open fields.' In point of fact, it does not appear that Batten knew of the queen's presence, or could in any case have acted otherwise than he did (Penn, i. 71–6, where the story is discussed in some detail). During the rest of the civil war Batten continued in active command of the fleet under the lord admiral 'in the service of the king and parliament;' and in May 1647 brought into Portsmouth a fleet of fifteen Swedish ships, men-of-war and merchantmen, for refusing to pay the accustomed homage to the English flag in the narrow seas; on which the admiralty committee reported to both houses of parliament that it was of opinion 'that the vice-admiral's (Batten's) and rear-admiral's (Richard Owen's) proceedings in order to the maintenance of this kingdom's sovereignty at sea be approved of by both houses' (Penn, i. 242–4).

It was, however, already known that the indignities recently offered to the king's person, and the authority now assumed by the army, were contrary to the spirit and feeling of the navy; and Batten was specially warned (12 June 1647) to 'observe the tempers of the mariners and improve all means to continue them in a condition of obedience and service to the parliament.' Three months later Batten himself was ordered by the admiralty committee to attend before them on 17 Sept. He did so, and rendered up his commission, declaring 'that it was not out of any discontent, that if the state should be pleased to employ him again he was willing to serve them; if they should please otherwise to dispose of that command, he would be content to stay at home' (Penn, i. 251). His resignation was accepted, and on 19 Oct. Colonel Rainborow, one of the committee, was appointed vice-admiral and commander-in-chief of the fleet. This proceeding roused the utmost indignation in the fleet, and many of the officers refused to serve under Rainborow (*A Declaration of the Officers and Company of Seamen aboard His Majesty's Ships, lately reserved for His Majesty's Service*, Amsterdam and London, 1648; reprinted in Penn, i. 270–2). They turned Rainborow ashore 28 May, demanded that Batten should be reappointed, and sent him a personal invitation to resume the command. This he did, when eleven ships sailed out of the fleet then in the Downs and went over to Holland, where the Prince of Wales then was; 'not,' wrote Batten, 'as if I were now turned an enemy to parliaments, for I profess I shall, with the hazard of my life and fortunes, endeavour the welfare and being of free parliaments, provided it be with the just rights of the king and his subjects' (*A Declaration of Sir William Batten, late Vice-Admiral for the Parliament, concerning his Departure from London, to his Royal Highness the Prince of Wales, for satisfaction of all honest Seamen, and others whom it may concern* (London, 1648; reprinted in Penn, i. 266–70). The prince conferred the honour of knighthood on Batten, and was anxious that he should continue in command of the fleet. This, however, Batten refused to do. He accompanied the prince to the Downs, and was with him when he summoned Warwick to return to his allegiance (29 Aug.); but he seems to have been shocked at the idea of fighting against his old admiral, and obtained permission to return to England.

With him also returned Captain Jordan and others, who made their peace with the parliament and served with distinction in the Dutch war. Batten seems to have been undisturbed, and indeed ignored; he took no further service under the parliament or Cromwell. There is no mention of him during the next twelve years; and though it is possible that the Robert Batten, captain of the Garland, who was slain in the fight off Dungeness 29 Nov. 1652, was his son, there is no direct evidence to that effect. On the

Restoration (June 1660) Batten was reinstated in his office of surveyor of the navy; in the exercise of its duties his remaining years were passed, during which time, through the pleasant pages of Pepys's Diary, we seem to become almost personally acquainted with him. Pepys was often very much out of humour with Batten, though he continued throughout on good terms with him; and much of what we read in the Diary must be attributed to some passing pique. To say that in an age of almost universal corruption Batten's official hands were not quite clean is unnecessary; but there is something ridiculous in Pepys and Sir W. Warren discoursing on Batten's iniquities for some four hours on end, forgetful even of eating or drinking (4 July 1662); or on another occasion adjourning to a tavern to talk 'of the evils the king suffers in our ordering of business in the navy, as Sir W. Batten now forces us by his knavery' (5 May 1664). The relations of Pepys and Warren to each other were of such a nature as to permit us to suspect that Batten's 'knavery' may have largely shown itself in restraining the greed of the clerk of the acts or in insisting on a just interpretation of the clauses of a contract (e.g. 10 Feb. 1662–3, 2 Feb. 1663–4, 16 Sept. 1664; cf. *MS. Sloane* 2751). There is, in fact, no reason to suppose that Batten ever exceeded the bounds of what was then considered fair and right; and the story of Batten's cowardice (4 June 1664) as related to Pepys by Coventry, who said he had it from the king, is probably false (29 Aug. 1648); though it is quite possible that he may have shown marks of agitation, of a spirit torn with conflicting emotions, which the king thought a fitting subject for jest. In 1665 Batten had a serious illness, and lay for four or five days at the point of death. 'I am at a loss,' wrote Pepys (7 Feb. 1664–5), 'whether it will be better for me to have him die, because he is a bad man, or live, for fear a worse should come.' He revived, however, and lived on for another two years and a half. On 4 Oct. 1667 Pepys notes: 'Sir W. Batten is so ill that it is believed he cannot live till to-morrow, which troubles me and my wife mightily, partly out of kindness, he being a good neighbour, and partly because of the money he owes me.' He died on the early morning of 5 Oct., 'having been but two days sick;' and on the 12th 'the body was carried, with a hundred or two of coaches, to Walthamstow, and there buried.' From 1661 he had sat in parliament as member for Rochester, and since June 1663 had held the honourable post of master of the Trinity House. He was twice married, and left a son and daughter both grown up and married.

[Calendars of State Papers, Domestic, 1619–67. There is in these, as yet, a gap, 1642–8, during a very interesting period, which is only imperfectly filled up by the numerous references and extracts in Penn's Memorials of the Professional Life and Times of Sir William Penn; A true Relation of what passed between the fleet of his Highness the Prince of Wales and that under the command of the Earl of Warwick (4to, 1648); Pepys's Diary, ed. Bright, where the name occupies nearly three columns in the index.] J. K. L.

BATTIE, WILLIAM (1704–1776), physician, son of Edward Battie, rector of Modbury, Devonshire, was born there in 1704. He was a king's scholar at Eton, and in 1722 entered King's College, Cambridge. In 1724 he was a candidate for the Craven scholarship, and, the electors being equally divided, the appointment lapsed after a year to the founder's family, when Lord Craven gave it to Battie. Battie in 1747 founded a similar scholarship at Cambridge worth 20*l.* a year, which was called after him, and he nominated the scholars during his lifetime. He graduated B.A. in 1720, M.A. in 1730, and M.D. in 1737. He began to practise physic at Cambridge, and gave anatomical lectures at King's College (H. Walpole, *Letters*, I. xii.). In 1728 he published an edition of Aristotle's 'Rhetoric,' and in 1729 one of Isocrates' 'Orations.' The latter was ridiculed in some verses by Dr. Morell, published in the 'Grub Street Journal,' 1730; it was republished, with additions, in two volumes in 1749. He afterwards settled at Uxbridge. On one occasion Godolphin, the provost of Eton, although in good health, sent a coach and four for him in order to raise his reputation. He made 500*l.* at Uxbridge, and then settled in London, where he soon gained a large practice. In 1738 he married the daughter of Barnham Goode, under-master at Eton. A fortune of over 20,000*l.* was left to him soon afterwards by some cousins. He became fellow of the College of Physicians in 1738; censor in 1743, 1747, and 1749; Harveian orator in 1746; and president in 1764. He was Lumleian orator from 1749 to 1754. He was physician to St. Luke's Hospital for some years, resigning the post in 1764, and was proprietor of a large private lunatic asylum. In 1750 he took part in the dispute between the College of Physicians and Dr. Schomberg, which involved an expensive litigation; he was attacked for his part in this affair in the 'Battiad,' 1751 (by Moses Mendez), which is reprinted in Dilly's 'Repository,' 1776. In 1763 he was examined with Dr. Monro before a committee of the

House of Commons on the regulation of private madhouses; his evidence contributed to the bill on the subject which was passed in 1774. He died on 13 June 1776, and was buried at Kingston, Surrey. According to Horace Walpole, he died worth 100,000*l.* (H. WALPOLE, *Letters*, ii. 366). Besides the editions of Aristotle and Isocrates, Battie published a Harveian oration in 1746; his Lumleian lectures ('De Principiis Animalibus') in twenty-four separate parts between 1751 and 1757, in which year a collected edition of the whole was issued; a 'Treatise on Madness' in 1758, which was attacked by Dr. John Monro in a pamphlet published in the same year; and 'Aphorismi de cognoscendis et curandis Morbis' in 1760. Battie seems to have been an eccentric humorist. He left three daughters, one of whom married Sir George Young, a distinguished admiral.

[Nichols's Lit. Anecdotes, iv. 599–612, 727; Harwood's Alumni Eton. 304–9; Munk's Roll, ii. 139–43; Watt's Bibl. Brit.; Brit. Mus. Cat.]

BATTINE, WILLIAM (1765–1836), holder of many legal offices, and poetical writer, was born at East Morden, Sussex, 25 Jan. 1765. Through his mother's family, he was stated to be one of the coheirs of the long dormant barony of Bray, but he never publicly urged his claim. He was educated at Trinity Hall, Cambridge, where he appears to have obtained a fellowship at a precociously early age; he took the degree of LL.B. in 1780, and that of LL.D. in 1785. On 3 Nov. 1785, he was admitted fellow of the College of Doctors of Law, in London, and soon secured a large practice in the ecclesiastical and admiralty courts. From the year 1812 until 1827 he was one of the gentlemen of the privy chamber in ordinary. He is said to have lived on intimate terms with the king when Prince of Wales, and was credited with having settled a quarrel between the prince and his father. For many years Battine was advocate-general in the high court of admiralty, and chancellor of the diocese of Lincoln; he held besides several other minor legal offices. He was elected a fellow of the Royal Society on 1 June 1797 (THOMSON'S *Royal Society*). In his old age he contracted many eccentric habits, and, having squandered the wealth he had acquired in his profession, lived in great poverty. He died 5 Sept. 1836, and was, according to his own directions, buried five days later with great privacy in the church of St. George the Martyr, Southwark.

Battine published, in 1822, a dramatic poem, entitled 'Another Cain: a Mystery.' It was written, its author tells us, 'to correct the blasphemy put into the mouth of Lucifer' in Lord Byron's 'Cain.' An undated 'Letter to the Judges of the King's Bench,' in pamphlet form, was also published by Battine. It urges that gentlemen of the privy chamber are exempt by privilege from arrest in civil suits, an indignity to which Battine had himself apparently been subjected.

[Gent. Mag. new series, vi. 545; Brit. Mus. Cat.] S. L.

BATTISHILL, JONATHAN (1738–1801), composer, was the son of a solicitor, and was born in London in May 1738. At the age of nine he became a chorister of St. Paul's, and was articled pupil to the choirmaster, William Savage, before the age of thirteen. Under this master, who treated him with great severity, he advanced rapidly in scientific knowledge of music and in manual execution. When his term of apprenticeship expired he was already known as one of the best extempore performers on the organ in the country. At this time he composed some songs for Sadler's Wells Theatre, which procured him considerable celebrity. He was next associated with Dr. Boyce at the Chapel Royal as his deputy, and about the same time was engaged to conduct the band at Covent Garden. On 11 Jan. 1758 Battishill was elected a member of the Madrigal Society, and on 2 Aug. 1761 became a member of the Royal Society of Musicians (*Records of the Madrigal Soc. and Roy. Soc. of Musicians*). Here he became acquainted with Miss Davies, the original Madge in 'Love in a Village,' and married her in 1763. Soon after this he was appointed organist of the united parishes of St. Clement Eastcheap and St. Martin Ongar, and also of Christ Church, Newgate Street. By these appointments he was obliged to sever his connection with Boyce. About the same time he gave up his post at Covent Garden, and Mrs. Battishill retired from public life. In 1764 he composed most of the music—all the choruses and some of the airs—for an opera entitled 'Almena,' of which the overture and the rest of the airs were written by Michael Arne. The music was exceedingly good; but in consequence of the poverty of the libretto, the work was only performed five times. In spite of this failure Battishill persevered in theatrical composition, and in the same year produced the music to a pantomime called the 'Rites of Hecate,' which obtained considerable success. Soon after this he set to music a collection of hymns by Charles Wesley, and wrote a number of songs and a set of sonatas for the harpsichord. In 1771 he received a gold medal from the Catch

Club for his cheerful glee, 'Come bind my brows.' In 1776 he published, by subscription, two collections of glees, and about the same time he took considerable interest in the musical and elocutionary entertainments projected by Lee the actor and Baildon the musician, which took place in the great room of the Crown and Anchor tavern. Several interesting choruses were composed by Battishill for these occasions. At this time he led a very domestic life, his cultivated tastes and his love of literature providing him with plenty of occupation. After the death of his wife, in 1777, he sought distraction in dissipation, thereby injuring his health and diminishing his fortune. After a long illness he died at Islington on 10 Dec. 1801, and was buried, in accordance with his dying request, in St. Paul's, near the remains of Dr. Boyce. The funeral service was composed by Dr. Busby, and Battishill's own beautiful six-part anthem, 'Call to Remembrance,' was sung, and accompanied by Attwood. His works are vigorous and original, having a certain analogy to those of Purcell. His part-writing is exceedingly ingenious and interesting. His playing of the organ and harpsichord was dignified and tasteful, though dexterity and rapidity of execution were disregarded by him. Busby relates that he used frequently to say 'I am no finger merchant.' His playing of Handel was particularly excellent.

Besides the collection of his works published during his lifetime, several anthems, chants, and psalm-tunes were published after his death by Page in 1804. In the British Museum there is a copy of 'Two Anthems, as they are sung in St. Paul's Cathedral.' These are 'Call to Remembrance' (six parts) and 'How long wilt Thou forget me?' (five parts). Copies of his collection of songs and glees are in the library of the Royal College of Music.

[Busby's History of Music, vol. ii.; Concert-room Anecdotes; Grove's Dictionary of Music and Musicians; European Magazine, xl. 479.]
J. A. F. M.

BATTLEY, RICHARD (1770–1856), chemist, was the son of an architect in Wakefield, where he was born about 1770. He was educated at the Wakefield grammar school, and after serving as pupil with a physician at Wakefield was appointed medical attendant in connection with the collieries in the district of Newcastle-on-Tyne. He then went to London to attend the medical schools, and after concluding his studies entered the service of the navy as an assistant surgeon, and was present at several engagements under Sir Sidney Smith. In a few years, however, he returned to London, where he carried on the business of an apothecary, first in St. Paul's Churchyard, and afterwards in Fore Street, Cripplegate. When the London Eye Infirmary was founded, he for a time supplied the medicines free of cost, and also acted as secretary. He introduced many important improvements in pharmaceutical operations, and at his own house in Fore Street, as well as at the Sanderson Institution, provided a museum of *materia medica* which was open free to the pupils of all the medical schools. He died at Reigate on 4 March 1856.

[Gent. Mag. new ser. xlv. 534–6.]

BATTY, ROBERT (*d.* 1848), lieutenant-colonel and amateur draughtsman, was the son of Dr. Batty, of Hastings [q. v.]. At the age of fifteen he went to Italy, and was able there to cultivate his natural fondness for art. He was educated at Caius College, Cambridge. He entered first for the army, but afterwards returned to Cambridge and took the M.B. degree in 1813. After this, however, he served with the grenadier guards in the campaign in the western Pyrenees, and at Waterloo. He published an account of these exploits in a quarto volume, with plates etched by himself, and called 'The Campaign of the Left Wing of the Allied Army in the Western Pyrenees and South of France, 1813–14.' This was followed by 'A Sketch of the Campaign of 1815.' He published also several volumes of the scenery of different countries: 'French Scenery,' 1822; 'German Scenery' and 'Welsh Scenery,' 1823; 'Scenery of the Rhine, Belgium and Holland,' 1826; 'Hanoverian, Saxon, and Danish Scenery,' 1828; 'Scenery in India,' and 'Select Views of the principal Cities of Europe,' 1830–33. He exhibited at the Royal Academy at different times between 1825 and 1832. He died in London on 20 Nov. 1848. 'His industry was great, his works carefully and truthfully drawn, his architecture correct in its proportions and outlines' (REDGRAVE). His sister is stated to have published a series of views of Italian scenery.

[Ottley's Supplement to Bryan's Dictionary of Painters, 1866; Redgrave's Dictionary of Artists of the English School, 1878.] E. R.

BATTY, ROBERT, M.D. (1763?–1849), was born at Kirkby Lonsdale, Westmoreland. He graduated M.D. at the university of St. Andrews on 30 Aug. 1797, shortly after which he settled in London as obstetric physician. On 30 Sept. 1800 he was admitted by the College of Physicians a licentiate in midwifery, and on 22 Dec. 1806 a licentiate of the college. He was physician to the Lying-in Hospital, Brownlow Street, and for some years acted as editor of the 'Medical and Physical Journal.' Like his son, Colonel Robert Batty [q. v.], he was long known as an amateur artist (*Gent. Mag.* new ser. xxxiii. pt. i. 110). He spent his last years at Fairlight Lodge, Hastings, where he died on 16 Nov. 1849 at the age of eighty-six. His portrait by Dance was engraved by Daniell.

[Gent. Mag. new ser. xxxiv. 293; Munk's Coll. of Phys. (1878), iii. 19.]

BATY, RICHARD (*d.* 1758), divine, was born at Arthuret, Cumberland, and was educated at Glasgow University, where he received the degree of M.A. in 1725. For seven years from that date he was curate of Kirkandrew-upon-Esk, in his native country, and in 1732 was presented by the patron, Viscount Preston, to the rectory of the parish. Baty built a parsonage for himself at his own expense, and for the use of his parishioners provided a ferry for the first time across the river Esk, which ran through the town, and across which there was no bridge. He insisted on the importance of education, and promoted the erection of a schoolhouse in the neighbourhood. His genial temper made him popular with all classes of his neighbours, and with the noblemen and gentlemen on both sides of the border; but he was held by some to be too profuse in his hospitality. He studied the eye and its diseases, and had a local fame as a skilful oculist.

Baty published at Newcastle: 1. 'A Sermon on the Sacrament, with prayers for the use of persons in private,' 1751. 2. 'Seasonable Advice to a Careless World,' 1756. 3. 'The Young Clergyman's Companion in Visiting the Sick.' He died in 1758.

[Hutchinson's Hist. of Cumberland, ii. 681; Chalmers's Biog. Dict.]

BAUMBURGH, THOMAS DE (*fl.* 1332), clerk of the chancery and keeper of the great seal, is mentioned in 1328 as then holding the living of Emildon in Northumberland, to which he had been presented by the king. In 1332 he was receiver of petitions from England in the parliament, as also in 1340. Between 1 April and 23 June 1332 he was one of the keepers of the great seal, and again between 13 Jan. and 17 Feb. 1334, John de Stratford, bishop of Winchester, being chancellor on both occasions. He again held this important office between 6 and 19 July 1338, during the chancellorship of Richard de Bynteworth, bishop of London, and once more upon that chancellor's death between 8 Dec. 1339 and 16 Feb. 1340, during which period the chancellorship was vacant. After this date no more is heard of him. He held land at Baumburgh (now Bamborough) in Northumberland, whence his name.

[Rot. Parl. ii. 22, 68, 112; Abbrev. Rot. Orig. ii. 27, 75, 79; Cal. Rot. Pat. 118; Cal. Inq. P. M. ii. 53; Hardy's Cat. of Lord Chancellors and Keepers of the Great Seal, 31–33.]

J. M. R.

BAUME, PIERRE HENRI JOSEPH (1797–1875), socialist, was born at Marseilles in 1797. When he was still young his father removed to Naples, and the boy was placed in a military college in that city. In his eighteenth year he became private secretary to King Ferdinand. He left Italy and came to England about 1825, where he was always more or less associated with the advocates of social change. In 1832 he took out letters of naturalisation. He was in succession a preacher of the doctrine of 'reforming optimism,' a theatrical manager, the curator and proprietor of some 'model experimental gardens' near Holloway, and a promoter in Manchester of public-houses without intoxicating drinks. For many years his mind was bent upon the establishment of a great educational institute upon a communistic basis. To carry out this project he denied himself not only luxuries, but almost the necessaries of life. He acquired a large estate, valued at 40,000*l.*, at Colney Hatch, and another in Buckinghamshire, estimated to be worth 4,000*l.*; but so many obstacles presented themselves that he gave up his long-cherished plan. During the course of the Owenite socialist agitation his fine form, considerable knowledge, ready speech, and power of devising astonishing placards and proclamations made him a notable man. A boy whom he had adopted was publicly 'named' by Owen. He was believed to have amassed a fortune as a foreign spy, and his mysterious ways added to his reputation. For several years Baume resided in Manchester, where he organised Sunday lectures, but in 1857 he paid a visit to the Isle of Man, and was so pleased with the place that he took up his residence there in a house in the Archway, Douglas. Here his natural eccentricities increased. His rooms were so crowded with books, mostly of an antique and musty character, that there was no room for a bed, and he slept in a hammock swung from the roof of the room. Only those who possessed the secret of a peculiar knock were admitted. He lived for years in a very wretched style, but in 1874 was induced to take up his abode in more comfortable quarters. His 'experimental gardens,' as he called them, were almost opposite the present Pentonville Prison, and were known as the 'Frenchman's Island,' about which he used to wander in the night-time with a pistol, to frighten off unwelcome visitors. He was exceedingly abstemious in diet, living chiefly upon peas, which he carried in his pocket. The reason he always adduced for this self-denying existence was that he wished to leave as much as possible for charitable uses. The sincerity of this declaration was proved on his death, at Duke Street, Douglas, on 28 Oct. 1875, when it was found that all his property, including about 10,000*l.*, in addition to the value of the estates already named, was left in trust for philanthropic purposes in the Isle of Man. This disposition was accompanied by some curious provisions. He was buried on 2 Nov. at St. George's, Douglas. A posthumous bust of him was executed by Mr. E. E. Geflowski.

[Manchester Guardian, 30 Oct. 1875; Holyoake's History of Co-operation, London, 1875, i. 220, 349, ii. 401–5; private information.]
W. E. A. A.

BAVAND, WILLIAM (*fl.* 1559), having been educated at Oxford, became a student in the Middle Temple, and published in 1559 'A work touching the good ordering of a Common Weale in 9 Books,' a translation from Ferrarius Montanus. The book is dedicated to Queen Elizabeth. Scattered up and down the work are several verse-translations of passages from classical poets. Jasper Heywood, in his translation of Seneca's 'Thyestes' (1560), mentions Bavand in these words:—

> There Bavande bides that turned his toil
> A common wealth to frame,
> And greater grace in English gives
> To worthy authors name.

[Tanner's Bibliotheca Britannico-Hibernica; Wood's Athenæ (ed. Bliss), i. 310.] A. H. B.

BAVANT, JOHN, D.D. (*fl.* 1552–1586), catholic divine, was a native of Cheshire, and received his education at Oxford, where he graduated M.A. in 1552. He was one of the original fellows of St. John's College, and the first Greek reader there. During his residence at Oxford he was tutor to the two noted writers, Edmund Campion and Gregory Martin. Leaving this country on the change of religion in 1558–9, he pursued his theological studies at Rheims and Rome, and was created D.D. In 1581 he was sent from Rheims to England, and he laboured on the mission for a considerable time, but was at last apprehended and kept a prisoner in Wisbech Castle, where it is supposed he died. He was alive on 13 June 1586, when Dr. Gray of Wisbech addressed to Secretary Walsyngham a petition praying for his release.

[First and Second Douay Diaries; Wood's Fasti Oxon. (ed. Bliss), i. 35; Dodd's Church Hist. ii. 59; State Papers, Dom. Elizabeth, cxc. art. 30.]
T. C.

BAWDWEN, WILLIAM (1563–1632), jesuit. [See Baldwin.]

BAWDWEN, WILLIAM (1762–1816), antiquary, the son of William Bawdwen, of Stone Gap, Craven, Yorkshire, was born 9 March 1762. He was educated at Manchester school, and subsequently took holy orders. He is described on the title-pages of his books as B.A., but his name does not occur in the lists of Oxford or Cambridge graduates. He is said to have been at one time curate of Wakefield (Lupton's *Wakefield Worthies*, p. 9); he afterwards became curate of Frickly-cum-Clayton and vicar of Hooton Pagnel, benefices near Doncaster, which he held till his death. He married, 30 Dec. 1793, Ann, daughter of William Shackleton, of Wakefield, and died at Hooton Pagnel 14 Sept. 1816, leaving twelve children. The estate of Stone Gap, which had been in his family for two hundred years, was sold by Bawdwen soon after he succeeded to it.

Bawdwen, who devoted all his leisure to antiquarian research, began a translation of the Domesday Book from the edition published by the Record Commission in 1783. He intended to complete it in ten volumes, but two only appeared before his death. The first volume was published in 1809 at Doncaster with a dedication to Lord Fitzwilliam, under the title of 'Dom Boc; a translation of the Record called Domesday, so far as relates to the county of York, including Amounderness, Lonsdale, and Furness in Lancashire, and such parts of Westmoreland, Cumberland, as are contained in the Survey; also the counties of Derby, Nottingham, Rutland, and Lincoln, with an introduction, glossary, and indexes.' The second volume appeared in 1812, and dealt with the counties of Hertford, Middlesex, Buckingham, Oxford, and Gloucester. Bawdwen also contributed a translation of the Domesday survey of Dorsetshire to the fourth volume of Hutchinson's 'History of Dorsetshire.'

[Manchester School Register, ed. Finch Smith, published by Chetham Society, i. 212; Gent. Mag. lxxxvi. pt. 2, p. 286; Hunter's Hist. of Deanery of Doncaster, 1828, ii. 146.] S. L.

BAXTER, ANDREW (1686–1750), philosophical writer, was born at Aberdeen in 1686 or 1687, and educated at King's College, Aberdeen. His father was a merchant, but Baxter appears to have maintained himself chiefly by acting as tutor to noblemen's sons. He married in 1724 Alice McBane, daughter of a Berwickshire clergyman. In the spring of 1741 he went with two pupils, Mr. Hay of Drummelgier, and Lord Blantyre, to Utrecht, and resided there, making occasional excursions to Spa, Cleves, and other places, until 1747, when he returned to Scotland, and rejoined his wife and family. He spent the remainder of his life at Whittingham, near Edinburgh, where he helped to look after the affairs of his old pupil, Mr. Hay. In one of his visits to Spa, Baxter had accidentally met John Wilkes, then travelling with a tutor, and was fascinated by the young man, then under 20. A correspondence between them was maintained during the rest of Baxter's life. 'My first desire,' he says in a letter to his 'dearest Mr. Wilkes' of April 1749, 'is to serve virtue and religion; my second and ardent wish to testify my respect to Mr. Wilkes.' Baxter composed a dialogue called 'Histor,' from the chief interlocutor, who was intended to represent Wilkes, and whom Baxter laboured to make a worthy representative of the original in wit and vivacity. This dialogue defended Newton and Clarke against Leibnitz, and was offered to Millar in 1747 for publication; but rejected on the ground that in the judgment of three independent readers the discussion had lost its interest. Baxter's health broke down after his return to Scotland, and in January 1750 he wrote a touching letter to Wilkes, announcing the hopelessness of his case. Wilkes printed this letter in 1753 and distributed copies amongst his friends. Baxter died on 23 April 1750, and was buried at Whittingham in Mr. Hay's family vault. A posthumous work, finished just before his death, appeared in the same year, with a dedication to Wilkes, describing it as the substance of a conversation which they had held in the 'Capuchine's garden at Spaw in the summer of 1745.' His widow died in 1760, and was buried in Linlithgow. He left a son Alexander, who gave information for the life in the 'Biographia Britannica,' and three daughters. He is described as very studious, often reading through the night; a cheerful and modest companion, very popular with young men, and elegant, though severely economical. Offers of preferment failed to induce him to take orders in the church of England.

Baxter's works are as follows: 'Matho, sive Cosmotheoria Puerilis,' an exposition in Latin of the first principles of astronomy drawn up for the use of his pupils, which was afterwards translated by the author; the first English edition, in two volumes, appearing in 1740, the second in 1745, and a third, in which a new dialogue was substituted for an erroneous one, in 1765. In this work Baxter gives the argument which forms the subject of his chief work, the 'Enquiry into the Nature of the Human Soul.' The first edition is not dated, but appeared in October 1733 (*Gent. Mag.* 'Register of Books'); the second appeared in 1737, and the third in 1745. An 'Appendix to the first part of the Enquiry' appeared in 1750, and is chiefly occupied with a consideration of some statements in Maclaurin's 'Account of Sir I. Newton's Philosophical Discoveries.' Besides these a book called 'The Evidence of Reason in Proof of the Immortality of the Soul' was published from his manuscripts by Dr. Duncan in 1779.

Baxter's argument is that matter is essentially inert, and that therefore all the changes in matter imply the constant action of an immaterial principle; and, consequently, the universal superintendence of a divine power. He is a tedious and lengthy, though a sincere and painstaking reasoner. Toland, in his 'Letters to Serena' (1704), had argued that motion was essential to matter, a doctrine which was generally regarded as atheistic. Baxter's chief polemic, however, is directed against Locke. The second volume gives the first considerable criticism of Berkeley, who had based his argument for theism upon the denial that matter exists; whereas Baxter considers the existence of matter essential to the proof of theism. He falls, however, into the vulgar misconception of Berkeley's theories. He argues that dreams are caused by the action of spiritual beings, a fancy which, according to Warburton, caused his 'noble demonstration' to be neglected (*Letters from an Eminent Prelate*, p. 283). Baxter may be classed as belonging to the school of Clarke, and is more than once mentioned with respect by his personal friend Warburton, but has now only an historical interest. It may be remarked that he makes no reference to his countryman and contemporary Hume.

[Life in Biographia Britannica (on information from his son); Letters to Wilkes in Additional MSS. 30867; McCosh's Scottish Philosophy, pp. 42–49.] L. S.

BAXTER, CHARLES (1809–1879), portrait and subject painter, was born in Little Britain, London, in March 1809. He was the son of a book-clasp maker, and was himself apprenticed to a bookbinder; but his impulse towards art was so strong that he soon gave up his business, and commenced a struggling career as a painter, chiefly of miniatures and portraits. In 1834 he made the acquaintance of George Clint, from whom he received some valuable instruction, and in the same year he exhibited for the first time at the Royal Academy. In 1839 he joined the Clipstone Street Society, and studied there along with Paul Falconer Poole, William Müller, Duncan, Jenkins, Topham, and others, who afterwards became distinguished in the profession. He became a member of the Society of British Artists in 1842, and contributed to its exhibitions many of the poetical and rustic subjects and fancy portraits upon which his reputation chiefly rests. His female heads are especially characterised by refinement of expression and purity of colour. Among his best works were 'The Orphan,' painted in 1843; 'The Wanderers,' 1847; 'L'Allegro,' 1852; 'Love me, love my Dog,' 1854; 'Sunshine' and 'The Bouquet,' 1855; 'The Dream of Love,' 1857; 'Little Red Riding Hood,' 1859; 'Olivia and Sophia,' 1862; 'The Ballad,' 1863; 'Peasant Girl of Chioggia,' 1869; and 'Rich and rare were the gems she wore,' 1872. He died at Lewisham 10 Jan. 1879.

[Art Journal, 1864, pp. 145–7, 1879, p. 73; Royal Academy Exhibition Catalogues, 1834–72; Exhibition Catalogues of Society of British Artists, 1842–79.] R. E. G.

BAXTER, Sir DAVID (1793–1872), baronet, a Dundee manufacturer, was the second son of William Baxter, of Balgavies, and was born in Dundee 15 Feb. 1793. He was educated at one of the local schools, and, entering business, became, while still young, manager of the Dundee Sugar Refining Company. The concern was never prosperous, and notwithstanding his prudent and energetic management it collapsed in 1826. Thereupon he became partner in the linen manufacturing firm of Baxter brothers, which included his father and his two younger brothers, Edward, his elder brother, having left it in the previous year to commence the business of a general merchant. From the time that he joined the firm he was practically its head, and on the death of his two brothers and his father within a few years afterwards he and the former manager of the works remained the sole partners. In 1828 an attempt had been made by him to introduce power-loom weaving, but after a short trial it was abandoned until 1836, when its revival was followed by complete and extraordinary success. Through the mechanical skill of the junior partner in perfecting the machinery, and the business capacity and tact of David Baxter, the firm speedily became one of the largest manufacturing houses in the world; and to its remarkable success may be in a large degree ascribed the position which Dundee has attained as the chief seat of the linen manufacture in Britain.

Although much immersed in the cares of business, Baxter took an active, if not very prominent, share in public affairs. In 1825 he was chosen a police commissioner, and in 1828 a guild councillor and member of the harbour board. A liberal in politics, he took a lively interest in parliamentary elections, both in Dundee and in the county of Fife, where in 1856 he purchased the estate of Kilmaron. His enlightened regard for the welfare of his native town was, however, manifested chiefly in noble and generous benefactions which have given his name one of the highest places of honour in its annals. The most notable of these was perhaps his presentation, along with his sisters, of thirty-eight acres of land to Dundee as a pleasure-garden and recreation ground, which, under the name of the Baxter Park, was opened by Earl Russell in September 1863. The foundation of the Albert Institute of Literature, Science, and Art was due also chiefly to his liberality and that of his relatives; and in connection with the Dundee Infirmary he erected a convalescent home at Broughty Ferry at a cost of 30,000*l.* More important than his benefactions to Dundee were his gifts in behalf of higher education in Scotland. Besides building and endowing at Cupar Fife a seminary for the education of young ladies, he established several important foundations in Edinburgh University, including a mathematical, a philosophical, a physical science, and a natural science scholarship, each of the annual value of 60*l.*; and a chair of engineering, with an endowment of 5,000*l.*, which is supplemented by an annual parliamentary vote of 200*l.* On 1 Jan. 1863 he received the honour of a baronetcy. He died 13 Oct. 1872. In 1833 he was married to Elizabeth, daughter of R. Montgomerie, Esq., of Barrahill, Ayrshire. The lady survived him, but he had no family. Of his heritable and personal property, valued at 1,200,000*l.*, one half was divided among near relatives, and the other among distant relations and public institutions, the largest legacies being 50,000*l.* to the Free Church of Scotland, 40,000*l.* to Edinburgh University, and 20,000*l.* towards the foundation of a mechanics' institute in Dundee. Before his last illness his attention was occupied with a scheme for linking Dundee with the neighbouring university of St. Andrews, and although he did not survive to render personal aid to the project, the foundation of the University College, Dundee, by his relatives may be regarded as possibly an important step towards its realisation. Towards the purchase of buildings and general equipment of this college, a sister of Sir David, who died unmarried on 19 Dec. 1884, contributed 150,000*l.* (*Times*, 20 Dec. 1884).

[Thomson's History of Dundee, revised and continued to the present time by James Maclaren (1874); Norrie's Dundee Celebrities of the Nineteenth Century (1873).] T. F. H.

BAXTER, EVAN BUCHANAN, M.D. (1844–1885), physician, was born in 1844 at St. Petersburg, where his father, James Baxter, had resided for some years as a high official in the education department of the Russian government service. His father also directed the English school at St. Petersburg during his residence there, and in this institution Evan began his education. Soon afterwards, on being appointed government inspector of schools in the province of Podolsk, Russian Poland, his father took up his residence at Kaminetz, where Evan was brought up and educated till the age of sixteen under the care of his parent and an old French tutor. In 1861 he came to England and entered the general literature and science department of King's College, London. The next year he obtained an open scholarship in classics at Lincoln College, Oxford, and stayed there for three terms. His university career, however, was interrupted by the illness and death of his father. He returned to Russia to nurse and attend him. On coming back he resolved not to return to Oxford. He had become a positivist. 'The only profession,' he said, 'which attracted me was that of medicine, holding out, as it did, an opportunity for the study of physical science and a hope of comparative intellectual freedom.'

In October 1864 he entered the medical department of King's College, London, and obtained the first Warneford scholarship on his entrance. In 1865 he was elected a junior scholar, and in the same year he carried off the Dasent prize with an essay on 'The Minor Poems of Milton.' In 1868 he was appointed assistant house-physician to King's College Hospital, in 1868–9 he filled the office of house-physician, and in 1869 he gained the first Warneford prize. In 1870 and 1871 he became Sambrooke medical registrar to King's College Hospital. It was at this time that he began to be appreciated not only as a man of the first intellectual calibre, but also as a great teacher and an extraordinarily careful clinical observer. In 1865 he matriculated in honours at the university of London, and in 1869 graduated M.B., and M.D. in 1870, with high honours. In 1871 he was appointed medical tutor at King's College, and he held this post until 1874, when he was chosen as the successor to Professor Garrod in the chair of materia medica and therapeutics, and as an assistant physician to King's College Hospital; and these offices he held till a month or two before his death. In 1872 he became a member of the Royal College of Physicians, and in 1877 he was elected a fellow. Subsequently he was appointed an examiner in materia medica and therapeutics, and he also filled for five years the corresponding office in the university of London. In 1881 he was appointed physician to the Royal Free Hospital. He died at his residence, Weymouth Street, Portland Place, London, on 14 Jan. 1885.

Baxter translated Rindfleisch's 'Pathological Histology' for the New Sydenham Society; prepared the fourth edition of Garrod's 'Essentials of Materia Medica;' and made some valuable experiments on 'The Action of the Chinchona Alkaloids and their Congeners on Bacteria and Colourless Blood Corpuscles' described in the 'Practitioner,' 1873. He also drew up an able 'Report on the Experimental Study of certain Disinfectants' printed in the 'Privy Council Reports' (new series), 1875; and contributed a remarkable article to the 'British and Foreign Medico-Chirurgical Review' in 1877 on the vaso-motor nervous system. His minor writings include a series of physiological notes which he contributed to the 'Academy' for many years.

[Lancet, 24 Jan. 1885, p. 181; Times, 16 Jan. 1885; Medical Directory (1884), 75.] T. C.

BAXTER, JOHN (1781–1858), printer and publisher, was born at Rickhurst, Surrey, 20 Oct. 1781. Early in life he settled in Lewes as a bookseller and printer. He was the first printer to use the inking roller, which was made under his superintendence by a saddler at Lewes. Robert Harrild, who assisted him in his experiments, afterwards brought out a patent for the composition roller, and realised by it a handsome fortune. Among the earliest of Baxter's enterprises was the publication of a large quarto Bible, annotated by the Rev. John Styles, D.D., and illustrated with wood engravings. This work, known as Baxter's Bible, met with an immense sale, especially in America. His other publications include several important works on the topography of Sussex, and 'The Library of Agricultural Knowledge,' which had a very extensive circulation. Along with his youngest son, W. E. Baxter, he started the 'Sussex Agricultural Express.' He was an enthusiastic cricketer, and the joint, if not the sole, author of the book of rules for that sport, the first ever published, named 'Lambert's Cricketer's Guide,' after the celebrated professional of that name. He died 12 Nov. 1858. Baxter's second son, George Baxter, was the inventor of the process of printing in oil colours.

[Lower's Worthies of Sussex, 283–4.]
T. F. H.

BAXTER, NATHANIEL (*fl.* 1606), poet and preacher, was tutor in Greek to Sir Philip Sidney, and has been proved by Joseph Hunter, in his 'New Illustrations of Shakespeare' (1845), to be the author of 'Ourania,' a work previously ascribed to Nicholas Breton. By the fact that he was 'tutor' to Sidney, his birth probably preceded 1550. We learn that he was probably of Magdalen College, Oxford, in 1569, from an entry in the 'Spending of the Money of Robert Nowell' (*Spending*, edited by Dr. Grosart, 1879). Baxter was one of the signatories to the famous letter addressed to the puritan, Thomas Cartwright, dated London, 25 May 1577 (Brook's *Lives*, ii. 245–6; *MS. Register*, p. 896). Several puritanic books were issued by him about the same time. One of them, bearing no date, is entitled: 'A Soueraigne Salue for a Sinfull Soule, comprising a Necessarie and True Meanes wherby a sinfull conscience may be vnburdened and reconciled to God; wherein you shall find all the Epithetons or Titles of the Son of God which for the most part are found in Scripture.' Another of his works was called 'Calvin's Lectures or Daily Sermons upon the Prophet Jonas, translated into English by Nathaniel Baxter,' with a complaint in verse and a long dedication to Sir John Brockett (1578), another edition being dedicated to Sir Francis Walsingham from 'Redbourn,' 22 Jan. 1577; and he also published 'A Catholique and Ecclesiastical Exposition of the last Epistle of John, collected out of the Works of the best Writers by Augustine Marlorat,' dedicated to Lady Walsingham (1578). A few years later a treatise of a very different type was published by him: 'D. Nathanaelis Baxteri Colcestrensis quæstiones et responsa in Petri Ranii [qu. Rami?] dialecticam,' London, 1585 (Watt's *Bibl. Brit.*).

He became warden of St. Mary's College, Youghal, Ireland, in 1592, and was inducted into the office of warden 23 May 1592 by Dr. William Lyon, (protestant) bishop of Cork and Cloyne (patent at Lismore). Though originally a popish establishment, the wardenship became one of the sinecures which abounded in those days. The college itself had been 'spoiled and wellnigh demolished' in 1579, but the warden's house either remained or was rebuilt, and to-day a house, which is now pointed out at Youghal as Sir Walter Raleigh's residence when he was there, is said to have been the warden's. On 25 Aug. 1597 Baxter, who had hitherto continued in the enjoyment of his wardenship without interruption, found that the revenues of the college were threatened with the fate of other monastic foundations, and was obliged to give his bond of 1,000 marks that he would, within forty days after demand, resign his office. On 26 April 1598 complaint was made to the court of revenue exchequer, that Baxter had refused to allow the officer of the court to sequestrate the revenues of the college. An attachment was issued against him, and a new sequestration issued. On 30 June 1598 Baxter, having resisted the surrender of his office, availed himself of the 'forty days' license,' and before the time had expired privately passed his letter of attorney to three gentlemen, authorising them to dispose of the college revenues. They accordingly demised them and the college house to Sir Thomas Norris. Baxter then resigned; but the commissioners, finding that the revenues had been disposed of, refused to accept the trust (Hayman, *Notes and Records of the Ancient Religious Foundations at Youghal, co. Cork*, Youghal (Lindsay), 1855). Baxter left Ireland in 1599. He is next found vicar of Troy, in Monmouthshire, and compounding for his first-fruits of the 'living' 26 May 1602. It was while in this obscure retreat that he composed and published the poem whereby he is now mainly remembered, viz. 'Sir Philip Sydney's "Ourania." That is, Endimiones Song and Tragedie, containing all Philosophie. Written by N. B. London: Printed by Ed. Allde for Edward White, and are to be solde at the little north doore of Saint Paules Church, at the signe of the Gun, 1606' (4to). This is now one of the rarest of books, and has never been reprinted. In Corser's 'Collectanea Anglo-Poetica' (pt. ii. pp. 216–23) will be found a full account of it, with characteristic and fairly representative quotations. 'Ourania' frequently describes its author's tutorial relation to Sir Philip Sidney, and there are various details of the poet's history and of his house in Troy. The name 'Tergaster' reveals the playful title given by Sidney to his tutor; and so the N. B. of the title-page 'Tergaster,' i.e. Back or Bax-ter. There are a multitude of addresses in verse to contemporary 'fair ladies and brave men,' each signed N. B., and evidently written with a view to some pecuniary reward. 'Ourania' resembles Sir Robert Chester's 'Rosalind, or Love's Martyr.'

Our last notice of Baxter shows him still contending in 1633 for his first puritan teaching. He published 'The Answer of Nathanael Baxter, Bachelor in Divinitie and Warden of New Colledge in Youghal, to the arguments of Mr. Jo. Downes, Bachelor in Divinitie, in a Controversie of Justifying Faith preached by the said Mr. Downes in Bristoll,' 1633. According to Downes, who in 1635 replied to, if he did not answer Baxter, the book by his assailant was so hard to be obtained that it had taken him two years to get possession of it—a convenient euphemism for a willing delay in 'answering' a formidable opponent. Nathaniel Baxter, having long before left Youghal, exposed himself to this retort by Downes: 'In the inscription though it please him in such sort to stile himselfe, I thinke to make the reader beleeve that I had met with my peer at least; and if I were a Bithus (HORAT. lib. i. Sat. 7) he were no lesse then a Bacchius; yet could he not without great arrogance challenge these titles to himselfe, having never taken such degree in either of the universities, *and being no more warden of Yoghul* then was Captaine Stukelie marques of Ireland, or Robert Venantius in the Council of Trent archbishop of Armagh' (To the Reader). Nothing later is known of Baxter. He must have reached a ripe old age in 1633–35; for in 'Ourania,' written before 1606, he described himself thus:

And now comes creeping old Endymion.

He has escaped Anthony à Wood, but doubtless was of Oxford.

[Besides authorities as given, see Hunter's MS. Chorus Vatum in Brit. Mus., and Baxter's books.] A. B. G.

BAXTER, RICHARD (1615–1691), presbyterian divine, was the son of Richard Baxter, of Eaton-Constantine, near Shrewsbury, in Shropshire, by his wife Beatrice, daughter of Richard Adeney, of Rowton, near High Ercall, in the same county. His birthday is somewhat uncertain. He himself in one place gives it as 12 Nov. 1615, and in another mentions '19 November my baptism-day.' His baptism is thus entered in the parish register: 'Richard, sonne and heyr of Richard Baxter, of Eaton-Constantyne, and Beatrice his wife, baptized the sixth of November' (ORME, *Life and Times of Baxter*). It is just possible that the parish-clerk miswrote 'sixth' for 'sixteenth' or for 'nineteenth' (*ut supra*), which would reconcile '12 November' as the date of his birth with that given in 'Reliquiæ Baxterianæ.'

In the 'Breviate' of the life of his wife, Baxter describes his father as 'a mean freeholder, called a gentleman for his ancestors sake.' This indicates decadence of position paternally; and those curious in such 'vicissitudes of families' will find the 'gentle' ancestry hinted at, fully traced by William Baxter [q. v.], the nephew of Richard Baxter, in *his* 'Reliquiæ Baxterianæ.' The genealogy goes back to Baxters of Shrewsbury in the reign of Henry VI, and remoter still. His birthplace was not Eaton-Constantine, but Rowton, in his mother's home. It is to be feared that this return home was necessitated by the loose life of his father. In his youth he had 'gambled away' his freehold property, and otherwise involved himself in debts and difficulties, so that the young wife and mother must have been hard put to it. But a great, decisive, and permanent change came over the elder Baxter. Through 'searching of the Scriptures' he was awakened to a sense of his misconduct. From about the time his son Richard was born, Baxter senior showed by his altered daily life how profound and real was the change effected in him. The 'Reliquiæ Baxterianæ' furnishes sorrowful glimpses of the condition of Eaton-Constantine and of High Ercall. In the latter there were 'four readers' in the course of six years—all of them grossly ignorant, and two of them immoral men. At Eaton-Constantine there was a 'reader' of eighty years of age, Sir (i.e. Rev.) William Rogers, who never preached, though he held two livings twenty miles apart. His sight failing, he repeated the prayers 'without book,' but employed a common thresher or labourer one year, a tailor another, to read the lessons; and at the last his own son, 'the best stage-player and gamester in all the country,' obtained orders and supplied one of his places. Within a few miles round there were nearly a dozen more clergy of the same character, ignorant readers and dissolute. With characteristic courage and integrity, Baxter, in his 'Third Defence of the Cause of Peace,' gives the names of the clergy and readers referred to, with flagrant details; and these were never impugned. To the grievous annoyance of the family a maypole was erected right in front of the Baxters' residence. These illiterate and discredited readers and teachers were young Baxter's only early instructors. From his sixth to his tenth year he was placed under the four successive curates of the parish of High Ercall, two of whom drank themselves to beggary. At the age of ten he was removed from his maternal grandfather's care to Eaton-Constantine. There one of the curates of 'Sir' William Rogers, who was discovered to have officiated under forged orders, became his principal schoolmaster. The man had been an attorney's clerk, ruined himself by hard drinking, and turned curate for 'a piece of bread.' He only preached once while Baxter was being taught by him, and then was drunk. In his 'Apology for the Nonconformist Ministry' (p. 58) Baxter speaks favourably of the ability and moral character of his next teacher. He tells us he was 'a grave and eminent man, and expected to be made a bishop.' But he also disappointed him; for over two years he never taught him one hour at a time. He was a severe railer against the 'factious puritans.'

Subsequently Baxter was transferred to the free school at Wroxeter, with Mr. John Owen for master. Here he had for schoolfellows two sons of Sir Richard Newport (afterwards Lord Newport) and a lad, Richard Allestree [q. v.], who came to be known as provost of Eton College, and regius professor of Greek at Oxford.

On his education as thus conducted Sir James Stephen pronounces: 'The three remaining years of his pupilage . . . were spent at the endowed school at Wroxeter, which he quitted at the age of nineteen [eighteenth year], destitute of all mathematical and physical science, ignorant of Hebrew, a mere smatterer in Greek, and possessed of as much Latin as enabled him in after-life to use it with reckless facility' (*Essays in Ecclesiastical Biography*).

Richard Baxter through life deplored his lack of academic training and literary furniture. In 'Reliquiæ Baxterianæ,' and in his autobiographical poems (see below), he makes humble and passionate lamentation over his neglect of scholarship in youth. Even more pathetically dignified is his answer to Anthony à Wood's inquiry whether he were an Oxonian. 'As to myself,' he wrote, 'my faults are no disgrace to any university; for I was of none. I have little but what I had out of books, and inconsiderable helps of country tutors. Weakness and pain helped me to study how to die; that set me on studying how to live; and that on studying the doctrine from which I must fetch my motives and comforts. Beginning with necessities I proceeded by degrees, and now am going to see that for which I have lived and studied' (Wood's *Athenæ*).

When he was fitted to go to Oxford, his teacher, John Owen, rather recommended that instead of doing so he should place himself under the tuition of Mr. Richard Wickstead, chaplain to the council at Ludlow, who was allowed by the king to have a single pupil. He assented, under the natural expectation that, as being his tutor's 'one scholar,' he should be thoroughly taught. The trust was falsified. Wickstead all but absolutely neglected his pupil. The only advantage gained in Ludlow Castle was that Baxter was left very much to himself in a great library. Whilst Wickstead was paying court to his superiors, and plotting for preferment, his one scholar was enriching his strenuous and agile intellect with all manner of miscellaneous reading. Only once was he tempted from his beloved books and recluse studies. He was on this occasion nearly bitten with gaming, having won gold too easily; but he escaped by resolute obedience to his accusing conscience (*Reliq. Baxt.*)

Baxter dwells tenderly on the instruction in divine things, and the example given him by his father, as that father in turn told Dr. Bates how very early the son became grave and serious when religious conversation was going on (Bates, *Funeral Sermon for Baxter*). He himself modifies the paternal laudation, acknowledging that his fondness for apples and pears led him not unwillingly to join his companions in robbing orchards and other boyish frivolities. In his fourteenth year he had been greatly 'hindered' and chilled by the formal fashion in which he and other boys were admitted to confirmation by Bishop Morton. 'He asked no questions,' says he, 'required no certificate, and hastily said, as he passed, three or four words of a prayer which I did not understand' (*Third Defence of Nonconformists*, p. 40). In spite of this, he was frequently much troubled about his soul's salvation. He also tells us how in his fifteenth year an 'old torn book,' lent by a poor man to his father, 'powerfully affected him.' The book was an adapted Roman catholic one, entitled 'Bunny's Resolution' (Baxter, *Against Revolt to a Foreign Jurisdiction*, p. 540). To this succeeded Dr. Richard Sibbes's 'Bruised Reed;' and later, other practical puritan books deepened first impressions, as Perkins 'On Repentance,' 'On Living and Dying Well,' 'On the Government of the Tongue,' and Culverwell 'On Faith,' and the like.

On leaving Ludlow Castle in 1633, his tutor urged him to give up any intention he might have had of studying for the ministry. Wickstead painted to his vivid imagination the gay life of the court, and argued that there was nothing to hinder Baxter's rising there. He allowed himself to be over-persuaded—his parents unfortunately having seconded the tutor in this instance—and went up to the court, with a letter of introduction to Sir Henry Herbert, then master of the revels. He ingenuously confesses that, whilst he was cordially welcomed, a month at Whitehall with the court sufficed to disgust him with a courtier's life.

The departure from the court was probably hastened by a message of the illness of his mother. He set out for Eaton-Constantine, and arrived there after a hair's-breadth escape from a great danger to find her in extremity of suffering. She lingered through the winter and spring, and died on 10 May 1634. On thus returning home he further found his former schoolmaster (Owen) dying of consumption. At the request of Lord Newport he undertook the charge of the school till the event of the illness was seen. Within three months Owen died, and Baxter, being freed, went to live with his father. About a year subsequent, his father married Mary, daughter of Sir Thomas Hunks. She proved a true helpmeet, living to the advanced age of ninety-six, and long surviving her husband and stepson.

As was inevitable, his leaving of the court and his mother's deathbed revived his original intention of becoming a minister of the gospel. Accordingly, he put himself for further instruction in theology under the Rev. Francis Garbet, the parish clergyman of Wroxeter. There his studies were much interrupted by his continued ill-health (violent cough and spitting of blood). Yet he pursued with earnestness his theological reading and examinations. He sharpened his intellectual acuteness by prolonged acquaintance with the schoolmen, especially Aquinas and Duns Scotus, and with Durandus and Ockham, and innumerable other volumes, that afterwards loaded his margins.

Thus far he had been an unquestioning conformist. His parents and relatives on both sides, and his second mother, were all conformists. His circle of friends and associates hitherto were also conformists. His reading, voracious though it was, ran in the same grooves. His theological tutor (Garbet) was a stout churchman, and supplied him with the great church defences of Hooker and Downham, Sprint and Burgess, and others who had opposed nonconformity (*Apology for Nonconformists*, p. 59). It also happened that the only nonconformist minister known to him (Barnell of Uppington), while a blameless and good man, was no scholar.

But about his twentieth year he came to know two subsequently eminent nonconformists—Joseph Symonds, assistant to Gataker, at Rotherhithe, London, and Walter Cradock, one of the early silenced and ejected (1634), and their associates. These he met in and near Shrewsbury. Their fervent piety and faithful preaching greatly attracted him. But what mainly determined his closer examination of their grounds for remaining out of the pale of the national church was the relentless 'silencing' and persecution as of personal enemies, to which the nonconformists were exposed by bishops who were themselves anything but apostolic. Still, he had no scruples about subscription when he thought of ordination.

In 1638 Foley of Stourbridge recovered some lands at Dudley which had been left for charitable purposes, and adding something of his own, he built and endowed a new schoolhouse. Thereupon he offered to make Baxter head master, with an usher under him. This offer he accepted. Accompanied by his friend Foley and another, James Berry, he repaired to Worcester and was ordained by Bishop Thornborough, and received a license to teach the school at Dudley. His first public sermon was preached in the Upper Church of Dudley. He also speedily went round about the neighbouring villages. He does not claim that he made any very great impression on his hearers. His sickliness possibly weakened his 'pleasant and moving voice.' When he had become famous, the people of Dudley and the villages were proud of the inauguration of so marvellous a ministry among them.

While in Dudley the evangelical nonconformists of the place were his intimate and 'most inward' friends. They furnished him with a number of books and manuscripts on the matters in debate between them and the church, or of primitive episcopacy over against that of the national church.

The result of his scrutiny of the literature of both sides was that, in part, Baxter was established in his conformity, and in part constrained to become a nonconformist. Kneeling he thought lawful; wearing the surplice doubtful; the cross in baptism unlawful; a liturgy lawful, and might be lawfully imposed; but his own church's liturgy confused and defective.

What most of all offended his conscience was the want of discipline, as shown by the 'promiscuous giving of the Lord's Supper to drunkards, swearers, and all who had not been excommunicated by a bishop or his chancellor.' Second only to this was his sense of rashness in subscription; for though he still approved of bishops and a liturgy, to 'subscribe *ex animo* that there was nothing in the Articles, Homilies, and the Liturgy contrary to the Word of God' was what he could not do again.

When the 'et cætera' oath was passed, 1640, Baxter was settled in Bridgnorth, Shropshire. Here he was acting as assistant minister to the Rev. William Madstard, whom he describes as 'a grave and severe divine, very honest and conscientious; an excellent preacher, but somewhat afflicted with want of maintenance, but more with a dead-hearted unprofitable people.' In this charge the assistant minister had a very large congregation to preach to, and he was relieved from all those things about which he scrupled or which he held for unlawful. He often read the Book of Common Prayer before he preached; but he never administered the Lord's supper, never baptised a child with the sign of the cross, never wore a surplice, and never appeared at any bishop's court. The people were densely ignorant. 'I was then,' he says, 'in the fervour of my affections, and never preached with more vehement desires of man's conversion.'

The clergy of Salop appointed a meeting at Bridgnorth to consider the 'et cætera' oath. Christopher Cartwright defended it; Baxter condemned it. The objections to the oath, as put and enforced by the assistant minister, were deemed more formidable than were the answers satisfactory. The meeting broke up in a state of consternation. Orme is not too severe on this clause when he says: 'An oath binding fallible men never to change themselves, or give their consent to alterations, however necessary, and including an "et cætera" nobody knows what, is among the greatest instances of ecclesiastical despotism and folly on record.' Baxter resolved that he would never subscribe to it. And that, characteristically, sent him yet again to his books to examine what had been written on that episcopacy, whose yoke he was beginning to feel to be unbearable. He enumerates a library of treatises, foreign and home, examined by him. The final result was a full and clear conviction that the episcopacy of the church of England was a totally different thing from primitive episcopacy (*Treatise of Episcopacy*, preface, 1681).

The Scotch troubles had now begun (1639). The Earl of Bridgewater, lord president of the marches of Wales, passing through Bridgnorth to join the king at Newcastle, was informed on Saturday evening that neither Madstard nor Baxter made the sign of the cross, that they neither wore a surplice, nor prayed against the Scots. The earl told his informant that he would be in church on the morrow and see for himself. The aged senior minister took flight and left Baxter to face the peril. But Bridgewater on the Sunday changed his purpose and proceeded to Lichfield, so that nothing came of it. 'Thus I continued,' says Baxter, 'in my liberty of preaching the gospel at Bridgnorth, about a year and three quarters, which I took to be a very great mercy in those troublesome times.'

A petition was sent from Kidderminster, Worcestershire, against their parson, named Dance. It reported him as an 'ignorant and weak man, who preached but once a quarter, was a frequenter of alehouses, and sometimes drunk;' whilst his curate was 'a common tippler and drunkard, a railler and trader in unlawful marriages.' The vicar, conscious of his incompetency and unworthiness, offered to compound with the town. He proposed to allow 60*l.* per annum to a preacher, whom a committee of fourteen of them should choose, in place of his present curate. This preacher he would allow to preach when he pleased, and he himself would read prayers and discharge any other parts of parish routine. The town, having agreed to this, withdrew their intended petition. Hereupon, after trying a Mr. Lapthorn, the committee of Kidderminster applied to Baxter to become their lecturer. The invitation was sent on 9 March 1640-1, and the legal instrument appointing him is dated 5 April 1641. Affectionate and urgent letters accompanied the invitation (*Baxter's MSS.* in Williams's Library, London). Baxter felt it to be his duty to go to Kidderminster. After preaching one day he was chosen by the electors *nemine contradicente*.

The work done by Richard Baxter in Kidderminster has passed into history. Whereas in the beginning the moral (not to speak of the godly) were to be counted on the ten fingers, ere very long a passing traveller along the streets at a given hour heard the sounds of praise and prayer in every household. For the evidences of his power in his preaching, 'Reliquiæ Baxterianæ' and Calamy's 'Account,' and other easily accessible authorities may be consulted. Baxter had only been two years at his post in Kidderminster when the civil war burst out. All Worcestershire (in a sense) sided with the king, whilst Richard Baxter, though loyal to the monarchy, sided with the parliament. He recommended the 'protestation.' This drew upon him the evil tongues of the cavaliers. He temporarily retired to Gloucester. He was preaching at Alcester, on 23 Oct. 1642, during the battle of Edgehill (*Reliq. Baxt.* pt. i. 43-4). He returned, but only to be driven out speedily again. Towards the close of 1642, on occasion of the king's 'declaration' being read in the market-place of Kidderminster, a country gentleman who officiated stopped at sight of Baxter passing, and called out 'There goes a traitor.' He removed next to Coventry. There he found himself in association with no fewer than thirty fugitive ministers of the gospel, among whom were Richard Vines and Anthony Burgess, Drs. Bryan and Grew. He officiated as chaplain to the garrison, preaching once each Sunday to the soldiers, and once to the townspeople and distinguished strangers, including Sir Richard Skeffington, Colonel Godfrey Bosville, George Abbot, the layman scholar [q. v.], and many others. For all his services he took only 'bed and board.'

His powers were never more strikingly exhibited than in Coventry. The anabaptists and others of the brood of fractions and sectaries swarmed in the parliamentary army, and, not exhausted by his official duties, the indefatigable Baxter opposed them with beneficent effectiveness. Cromwell and the army generally were doubtfully disposed towards Baxter. The Lord Protector disliked his loquacity. He innocently informs us: 'He [Cromwell] would not dispute with me at all; but he would in good discourse very fluently pour out himself in the extolling of free grace, which was savoury to those that had right principles, though he had some misunderstandings of free grace himself.' But, with every deduction, Baxter deserved the respect of his interlocutor, even though Cromwell's views contrasted favourably in some respects with Baxter's narrower dogmatism.

After Naseby, whose battle-field he visited, he became chaplain to Colonel Whalley's regiment by advice of the ministers assembled at Coventry. He was present at several sieges, but never in any actual engagement. The latter fact did not save him from a preposterous story of his having killed a man in cold blood and robbed him of a medal (Calamy, *Life of Baxter*, i. 16; Vernon, *Life of Dr. Peter Heylin*, 1682; Petit, *Vision of Government*, 1684, p. 134; *Biog. Brit.* 1778, p. 12).

His attitude during the civil war is thus summarily stated by himself: 'I make no doubt that both parties were to blame, as it commonly falleth out in most wars and contentions, and I will not be he that will justify either of them. I doubt not but the headiness and rashness of the younger inexperienced sort of religious people made many parliament men and ministers overgo themselves to keep pace with these Hotspurs. No doubt but much indiscretion appeared, and worse than indiscretion in the tumultuous petitioners, and much sin was committed in the dishonouring of the king, and in the uncivil language against the bishops and liturgy of the church. But these things came chiefly from the sectarian, separating spirit, which blew the coals among foolish apprentices. And as the sectaries increased, so the insolence increased. One or two in the house and five or six ministers that came from Holland, and a few relicts of the Brownists that were scattered in the city, did drive on others, and sowed the seeds which afterwards spread over all the land. . . . But I then thought, whoever was faulty, the people's liberties and safety should not be forfeited. I thought that all the subjects were not guilty of all the faults of king or parliament when they defended them: yea, that if both their causes had been bad as against each other, yet that the subjects should adhere to that party which most secured the welfare of the nation, and might defend the land under their conduct without owning all their cause. And herein I was then so zealous, that I thought it was a great sin for such that were able to defend their country, to be neuters. And I have been tempted since to think that I was a more competent judge upon the place, when all things were before our eyes, than I am in the review of those days and actions so many years after, when distance disadvantageth the apprehension' (*Reliq. Baxt.* pt. i. 39).

In 1647 he lived in retirement among various friends, and finally with the Lady Rouse of Rouse-Lench (Sir Thomas Rouse's). A violent and 'prodigious bleeding at the nose' left him in a sorrowfully languid state for weary months. This sudden arrest of his activity was extremely trying; he had multiplied schemes in his busy brain whereby to overcome the corruptions of the army and benefit the nation. But in his old age he was brought to see that all had been ordered wisely and well. He thus wrote: 'They [Cromwell and associates] entered into their engagement at Triploe Heath. As I perceived it was the will of God to permit them to go on, so I afterwards found that this great affliction was a mercy to myself, for they were so strong and active that I had been likely to have had small success in the attempt [to take them off], and to have lost my life among them in their fury. And thus I was finally separated from the army.'

On his recovery, though still in great weakness, he returned to Kidderminster. Even amid the tempestuous scenes of the civil war he contrived to write his book, entitled 'Aphorisms of Justification' (1649), which practically reproduced his dealing with the antinomians and other sectaries. Still more notably, his great book, the 'Saint's Everlasting Rest' (1650), was in part written under like conditions and in part while under the hospitable roof of the Lady Rouse. Its title-page still bears these pathetic memorial words: 'Written by the author for his own use in the time of his languishing, when God took him off from his public employment.' The former involved him in multiplied controversies, public and private; but the latter leaped at a bound into its still-enduring fame.

Grasping his fecundity of publication with the engrossing ministry which occupied his chief energies, it must be manifest that Richard Baxter was an extraordinary man. In his *physique* naturally weak, and tainted from the outset with consumptive tendencies, and later worn and valetudinarian, he so conquered the body, that he did the work of a score of ordinary men as an author alone. Baxter had beyond all dispute a penetrative, almost morbidly acute brain. He was the creator of our popular christian literature. Regarded intrinsically and as literature, his books need fear no comparison with contemporaries. Archbishop Trench of Dublin has judicially described the literary merit of Baxter in speaking of the 'Saint's Everlasting Rest:' 'Let me mention here, before entering into deeper matters, one formal merit which the Saint's "Everlasting Rest" eminently possesses. I refer to that without which, I suppose, no book ever won a permanent place in the literature of a nation, and which I have no scruple in ascribing to it—I mean its style. A great admirer of Baxter has recently suggested a doubt whether he ever recast a sentence or bestowed a thought on its rhythm and the balance of its several parts; statements of his own make it tolerably certain that he did not. As a consequence he has none of those bravura passages which must have cost Jeremy Taylor, in his "Holy Living and Dying" and elsewhere, so much of thought and pains, for such do not come of themselves and unbidden to the most accomplished masters of language. But for all this there reigns in Baxter's writings, and not least in "The Saint's Rest," a robust and masculine eloquence; nor do these want from time to time rare and unsought felicity of language, which once heard can scarcely be forgotten. In regard, indeed, of the choice of words, the book might have been written yesterday. There is hardly one which has become obsolete, hardly one which has drifted away from the meaning which it has in his writings. This may not be a great matter, but it argues a rare insight, conscious or unconscious, into all which was truest, into all which was furthest removed from affectation and untruthfulness in the language, that after more than two hundred years so it should be; and one may recognise here an element, not to be overlooked, of the abiding popularity of the book' ('Baxter and the Saint's Rest' *in Companions for the Devout Life*, 1877, p. 89).

Whilst in Kidderminster Richard Baxter was a prominent political leader as well as a minister of the gospel. He still stood for the nation and the people's rights, yet looked back to the ancient monarchy of England. He opposed the Solemn League and Covenant none the less intrepidly that he had himself rashly signed it at Coventry; and thus incurred the dislike of his co-presbyterians. He opposed the Engagement, and similarly offended the independents. He opposed root-and-branch extirpation of episcopacy, and thus exasperated the Scots. He opposed the setting aside of Charles II, and he spoke against the regicides at the risk of his life. It was nothing to him who were his friends or foes. He was obedient only to his own conscience. Must it be conceded that that conscience was a subtle and complex one?

Baxter left Kidderminster for London in 1660. His published 'Farewell Sermon' explains the circumstances under which he was not allowed to preach. But beyond these there can be extremely little doubt that he was early in the confidence of those who were planning the restoration of Charles II. The presbyterians united with the cavaliers for this restoration. Thus in agreement, Richard Baxter could not but feel that henceforward his place must be the metropolis. He narrates copiously the powerful part he played. He was in most intimate alliance with the leaders. He preached before the House of Commons at St. Margaret's, Westminster (30 April 1660). The very next day parliament voted the Restoration. He preached before the lord mayor and aldermen and all London in St. Paul's on the day of thanksgiving for Monk's success (10 May 1660). He did not go to Holland with Calamy, Manton, Bowles, and divers others; but he joined in welcome to his majesty. He was soon appointed one of the king's chaplains, and Charles bore himself towards him with invariable courtesy, and more. Clarendon offered to appoint him to the bishopric of Hereford, which he felt bound to refuse. He took a prominent part in the discussions at the Savoy conference. Even Dr. Johnson was roused to admiration of the 'Reformed Liturgy' which he prepared for the conference. Orme succinctly characterises Baxter's conduct at this time: 'Baxter's conduct during the several changes which have been noticed, does credit to his conscientiousness rather than to his wisdom. He acted with the parliament, but maintained the rights of the king; he enjoyed the benefits of the protectorate, but spoke and reasoned against the Protector; he hailed the return of Charles, but doubted whether he was freed from allegiance to Richard. Abstract principles and refined distinctions, in these as in some other matters, influenced his judgment more than plain matters of fact. Speculations, *de jure* and *de facto*, often occupied and distracted his mind and fettered his conduct, while another man would have formed his opinions on a few obvious principles and facts, and have done, both as a subject and a christian, all that circumstances and the Scriptures required' (p. 163).

When the tumult of the restoration was past, after declining the offered mitre, he pleaded to be allowed to return as lecturer (60*l.* a year) to his beloved Kidderminster. This could not be granted. The bishop and Sir Ralph Clare opposed. Being thus disappointed he preached occasionally in the churches of London under license by Sheldon. Three days before the Act of Uniformity was passed, on 16 May 1662, he bade farewell to the church of England in the great church of Blackfriars. He then quietly and unostentatiously retired to Acton in Middlesex. In 1665, during the plague, he was the guest of Richard Hampden in Buckinghamshire. When it ended he once more settled at Acton. He remained in this village as long as the act against conventicles was in force, writing many books and preaching as opportunity offered. When the act was allowed to lapse, he had crowded audiences. But the eyes of the royalists were upon him. He suffered in common with all the nonconformists cast out by the St. Bartholomew Act. Once the authorities blundered in their hate. Whilst preaching, he was committed for six months to New Prison by a warrant signed by two justices, but having procured a *habeas corpus* he was discharged, and thereupon removed to Totteridge, near Barnet. His discharge happened thus. On his way to prison he called upon Serjeant Fountain for his advice, who, after reading the *mittimus*, pronounced it illegal and irregular. The earls of Orrery, Manchester, Arlington, and Buckingham mentioned the affair to the king, who sent Sir John Baker to Baxter with this message, that though his majesty might not relax the law yet he would not be offended if by any application in Westminster Hall he obtained his liberty. Upon this *habeas corpus* was demanded at the bar of the Common Pleas, and granted. This vexed the justices who had committed him, and they made out a fresh *mittimus* in order to have him sent to Newgate. This he avoided by keeping out of the way. It is needless to record his successive meeting-houses, or his monotonously cruel wrongs. He bore himself in all meekness and patience from first to last. Bad as was the treatment of Baxter under Charles II, still worse was it under James II. Macaulay's narrative of his trial before Jeffreys has become one of the classic quotations in historic literature. It is founded upon an account published by Orme from the Baxter MSS. in Dr. Williams's library. Baxter was imprisoned 28 Feb. 1684–5, on a charge of libelling the church in his 'Paraphrase of the New Testament' (1685). His trial took place on 30 May, after an appeal for delay on 18 May. Jeffreys insulted him grossly on both occasions.

It is believed that had Jeffreys had his own way, Baxter would have been 'whipped through London at the cart tail.' The actual sentence was a fine of 500 marks and imprisonment till it was paid. For about a year and a half he remained in prison under easy conditions, as the visit of Matthew Henry reveals (Orme, pp. 375–6). There were portents in the heavens. There were ominous shakings as of the solid globe. 'The court,' says Macaulay, 'began to think of gaining the nonconformists. Baxter was not only set at liberty, but was informed that if he chose to reside in London he might do so without fearing that the Five Mile Act would be enforced against him. The government probably hoped that the recollection of past sufferings and the sense of present ease would produce the same effect on him as on Rosewall and Lobb. The hope was disappointed. Baxter was neither to be corrupted nor to be deceived. He refused to join in any address of thanks for the indulgence, and exerted all his influence to promote good feeling between the church and the presbyterians' (*History of England*, ch. vii.)

Released on 24 Nov. 1686—the fine was remitted—Baxter was now in loneliness. His like-hearted wife, Margaret Charlton, whom he had married on 10 Sept. 1662 when well advanced in years, and the 'Breviate' of whose life (1681) is perhaps the most perfect of his minor writings, had died on 14 June 1681, and he mourned for her irreparably. He held his orders to be indefeasible. Still, therefore, he preached as opportunity was found, and always to immense gatherings. He took the morning sermon of every Sunday and the Thursday lecture for good Matthew Sylvester. His 'Reliquiæ Baxterianæ' went forward to completion, and his review of his long life is very pathetic. In 1688, true to his lifelong principles, he entered heart and soul into what has been called the coalition of the protestant dissenters with the clergy of the national church against the popish king, James II. Even the church of England had a short memory for what Baxter and Howe and Bates then achieved (MACAULAY, ch. viii. 1688). He complied with the Toleration Act under William and Mary. He kept in harness to the end. When some one whispered of the good he had done by his books, he faintly answered, 'I was but a pen, and what praise is due to a pen?' Visited of Mather, 'almost well' was his greeting, as he felt the advancing chill. He died at about four o'clock on Tuesday morning, 8 Dec. 1691. He was buried beside his wife and her mother in Christ Church, London. William Bates [q. v.] preached his funeral sermon with rare power and pathos. Never had there been such a private funeral seen in England.

There are various authentic portraits of him still extant. That usually met with shows him gaunt and worn. By far the best is the painting preserved in Williams's Library, London. Adlard's engraving after it (in Orme) comes far short of the original.

Once started as an author, Baxter literally poured out book after book—great folios, thick quartos, crammed duodecimos, pamphlets, tractates, sheets, half-sheets, and broadsides. The following is a list of the most important (titles abbreviated). We take first 1649 to 1660, in addition to the two noticed. They are: 1. 'The Right Method for Peace of Conscience and Spiritual Comfort,' 1653. 2. 'Making Light of Christ,' 1655. 3. 'Gildas Salvianus; or the Reformed Pastor,' 1656. 4. 'The Safe Religion; or Three Disputations for the Reformed Religion against Popery,' 1657. 5. 'A Treatise of Conversion,' 1657. 6. 'A Call to the Unconverted,' 1657. 7. 'The Crucifying of the World by the Cross of Christ,' 1658. 8. 'Directions and Persuasions to a Sound Conversion,' 1658. 9. 'A Treatise of Self-Denial,' 1659. 10. 'The Vain Religion of the Formal Hypocrite,' 1659. 11. 'The Fool's Prosperity,' 1659. 12. 'The Last Walk of a Believer,' 1659. We take next, that all may be brought together, 1662 to 1692. They are: 13. 'The Mischief of Self-ignorance and the Benefits of Self-acquaintance,' 1662. 14. 'A Saint or a Brute,' 1662. 15. 'Now or Never,' 1663. 16. 'Divine Life,' 1664. 17. 'Two Sheets for Poor Families,' 1665. 18. 'A Sheet for the Instruction of the Sick during the Plague,' 1665. 19. 'Directions to the Converted for their Establishment, Growth, and Perseverance,' 1669. 20. 'The Life of Faith,' 1670. 21. 'The Divine Appointment of the Lord's Day,' 1671. 22. 'The Duty of Heavenly Meditation revived,' 1671. 23. 'How far Holiness is the Design of Christianity,' 1671. 24. 'God's Goodness vindicated,' 1671. 25. 'More Reasons for the Christian Religion and no Reason against it,' 1672. 26. 'Full and Easy Satisfaction which is the True and Safe Religion,' 1674. 27. 'The Poor Man's Family Book,' 1674. 28. 'Reasons for Ministerial Plainness and Fidelity,' 1676. 29. 'A Sermon for the Cure of Melancholy,' 1682. 30. 'Compassionate Counsel to Young Men,' 1682. 31. How to do Good to many,' 1682. 32. 'Family Catechism,' 1683. 33. 'Obedient Patience,' 1683. 34. 'Farewell Sermon prepared to have been preached to his Hearers at Kidderminster at his departure, but forbidden,' 1683. 35. 'Dying Thoughts,' 1683. 36. 'Unum Necessarium,' 1685. 37. 'The Scripture Gospel defended,' 1690. 38. 'A Defence of Christ and Free Grace,' 1690. 39. 'Monthly Preparations for the Holy Communion,' 1696. 40. 'The Mother's Catechism,' 1701. 41. 'What we must do to be saved,' 1692. Long as is this roll, it is merely a typical selection; for besides these there are more than one hundred distinct books. These are all carefully recorded and annotated in Dr. Grosart's 'Bibliographical List of the Works of Baxter,' 1868 (see also list in ORME, containing 168 articles, where is also a full account of his writings).

His 'Practical Works' only have been collected, 23 vols. 8vo, 1830, with Life by Orme; reprinted with essay by Henry Rogers, 4 vols. la. 8vo, 1868. His political, historical, ethical, and philosophical works still await a competent editor. His 'Holy Commonwealth' had the distinction of being burned at Oxford along with Milton's and John Goodwin's books. The most diverse minds have their favourites among his books. There never has been a day since 1649 that something by him was not in print. His works have still a matchless circulation among the English-speaking race. They have also been largely translated into many languages.

[Baxter left a mass of autobiographical materials to his friend Sylvester, who published the whole as Reliquiæ Baxterianæ; Mr. Richard Baxter's Narrative of the most memorable passages of his life and times, faithfully published from his own original manuscript, by the Rev. Matthew Sylvester, fol. 1696. This is the main authority for the life. In 1702 Edmund Calamy [q.v.] published an abridgment of this in one volume, republished with additions in 1713 in two volumes; Bishop Hall's Life; Peirce's Vindication of the Dissenters, pt. i. p. 229; Fuller's Church History, c. xvii.; Baxter's Penitent Confession and Necessary Vindication, 1691; Clark's Lives, 181–91; Biographia Britannica (1778), 10–24; Dean Stanley in Macmillan's Mag. xxxii. 385; Fisher's Bibliotheca Sacra, ix. 135, 300; Orme's Life and Times of Richard Baxter, with a critical examination of his writings (1830), 2 vols. (This also forms the first volume of the Practical Works, as above.)] A. B. G.

BAXTER, ROBERT DUDLEY (1827–1875), political writer, son of Robert Baxter, of the firm of Baxter & Co., parliamentary lawyers, Westminster, was born at Doncaster in 1827, and was privately educated until, at the age of eighteen, he entered Trinity College, Cambridge (October 1845). In 1849 he took the B.A. degree with honours in mathematics and classics. Afterwards he studied for the legal profession, and in 1860 entered his father's firm at Westminster, in which he remained until his death. From an early period he evinced a great love of literature, and at sixteen was writing articles for a local newspaper. He also, at a very early age, exhibited strong political tendencies on the conservative side, and wrote statistical papers in matured life in the same cause, which were valued by both parties. In 1873 Baxter declined an invitation to stand for Westminster, with Mr. W. H. Smith. Early in 1875 his health, which was never robust, gave way, and he died on 20 May of that year, aged 47. His widow published in 1878 a brief and pleasant 'Memoir' of him, for circulation amongst his private friends.

He was the author of: 1. 'The Volunteer Movement, its Progress and Wants,' 1860. 2. 'The Budget and the Income Tax,' 1860. 3. 'The Franchise Returns and the Boroughs,' 1866. 4. 'The Redistribution of Seats and the Counties,' 1866. 5. 'Railway Extension and Results,' 1866. 6. 'The National Income,' 1868. 7. 'Results of the General Election of 1868,' 1869. 8. 'Taxation of the United Kingdom,' 1869. 9. 'History of English Parties and Conservatism,' 1870. 10. 'National Debts of the various States of the World,' 1871. 11. 'Political Progress of the Working Classes,' 1871. 12. 'Recent Progress of National Debts,' 1874. 13. 'Local Government and Taxation,' 1874. He was a member of the Statistical and several other societies devoted to economic researches.

[Memoir by Mrs. Baxter.] C. W.

BAXTER, ROGER (1784–1827), jesuit, was a native of Walton-le-Dale, near Preston, in Lancashire. He finished his studies at Stonyhurst, and entered the Society of Jesus in 1810. After rendering great services to the missions of Maryland and Pennsylvania, he died at Philadelphia on 24 May 1827, in the thirty-fourth year of his age. He wrote: 1. 'Remarks on a Sermon preached by the Rev. J. Le Mesurier, B.D., in which the invocation of saints and angels, as now practised in the church of Rome, is attempted to be shown as idolatrous,' Lond. 1816. 2. 'The most important Tenets of Roman Catholics fairly explained,' Washington, 1819, Philadelphia, 1845, often reprinted.

[Oliver's Jesuit Collections, 51; Backer's Bibl. des Ecrivains de la Compagnie de Jésus (1869), i. 468.] T. C.

BAXTER, THOMAS (*fl.* 1732), pseudo-mathematician, was the author of 'The Circle squared,' (1732). Starting from the shameless assumption that 'if the diameter of a circle be unity or one, the circumference of that circle will be 3·0625,' the writer deduces some fourteen problems relative to circles. With more brevity, but equal absurdity, he treats of the cone and ellipse.

[Watt's Bibl. Brit.; De Morgan's Budget of Paradoxes.] F. Y. E.

BAXTER, THOMAS (1782–1821), china painter, of whom an account is given in 'A Century of Potting in the City of Worcester,' by R. W. Binns, 1877, was born in Worcester on 18 Feb. 1782. His father had workshops in London, connected with Worcester, for painting and gilding china; and Baxter received his first instruction from him. He was a fellow student of B. R. Haydon at the Royal Academy, as appears from a letter written by Baxter to Haydon in 1819. He was patronised by Lord Nelson, and was often employed by him in making sketches at Merton. He also painted for him a rich dessert service. In his paintings upon china he introduced figures from the works of Reynolds, West, and other well-known painters. In 1814 he left Worcester and established an art school in London, and had pupils who were afterwards distinguished in their special line. In 1816 he connected himself with Dillwyn's factory at Swansea, and was there three years. His great work at that place, which from the description of it must have been remarkable rather for ingenuity than for good taste, was a 'Shakespeare Cup.' In 1819 he returned to Worcester, and was again employed at Messrs. Flight & Barr's, and afterwards at Messrs. Chamberlain's factory.

He died in London, 18 April 1821. He made some drawings for Britton's 'Salisbury Cathedral,' and two 'very clever' copies of the 'Portland vase.'

[Binns's Century of Potting at Worcester, 1877; Redgrave's Dictionary of the English School; Jewitt's Ceramic Art of Great Britain, ii. 440.] E. R.

BAXTER, WILLIAM (1650–1723), scholar, was born in 1650 at Lanhigan in Shropshire—son of a brother of the great Richard Baxter [q. v.]. When he proceeded to Harrow at the very late age of eighteen, he could neither read nor understand one word of any language but Welsh. He soon, however, acquired much classical learning. His first publication was a Latin grammar, called 'De Analogia, sive arte Linguæ Latinæ Commentariolus . . . in usum provectioris adolescentiæ,' 1679.

He made his mark at a bound by his 'Anacreon,' published in 1695. It bore his name not only over England but Germany and Holland. Later opinion pronounced it bold to temerity in its readings and conjectures. It was reprinted in 1710. Joshua Barnes [q. v.] charged Baxter with borrowing largely in the second edition from his edition of 'Anacreon' of 1705, but Barnes afterwards appears to have retracted the charge (STUKELEY's *Memoirs* (Surtees Soc.), i. 95–6). In 1701 appeared Baxter's celebrated 'Horace,' which J. M. Gesner made the basis of his edition, published in 1752 and also in 1772. Baxter's edition was republished in 1725 and in 1798. Bishop Lowth pronounced it 'the best edition of Horace ever yet delivered to the world.' In 1788 Zeunius incorporated in an edition of Horace all Baxter's and Gesner's notes. A serious fault of Baxter's Horace is his abuse of Richard Bentley.

In 1719 he published his dictionary of British antiquities under the title of 'Glossarium Antiquitatum Britannicarum, sive Syllabus Etymologicus Antiquitatum Veteris Britanniæ atque Iberniæ temporibus Romanorum.' Prefixed is a fine portrait of the author, engraved by Vertue after Highmore, when Baxter was in his sixty-ninth year. This erudite work was republished by the Rev. Moses Williams. To the same editor we are indebted for Baxter's posthumous work, his glossary or dictionary of Roman antiquities, under the title of 'Reliquiæ Baxterianæ, sive W. Baxteri Opera Posthuma.' Unhappily it went only through the letter A; but there is a fragment of the life of the author written by himself accompanying it. Among the minor writings of Bowyer is 'A View of a Book entitled "Reliquiæ Baxterianæ" in a Letter to a Friend.' This is an acute and pleasant analysis of the work. He had prepared an edition of Juvenal with commentary and notes; but, in spite of Moses Williams' proposals, it never appeared. Besides his critical labours Baxter from the outset pursued physiological studies. These and other subsidiary investigations bore fruit in the 'Philosophical Transactions' and 'Archæologia.' He was 'one of the hands' in the translation of Plutarch's 'Morals' (1718). He carried on an extensive correspondence with all the prominent men of his generation. His profession was that of a schoolmaster, first in a boarding school at Tottenham High Cross (Middlesex), and later as master of the Mercers' School, London, where he remained for upwards of twenty years. He died 31 May 1723.

[Reliquiæ Baxterianæ, ut supra; Nichols's Anecdotes, i. 163–5; Monthly Review, N. S. xxv.; Archæologia, i.; Richard Baxter's Life.] A. B. G.

BAXTER, WILLIAM (*d.* 1871), botanist, was appointed curator of the Oxford botanic garden in 1813, and retained the post until about 1854, when he was succeeded by his son, W. H. Baxter. He greatly raised the character of the Oxford garden, and established a library for the use of Oxford gardeners, of which Dr. Daubeney, then professor of botany, was president. In 1817 he was admitted an associate of the Linnean Society. Although not a voluminous writer, he contributed to Loudon's 'Gardeners' Magazine' and other periodicals; his chief work, however, was 'British Phænogamous Botany, or Figures and Descriptions of the Genera of British Flowering Plants,' in 6 vols. 8vo (1834–43), the drawings of which, by various artists, are mostly well executed, though of unequal merit, while the letterpress, for which Baxter was responsible, is carefully compiled and contains some original information. He devoted much attention to the smaller cryptogams, and prepared and distributed a series of leaf-fungi with a printed ticket attached to each, giving information as to name, place, &c. This was noteworthy at a time when the study of these lower forms was in its infancy. His help is acknowledged by many contemporary authors. He is described by Loudon as 'one of the most modest and unassuming of men;' but 'no one ever came in contact with him,' says another writer, 'without being impressed by his amiable disposition, his great knowledge, his extraordinary memory, and his willingness to oblige.' From the time of his retirement from Oxford

Baxter did nothing which brought him into public notice, and when he died at Oxford, 1 Nov. 1871, in his eighty-fourth year, his name had become 'a tradition of the past rather than a fact of the present.'

[Gardeners' Chronicle, 1871, 1426; Gardeners' Magazine, x. (1834), 110–13.] J. B.

BAYARD, NICHOLAS (*fl.* 1300?), theologian, was, according to Bale, a Dominican theologian at Oxford, where he obtained his doctor's degree. Pits's account tends in the same direction, and both biographers praise their author for his knowledge of pontifical law. Bale adds that he was very skilled for his age in Aristotelian studies, but accuses him of distorting the Scriptures by 'allegorical inventions and leisurely quibbles.' His principal work appears to have been entitled 'Distinctiones Theologiæ,' and, according to the last-mentioned authority, this book was largely calculated to corrupt the simplicity of the true faith, as it consisted, like Abelard's 'Sic et Non,' of an assortment of theological opinions opposed to one another. A manuscript of this work is still preserved in Merton College library (cclii.), and Tanner gives a list of other writings of this author that are to be found in English libraries. The date assigned to Nicholas Bayard by his English biographers is about 1410; but this can hardly be correct if Mr. Coxe is right in assigning the handwriting of the Merton manuscript to the previous century. The whole question of the era in which this writer lived, and his nationality, is minutely discussed by Quétif in his 'Scriptores Ordinis Prædicatorum,' who inclines to believe that Bayard was a Frenchman of the thirteenth century. This, according to Quétif, is the opinion of an ancient French writer, Bernard Guido. Quétif also shows how, in the collections of that age, preserved up to his days in the Sorbonne, Bayard's sermons constantly occurred in company with those of William of Auvergne, bishop of Paris (1228–48), and other great characters of Louis IX's reign. More conclusive as to the date is Quétif's assertion that in the 'Liber Rectoris Universitatis Parisiensis' Bayard's great work is mentioned as being for sale in Paris before the year 1303; that several other discourses of Bayard were for sale in Paris at the same time; and that his 'Sermones Dominicales' formed part of a parchment folio in the Sorbonne library, containing Robert de Sorbonne's 'Liber de Conscientiâ' (*d.* 1274). Quétif does not, however, adduce any indubitable evidence that Bayard was a Frenchman. But if he was the writer of the 'Summa de Abstinentia,' which Quétif unhesitatingly assigns to him, and does really, as Quétif asserts, mingle French words with the Latin text, the fact of his French residence, if not of his French birth, may perhaps be considered as proved. Lastly, as regards the order to which Bayard belonged, Quétif observes that there is no certain evidence whether he was a Franciscan or a Dominican. In all the manuscripts excepting one he appears to be called simply Frater Nicholas de Bayard, and in the only one which is more precise he is called a Minorite. Only one of Bayard's works seems to have been printed, and that one of somewhat doubtful authenticity, the 'Summa de Abstinentia,' which was published under the title of 'Dictionarius Pauperum' by John Knoblouch at Cologne in 1518, and again at Paris in 1530. A longer list of Bayard's works is given by Bale.

[Bale, 544; Pits, 588; Tanner; Quétif, i. 123; Coxe's Catalogue of Oxford Coll. MSS., Merton, i. 40; Fabric. Biblioth. Med. et Inf. Latinit. sub 'Byart.'] T. A. A.

BAYES, JOSHUA (1671–1746), divine, was son of the Rev. Samuel Bayes, who was ejected by the Act of Uniformity of 1662 from a living in Derbyshire, and after 1662 lived at Manchester until his death. It is believed that Joshua was born in Manchester in 1671. He received his entire secular education in the grammar school of his native town. Being dedicated from his birth to the nonconformist ministry, he was placed under the tuition of the Rev. Richard Frankland, of Attercliffe in Yorkshire, on 15 Nov. 1686. On the conclusion of his course he proceeded to London, and was admitted for 'examination' by a number of the elder ministers 'according to the practice of the times.' He was ordained preacher of the gospel and minister on 22 June 1694. This—the first public ordination amongst dissenters in the city after the Act of Uniformity—took place in the meeting-house of Dr. Annesley in Little St. Helens. There were six 'candidates,' one of whom was Dr. Edmund Calamy. It appears that young Bayes 'served' the churches around London as a kind of itinerant or evangelist for some years. But about 1706 he settled at St. Thomas's meeting-house, Southwark, as assistant to John Sheffield, one of the most original of the later puritan writers. This engagement requiring his attendance only in the morning of each Sunday, he also acted as assistant to Christopher Taylor at Leather Lane. When Matthew Henry died, leaving his 'Commentary' unfinished, its completion was entrusted to a select number of presbyterian divines, including Bayes, to whom was assigned the Epistle to the Galatians. The continuation has never secured the unique acceptance of Matthew Henry's own writing, but the 'Galatians' is among the best of the supplements. Taylor of Leather Lane dying in 1723, Bayes, his assistant, was invited to succeed him. Accordingly he resigned the morning service at St. Thomas's. Subsequently he himself appointed 'assistants,' first John Cornish, and next his own son, Thomas Bayes. Dr. Calamy's death in 1732 caused a vacancy in the Merchants' lectureship at Salters' Hall, and Bayes was chosen to succeed him. In 1735 he associated himself with a number of divines in a course of lectures—also delivered at Salters' Hall—against popery. His own subject was 'The Church of Rome's Doctrine and Practice with relation to the Worship of God in an unknown tongue.' He died on 24 April 1746, and was buried in Bunhill Fields. Besides the publications already named, he published several occasional sermons. There is a very fine portrait of him (in oil) in Dr. Williams's library, engraved in Wilson's 'History and Antiquities of Dissenting Churches.'

[Calamy's Account, p. 496, Contin. p. 643; Henry's Commentary, in loco; Protestant Dissenters' Magazine, v. 163; Bunhill Inscriptions (fifty-second year is erroneously given in his monumental inscription); Wilson's Dissenting Churches, iv. 396.] A. B. G.

BAYEUX, JOHN DE (*d.* 1249), justice itinerant, otherwise called DE BAIOCIS, was a son of Hugh de Baiocis, a Lincolnshire baron, by Alienora his wife. He had property in Bristol and Dorset, but in 16 and 17 John forfeited it on outlawry for murder. In 1218 he paid a relief of 100*l.* and took possession of the family estates in Lincolnshire, and in the same year was judge itinerant for the counties of Cornwall, Devon, Somerset, and Dorset, along with 'J. Bathon. et Glascon. Episc.' (DUGDALE, *Orig. Juridic.* (Chronica Series), p. 7). Next year, 4 Henry III, an inquisition was held before the chief justice as to whether an appeal by Robert de Tillebroc against him, his mother, brother, and three others, was malicious. Nevertheless in the great assizes of 1224–5, 9 Henry III, he was again itinerant justice in Dorset, and in the same year was also justice of forests and constable of the castle of Plimpton. In 1234 he was charged with the homicide of Roger de Mubray, but on payment of 400 marks obtained leave to compound with the widow. He died in 1249, leaving no male child, and his brother Stephen succeeded to his estates as heir.

[Dugdale's Origines Juridic. (Chron. Ser.); Foss's Lives of the Judges; Rot. Chart. 16 John, 201; Rot. Fin. i. 32, 45, 264, ii. 51; Rot. Claus. i. 404, 622, 633, 655, ii. 76, 97, 98.] J. A. H.

BAYEUX, THOMAS OF (*d.* 1100), archbishop of York. [See THOMAS.]

BAYFIELD, RICHARD, *alias* **SOMERSAM** (*d.* 1531), martyr, was professed a monk of the Benedictine abbey of Bury St. Edmunds in 1514, took priest's orders in 1518, and was chamberlain of the abbey about 1525. He imbibed the opinions of William Tyndale from a copy of the English Testament and other works given him by Dr. Barnes and some of his friends, when on a visit to the monastery, and was in consequence imprisoned and punished, but through Barnes's influence was allowed to go to Cambridge. Thence he went to London, and in 1528 was tried before Tunstall, bishop of London, for denying worship to saints, and the necessity of preaching licenses. He abjured these opinions, but instead of returning to his abbey he fled to the Low Countries, and assisted Tyndale in disposing of his books in England, some of which he landed at Colchester and some at St. Katharine's. In the autumn of 1531 he was arrested in Mark Lane, and imprisoned in the Lollard's Tower at St. Paul's. On 10, 11, and 16 Nov. he was examined by Stokesley, bishop of London, and Gardiner, bishop of Winchester, and on the 20th sentenced as a relapsed heretic, and for importing forbidden books. On 4 Dec. he was publicly degraded in the choir of St. Paul's Cathedral, and burned in Smithfield (WRIOTHESLEY, *Chron.* i. 17); Foxe says 'the Monday following' the sentence, which was 27 Nov., but Wriothesley's authority is the better.

[Foxe's Acts and Monuments, ed. Townsend, iv. 680; Strype's Eccl. Mem. i., ii. 63; Wriothesley's Chronicle, i. 17.] C. T. M.

BAYFIELD, ROBERT (*fl.* 1668), physician of Norwich, who wrote with much energy on both religious and medical subjects, was born in 1629. He was the author of 1. 'Enchiridion Medicum, containing the causes, signs, and cures of all those diseases that do chiefly affect the body of man. . . . Whereunto is added a treatise, "De Facultatibus Medicamentorum compositorum et Dosibus,"' 1655. 2. 'Exercitationes Anatomicæ,' 2nd edit. 1668. 3. '*Τῆς Ἰατρικῆς Καρπός*, or a Treatise de morborum capitis essentiis et prognosticis, adorned with above three hundred choice and rare observations,' 1663. 4. '*Ἡ Προβολὴ τῆς Ἀληθείας*: or the Bulwarke of Truth, being a treatise . . . against Atheists and Hereticks,' London, 1657 bearing

Edmund Calamy's imprimatur (republished at Newcastle in 1804). 5. 'Tractatus de Tumoribus præter naturam; or a treatise of preternatural Tumors;' the second part of this book is dedicated to the famous Sir Thomas Browne, 1662. A portrait of Bayfield, aged 25, by William Faithorne, dated 1654, is prefixed to the 'Enchiridion.' Another portrait of Bayfield, aged 27, by the same artist, appears in the 'Bulwark of Truth,' 1657, and again in the 'Tractatus,' 1662.

[Granger's Biographical Hist. iii. 90–1; Bayfield's Works in Brit. Mus. Lib.]

BAYLEE, JOSEPH, D.D. (1808–1883), theological writer, born in 1808, received his education at Trinity College, Dublin (B.A. 1834, M.A. 1848, B.D. and D.D. 1852). To the residents of Liverpool and Birkenhead his name became for a quarter of a century a household word, on account of his activity as the founder and first principal of St. Aidan's Theological College, Birkenhead, where he prepared many students for the work of the ministry. This institution, which may be said to have been founded in 1846, originated in a private theological class conducted by Dr. Baylee, under the sanction of the Bishop of Chester, Dr. Sumner, afterwards advanced to the see of Canterbury. Dr. Baylee's successful exertions changed it into a public institution, and led to the construction of the present college building, which was opened in 1856. At one time Dr. Baylee was well known as a champion of the evangelical party, and especially for his theological discussions with members of the Roman catholic church. Accounts were published of his controversies with Dr. Thomas Joseph Brown, bishop of Apollonia (afterwards of Newport and Menevia), on the infallibility of the church of Rome (1852), with Mr. Matthew Bridges on Protestantism *v.* Catholicism (1856), and with Edward Miall, M.P., on Church establishments. In 1871 Dr. Baylee was presented to the vicarage of Shepscombe, Gloucestershire, where he died 7 July 1883.

The titles of his principal works are: 1. 'The Institutions of the Church of England are of Divine Origin,' 3rd edit. Dublin, 1838. 2. 'Principles of Scripture Interpretation, derived in the quotations from the New Testament in the Old,' an essay, privately printed, London, 1844, 12mo. 3. 'Unitarianism a Rejection of the Word of God,' 1852. 4. 'The Mysteries of the Kingdom; a series of Sketches expository of Our Blessed Saviour's Parables,' 1852. 5. 'Genesis and Geology; the Holy Word of God defended from its Assailants,' 1857. 6. 'Christ on Earth: from the Supper at Bethany to his Ascension into Glory,' 1863. 7. 'The Intermediate State of the Blessed Dead,' 1864. 8. 'A Pastor's Last Words,' six sermons, 1869. 9. 'Verbal Inspiration the True Characteristic of God's Holy Word,' 1870. 10. 'Introduction to the Study of the Bible,' 2nd edit. 3 vols., 1870. 11. 'The Times of the Gentiles: being the 2520 years from the 1st year of Nebuchadnezzar, B.C. 623, to the 1260th year of the Mohammedan Treading down of Jerusalem, A.D. 1896,' London, 1871. 12. 'The Apocalypse, with an Exegetical Commentary,' 1876.

[Liverpool Daily Post, 11 July 1883; Crockford's Clerical Directory, 1882; Cat. of the Advocates' Library; Cat. of Printed Books in Brit. Mus.] T. C.

BAYLEY, CORNELIUS (1751–1812), divine, was born in 1751 at Ashe, near Whitchurch, Shropshire. His father seems to have migrated to Manchester while Cornelius was young, and to have been a leather-breeches-maker there. Bayley was educated at the Whitchurch Grammar School, of which for a short time he acted as master. He became a methodist preacher, but afterwards took holy orders, and was the first incumbent of St. James's Church, Manchester, a 'proprietary church,' which he built in 1787. The degree of B.D. was conferred on him at Cambridge in 1792, and that of D.D. in 1800. In 1782 he published his Hebrew grammar, entitled 'An Entrance into the Sacred Tongue.' A second edition was issued after his death. He wrote notes and a preface to an edition of the 'Homilies' of the church, published at Manchester in 1811. His other published writings were sermons and pamphlets, one being on the 'Swedenborgian Doctrine of the Trinity' (1785). He died on 2 April 1812 at Manchester.

[C. Hulbert's Memoirs, 1852, p. 150; Hulbert's Shropshire Biog.; J. Harland's Manch. Collectanea, ii. 195–6; Graduati Cantab. 1856; Watt's Bibl. Brit.; Primitive Gospel Ministry, by a Layman (in answer to C. B.), 1795.] C. W. S.

BAYLEY, SIR EDWARD CLIVE (1821–1884), Indian statesman and archæologist, the only son of E. Clive Bayley, of Hope Hall, Manchester, was born at St. Petersburg in October 1821, and after a distinguished career at Haileybury College entered the Indian civil service in 1842, and served at Allahabad, Mirat, Balandshahr, and Rohtak. On the annexation of the Punjab he was appointed deputy-commissioner at Gujarat in April 1849, and in November under-secretary to the government of India in the foreign department, under Sir H. Elliot. Two years later he became deputy-commissioner of the Kangra district, but in 1854 was compelled by ill-health to take furlough. He studied law in England, and was called to the bar in 1857; he returned to India on the outbreak of the mutiny. In September 1857 he was ordered to Allahabad, where he served as an under-secretary in Sir J. P. Grant's provisional government, and held various posts in that city during the next eighteen months. In 1859 he was appointed judge in the Fattihgarh district, and, after serving in a judicial capacity at Lucknow and Agra, was called to Calcutta by Lord Canning in May 1861, to fill the post of foreign secretary pending the arrival of Sir H. Durand. In March 1862 he became home secretary, an office he held for ten years, and was then selected by Lord Northbrook to fill a temporary vacancy on his council. In the next year, 1873, he was appointed a member of the supreme council, on which he served until his retirement in April 1878, after thirty-six years of public service. Throughout that time he had been a true friend of the natives, to whose welfare he devoted every energy. His leisure was spent in the study of the history and antiquities of India, and he published some fifteen papers in the 'Journal of the Bengal Asiatic Society,' chiefly on Indian inscriptions, sculptures, and coins, of which he collected a fine cabinet. He also contributed to the 'Journal of the Royal Asiatic Society of London' some articles on the 'Genealogy of Modern Numerals,' and to the 'Numismatic Chronicle' a paper on 'Certain Dates on the Coins of the Hindu Kings of Kabul.' At the time of his death (30 April 1884) he had nearly completed the editing of the ninth volume of his friend Sir H. Elliot's 'History of India as told by its own Historians.' He held the post of vice-chancellor of the university of Calcutta for five years, and was five times president of the Bengal, and for three years of the London, Asiatic Society. He was made C.S.I. in 1875 and K.C.S.I. in 1878. Sir Edward married, in 1850, the eldest daughter of Sir Thomas Theophilus Metcalfe, of Fern Hill, Berks, and left a family of one son and seven daughters.

[Ann. Report, R. Asiat. Soc. 1884.]

S. L.-P.

BAYLEY, FREDERICK W. N. (1808–1853), writer, in 1825 accompanied his father, who was in the army, to Barbados, and remained in the West Indies for four years. About the time of his return to England in 1829, he found that he was able to write in verse with considerable facility. He conducted a publication called the 'Omnibus,' and was the first editor of the 'Illustrated London News' (established in 1842). He also produced 'An Island (Grenada) Bagatelle,' 1829; 'Four Years in the West Indies,' 1830; verses written for 'Six Sketches of Taglioni,' 1831; 'Tales of the late Revolution,' 1831; 'Scenes and Stories by a Clergyman in Debt,' 3 vols. 1835; 'New Tale of a Tub,' fol. 1841, 16mo 1847; 'Blue Beard,' 1842; 'Little Red Riding Hood,' 1843; an edition of the 'Works of Mrs. Sigourney,' 1850; a contribution to the 'Little Folks' Laughing Library,' 1851; verses in 'Gems for the Drawing-room,' 1852; verses in Ferrard's 'Humming Bird Keepsake,' 1852. Bayley was improvident, and was constantly in difficulties. He died at Birmingham of bronchitis in 1853, and was buried in the cemetery of that town.

[Gent. Mag. 2nd ser. xxxix. 324, 1853.]

BAYLEY, HENRY VINCENT, D.D. (1777–1844), divine, was the seventh son of Thomas Butterworth Bayley, of Hope Hall, near Manchester [q. v.], where he was born 6 Dec. 1777. His mother was Mary, only child of Mr. Vincent Leggatt. Bayley was educated at the grammar school of Winwick in Lancashire, and at Eton, which he entered in May 1789, and left 9 Dec. 1795. At Eton he was the associate of Sir William Pepys, Hallam, W. Frere, W. Herbert, and others, who were known as the *literati*; and he contributed to the 'Musæ Etonenses.' He commenced his residence at Trinity College, Cambridge, in April 1796. In February 1798 he obtained a university scholarship. In April he was elected a scholar of Trinity College. He took his B.A. degree in 1800, and won the bachelor's prizes in 1801 and 1802. Porson pronounced him the first Greek scholar of his standing in England, and in 1802 he was elected a fellow of his college. In 1803 he was ordained by Bishop Majendie of Chester, who appointed him his chaplain. On 25 Sept. 1803 he published 'A Sermon preached at an Ordination held in the Cathedral Church of Chester,' 8vo, Manchester, 1803. This is the only printed sermon of the author in existence. Not long afterwards he accepted the tutorship of Bishop Tomline's eldest son, and was presently appointed examining chaplain to the bishop, by whom he was preferred successively to the rectory of Stilton, in Huntingdonshire, and to the sub-deanery of Lincoln, vacant by the death of Paley in May 1805. He effected improvements in the minster, desired to throw open the minster library to the public, and took an active share in the establishment of a public library in Lincoln. In 1810 he was presented to the united vicarages of Messingham and Bottesford, where he renovated the parish church, chiefly at his own expense; and in 1812 to the valuable vicarage of Great Carlton, near Louth, which he rarely visited, although he retained the benefice till his death. Later he was preferred to the archdeaconry of Stow with the prebend of Liddington (29 Sept. 1823); to the rectory of Westmeon with Privet, in Hampshire (1826); and to the twelfth stall in Westminster Abbey (1828), when he resigned his subdeanery and canonry at Lincoln. In 1824 Bayley proceeded to his degree of D.D. at Cambridge. In May 1826 he delivered a charge to the clergy of the archdeaconry of Stow, which was 'printed for the author' at Gainsborough in 1826 for private circulation, was reprinted in the following year, and is attached to the 'Memoir of Henry Vincent Bayley, D.D.,' which was 'printed for private circulation' in 1846. In 1827 he declined to stand for the regius professorship of divinity at Cambridge, owing probably to his growing infirmities. His last days were passed chiefly at Westmeon, his Hampshire rectory. He repaired the church of the hamlet of Privet, and the rebuilding of the church of Westmeon was commenced 9 Aug. 1843. In this year he became unable to write or read, and abandoned schemes for a new edition of Secker's 'Eight Charges,' and for a selection from the old and new versions of the Psalms of David. When blind he recited the prayers from memory. He died 12 Aug. 1844. He was buried in the same vault with his wife, who had died at Westmeon 17 June 1839, and the new church was consecrated by the Bishop of Winchester on 5 May 1846.

[Musæ Etonenses, London, 1795; Gent. Mag. August 1802, and September 1844; Le Neve's Fasti, ed. Hardy; Saturday Magazine, 23 Nov. 1833; Lincolnshire Chronicle, 23 Aug. 1844; Hampshire Chronicle, 9 May 1846; and a Memoir of Henry Vincent Bayley, D.D., 1846.]

A. H. G.

BAYLEY, Sir JOHN (1763–1841), judge, was the second son of John Bayley and Sarah his wife, the granddaughter of Dr. White Kennet, bishop of Peterborough. He was born at Elton, Huntingdonshire, on 3 Aug. 1763, and educated at Eton. Though nominated for King's College, Cambridge, he did not go up to the university, and was admitted to Gray's Inn on 12 Nov. 1783. After practising some time as a special pleader, he was called to the bar on 22 June 1792, and went the home circuit. In 1799 he became a serjeant-at-law, and was for some time recorder of Maidstone. In May 1808 he was made a judge of the King's Bench, in the place of Sir Soulden Lawrence, and was knighted on the 11th of the same month. After sitting in this court for more than twenty-two years, he was at his own request removed to the court of Exchequer in November 1830. He resigned his seat on the bench in February 1834, and in the following month was created a baronet and admitted to the privy council. By his quickness of apprehension, his legal knowledge, and his strict impartiality, Sir John Bayley was peculiarly adapted for judicial office. The ease and pleasure with which he got through his work caused M. Cotte, the French advocate, to exclaim, 'Il s'amuse à juger.' The most memorable case which came before Sir John in his judicial capacity was the action for libel brought in 1819 by the attorney-general against Richard Carlile for the republication of Thomas Paine's 'Age of Reason' and Palmer's 'Principles of Nature.' He died, aged 78, at the Vine House near Sevenoaks, on 10 Oct. 1841. By his wife Elizabeth, the daughter of John Markett of Meopham Court Lodge, co. Kent, he had three sons and three daughters. The present baronet, the Rev. Sir John Laurie Emilius Bayley, is his grandson.

Sir John wrote the following books: 1. 'A Short Treatise on the Law of Bills of Exchange, Cash Bills, and Promissory Notes,' 1789, 8vo. 2. 'Lord Raymond's Reports and Entries in the King's Bench and Common Pleas in the Reigns of William, Anne, George I and II,' 4th edition, 1790, 8vo. 3. 'The Book of Common Prayer, with Notes on the Epistles,' 1813, 8vo. 4. 'The Prophecies of Christ and Christian Times, selected from the Old and New Testament, and arranged according to the periods in which they were pronounced,' by a Layman, edited by Rev. H. Clissold, 1828, 8vo.

[Foss's Judges of England (1864), ix. 75–8; Georgian Era, ii. 549; Gent. Mag. 1841, xvi. N.S., 652–3; Annual Register, 1841, p. 225; Notes and Queries, 3rd series, i. 474.]

G. F. R. B.

BAYLEY, JOHN [WHITCOMB] (*d.* 1869), antiquary, second son of John Bayley, a farmer, of Hempstead, Gloucestershire, became at an early age a junior clerk in the Tower Record Office. In or about 1819 he was appointed chief clerk, and afterwards a sub-commissioner on the Public Records. In the latter capacity he edited 'Calendars of the Proceedings in Chancery in the Reign of

Queen Elizabeth,' 3 vols. fol. 1827–32, and for these labours he is said not only to have received the sum of 2,739*l.*, but to have actually claimed further remuneration. His exorbitant charges and mode of editing were vigorously assailed by Mr. C. P. Cooper, then secretary to the commission, Sir N. H. Nicolas, and others. A committee was appointed to inquire into the circumstances, and, after meeting no less than seventeen times, issued a report, of which twenty-five copies were printed for the private use of the board. His demands upon the corporation of Liverpool, to whom he charged between 3,000*l.* and 4,000*l.* for searches, formed the subject of a separate inquiry. Owing to his long absence, Bayley's office at the Tower was declared vacant in May 1834. He had been admitted of the Inner Temple in August 1815, but was never called to the bar. During the rest of his life he resided mostly at Cheltenham, but latterly at Paris, where he died 25 March 1869. His wife, Sophia Anne, daughter of the right hon. Colonel Robert Ward, whom he married in September 1824, died before him, on 17 June 1854. By her he left a daughter. As an antiquary Bayley's attainments were of a high order. His 'History and Antiquities of the Tower of London,' 2 parts, 4to, 1821–5, ranks among the very best works of its kind for excellence of style, acuteness of judgment, and unfailing accuracy of statement. An abridgment appeared in 1830, 8vo. Bayley announced, but did not publish, a history of London. He had also made considerable progress in a complete parliamentary history of England, and for this he obtained copious abstracts of the returns to parliament, 1702–10, from the original records in the Rolls chapel. This manuscript, together with a valuable collection of charters, letters patent, and other documents illustrative of local history, in three folio volumes, is now deposited in the British Museum. Bayley was a fellow of the Society of Antiquaries and of the Royal Society; to the former he was elected in 1819, to the latter in 1823.

[Register of Admissions to Inner Temple; Cooper's Observations on the Calendar of the Proceedings in Chancery (1832), pp. 73–82, and Appendix; Nicolas's Letter to Lord Brougham (1832), pp. 27–28, 45–47; Letters of Administration, P. C. C., granted 8 Feb. 1870; Gent. Mag. lxxxi. i. 192, xciv. ii. 272, xcv. ii. 256, (1854) xlii. 202; Burke's Peerage (1884), p. 84; Minutes of Evidence taken before the Select Committee on Record Commission, 1836, and Appendix; Addit. MSS. 15661–4.] G. G.

BAYLEY, PETER (1778?–1823), miscellaneous writer and poet, was the son of Peter Bayley, a solicitor at Nantwich, and was born about 1778. In 1790 he entered Rugby school, and in Feb. 1796, at the age of seventeen, Merton College, Oxford. He did not take a degree. He was called to the bar at the Temple, but made no serious effort to pursue his profession. His interest in music and the drama rendered him neglectful of the dictates of prudence. 'Instead of following the law,' he, as it was said, 'allowed the law to follow him,' until he found himself in prison for debt. Subsequently he turned his attention to literature, and became editor of the 'Museum,' a weekly periodical. He died suddenly on his way to the opera, 25 Jan. 1823. Bayley published a volume of poems in 1803, and, besides contributing occasional verses to periodicals, printed for private circulation, at an early period, several specimens of an epic poem founded on the conquest of Wales, which appeared posthumously in 1824 under the title of 'Idwal.' In 1820, under the pseudonym of Giorgione di Castel Chiuso, he published a volume of verse, entitled 'Sketches from St. George's-in-the-Fields,' containing clever and graphic descriptions of various phases of London life and therefore possessing now considerable antiquarian and social interest. A second series appeared in 1821. A posthumous volume of 'Poetry' by Bayley was published in 1824, and on 20 April 1825 a tragedy, 'Orestes,' left by him in manuscript, was brought out at Covent Garden with Charles Kemble in the principal part, one of the most successful of Kemble's impersonations.

[Literary Museum for 1823, pp. 77–8; Gent. Mag. xciii. part i. 473; Cumberland's British Theatre, vol. xii.; Rugby School Register, p. 68; Oxford University Register.] T. F. H.

BAYLEY, ROBERT S. (*d.* 1859), independent minister, was educated at Highbury Theological College, and on quitting that institution was appointed to a pastorate at Louth in Lincolnshire. After some years of labour at that place he removed (1835) to Sheffield to take charge of the Howard Street congregation, where he remained for about ten years. While there he exerted himself actively in the establishment of an educational institution called the People's College, where he was also in the habit of lecturing on a variety of subjects. Here also in 1846 he started a monthly periodical called the 'People's College Journal.' It was printed at the college, and intended to advance the interests of popular education. It came to an untimely end in May of the following year. The next scene of Bayley's labours was

Ratcliff Highway, London, whence he removed about 1857 to Hereford, where he remained until his death on 14 Nov. 1859. He died of apoplexy. He was the author of: 1. 'A History of Louth.' 2. 'Nature considered as a Revelation, in two parts: part i. being an argument to prove that nature ought to be regarded as a revelation; part ii. furnishing specimens of the manner in which the material revelation may be explained,' 1836, 12mo; a small work of no pretensions to either a scientific or a philosophical character. 3. 'Lectures on the Early History of the Christian Church.' 4. 'A new Concordance to the Hebrew Bible juxta editionem Hooghtianam, and accommodated to the English version,' 1 vol. 8vo, with a dedication to the Lord Bishop of Lincoln. 5. 'Two Lectures on the Educational Question delivered in the Town Hall, Sheffield.' 6. 'A course of Lectures on the Inspiration of the Scriptures,' 1852, 12mo; and other lectures and sermons.

[Gent. Mag. (Feb. 1860), 186; Brit. Mus. Cat.]
J. M. R.

BAYLEY, THOMAS (1582–1663), puritan divine. [See BAYLIE.]

BAYLEY, THOMAS BUTTERWORTH (1744–1802), agriculturist and philanthropist, was descended from an old Lancashire family of good position, and his mother was one of the Dukinfields of Dukinfield, Cheshire. Shortly after completing his education at the university of Edinburgh, he was chosen a justice of the peace for the county palatine of Lancaster. The reputation acquired by him in this office for prudence, judgment, and legal knowledge led to his being appointed a few years afterwards perpetual chairman of the quarter sessions. Owing principally to his exertions, a gaol and penitentiary-house for Manchester, on improved principles, was erected in 1787. In his honour, not in allusion, as has been sometimes supposed, to the Old Bailey in London, it was named the New Bayley. The building was pulled down in 1873. So successful were the improvements introduced in its construction, and in that of the county gaol at Lancaster, that Bayley was consulted in regard to the erection and improvement of prisons throughout the kingdom. He also took an active interest in sanitary reform, and in schemes for improving the general condition of the poor. In 1796 he was successful in obtaining in Manchester the establishment of a board of health, of which he was chosen chairman. He was one of the founders of the Literary and Philosophical Society of Manchester, and of a college of arts and sciences, which, however was afterwards abandoned. Much of his spare time he devoted to agriculture, and to his farm of Hope near Manchester introduced various new agricultural methods, including an improved system of sod draining. In regard to this he wrote a pamphlet entitled 'On a Cheap and Expeditious Method of Draining Land,' which was published in Hunter's 'Georgical Essays,' vol. iv. (1772), and vol. i. (1803). He was also the author of 'Observations on the General Highway and Turnpike Acts,' 1773. He died at Buxton on 24 June 1802.

[Gent. Mag. lxxii. 777; Biographical Memoirs of Thomas Butterworth Bayley, Esq., by Thomas Percival, M.D., 1802, which is also included in the Collected Works of Percival (1807), ii. 289–305.]
T. F. H.

BAYLEY, WALTER (1529–1593), physician, called in Latin Bailæus and in English books also Baley and Baily, was born at Portsham, Dorset, in which county his father was a squire. He was educated at Winchester school, and became a fellow of New College in 1550. He graduated M.B. 1557, and M.D. 1563. He was already in holy orders, and was a canon of Wells until 1579. In 1561 he had been appointed regius professor of physic at Oxford. Queen Elizabeth made him one of her physicians, he entered the service of the Earl of Leicester, and was elected fellow of the College of Physicians in 1581. He enjoyed large practice, and died in 1592–3. He is buried in the Chapel of New College, and his son William put up a tablet to his memory. In 1587 he published 'A Brief Discours of certain Bathes . . . in the Countie of Warwicke neere . . . Newnam Regis,' but 'A Brief Treatise of the Preservation of the Eyesight' is the best known of Dr. Bayley's works. It appeared in 1586, and was reprinted in 1616 at Oxford. The book contains but one observation of his own, recording how one Hoorde preserved his sight till over eighty-four years of age: 'hee told me that about the age of forty yeares, finding his sight to decay, he did use eye-bright in ale for his drinke, and did also eate the powder thereof in an egge three daies in a weeke, being so taught of his father, who by the like order continued his sight in good integrity to a very long age.' Of general history the only fact to be learned from the book is that a new method of brewing had come in in Queen Elizabeth's reign, and that some still preferred ale 'made with grout according to the old order of brewing.' For the rest the little treatise is merely an exposition in English of the opinions on its subject of Rhases, Avicenna, Arnaldus de Villa Nova, and other mediæval authorities.

[Munk's Roll, i.; Bayley's Brief Treatise, ed. 1616.] N. M.

BAYLEY, WILLIAM BUTTERWORTH (1782–1860), a very distinguished member of the civil service of the old East India Company, was the sixth son of Thomas Butterworth Bayley [q. v.], of Hope Hall, Eccles, who served the office of high sheriff of Lancashire in 1768. He was educated at Eton, and had just gone up to Cambridge when his father obtained an appointment in the Bengal civil service for him. He reached India in 1799, just in time to be entered as a member of the new college of Fort William, which Lord Wellesley had recently established for the education of Indian civil servants. In 1800 he took a second prize in the third class for Hindustani, and in 1802 proved his talent for languages by being first in the first class in Persian. His success caused him in 1803 to be appointed an assistant in the governor-general's office, and also in that of the Persian secretary. In the governor-general's office all the cleverest young men of the civil service were collected together, and acted under Lord Wellesley's own eye. Although Bayley did not seek such active employment as Metcalfe and Jenkins, it was there that he learned the art of government. He decided not to apply for diplomatic posts, but to confine himself to the routine of judicial and revenue work. In 1805 he was made deputy-registrar of the Sudder court, and in 1807 interpreter to the commission which, under the guidance of St. George Tucker, was to regulate the government and land settlement of Wellesley's recent conquests, now known as the North-western Provinces. He afterwards became registrar of the Sudder court, and in 1813 judge at Burdwan. In 1814 he entered the secretariat as secretary in the judicial and revenue department, and in 1819 became chief secretary to the government. In this capacity he was of the greatest service to Lord Hastings, from his thorough mastery of business and personal intimacy with all the Indian statesmen of the period—Malcolm, Elphinstone, Adam, Metcalfe, Jenkins, and Cole. In 1822 he temporarily filled a seat at the council, and in 1825 became a regular member of the supreme council in the place of James Fendall. In 1827 Metcalfe entered the council as junior member, and in 1828 Bayley filled the office of governor-general from March to July after the departure of Lord Amherst, and until the arrival of Lord William Bentinck. In November 1830 his term of office expired, and he returned to England. In 1833 he was elected a director of the East India Company, in 1839 deputy-chairman, and in 1840 chairman of the court, and filled the office so satisfactorily that he was universally recommended in 1854, on the reconstitution of the court of directors, to be a permanent member. But change was distasteful to him, and he refused to act in that capacity; he also refused a seat in the new council of India, established on the abolition of the East India Company in 1859. These changes and the outbreak of the mutiny were too much for the pupil of Lord Wellesley, and in May 1860 the last remaining cadet of the old governor-general's office died at St. Leonards. He had survived not only all his friends, but the very system in which he had lived and gained reputation. His name must always be coupled with those of his more stirring contemporaries, and his work, though not so conspicuous, was as well done as that of Metcalfe or Jenkins. He was essentially an official, and was fortunately a typical official of the school that Wellesley had trained to be not only able in emergencies, but steady and industrious in official work. That he received no distinction for his services was due to his own unassuming modesty, but he bequeathed the traditions of his ability in India to two able Indian administrators, his nephew, Sir Edward Clive Bayley [q. v.], formerly a member of the supreme council, and his son, Sir Steuart Bayley, at one time chief commissioner of Assam.

[For Bayley's career, see the Times for 7 June 1860; for his character, capacity, and friends, see Kaye's Life of Lord Metcalfe, Kaye's Life of St. George Tucker, and more particularly Kaye's Lives of Indian Officers, i. 486–8.] H. M. S.

BAYLIE, THOMAS (1582–1663), puritan divine, was born in Wiltshire in 1582, and was entered either as a servitor or batler of St. Alban's Hall, Oxford, in 1600. He was elected demy of Magdalen College in 1600, and perpetual fellow of that house in 1611, being then M.A. Afterwards he became rector of Manningford Bruce, in his native county, and he proceeded to the degree of B.D. in 1621, at which time he was a zealous puritan. He took the covenant in 1641, was nominated a member of the assembly of divines, and obtained the rich rectory of Mildenhall, Wiltshire, 'where, being settled, he preached up the tenets held by the fifth-monarchy men, he being by that time one himself, and afterwards became a busy man in ejecting such that were then (1645 and after) called ignorant and scandalous ministers and schoolmasters.' On being turned out of his living at the Restoration, he set up a conventicle at Marlborough, where he died and was buried in the church of St. Peter on 27 March 1663. He published: 'Thomæ Baylæi Maningfordiensis Ecclesiæ Pastoris de Merito Mortis Christi, et Modo Conversionis, diatribæ duæ, provt ab ipso in schola theologica apud Oxonienses publicè ad disputandum propositæ fuerunt, Maij 8. An. Dom. 1621. Nec non Concio ejusdem ad Clerum apud eosdem habita in templo Beatæ Mariæ, Iulij 5 An. D. 1622,' Oxford, 1626, 4to, dedicated to Sir Thomas Coventry, keeper of the great seal.

[Wood's Athenæ Oxon. (ed. Bliss), iii. 633; Palmer's Nonconformists' Memorial, iii. 367; Cat. Librorum Impress. Bibl. Bodleianæ, i. 206; Hetherington's Hist. of the Westminster Assembly of Divines, 110.] T. C.

BAYLIES, WILLIAM (1724–1787), physician, born in 1724, was a native of Worcestershire, and practised for some years as an apothecary. After marrying the daughter of Thomas Cooke, a wealthy attorney of Evesham, he began the study of medicine, obtained the degree of M.D. at Aberdeen on 18 Dec. 1748, and was elected a fellow of the Edinburgh College of Physicians on 7 Aug. 1757. He practised for many years at Bath, and published in 1757 'Reflections on the Use and Abuse of Bath Waters,' which involved him in a dispute with Dr. Lucas and Dr. Oliver, the two chief doctors of the city. He issued a pamphlet concerning this quarrel—'A Narrative of Facts demonstrating the existence and course of a physical confederacy, made known in the printed letters of Dr. Lucas and Dr. Oliver,' 1757. But the controversy ruined Baylies's practice, and he removed to London, and on 8 Nov. 1764 was appointed physician to the Middlesex Hospital. He unsuccessfully contested the representation of Evesham in parliament in 1761, and petitioned against the return of one of his rivals, but withdrew the petition before the day of hearing (15 Dec.). He became licentiate of the College of Physicians in London on 30 Sept. 1765, and made himself notorious by the magnificent entertainments he repeatedly gave at his house in Great George Street, Westminster. Pecuniary difficulties forced him to leave England for Germany. He first settled at Dresden, and afterwards at Berlin, where he obtained the post of physician to Frederick the Great. It is said that the King of Prussia at an early interview with Baylies remarked to him that 'to have acquired such skill he must have killed a great many people,' and that the doctor replied, 'Pas tant que votre Majesté.' Baylies died at Berlin on 2 March 1789, and left his library to the King of Prussia. A portrait of him by H. Schmid, engraved by D. Berger, was published at Berlin. Baylies was the author of the following works (besides those already mentioned): 1. 'Remarks on Perry's Analysis of the Stratford Mineral Water,' Stratford-on-Avon, 1745. 2. 'A History of the General Hospital at Bath,' London, 1758. 3. 'Facts and Observations relative to Inoculation at Berlin,' Edinburgh, 1781, of which a French translation was previously issued at Dresden in 1776.

[Munk's College of Physicians, ii. 271–2; Gent. Mag. 1787, pt. ii. 857; Watt's Bibl. Brit.]

BAYLIS, EDWARD (1791–1861), mathematician and founder of insurance companies, commenced life as a clerk in the Alliance Insurance Office. He founded a series of life offices between the years 1838 and 1854 (the Victoria, 1838, the English and Scottish Law, 1839, the Anchor, 1842, the Candidate, 1843, the Professional, 1847, the Trafalgar, 1851, the Waterloo, 1852, the British Nation, 1854), in many of which he acted as manager and actuary. In all he expected to realise results which increasing competition made impossible; shareholders and policyholders were promised extravagant advantages which they never enjoyed. As a consequence, all Baylis's offices disappeared except one—the English and Scottish Law—which still survives. Baylis wrote (in 1844) a skilful book on the 'Arithmetic of Annuities and Life Assurance,' adapted more particularly to students. He died in 1861, aged 70, at the Cape of Good Hope, where he had settled in his old age.

[C. Walford's Insurance Cyclopædia.] C. W.

BAYLIS, THOMAS HUTCHINSON (1823–1876), promoter of insurance offices, was the son of Edward Baylis [q. v.], and began life as a clerk in the Anchor, one of his father's insurance companies. In 1850 he became manager of the Trafalgar Office, also founded by his father. About 1852 he founded the Unity General Life Insurance Office and the Unity Bank. He exhibited a great deal of tact in the establishment of these companies, but he was speedily in disagreement with his colleagues in the management, and in October 1856 retired from the control. He then emigrated to Australia, and endeavoured to organise some insurance companies there, but, achieving no success, he returned to England in 1857, and founded and became managing director of the British, Foreign, and Colonial Insurance Association, which soon was in liquidation, and of the Consols Life Association, which lasted from 1858 to 1862. Into these insurance offices Baylis introduced new features, which ran counter to the 'Lottery Acts,' and were declared illegal. His project of 'Consols Insurance' engaged much attention, and has been adopted in a modified form by the British Imperial Office. In 1869 Baylis invented the 'Positive Life Assurance,' an ingenious form of life policy, which was adopted in 1870 by the 'Positive Government Security Life Assurance Company, Limited,' wherein lives exposed to tropical climates were insured at something nearly approaching ordinary rates. Baylis died in 1876, aged 53.

[C. Walford's Insurance Cyclopædia.] C. W.

BAYLY, ANSELM (*d.* 1794), author of various works, chiefly of a theological and critical nature, was educated at Christ Church, Oxford, where he took the degree of B.C.L. on 12 June 1749. He entered the church and rose to some distinction in that profession, becoming minor canon of St. Paul's and also of Westminster, and sub-dean of the Chapel Royal. On 15 Jan. 1750–1 he was presented by the chapter of St. Paul's to the vicarage of Tottenham, Middlesex. In 1764 (10 July) he took the degree of D.C.L. In 1787 he patented an elastic girdle, designed to prevent and relieve ruptures, fractures, and swellings. He died in 1794. He published the following works: 1. 'The Antiquity, Evidence, and Certainty of Christianity,' London, 1751, 8vo. 2. 'An Introduction to Languages Literary and Philosophical, especially to the English, Latin, Greek, and Hebrew, exhibiting at one view their Grammar, Rationale, Analogy, and Idiom,' London, 1758, 8vo. 3. 'A Collection of Anthems used in His Majesty's Chapel Royal,' London, 1769, 8vo. 4. 'A Practical Treatise on Singing and Playing, being an Essay on Grammar, Pronunciation, and Singing,' London, 1771. 5. 'A plain and complete Grammar of the English Language,' London, 1772, 8vo. 6. 'A Grammar of the Hebrew Language,' London, 1773. 7. An edition of the Bible with notes, 1773. 8. An edition of the Old Testament with notes, 1774. 9. 'The Commandments of God in Nature, Institution, and Revelation,' London, 1778, 8vo. 10. 'Remarks on Mr. David Levi's Answer to Dr. Priestley's Letters to the Jews' (under the pseudonym of Antisocinus). 11. 'The Alliance of Music, Poetry, and Oratory,' with a dedication to William Pitt, London, 1789, 8vo. This work comprises: (1) a theory of music, (2) a dissertation on prosody, (3) a brief treatise on rhetoric.

[European Magazine, xxvi. 381; Hook's Eccles. Biog.; Woodcroft's Alphabetical Index of Patentees; Rawl. MSS. (Bodleian Libr.).]
J. M. R.

BAYLY, BENJAMIN (1671–1720), divine, matriculated at Oxford of St. Edmund's Hall on 20 March 1688, and graduated B.A. of Wadham College on 15 Oct. 1692. He took the degree of M.A. on 30 Oct. 1695. He was rector of St. James's, Bristol, from 1697 to his death, 25 April 1720. He was also for some time vicar of Olveston, Gloucestershire. He died in 1720. He was the author of an 'Essay on Inspiration,' first published anonymously at London in 1707. A second edition appeared in 1708. The book is quoted by Watts, 'Bibliotheca Britann.,' as 'Essay on Perspiration.' Two volumes of collected 'Sermons on various Subjects,' many of which were issued repeatedly in the author's lifetime, were published after his death, London, 1721.

[Barrett's History of Bristol, 1789; Rawl. MSS. (Bodleian Lib.).] A. R. B.

BAYLY, JOHN (*d.* 1633), was the second son of Bishop Bayly [see Bayly, Lewis], and at the age of sixteen went to Exeter College, Oxford, of which society he was elected fellow in 1612. In 1617 he obtained holy orders from his father, and quickly received various benefices in Wales. He ultimately became guardian of Christ's Hospital, Ruthin, and chaplain to Charles I. He published two sermons at Oxford in 1630, bearing the titles of the 'Angell Guardian,' and the 'Life Everlasting.' He died in 1633.

[Wood's Athenæ Oxonienses (ed. Bliss), ii. 499–500; Boase's Register of Exeter Coll. pp. 58, 211, 227.] T. F. T.

BAYLY, LEWIS (*d.* 1631), bishop of Bangor, was, according to Anthony à Wood, born at Carmarthen, and educated at Oxford, probably at Exeter College, where he took his B.D. degree in 1611 and his D.D. in 1613. But his descendants claim that he was of an old Scotch family, the Baylys of Lamington in Lanarkshire, and assert that he came to England with James I (Collins's *Peerage* augmented by Sir E. Bridges, v. 193, 'from a MS. account of the Paget family in the possession of the Earl of Oxbridge'). Wood says that he became vicar of Evesham, where he preached a series of sermons that became the basis of the famous devotional work, the 'Practice of Piety,' as the author of which he is best known. His fame as a preacher may well have brought him to London, where he became rector of St. Matthew's, Friday Street, chaplain to Henry, prince of Wales, to whom he dedicated the 'Practice of Piety,' and treasurer of St. Paul's (1611). On his patron's death in 1612 he preached a sermon, notorious at the time, in which he at once showed his devotion to the dead prince and his puritan leanings by bringing accusations of popery against some members of the privy council. This brought him some disfavour at court, yet he was made prebendary of Lichfield (1613–4), archdeacon of St. Albans (1616), and chaplain to the king. On 8 Dec. 1616 he was consecrated bishop of Bangor. It is hard to ascertain the character of his administration of his diocese. If he were one of the few native Welsh bishops of that time, he ought to have been popular; but the puritanism that alienated the court was in those days no less distasteful to the inhabitants of North Wales, and he seems to have had constant disputes both in his wild and remote diocese and at court. In 1619 he was reprimanded by the council, and in 1621 imprisoned for a short time in the Fleet, either for his opposition to the Spanish marriage or for his aversion to the 'Book of Sports.' The rise of the Arminian and Anglican party brought his puritanism into further disfavour. In 1626 fresh charges were brought against him, and their endorsement by Laud, then bishop of St. David's, shows the direction in which affairs were tending. Finally, in 1630, he was again in trouble, and his elaborate defence (which is summarised in the *Calendar of State Papers, Domestic*, 1629–31, p. 230) shows the general character of his offences. He was accused of ordaining clergy who had not fully accepted the discipline and doctrine of the church—a charge which he rebuts while showing that he encouraged preaching both by example and precept, exercised a careful supervision over his clergy, displayed a hospitality beyond his means, and expended 600*l.* on the restoration of his cathedral. But he laments that increasing infirmities have incapacitated him from active work, and no further measures seem to have been taken against him. He died the next year on 26 Oct. 1631, and was buried at Bangor. He married Ann, daughter of Sir Henry Bagenal, and left four sons, Nicholas, Theodore, John, and Thomas, of whom the latter two attained some celebrity, and to whom he gave livings and prebends with a freedom not unusual at the time.

Bishop Bayly's sole claim to fame is the above-mentioned 'Practice of Piety,' which, published early in the century, obtained at once the extraordinary popularity that it long maintained in puritan circles. The date of its first publication is not known, but in 1613 it had reached its third, and in 1619 its eleventh edition. In 1630 a twenty-fifth edition, and in 1735 a fifty-ninth edition, was published. Nor was its fame confined to England. In 1630, when the bishop's disfavour with the dominant Anglicanism of the court was at its height, his book was translated into Welsh. Already, in 1625, a French edition had been issued at Geneva, and in 1629 a German version at Zürich. In 1647 it was published in Polish, and in 1665 the puritans of New England published at Cambridge in Massachusetts a translation in the language of the Indians of that region, while in 1668 it was turned into Romaunsch. So great was its fame for piety on puritan lines that some zealots grudged the glory of so good a work to a bishop of the English church, and scandalous stories, easily refuted, sought to deprive Bayly of the credit of its authorship (see DUMOULIN's *Patronus Bonæ Fidei*, p. 48, and KENNETT's *Register and Chronicle*, p. 350). But its fame was in no way lessened by this charge. It rivalled the 'Whole Duty of Man' in a popularity that soon went beyond the bounds of party. It was part of the scanty portion that Bunyan's wife brought to her husband's home, and to its perusal he ascribes the first dawn of his fervid spiritual experiences. A puritan minister complained that his flock looked upon it as an authority equal to the Bible. Even in the present century the book has been republished with a laudatory biographical notice.

[Wood's Athenæ Oxonienses (ed. Bliss), ii. 525–531; Collins's Peerage augmented by Bridges; Practice of Piety, London, 1842, with biographical preface by Grace Webster.] T. F. T.

BAYLY, THOMAS, D.D. (*d.* 1657?), royalist divine, afterwards a catholic controversialist, was the fourth and youngest son of Dr. Lewis Bayly, bishop of Bangor [q. v.]. He was educated at Magdalene College, Cambridge, where he graduated B.A. in 1627, and M.A. in 1631. In May 1638 he was made subdean of Wells, on the promotion of Dr. William Roberts to the see of Bangor, and became prebendary of Lincoln in the same year. He retired to Oxford in 1644, and in August that year was incorporated M.A. Afterwards he proceeded to the degree of D.D. in that university. Dr. Bayly was a vigorous assertor of the royal cause. He attended the king in the field, and was in Raglan Castle when his majesty was entertained there by Henry, marquis of Worcester, after the battle of Naseby, in 1646. As a commissioned officer he assisted in the defence of the castle after the king's departure, until it surrendered (16 Aug.) 'upon good articles, mostly of Bayly's framing.' By the liberality of the Marquis of Worcester he was now enabled to make a tour through Flanders and France; and this, we are told, 'gave him an opportunity of seeing the practices, as he had some time before thoroughly considered the principles, of the catholic religion, the consequence whereof was his conversion' (Dodd, *Church Hist.* iii. 64).

After the death of the king he returned to England, and published some writings which gave offence to the authorities of the commonwealth, and led to his imprisonment in Newgate, where he composed the curious work entitled 'Herba Parietis.' However, he soon contrived to escape from gaol, and, proceeding to Holland, openly declared himself a catholic, and 'became a grand zealot in that interest, wherein (if he met with any occasion) he would break forth into rage and fury against the protestant religion, which he before had preached and professed' (Wood). Subsequently he settled at Douay, and finally went to Italy. Several Roman catholics informed Anthony à Wood that Bayly was received into the family of Cardinal Ottobon, and that he died in his family, while his eminence was nuncio at Ferrara, and also that Prince Cajetan afterwards took care of Bayly's son. 'But,' adds Wood, 'an English traveller hath told me otherwise, viz. that he was no other than a common soldier, that he lived poor at Bononia [Bologna], and saw his grave there. Another also named Dr. Rich. Trevor, fellow of Merton Coll. (younger brother to Sir John Trevor, sometimes secretary of state), who was in Italy in 1659, hath several times told me that he, the said Dr. Bayly, died obscurely in an hospital, and that he saw the place where he was buried.'

The works written by or ascribed to Dr. Bayly are: 1. 'Certamen Religiosum: or a Conference between his late Majestie Charles, King of England, and Henry, late Marquess and Earl of Worcester, concerning Religion; at His Majesties being at Raglan Castle, 1646. Wherein the maine differences (now in Controversie) between the Papists and the Protestants is no lesse briefly than accuratly discuss'd and bandied. Now published for the world's satisfaction of His Majesties constant affection to the Protestant Religion,' London, 1649, 8vo. This was answered by Hamon L'Estrange, Christopher Cartwright, and Peter Heylyn, who doubt the authenticity of the conference on account of its being too favourable to the catholic church, and they hint that the account of it was Bayly's invention. Bayly defends himself against this charge in the preface to the 'Herba Parietis,' where he asserts that he was present at the conference, and that the arguments are drawn up with justice to both parties. 2. 'The Royal Charter granted unto Kings by God himself and collected out of his holy Word in both Testaments. Whereunto is added by the same author a short Treatise, wherein episcopacy is proved to be jure divino,' London, 1649, 8vo, reprinted 1656 and 1680. 3. 'Herba Parietis; or the Wall-Flower. As it grew out of the Stone-Chamber belonging to the Metropolitan Prison of London called Newgate. Being a History which is partly True, partly Romantick, Morally Divine: whereby a marriage between Reality and Fancy is solemnized by Divinity,' London, 1650, folio. Dedicated to Lady Susan Crane, widow of Sir Robert Crane of Chilton, Suffolk, and wife of the author's cousin, Isaac Appleton, Esq., of Holbrooke Hall in that county. 4. 'The End to Controversie between the Roman Catholick and Protestant Religions, justified by all the several Manner of Ways, whereby all kind of Controversies of what Nature soever are usually or can possibly be determined,' Douay, 1654, 4to. Dedicated to Walter Montagu, abbot of Nanteuil, afterwards abbot of Pontoise. 5. 'The Life & Death of that renowned John Fisher, Bishop of Rochester: comprising the highest and hidden Transactions of Church and State in the reign of King Henry the 8th, with divers Morall, Historicall, and Politicall Animadversions upon Cardinall Wolsey, Sir Thomas Moor, Martin Luther, with a full relation of Qu. Katharine's Divorce. Carefully selected from severall ancient Records by Thomas Baily, D.D.,' London, 1655, 8vo. Dedicated to his honoured kinsman John Questall, merchant in Antwerp. It would seem, however, that Bayly was not the author of this book. Wood asserts that it was really the production of Richard Hall, D.D., of Christ's College, Cambridge, afterwards canon of St. Omer, where he died in 1604. The manuscript after his death came into the possession of the English Benedictine monks of Dieulwart in Lorraine. Several copies were made, and one fell into the hands of a Mr. West, who presented it to Francis à Sancta Clara [Davenport], a Franciscan friar. By Davenport, 'as he himself hath told me divers times,' says Wood, it was given to Sir Wingfield Bodenham, who lent it to Bayly. The latter made a transcript, introduced some alterations, and sold it to a London bookseller, who printed it under the name of Thomas Bayly, D.D. In the dedication Bayly speaks of the book as if he were the author of it. 6. 'The Golden Apothegms of King Charles I and Henry Marquess of Worcester,' London, 1660, 4to. These were all taken from a book entitled 'Witty Apothegms delivered at several times and upon several occasions by King James, King Charles I, and the Marquess of Worcester,' London, 1658, 8vo.

Bayly wrote a dedication to Archbishop Laud in 1636 before Bishop Austin Lindsell's edition of Theophylact, which he perfected after that prelate's death.

[Wood's Athenæ Oxon. (ed. Bliss), ii. 526; Fasti, ii. 71; MS. Addit. 5863, f. 136; Walker's Sufferings of the Clergy, ii. 73; Dodd's Church Hist. iii. 63; Legenda Lignea, by D. Y. (1653), 162; Foulis's Romish Treasons and Usurpations, pref. 5; Biog. Brit. ed. Kippis; Chalmers's Biog. Dict.; Le Neve's Fasti Eccl. Anglic. (ed. Hardy), i. 157; Lowndes's Bibl. Man. ed. Bohn; Lewis's Life of Bishop Fisher, introd. xxvii, xxviii.] T. C.

BAYLY, THOMAS HAYNES (1797–1839), song-writer, novelist, and dramatist, was born at Bath on 13 Oct. 1797. He was the only child of Mr. Nathaniel Bayly, an influential citizen of Bath, and on the maternal side was nearly related to the Earl of Stamford and Warrington and the Baroness Le Despencer. At a very early age Bayly displayed a talent for verse, and in his eighth year was found dramatising a tale out of one of his story-books. On his removal to Winchester he amused himself by producing a weekly newspaper, which recorded the proceedings of the master and pupils in the school. On attaining his seventeenth year he entered his father's office for the purpose of studying the law, but soon devoted himself to writing humorous articles for the public journals, and produced a small volume entitled 'Rough Sketches of Bath.' Desiring at length some more serious occupation, he proposed to enter the church. His father encouraged his views, and entered him at St. Mary Hall, Oxford; but although Bayly remained at the university for three years, 'he did not apply himself to the pursuit of academical honours.' To console himself after an early love disappointment, Bayly travelled in Scotland, and afterwards visited Dublin. He mingled in the best society of the Irish capital, and it was here that he distinguished himself in private theatricals, and achieved his earliest successes as a ballad writer.

Bayly returned to London in January 1824. Having given up all idea of the church, he had formed the determination to win fame as a lyric poet. In 1826 he was married to the daughter of Mr. Benjamin Hayes, Marble Hill, county Cork. The profits from his literary labours were at the time very considerable, and his income was increased by his wife's dowry. While the young couple were staying at Lord Ashtown's villa called Chessel, on the Southampton river, Bayly wrote, under romantic circumstances, the song 'I'd be a Butterfly,' which quickly secured universal popularity. Not long afterwards he produced a novel entitled 'The Aylmers,' in three volumes; a second tale, called 'A Legend of Killarney,' written during a visit to that part of Ireland; and numerous songs and ballads, which appeared in two volumes, named respectively 'Loves of the Butterflies' and 'Songs of the Old Château.' Breaking up his establishment at Bath, Bayly now repaired to London. There he applied himself to writing ballads as well as pieces for the stage, some of which became immediately popular. This was not the good fortune, however, of the play 'Perfection,' now regarded as his best dramatic work. Bayly scrawled the whole of this little comedy in his notebook during a journey by stage-coach from Bath to London. It was declined by many theatrical managers, but ultimately Madame Vestris, to whom it was submitted, discovered its merits and produced it, the favourite actress herself appearing in it with great favour. Lord Chesterfield, who was present on the first night, declared that he never saw a better farce. The piece became a great favourite at private theatricals, and on one occasion it was produced with a cast including the Marchioness of Londonderry, Lord Castlereagh, and Sir Roger Griesly. 'Perfection' was succeeded by a series of popular dramas from the same pen.

The year 1831 found Bayly overwhelmed by financial difficulties. He had invested his marriage portion in coal mines, which proved unproductive. The agent who managed Mrs. Bayly's property in Ireland failed to render a satisfactory account of his trust. Another agent was afterwards found, who again made the property pay; but Bayly in the meanwhile fell into a condition of despondency, and lost for a time the light and graceful touch which had made his verse so popular. He also suffered in health, though a temporary sojourn in France enabled him to recover much of his former mental elasticity. A poem he wrote at this time, 'The Bridesmaid,' drew a flattering letter from Sir Robert Peel, and formed the subject of a remarkable picture by one of the leading artists of the day. After his loss of fortune, Bayly wrote diligently for the stage, and in a short time he had produced no fewer than thirty-six dramatic pieces. In 1837 appeared his 'Weeds of Witchery,' a volume which caused a French critic to describe him as the Anacreon of English romance. An attack of brain-fever prevented him from writing a work of fiction for which he had entered into an arrangement with Messrs. Bentley; but from this illness he recovered, only, however, to suffer from other and more painful diseases. He still hoped to recover, but dropsy succeeded to confirmed jaundice, and on 22 April 1839 he expired. He was buried at Cheltenham, his epitaph being written by his friend Theodore Hook.

Many of Bayly's songs are familiar wherever the English language is spoken. Amongst the most popular are 'The Soldier's Tear,' 'I never was a Favourite,' 'We met—'twas in a Crowd,' 'She wore a Wreath of Roses,' 'I'd be a Butterfly,' 'Oh, no, we never mention her;' and of humorous ballads, 'Why don't the Men propose,' and 'My Married Daughter could you see.' There is no lofty strain in any of Bayly's productions, but in nearly all there is lightness and ease in expression, which fully account for their continued popularity. 'He possessed a playful fancy, a practised ear, a refined taste, and a sentiment which ranged pleasantly from the fanciful to the pathetic, without, however, strictly attaining either the highly imaginative or the deeply passionate' (D. M. Moir).

In addition to his songs and ballads, which have been 'numbered by hundreds,' and his numerous pieces for the stage, the following is a list of Bayly's works: 1. 'The Aylmers,' a novel. 2. 'Kindness in Women,' tales. 3. 'Parliamentary Letters, and other Poems.' 4. 'Rough Sketches of Bath.' 5. 'Weeds of Witchery.'

[Bayly's various Works, and Songs, Ballads, and other Poems, by the late Thomas Haynes Bayly, edited by his Widow, with a Memoir of the Author, 1844.] G. B. S.

BAYLY, WILLIAM (1737–1810), astronomer, was born at Bishops Cannings, or Carions, in Wiltshire. His father was a small farmer, and Bayly's boyhood was spent at the plough. In spite of the constant manual work he had to do, he took advantage of the kindness of an exciseman living in a neighbouring village, who offered to give him some lessons. From him he learned the elements of arithmetic. A gentleman of Bath, named Kingston, heard of the lad's taste for mathematics, and gave him some help. He became usher in a school at Stoke, near Bristol, and after a while took a similar situation in another school in the neighbourhood. While thus employed, he took every opportunity of increasing his mathematical knowledge. Dr. Maskelyne, the astronomer-royal, happened to hear of his talents, and engaged him as an assistant at the Royal Observatory. On his recommendation Bayly, in 1769, was sent out by the Royal Society to the North Cape to observe the transit of Venus that occurred in that year, and his observations were printed in the 'Philosophical Transactions' of the society. In 1772 he accompanied Wales as an astronomer on Cook's second voyage of discovery to the southern hemisphere. The two ships employed in the expedition, the Resolution and the Adventure, sailed on 13 June. He also sailed in Cook's third and last voyage made with the Resolution and the Discovery, which cleared the channel on 14 July 1776 (Pinkerton, xi. 639). This voyage, in which Cook was slain, came to an end in 1780. In 1785 Bayly was made head-master of the Royal Academy at Portsmouth, an office he continued to hold until the establishment of the Royal Naval College in 1807, when he retired on a sufficient pension. The organ in the parish church of his native village is his gift (Murray, *Handbook to Wilts, Dorset, and Somerset*, p. 62, ed. 1869). He died at Portsea towards the end of 1810. His published works are: 1. 'Astronomical Observations made at the North Cape for the Royal Society by Mr. Bayley (*sic*),' 'Philosophical Transactions,' 59, 262. 2. 'The Original Astronomical Observations made in the course of a Voyage towards the South Pole . . . by W. Wales and W. Bayly . . . by order of the Board of Longitude,' 1777. 3. 'Original Astronomical Observations made in the course of a Voyage to the Northern Pacific Ocean. . . . in the years 1776–1780, by Capt. J. Cooke, Lieut. J. King, and W. Bayly . . . by order of the Board of Longitude,' 1782.

[Hutton's Philosophical and Mathematical Dictionary; Gent. Mag. 1811, vol. lxxxi. pt. i.; Pinkerton's Voyages and Travels, xi.] W. H.

BAYNARD, ANN (1672–1697), noted for her learning and piety, was the only child of Dr. Edward Baynard [q.v.], and was born at Preston. She was carefully trained by her father in philosophy, mathematics, astronomy, physics, and classical literature. According to her chief panegyrist, at the age of twenty-three she 'was arrived at the knowledge of a bearded philosopher.' Her piety and charity were equally notable. 'The great end of her study,' writes Collier, in his 'Great Historical Dictionary,' 'was to encounter atheists and libertines, as may be seen in some seven satyrs written in the Latin tongue, in which language she had a great readiness and fluency of expression, which made a gentleman of no small parts and learning say of her:—

> Annam gens Solymæa, Annam gens Belgica jactat:
> At superas Annas, Anna Baynarda, duas.'

She earnestly urged the ladies of her acquaintance to live serious lives and abandon 'visits, vanity, and toys' for 'study and thinking.' The last two years of her life were mainly spent in meditation in the churchyard at Barnes, Surrey. She died at Barnes on 12 June 1697, aged about 25, and was buried there a few days later. At her funeral John Prude, curate of St. Clement Danes, London, preached a biographical sermon, which was printed with a dedication to her female friends.

[J. Prude's Sermon on Eccl. ii. 16, at the funeral of Mrs. Ann Baynard, 1697; Collier's Dictionary, s.v. 'Ralph Baynard,' *ad fin.*; Ballard's Memoirs of Learned Ladies; Wilford's Memorials; Chalmers's Biog. Dict.; Palatine Notebook, ii. 212.] S. L. L.

BAYNARD, EDWARD, M.D. (*b.* 1641, *fl.* 1719), physician and poet, was born in 1641, probably at Preston, Lancashire. In 1665, at the time of the great plague, he was sometimes at Chiswick and sometimes in London. He entered the university of Leyden for the study of medicine in 1671, and most likely graduated there. He became an honorary fellow of the College of Physicians of London in 1684, and a fellow in 1687. Previously to this he had commenced practice at Preston. From about the year 1675, and onward for twenty-six years, it was his custom to visit the hot baths at Bath. He was established there as a physician, as well as in London, which was his home, his address in 1701 being the Old House, Ludgate Hill. Dr. Baynard is said to have been the 'Horoscope' of Garth's 'Dispensary.'

Sir John Floyer's treatise on cold bathing, entitled 'The ancient Ψυχρολουσία revived' (1702), has appended to it a letter from Dr. Baynard 'containing an Account of many Eminent Cures done by the Cold Baths in England; together with a Short Discourse of the wonderful Virtues of the Bath Waters on decayed Stomachs, drank Hot from the Pump.' Dr. Baynard's popular work entitled 'Health, a Poem. Shewing how to procure, preserve, and restore it. To which is annex'd The Doctor's Decade,' was published at London in 1719, 8vo. The fourth edition appeared in 1731; the fifth, corrected, in 1736; the seventh in 1742; the eighth without date; and the ninth at Manchester in 1758. Another edition, also called the ninth, was published at London in 1764. The preface, partly in verse and partly in prose, is mainly directed against drunkenness; and the poem itself is made up of homely medical advice. Dr. Baynard has two papers in the 'Philosophical Transactions,' one of them being on the 'Case of a Child who swallowed two Copper Farthings.'

His only daughter was Ann Baynard [see Baynard, Ann].

[Palatine Note-book, ii. 210, 250; Nichols's Lit. Anecd. i. 180; Phil. Trans. xix. 19, xx. 424; Munk's Coll. of Physicians, 2nd edition, i. 450.] T. C.

BAYNARD, FULK (*fl.* 1226), itinerant justice, was seated at Merton, Norfolk, and was specially constituted a justice for a single occasion in November 1226.

[Foss's Judges of England, 1848, ii. 228.] J. H. R.

BAYNARD, ROBERT (*d.* 1331), judge, was son of Fulk Baynard [q. v.]. He was elected knight of the shire for Norfolk several times between 1289 and 1327, and had the custody of the county in 1311–12. In January and July 1313 he was summoned to parliament, and at the accession of Edward III was made a justice of the king's bench 9 March 1327.

[Foss's Judges of England, 1848, iii. 395; Lords' Reports on the Dignity of a Peer, App. i. part i. 223, 230.] J. H. R.

BAYNBRIGG, CHRISTOPHER (1464?–1514), cardinal. [See Bainbridge.]

BAYNE, ALEXANDER, of Rires (*d.* 1737), first tenant of the chair of Scots law in the university of Edinburgh, the son of John Bayne of Logie, Fife, to whom he was served heir in general on 8 Oct. 1700, and descended from the old Fifeshire family of Tulloch, was admitted advocate on 10 July 1714, but seems to have had little or no practice. In January 1722 he was appointed curator of the Advocates' Library, and on the establishment of the chair of Scots law in the university of Edinburgh in the same year the town council elected him (28 Nov.) to fill it. He had already for some time been engaged in lecturing on that subject in an unofficial capacity. Early in 1726 he retired from the office of curator of the Advocates' Library, the usual term of holding that position having then expired. In the same year he published an edition of Sir Thomas Hope's 'Minor Practicks,' a work which is said to have been dictated by its author to his son while dressing, and which had lain in manuscript for nearly half a century, but which, in the opinion of the most competent judges, is a masterpiece of legal erudition, acuteness, and subtlety. To this Bayne appended a 'Discourse on the Rise and Progress of the Law of Scotland and the Method of Studying it.' In 1730 he published 'Institutions of the Criminal Law of Scotland' (Edinburgh, 12mo), a small work designed for the use of students attending his professional lectures, of which it was little more than a synopsis, and in 1731 'Notes for the Use of Students of the Municipal Law in the University of Edinburgh, being a Supplement to the Institutes of Sir George Mackenzie,' Edinburgh, 12mo. In June 1737 he died. Bayne married Mary, daughter of Anne, the only surviving child of Sir William Bruce of Kinross, by her second husband, Sir John Carstairs of Kilconquhar, by whom he had three sons and two daughters. One of his daughters became the first wife of Allan Ramsay the painter and son of the poet.

[Bower's Hist. Univ. Edinburgh, ii. 197; Grant's Story of the Univ. Edinburgh, ii. 371; Cat. Lib. Fac. Adv.; Inquis. Retorn. Abbrev. Inquis. Gen. 8249; Penny Cyclopædia; Anderson's Scottish Nation.] J. M. R.

BAYNE, WILLIAM (*d.* 1782), captain in the royal navy, became a lieutenant on 5 April 1749; in 1755 he served in that rank on board the Torbay, in North American waters, with Admiral Boscawen, and in November 1756 was advanced to the command of a sloop of war. In 1760 he was posted into the Woolwich, of 44 guns, and served in that ship at the reduction of Martinique in 1762, and continued there in the Stag frigate, under the command of Vice-Admiral Rodney. After this he had no command till 1778, when he was appointed to the Alfred, a new ship of 74 guns, and served in the Channel fleet through the inglorious summers of 1779 and 1780. He afterwards went to the West Indies as part of the squadron with Sir Samuel Hood, and was present in the action off Fort Royal in Martinique on 29 April 1781, and in the action off the Chesapeake on 5 Sept. Owing to the faulty system of tactics then in vogue and almost compulsory, the Alfred had no active share in either of these battles, the circumstances of which were afterwards much discussed [see HOOD, SAMUEL, Viscount]. On returning to the West Indies the Alfred was with Sir Samuel Hood at St. Kitts, and by the unfortunate accident of fouling the Nymphe frigate, cutting her down to the water, and losing her own bowsprit, delayed the fleet at the very critical moment when Hood had proposed an unexpected attack on the French at anchor. No blame attached to Captain Bayne for this mischance, which was mainly due to the darkness of the night; but the quickness with which he refitted his ship and resumed his station in the line won for him as much credit as his distinguished conduct in the action of 26 Jan. When the fleet was reunited under the flag of Sir George Rodney, the Alfred continued under the immediate orders of Sir Samuel Hood, and with other ships of Hood's division was engaged in the partial action with the French on 9 April 1782. It was little more than a distant interchange of fire between the respective vans; but one unlucky shot carried off Captain Bayne's leg about mid-thigh. Before a tourniquet could be applied, he was dead. To his memory, jointly with that of Captains Blair and Manners, who fell in the great battle three days later, a national monument was placed in Westminster Abbey.

[Charnock's Biog. Nav. vi. 387.] J. K. L.

BAYNES, ADAM (1622–1670), soldier of the Commonwealth, son of Robert Baynes, was baptised at Leeds parish church 22 Dec. 1622, entered the army of the parliament, and rose to rank of captain. Arrangement was made by the treasurers of war in June 1649, to repay to Baynes and Paul Beale, described as 'York merchants,' 6,700*l.*, a sum advanced by them in connection with the disbandment of the parliamentary forces in Yorkshire, and the despatch of soldiers thence to Ireland to serve in Cromwell's Irish campaign (*Calendar of State Papers*, Domestic Series, vol. for 1649–50, p. 574). He seems soon afterwards to have been appointed a commissioner of excise, and subsequently a commissioner of customs, and to have been at times a member both of the army and admiralty committees. He sat in the first protectoral parliament as member for Leeds, then for the first time enfranchised, which town he again represented in the parliament of 1656. In 1657 he was appointed a visitor in the charter for the nascent college of Durham; and in Richard Cromwell's parliament of 1659 he sat as member for Appleby. He appears to have trafficked largely in the purchase of forfeited estates, buying among others Queen Henrietta's domain of Holmby and several royal forests in Lancashire. He is also said to have bought Wimbledon from Lambert, with whom he was on terms of intimacy. At the Restoration he was deprived of some of his acquisitions, but his circumstances continued to be affluent. In 1666, when the authorities feared an anti-royalist rising, Baynes, who had for some time been suspected of plotting against the government, was among those arrested and imprisoned in the Tower for 'treasonable practices' (*Calendar of State Papers*, Domestic Series, vol. for 1666–7, p. 531). He died at his estate of Knowstropp, near Leeds, Yorkshire, in December 1670. In the British Museum (*Add. MSS.* 21417–427) there are ten volumes of letters (presented by the Rev. Adam Baynes, a descendant, in 1856) addressed to Baynes, for the most part by his brother and his cousin, Robert and John Baynes, who were officers in the Commonwealth army. Some of these were printed by J. Y. Akerman in the second and third volumes of the 'Proceedings of the Society of Antiquaries' (1st series). A much larger selection from them is contained in a volume published (in 1856) by the Bannatyne Club, and edited by J. Y. Akerman, as 'Letters from Roundhead Officers, written from Scotland, and chiefly addressed to Captain Adam Baynes, July 1650—January 1660.'

[Akerman's Preface to the Letters from Roundhead Officers; Calendar of State Papers, Domestic Series, 1649–67.] F. E.

BAYNES, JAMES (1766–1837), watercolour painter, was born at Kirkby Lonsdale in April 1766. He was a pupil of Romney, and a student at the Royal Academy. During the time of his education he received assistance from a friend, who, however, suspended his payments upon Baynes's marriage, and the artist was thrown upon his own resources. He was employed by a firm which proposed to print copies in oil of the old masters. Unfortunately for Baynes, this company failed. He taught drawing, and exhibited constantly at the Academy from 1796 till his death. His scenery was chosen in Norfolk, North Wales, Cumberland, and Kent. His landscape was sometimes enlivened with figures and cattle.

[Redgrave's Dictionary of Painters of the English School.] E. R.

BAYNES, JOHN (1758–1787), lawyer and miscellaneous writer, was born at Middleham in Yorkshire in 1758, and educated at Richmond grammar school in the same county, under the Rev. Dr. Temple. Proceeding to Trinity College, Cambridge, he graduated B.A. in 1777, gaining one of Dr. Smith's prizes for philosophy and the first medal for classics. In 1780 he took his M.A. He was admitted to Gray's Inn in 1778 or 1779, and read law with Allen Chambre. In 1779 he was elected a fellow of Trinity, and remained one till his death. Besides practising as a special pleader, Baynes turned his attention to politics, and like his tutor, Dr. Jebb, became a zealous whig. He joined the Constitutional Society of London, and took an active part in the meeting at York in 1779. At the general election of 1784 he supported the nomination of Wilberforce for Yorkshire, and inveighed against the late coalition of Portland and North. Shortly before his death Baynes, with the junior fellows of Trinity, memorialised the senior fellows and master on the irregular election of fellows, but they were only answered by a censure. The memorialists appealed to the lord chancellor as visitor of the college, and the censure was removed from the college books. Baynes contributed political articles to the London 'Courant.' He wrote (anonymously) political verses and translations from French and Greek poems; specimens of these are published in the 'European Magazine' (xii. 240). He is mentioned by Dr. Kippis as supplying materials for the 'Biographia Britannica.' The archæological epistle to Dr. Milles, dean of Exeter, on the poems of Rowley is generally ascribed to Baynes, because it passed through his hands to the press; but he emphatically disclaimed the authorship. He intended to publish a more correct edition of Coke's 'Tracts,' but he died before his time in London from a putrid fever, on 3 Aug. 1787, and was buried by the side of his friend Dr. Jebb in Bunhill Fields.

[Gent. Mag. lvii. 742, 1012; Life of Dr. Jebb, pp. 13–16; Biographia Britannica, ed. Kippis, art. 'Creech.'] A. G-n.

BAYNES, PAUL (*d.* 1617), puritan divine, of whose parentage or early life little is known, was born in London, and was educated in Christ's College, Cambridge, where he was chosen a fellow. In his youth and during his academic course he must have lived loosely, for his father made provision in his will that a certain legacy was to be paid him by good Mr. Wilson, of Birchin Lane, London, only if he should 'forsake his evil ways and become steady.' Shortly after his father's death this change took place, and the executor saw his way to fulfil the parental request as to an annuity (of 'forty pounds'). He carried abundant force and energy of character into his altered life. On the death of William Perkins, Baynes was unanimously chosen to succeed him in the lecture at St. Andrew's, Cambridge. Samuel Clark testifies to his impressiveness and success in that great pulpit. Among those who gratefully ascribed their 'conversion' (under God) to him, was Dr. Richard Sibbes—who afterwards paid loving tribute to his memory. He was too powerful a puritan to escape attack. Dr. Harsnet, chancellor to Archbishop Bancroft, on a visitation of the university silenced him, and put down his lecture, for refusing (absolute) subscription. Unhappily the archbishop, when appealed to, heard the story from his chancellor only, and Baynes was thus perforce made a nonconformist. He preached here and there as opportunity was given, and fell into extreme poverty. A little volume of 'Letters' remains to prove how wise and comforting he was to multitudes who resorted to him for guidance. The bishops held such visits to his own house to constitute it a 'conventicle.' On this ground he was summoned before the council by Harsnet, but no verdict was pronounced against him in consequence of the profound impression which his speech made on the council. In his old age, he was the honoured guest of puritan gentlemen all over England. He died at Cambridge in 1617. Fuller, Sibbes, and Clark unite in estimating him as a man of great learning. His writings were all published posthumously. They are: 1. 'A Commentary on the first chapter of the Ephesians, handling the Controversy of Predestination,' Lond. 1618. 2. 'Devotions unto a Godly Life,' Lond. 1618. 3. 'Soliloquies provoking to true Repentance,' 1618 and 1620. 4. 'A Caveat for Cold Christians, in a Sermon,' Lond. 1618. 5. 'Holy Helper in God's Building,' 1618. 6. 'Discourse on the Lord's Prayer,' 1619. 7. 'Christian Letters,' Lond. 1619. 8. 'The Diocesans Tryall, wherein all the Sinnewes of Dr. Downham's Defence are brought into Three Heads and orderly dissolved,' 1621, 1644. 9. 'Help to True Happiness,' 3rd ed. 1635. 10. 'A Commentarie on the first and second chapters of Saint Paul to the Colossians,' 1634. 11. 'Briefe Directions unto a Godly Life,' 1637. 12. 'Letters of Consolation,' 1637. Baynes's *magnum opus* was: 13. his 'Commentary' on St. Paul's Epistle to the Ephesians (1643)—a still prized folio. Many sermons by Baynes were also published separately.

[Fuller's History of Cambridge, p. 92; Clark's Lives, pp. 23, 24; Watt's Bibl. Brit.; Brook's Lives of the Puritans, ii. 261–4; Cole MSS. Brit. Mus.] A. B. G.

BAYNES, RALPH (*d.* 1559), bishop of Lichfield and Coventry, a native of Knowsthorp in Yorkshire, was educated at St. John's College, Cambridge, proceeded B.A. in 1517–1518, and was ordained priest at Ely on 23 April 1519, being then a fellow of St. John's on Bishop Fisher's foundation. He took the degree of M.A. in 1521, was appointed one of the university preachers in 1527, and was collated to the rectory of Hardwicke in Cambridgeshire, which he resigned in 1544. He was a zealous opponent of Hugh Latimer at Cambridge. Afterwards he went to Paris, and was appointed professor of Hebrew in that university. He continued abroad till the accession of Queen Mary, when he returned to England. On 18 Nov. 1554 he was consecrated bishop of Lichfield and Coventry. In 1555 he commenced D.D. at Cambridge. He assisted at the trials of Hooper, Rogers, and Taylor for heresy (Strype, *Memorials*, folio ed. i. 180–3), and took a leading part in the persecution of the protestants. Fuller says 'his greatest commendation is, that though as bad a bishop as Christopherson, he was better than Bonner' (*Worthies*, ed. Nichols, ii. 503). He was one of the eight catholics who took part in the conference on controverted doctrines that was held at Westminster in March 1558–9 by order of the privy council (Strype, *Annals*, i. 87, 90), and on 21 June 1559 he was deprived of his bishopric by the royal commissioners, who went into the city of London to tender the oath of allegiance and supremacy (*id.* i. 141). Subsequently he lived for a short time in the house of Grindal, bishop of London. He died of the stone at Islington on 18 Nov. 1559, and was buried in the church of St. Dunstan-in-the-West, London.

Baynes was one of the chief restorers of Hebrew learning in this country, and was also well versed in Latin and Greek. His works are: 1. 'Prima Rudimenta in Linguam Hebraicam,' Paris, 1550, 4to. 2. 'Compendium Michlol, hoc est, absolutissimæ grammatices Davidis Chimhi,' Paris, 4to, 1554. 3. 'In Proverbia Salamonis,' Paris, 1555, fol. Addressed to Henry II, king of France.

[T. Baker's Hist. of St. John's Coll. Camb. (Mayor), i. 243, ii. 662; MS. Addit. 5863, f. 48 *b*; Pits, De Angliæ Scriptoribus, 759; Godwin, De Præsulibus (1743), 342; Strype's Annals (fol.), i. 57, 58, 59, 60, 64, 77, 87, 90, 94, 95, 139, 141, 144; Strype's Cranmer (fol.), 320; Cooper's Athenæ Cantab. i. 202; Notes and Queries, 1st ser. vi. 203; Tanner's Bibl. Brit. 82; Dodd's Church History, i. 489.] T. C.

BAYNES, ROGER (1546–1623), secretary to Cardinal Allen, was born in England in 1546. In the reign of Queen Elizabeth he abjured the protestant religion and proceeded to the English college at Rheims, where he arrived on 4 July 1579. In that year he accompanied Dr. Allen to Rome, and when that divine was raised to the cardinalate he became his secretary and majordomo. After the cardinal's death he gave himself up to religious exercises. He died on 9 Oct. 1623, and was buried in the English college at Rome, where a monument to his memory was erected. The epitaph styles him 'nobilis Anglus,' and states that 'ex testamento centum montium loca in pios usus reliquit, prout ex actis d. Michaelis Angeli Cesi notarij constat.'

He is the author of two excessively rare works, entitled: 1. 'The Praise of Solitarinesse, Set down in the forme of a Dialogue, Wherein is conteyned a Discourse Philosophical of the lyfe Actiue and Contemplatiue. Imprinted at London by Francis Coldocke and Henry Bynneman, 1577. Qui nihil sperat, Nihil desperat,' 4to. The dedication to the author's approved friend, Mr. Edward Dyer, is signed Roger Baynes. 2. 'The Baynes of Aqvisgrane, The I. Part & I. Volume, intitvled Variety. Contayning Three Bookes, in the forme of Dialogues, vnder the Titles following, Viz. Profit, Pleasvre, Honovr. Furnished with diuers things no lesse delightfull then beneficiall to be knowne and obserued. Related by Rog. Baynes Gent. a long Exile out of England, not for any temporall respects. *Qui nihil sperat nihil desperat.* Printed at Augusta in Germany, M.DC.XVII.,' 4to. A notice from the printer to the reader informs us that 'this present Volume, and the rest that are to follow, though they have not come to the Presse till now, yet haue they byn written some yeares ago, in the tyme of the late Queene Elizabeth.' Only the first book 'Of Profit' appears to have been printed.

[Diaries of the English College, Douay, 154, 155; Letters and Memorials of Cardinal Allen, 137, 221, 371, 375; Watt's Bibl. Brit.; Gent. Mag. xciii. (i.) 217; Notes and Queries, 3rd series, vii. 443; Cat. of Printed Books in Brit. Mus.] T. C.

BAYNHAM, JAMES (*d.* 1532), martyr. [See Bainham.]

BAYNING, first Baron. [See Townshend, Charles, 1728–1810.]

BAYNTON, Sir ANDREW (*fl.* 1540), scholar, was son and heir of Sir Edward Baynton, of Bromham-Baynton, Wilts, a favourite courtier of Henry VIII, vice-chamberlain to three of his queens, and a friend and patron of Latimer, some of the correspondence between them (*circ.* 1530) being printed in Foxe's Martyrs. Andrew, born in 1515-6, was placed by his father to study French under John Palsgrave, the court tutor, and wrote a prefatory letter to his master's book, 'L'esclaircissement de la langue francaise' (1530). About the same time he attended Knyvett on his embassy from Henry to the emperor. Succeeding his father (*circ.* 1544), he was returned to Parliament for Horsham 1547, Westbury 1553, Marlborough 1555, and Calne 1558-9.

[Tanner's Bibliotheca Britannico-Hibernica, p. 82; Foxe's Martyrs; Calendars of State Papers (Henry VIII); Hoare's Wilts (Downton, p. 7); Burke's History of the Commoners, vol. iv.; Return of Members of Parliament.] J. H. R.

BAYNTON, THOMAS (*d.* 1820), medical writer, was a surgeon at Bristol, where he served his apprenticeship with Mr. Smith, a physician of considerable eminence. He afterwards acquired a large practice of his own, and obtained a high reputation by discoveries in the curative part of his profession, especially in the treatment of ulcers and wounds. He published in 1797 'Descriptive Account of a New Method of treating Ulcers of the Leg,' and in 1813 'An Account of a Successful Method of treating Diseases of the Spine.' He died at Clifton on 31 Aug. 1820.

[Biog. Dict. of Living Authors (1816), pp. 17, 412; Gent. Mag. xc. pt. ii. 284; Brit. Mus. Catalogue.]

BAYNTUN, Sir HENRY WILLIAM (1766–1840), admiral, son of the consul-general at Algiers, entered the navy at an early age and was advanced to be a lieutenant on 15 April 1783. In that rank he served at the reduction of Martinique in March 1794, and was promoted by Sir John Jervis to the command of the Avenger sloop. After the capture of Guadeloupe he was posted into the Undaunted frigate on 4 May 1794. With only one short intermission, in 1796, he continued in the West Indies during the next ten years of active war and the short peace. On his return to England he was appointed to command the Leviathan, of 74 guns, and was sent to the Mediterranean to join Lord Nelson, then blockading Toulon. He had thus a share in the pursuit of the French fleet to the West Indies and back, and in the crowning glory of Trafalgar, where the Leviathan was closely engaged with, amongst others, the French flag-ship Bucentaur, the Santissima Trinidada, and the St. Augustin of 74 guns. At the funeral of Lord Nelson in January 1806 Captain Bayntun bore the guidon in the water procession from Greenwich Hospital. In June 1807 he was present with the squadron under Rear-admiral Murray which was sent to Buenos Ayres to co-operate with the army, till the general's incapacity compelled it to re-embark without advantage or even honour. Afterwards, in 1809, he commanded the Milford, 74 guns, and in 1811 was appointed to the command of the Royal Sovereign yacht. He had no further active service, and his public life may be summed up by saying that he became rear-admiral on

12 Aug. 1812, vice-admiral on 19 July 1821, and admiral on 10 Jan. 1837. On 2 Jan. 1815 he was made K.C.B., and advanced to G.C.B. on 25 Oct. 1839. He died on 17 Dec. 1840.

[Marshall's Royal Nav. Biog. ii. (vol. i., part ii.), 543.] J. K. L.

BEACH or **BECHE, JOHN** (*d.* 1539), last abbot of St. John's Abbey, Colchester, was educated at Oxford, but nothing is known of his career until his election to the abbacy of St. John's early in 1538. His predecessor, Thomas Marshall, had forfeited his office by resistance to Cromwell's reforming measures, and had been attainted of high treason. But Beach held the same opinions as Marshall, and soon roused the suspicions of the government. In May 1539 Beach (as a mitred abbot) was in his place among the peers while the bill for the dissolution of all monasteries still standing passed its various stages, but raised no open protest. Outside Westminster, however, Beach loudly denounced the measure. 'The king shall never have my house,' he told Sir John St. Clair, who reported the conversation to the lord privy seal, 'but against my will and against my heart; for I know by my learning he cannot take it by right and law' (*MS. State Papers*, 2nd series, vol. xxxviii., quoted by Froude, iii. 426). He apparently made a fierce resistance to the inspectors ordered to put the act of 1539 in force. He concealed the abbey plate, and entered into correspondence with Hugh Faringdon, the abbot of Reading, and Richard Whiting, the abbot of Glastonbury, who, like himself, strenuously opposed the king's commands. Cromwell obtained information, of which the exact details have not reached us, involving Beach in a treasonable conspiracy, according to some authorities, 'to restore the pope.' It was further reported that he had aided, at least with his sympathy, the northern rebellion of 1537. 'The abbot of Colchester did say,' one witness deposed before the privy council, 'that the northern men were good men. . . . Further the said abbot said at the time of the insurrection "I would to Christ that the rebels in the north had the bishop of Canterbury, the lord chancellor, and the lord privy seal amongst them, and then I trust we should have a merry world again"' (*Rolls House MS.*, 2nd series, No. 27, quoted by Froude, iii. 426). For these offences Beach, like the abbots of Reading and Glastonbury, was attainted of high treason. We have been unable to discover any report of the trial, which probably took place at Colchester. According to a tradition current at Colchester in the eighteenth century, the magistrates of the town invited Beach to a feast, and at its close, having shown him the warrant for his execution, led him out and hanged him without further ceremony. It is certain that he met his death on 1 Dec. 1539. At the same time the abbey of St. John's was finally dissolved.

[Dugdale's Monasticon, ed. Caley, Ellis, and Bandinel, iv. 605; Grafton's Chronicle, 1569, p. 1242; Morant's History of Colchester, ii. 38; Burnet's History of the Reformation, ed. Pocock, i. 380–1, 410, 417, 428–9; Orig. Letters of the Reformation, Parker Soc., i. 316–7, ii. 614; Froude's History of England, iii. 425–6.] S. L.

BEACH, THOMAS (*d.* 1737), poet, was a wine merchant at Wrexham in Denbighshire. Besides other poems, he published in 1737 'Eugenio, or the Virtuous and Happy Life.' It was inscribed to Pope, and was submitted by the author to Swift, partly to receive his criticisms and partly to be brought before the notice of Sir William Fownes, who, it appears, was specially referred to in the 'Virtuous and Happy Life.' Swift in his reply suggested many verbal emendations, which were adopted by the author, and informed him that Fownes was dying. Beach committed suicide in the same year on 17 May 1737.

[Gent. Mag. vii. 316; Swift's Works, xviii. 396.] A. G—n.

BEACH, THOMAS (1738–1806), portrait painter, was born at Milton Abbas, Dorsetshire, in 1738. From his earliest years he evinced a strong predilection for art, and under the patronage of Lord Dorchester's family he became in 1760 a pupil of Sir Joshua Reynolds, resorting at the same time to the St. Martin's Lane academy. He afterwards settled at Bath, then the favourite resort of the fashionable world, and was much employed in painting portraits and portrait groups, usually of a small size, which are well drawn and by no means devoid of merit. He was a member of the Incorporated Society of Artists, and a contributor to its exhibitions from 1772 to 1783. From 1785 he exhibited yearly at the Royal Academy until 1790, but not again until 1797, when he was residing at Strand-on-the-Green, near Kew, and sent a portrait of the Prince of Wales. He died at Dorchester on 17 Dec. 1806. The National Portrait Gallery has a portrait by Beach of William Woodfall, the earliest parliamentary reporter. Portraits of Sir Edward Wilmot, bart., M.D., and Richard Tattersall, the well-known horse dealer who established 'Tattersall's,' were exhibited in the National Portrait Exhibition of 1867. He painted likewise, in 1787, 'Mrs. Siddons and John Kemble in the Dagger Scene in Macbeth,' of which the great tragic actress wrote, 'My brother's head is the finest I have ever seen, and the likest of the two.' Several of Beach's portraits have been engraved in mezzotint by Dickinson, Valentine Green, Houston, and John Jones.

[Gent. Mag. 1806, ii. 1252; Redgrave's Dictionary of Artists, 1878.] R. E. G.

BEACON. [See Becon.]

BEACONSFIELD, Earl of (1804–1881). [See Disraeli, Benjamin.]

BEADLE, JOHN (*d.* 1667), author of the 'Journal or Diary of a Thankful Christian. Presented in some Meditations upon Numbers xxxiii. 2. By J[ohn] B[eadle], Master of Arts, and Minister of the Gospel at Barnstone in Essex, 1656,' matriculated at the university of Cambridge on 8 July 1613. He was first rector of Little Leighs, in which capacity he signed a petition to Laud in favour of Thomas Hooker, afterwards a famous New England divine. He was presented by Laud to the rectory of Barnstone in May 1632, at the recommendation of Samuel Collins, who describes him as 'a young man' of a 'conformable way.' In Laud's account of his 'Province for 1633' there occurs the following entry: 'I did likewise convent Mr. John Beedle, rector of Barnstone in Essex, for omitting some part of the divine service and refusing conformity. But upon his submission and promise of reformation I dismissed him with a canonical admonition.' Later, in 1638, another entry shows that Laud had an eye upon him. In Arthur Wilson's 'Autobiography' (see Peck's *Desiderata Curiosa*) there is this entry under 21 July 1644: 'Mr. Beedle, of Barnstone, preached at Leez [Leighs]. His text was Numbers xxxiii. 2, insisting upon this, that every christian ought to keep a record of his own actions and ways. This made me run back to the beginning of my life, assisted by my memories and some small notes, wherein I have given a true, though a meane, delineation of eight and forty years progress in the world.' This shows that Beadle had his delightful book then in embryo.

Beadle was one of the 'classis' for the county of Essex. He was also one of the signatories to the historical 'Essex Testimony.' In 1650 he is returned as 'an able preacher.' On 25 April 1656, as appears by a manuscript entry on the exemplar in the British Museum, he published his 'Journal or Diary of a Thankful Christian.' It is dedicated to Robert, earl of Warwick, and to the countess. When the Act of Uniformity was passed in 1662, he elected to remain in his rectory. He died in 1667. The following entry is in the parish register: 'Beginning at the east end and north side lye interred the body of Mr. John Bedle 30 years rector of the parish, buried 11 May 1667.' His widow survived him many years, being buried 14 July 1676. There are entries of seven children of theirs baptised between 1632 and 1646.

[Communications from Rev. R. A. Toke, M.A., Barnstone; David's Annals of Evangelical Nonconformity in Essex (1863), pp. 346–8, and authorities and references therein; Laud's Tryals and Troubles in Anglo-Cath. edit. of Laud's Works; Baker's Notes on Calamy.] A. B. G.

BEADON, Sir CECIL (1816–1881), lieutenant-governor of Bengal, was the youngest son of Richard Beadon, and grandson of Richard Beadon, D.D., bishop of Bath and Wells [q. v.]. His mother was a sister of the first Lord Heytesbury. He was educated at Eton and at Shrewsbury, and at the age of eighteen was presented with an appointment to the Bengal civil service, which had been placed by the court of directors at the disposal of Lord Heytesbury, upon his nomination to the post of governor-general of India, a nomination which was shortly afterwards cancelled on the return of the whig government to office. Reaching India in 1836, Beadon spent the earlier years of his service in the usual district offices held by junior civil servants, and was serving as magistrate of Murshidabad, when in 1843 he was appointed under-secretary to the government of Bengal. From that time his advancement was very rapid. After filling several posts at the presidency in connection with the revenue administration, he was selected in 1850 by the Marquis of Dalhousie to represent the Bengal presidency on a commission which had been appointed to inquire into the Indian postal system, and which resulted in the establishment of a uniform postage in that country, analogous to the English penny postage. He subsequently held in succession the important posts of secretary to the government of Bengal, secretary to the government of India in the home department, foreign secretary, member of the council of the governor-general (1860–2), and finally that of lieutenant-governor of Bengal (1862–6).

Beadon's career was eminently successful up to the last five years of his service. Three successive governors-general, Lord Hardinge, Lord Dalhousie, and Lord Canning, entertained the highest opinion of his judgment and ability. In 1847 Lord Hardinge spoke of his appointment as secretary to the Board of Salt, Customs, and Opium, which was deemed an improper supersession by his seniors, as 'highly advantageous to the interests of the public service.' With Lord Dalhousie Beadon carried on a confidential and unreserved correspondence, which was continued throughout his government, and ended only with his death. It was often said in India at that time that Beadon was the only man in the country who had any influence over Dalhousie, and there can be no question that in all matters relating to the internal administration of the country, Lord Dalhousie placed the greatest reliance upon Beadon's judgment. Lord Canning promoted Beadon to the post of foreign secretary, and afterwards recommended him for the lieutenant-governorship of Bengal.

During the greater part of the mutiny Beadon was home secretary, and naturally shared much of the unpopularity with which his chief, and the government generally, were regarded by certain classes of the English community in Calcutta at that excited time. It was groundlessly alleged that Beadon under-estimated the gravity of the crisis. After having conducted the duties of foreign secretary for several years with marked ability, and served for a time in the supreme council, Beadon was placed in charge of the government of Bengal with general approval. An article which appeared a little before that time in the leading Calcutta newspaper, full of hostile criticism, not only of Beadon, but of the Indian civil service generally, highly praised Beadon's honesty and resolution, but predicted for him much unpopularity.

This prediction was fully verified. The stars in their courses appear to have fought against the new lieutenant-governor almost from the commencement. Measures, unquestionably wise, taken by him after a careful personal inspection of the province of Assam, in order to improve the condition of the important tea-planting industry there established, were followed by an unexampled depression in the tea industry, and the calamity was charged against Beadon. The unsuccessful mission to Bhután, accompanied by a gross insult to the British envoy, and the war which followed, commencing with a repulse of our troops, were equally discouraging. Last of all came the famine in Orissa, with its terrible mortality, extending to some other districts in Bengal, and inflicting upon the lieutenant-governor's reputation for administrative capacity a blow from which it never recovered. Here again circumstances were very much against him. His health, seriously impaired by a prolonged residence in the climate of Bengal, was in so critical a condition, that he was imperatively ordered by his medical advisers to repair to Darjíling, at a time when the head of the government would naturally have wished either to remain at the capital or to visit the afflicted districts. Beadon, at great personal risk, returned to Calcutta, when the extent of the calamity became apparent, but after a short stay was compelled by a fresh access of his malady to revisit the hills. At that time it would have been impossible for him, had he been in the full vigour of health, or for any one else, to avert or to alleviate the calamity which had settled upon the doomed province. All was done that could have been done at that juncture, but it was all too late. Still, there can be no doubt that the lieutenant-governor's absence at a hill station at that particular juncture, unavoidable though it was, greatly contributed to an unfavourable opinion as to his treatment of the famine. The real error dated from an earlier period, when, at the commencement of the scarcity which preceded the actual famine, the authorities, as well those of the districts concerned as the superintending authorities at the capital, the board of revenue, and the lieutenant-governor, failed to discern the exceptional circumstances of the case. A personal visit which the lieutenant-governor had paid to the province at an early period of the scarcity failed to impress him with a due conception of the impending calamity; and his favourable view of the situation—unduly favourable, as the result speedily proved—was accepted by the member of the government of India upon whom it specially devolved to deal with such matters, and was acquiesced in by the governor-general, Sir John Lawrence, who, though entertaining misgivings, did not feel justified in overruling his lieutenant. The report of a commission of inquiry, afterwards appointed under the orders of the secretary of state, was unfavourable to the lieutenant-governor, and that unfavourable verdict was ratified by the governor-general in council in language which, having regard to the previous concurrence of the supreme government in the lieutenant-governor's policy, was considered by many to have been unduly severe. A few months later Beadon, who had been created for his previous services a knight commander of the Star of India, when the order was extended in 1866, left India, his brilliant reputation overshadowed, and his health seriously impaired by long residence in a tropical climate and by the anxieties of the later years of his official life.

While the success of Beadon's government was thus marred, there was much in his general administration deserving of the highest praise. The clear judgment, the unflagging industry, the independence of character, for which he had been conspicuous in his previous posts, were all turned to good account in many matters of great importance to the well-being of Bengal. His endeavour to improve the administration of justice by the establishment of courts of small causes, his development of municipal institutions, his educational policy, the careful supervision which he exercised over the revenue administration, over the police and other departments of the public service, his efforts to check Ghát murders and Kulin polygamy, his intolerance of official incompetence and neglect of duty, his discerning appreciation of merit, irrespective of creed, colour, or caste—all these things told upon the progress of the province, and proved that, notwithstanding his failure in one conspicuous instance, he was an earnest, conscientious, and, in many respects, extremely able administrator. And in the one instance in which he signally failed, the failure is to be attributed to the sanguine temperament which was a marked feature in his character, and which in difficult conjunctures is so often essential to success. A gracious and conciliatory manner, and accessibility to all who desired to approach him on business, Sir Cecil Beadon possessed in a remarkable degree. The late Lady Canning, no mean judge of manners, is said to have remarked that the most perfect mannered men she had ever met were Sidney Herbert and Cecil Beadon. Beadon survived his return to England rather more than thirteen years. He died on 18 July 1880 in his sixty-fifth year. He was twice married, first in 1837 to Harriet, daughter of Major R. H. Sneyd of the Bengal cavalry; and secondly in 1860 to Agnes, daughter of Mr. W. H. Sterndale. He left several children.

[Private correspondence; personal recollections; Calcutta Review for August and November, 1867; Fortnightly Review for August 1867; Records of the Government of India, and of the Government of Bengal; Return, East India, Bengal, and Orissa Famine, 31 May, 1867; Bengal Civil List.] A. J. A.

BEADON, FREDERICK (1777–1879), canon of Wells, third son of the Rev. Edward Beadon, rector of North Stoneham, was born in London on 6 Dec. 1777. He was educated at Charterhouse and at Trinity College, Oxford. He took orders in 1801, and was shortly afterwards presented by his uncle, the Bishop of Bath and Wells [see Beadon, Richard], to the living of Weston-super-Mare. He exchanged this benefice for the vicarage of Titley, and, in 1811, was presented to the rectory of North Stoneham in succession to his father. He held the prebend of Compton Bishop from 26 May 1809 until his death seventy years later. In 1812 he was made a canon residentiary of Wells, and kept residence there each year, without interruption, until 1875. He was also chancellor of Wells cathedral from 1825 till his death. In 1803 he married Marianne, daughter of the Rev. Dr. Wilder, of Purley Hall, by whom he had one son and two daughters. Canon Beadon came of a family distinguished for its longevity. He was of middle stature, of strongly built frame, and of great muscular power, which he retained even in extreme old age. There was nothing particular in his diet or habits, save that he ate pastry and fruit more freely than meat. He drank wine in moderation. His temper was equable and cheerful. Shooting, fishing, and gardening were his favourite pursuits. He took out a shooting-license as late as 1872, and when engaged in sport seemed almost incapable of fatigue. At the same time he was never unmindful of his calling, and fulfilled its duties diligently, taking some part in the public service of the church up to his 96th year. During his residences at Wells he was active in capitular business, especially in promoting the repair of the cathedral church and the efficiency of its services. He took no part in ecclesiastical conflicts, and adhered to the practices and opinions prevalent among the clergy in his early years. He was the last of the non-resident freemen of Southampton whose privileges were reserved by the Reform Bill. In political as well as in ecclesiastical matters he was a strict conservative. Once only, in 1828, does it seem that he travelled on the continent, and he was never thoroughly reconciled to the innovation of railways. On his attaining his 100th year, Queen Victoria sent him her congratulations and her photograph with autograph signature. To most of the letters which he received on this occasion Beadon sent immediate replies in his own hand. In the autumn of 1878 he had a severe attack of bronchitis, and from that time was confined to his room. He continued, however, to take a lively interest in the management of his farm. During the early part of 1879 he gradually lost strength, and died on 10 June of that year.

[Norman's Memoir on the Life of Rev. F. Beadon, Bromley, 1879, privately printed; private information from Rev. Preb. R. A'Court

Beadon and Rev. Preb. Barnard; Times, 12 June 1879.] W. H.

BEADON, RICHARD (1737–1824), bishop of Bath and Wells, son of Robert Beadon and Mary, daughter of Rev. S. Squire, rector of Oakford, was born at Pinkworthy, Devon. He was educated at Blundell's school at Tiverton, and afterwards at St. John's College, Cambridge, where he took the degree of B.A. in 1758, and the following year obtained the prize for a Latin essay. He became fellow and tutor of his college, and in 1768 was appointed public orator of the university. He held the prebend of Reculverland in St. Paul's cathedral 1771–5. In 1775 he was made archdeacon of London, with the prebend of Mapesbury, which he held till 1802. He was elected master of Jesus College, Cambridge, in 1781. While holding this office he had charge of William Frederick, afterwards duke of Gloucester, during his residence at the university. He was vice-chancellor of Cambridge 1781-2. Having gained the favour of George III he was in 1789 made bishop of Gloucester, and in 1802 was translated to the see of Bath and Wells. He was kindly and hospitable to his clergy and his neighbours. He married Rachel, daughter of Dr. J. Gooch, by whom he had one son, Richard. For the last few years of his life he was rendered incapable of discharging his episcopal duties by the infirmities of age. He did not neglect the opportunities which his bishopric afforded him of forwarding the interests of his family. He made his son Richard the chancellor of the diocese, and when the rich episcopal manor of Wiveliscombe fell in also granted it to him on a lease for three lives. His only published works are two sermons, one preached before the House of Lords on a public fast-day, 19 April 1798, and the other before the Society for the Propagation of the Gospel. He died 21 April 1824. His son, Richard, was father of Sir Cecil Beadon [q. v.].

[Phelps's History of Somerset; Cassan's Lives of Bishops of Bath and Wells.] W. H.

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